



# ENDLINE EVALUATION

Securing Your Family's Future (SYFF) Course for Men in Kenya

November 2021

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# Acknowledgements

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In addition, we do acknowledge the invaluable contribution of the following staff from the International Center for Research on Women (ICRW), who brought in their expertise to the study design, implementation, and report writing. We would like to recognize Dr. Cleopatra Mugenyi (Director, ICRW Africa Regional Office), who, together with Mara Steinhaus (previously of ICRW), played a crucial role in conceptualizing this study. We also extend gratitude to Dr. Carolyne Ajema and Naome Wandera for overseeing the design and implementation of the endline evaluation by the research team. We also recognize Deborah Nakisuyi, Sam Kirabo, and Collins Munene for their support to the study field team. We are most grateful to Dr. Gilbert Oluoch (the Lead Consultant) and Florence Okoda (research assistant), who engaged in the mobilization, recruitment, and interviewing of research participants. The project benefitted immensely from their expertise in following up with the local ethical review boards, review of translated tools, transcription of the interviews, data analysis, and report writing.

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We also recognize the role played by Lori Rolleri Consulting, Inc in the design of the SYFF for Men Course. These findings of this study will help inform the development and roll-out of other SYFF curricular-based interventions. This study was implemented with funding support from the Wellspring Philanthropic Foundation.

# Acronyms & Abbreviations

<b>FGD</b>	Focus Group Discussion
<b>FIDA</b>	Federation International De Abogadas (Federation of Women Lawyers)
<b>ICRW</b>	International Council for Research on Women
<b>IDI</b>	In-Depth Interview
<b>KELIN</b>	Kenya Legal and Ethical Issues Network on HIV & AIDS
<b>MUERC</b>	Maseno University Ethical Review Committee
<b>NACOSTI</b>	The National Commission for Science, Technology and Innovation
<b>PWD</b>	People with Disabilities
<b>SYFF</b>	Securing Your Family's Future
<b>TOT</b>	Training of Trainers
<b>WIDGRA</b>	Women Land Rights for Inclusive Development and Growth in Africa
<b>WLPR</b>	Women Land and Property Rights



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# Executive Summary

In 2016, the Wellspring Philanthropic Fund initiated a multi-intervention project, Women's Land Rights Social Norms, to improve women's land tenure in Kenya, Tanzania, and Uganda. The project aimed to change the behaviors of men, women, and land management organizations to enable women to realize their rights. Part of this intervention included the Securing Your Family's Future (SYFF) Course for Men, a curriculum-based interactive course aimed at changing behaviors and mediating social norms related to women's land and property rights (WLPR), such as women's access to, use, ownership and control, and decision-making about land. The SYFF Course for Men was developed and contextualized to Kenya by Lori Roller Consulting, Inc in partnership with the Kenya Legal and Ethical Issues Network on HIV & AIDS (KELIN).

Prior to implementing SYFF, a baseline survey was conducted in August 2018 to assess current knowledge, attitudes, self-efficacy, future intentions, and perceptions of peer norms related to WLPR among potential SYFF course participants in Kenya. Some of the baseline findings include:

- Some men felt that land ownership clauses in the new constitution favor girls and women and may lead to challenges in households and communities if not implemented cautiously.
- Most of the men felt that family land should only be bequeathed to sons and not daughters.
- Most of the few men who reported having inheritance plans or wills had them verbally with no documentation, risking future family disputes, especially for the few men who had expressed willingness to give a share of their land to daughters.

The SYFF course was conducted in Kenya in 2019, with 192 men across Homabay and Kisumu counties graduating. An endline evaluation of the pilot course was conducted in July 2021 to assess SYFF course participants' knowledge, attitudes, self-efficacy, future intentions, and perceptions of peer norms related to WLPR, what worked, and challenges or challenges or challenges gaps in the implementation of the curriculum.

The International Center for Research on Women's (ICRW) Institutional Review Board, Maseno University Ethics Review Committee (MUERC), and The National Commission for Science, Technology, and Innovation (NACOSTI) in Kenya reviewed and approved the endline study protocol. The endline evaluation used participatory qualitative data collection methodologies, including in-depth interviews (IDI) and focus group discussions (FGDs).

In-depth interview (IDI) data collection was conducted through phone interviews with 17 randomly selected men across 12 of the 15 sub-counties in Kisumu and Homabay counties of western Kenya. A total of 28 men participated in five FGDs. All of the IDIs and FGDs were translated and transcribed verbatim, and transcripts were coded in Nvivo using a master set of parent codes as well as child codes. Interview transcripts were analyzed following a thematic framework approach.

The following are the highlights of the endline evaluation findings.

## *Knowledge of formal land laws and customary practices*

- Although most study participants supported joint land ownership based on what they had learned during the SYFF course, most of the men were still the sole owners of the land in their households. However, some reported that they were planning to include their wives as co-owners.
- Most men reported that both boys and girls have equal rights to inheritance of family land.
- Customarily, only men could own land and make decisions on land use and management, and boys were expected to inherit the land. However, things are changing, and many course participants have started practicing co-ownership of land and joint decision-making and have made plans for girls also to inherit land.
- Study participants unanimously agreed that land ownership laws have more benefits than challenges. Reasons given include the fact that the laws are family-centered, have contributed to the reduced indiscriminate sale of land, reduced family tension over land matters which had often led to serious consequences including fights and even deaths, girls and women now feel more secure in their families on matters pertaining to land resources, and all family members contribute to decision-making on land matters.
- Participants cited the lack of explicit inclusion of children in joint land ownership, together with the possibility of collusion between a man and wife (or wives) to sell land unnecessarily without involving their children, as a shortcoming in the land laws.

## *Attitudes toward men's and women's ownership, land management, or inheritance*

- Although most of the men still own land individually, several study participants expressed their support for joint ownership and reported that they were in the process of including the names of their wives in their title deeds. Some participants attributed their change of mind to the SYFF course.
- Most study participants reported that they share household chores and other responsibilities, including financial support to the family with their wife or wives. This was in contrast to the common community practice where men were still largely the sole decision-makers, at least in part due to the perception that ceding any authority to women or allowing for joint decision making would be seen as a sign of weakness or having been overpowered by women.
- Most course participants agreed that both girls and boys should inherit the land, and several have made plans to this end. However, some also reported that many women in the community believed that it was taboo for women to inherit land.

### *Self-efficacy on positive behaviors by men toward women's land rights*

- Many trainees reported having been convinced of the need for daughters to inherit land, noting that at the family level, both boys and girls are provided with the same basic needs by extension, should equally be considered to inherit land.
- Several course participants have already initiated the process of co-ownership of land with their wives. Some participants have already started to sensitize other men in their community to do the same.

### *Future intentions on inheritance plans and will-making*

- Many of the study participants had made plans for who will inherit their land.
- Some participants who had inheritance plans for all children—both daughters and sons—planned to reserve inherited parcels of land for the sons and allocate the purchased parcels to the daughters.
- Many course participants reported not having written a will yet. However, several reported being in the process of making their wills once their title deeds are processed. Thus, writing a will seemed to be linked to possession of a title deed.

### *Perception of peer norms on land rights*

- Most study participants noted that the culture pertaining to land ownership is changing, with many men embracing joint land ownership and registration with their wives.

Participants were overwhelmingly positive about their experience with the SYFF training. Though initially skeptical, toward the end, participants embraced behavior change as a result of what they had learned, with most reporting their intention to own and manage land with their spouses jointly and to bequeath land to their daughters.

### *Recommendations*

Recommendations to the key SYFF course stakeholders—the course designer, implementing partners, and donors—are as follows:

**Course designer:** Selection of course participants should be more intentional, such as the inclusion of couples in a joint session; land rights stakeholders including chiefs, assistant chiefs, and village elders; and people with disabilities. Other course design suggestions included translating course materials into the main local languages and increasing the course duration to two three-hour sessions per week or implementing the course continuously on a daily basis. Integrate a course follow-up plan with clearly defined tracking mechanisms of the course outcomes and impact. Delivery of curricula be responsive to the intersectionality's of the participants with a focus on age, education, literacy, role in the community, disability, among others

**Implementing partners:** Consider scaling up the course. Partners should also engage in advocacy efforts to address some of the limitations noted in the current land laws. Finally, partners should layer SYFF curricula into other existing WLPR interventions and develop post-training follow-up to enhance the sustainability of project outcomes. Consider the design of

interventions that facilitate knowledge translation of existing legal frameworks and norms into behavior change. For example, co-create behavior change solutions on women's land tenure by engaging community actors from various levels – individuals, couples, households, leaders, the wider community; and contextualize solutions to local drivers of inequalities on land and property. Identify and build the capacity of male leaders in the community as agents of change in advancing women's land rights. Contribute to national, county, and community level efforts that ensure all land-related justice mechanisms respect, protect and fulfill women's rights to land.

**Donors:** Invest additional resources in post-training evaluations. Consider investing in long-term behavioral assessment of the impact of SYFF course for men. The evaluations should also assess the behavioral outcomes resulting from the SYFF course and the associated multiplier effects.

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## 1. Background

## 1.1 The Status of Women's Land Rights in Kenya

Traditionally in most African countries, it has been assumed that women should not inherit land because they gain access to land through their husbands upon marriage. According to Ngone and Mohamadou (2003), men exercise control over land even when they allow women to cultivate it. The situation is similar in Kenya, where customary practices generally grant women secondary rights to land through their male relatives, with women rarely able to inherit land on their right (Grace, 2020).

In Kenya, customary law has traditionally governed the inheritance of property, including land, crops, and livestock. Wives and daughters were not expected to inherit family property. In rural areas, fathers typically leave land to their sons expecting that their daughter's husband will care for them (Odicoh, 2013). The courts of law have upheld several cases of such practices. In many communities in Kenya, when a man dies and leaves behind a widow but no children or daughters only, his estate is treated as though he had not been married. It is therefore inherited by his father if alive, or if not by his paternal nephews, uncles or the nearest paternal male relative, in that order (Gaafar, 2014).

Most communities in Kenya, including the Luo, are patrilineal, with the exception of the Digo and Duruma on the coast. In patrilineal societies where the common ancestor is a male, inheritance, and descent are traced through the father's lineage. According to Kamau (2009), the Luo community of Kenya has particular prevalent customary practices governing land rights, including that only men are entitled to family land ownership. According to Wilson (1961), among the Luo, the basic right to own land stems from being a member of a tribe in a given territory for which lineage or clan members and their ancestors fought. Thus every member of a clan has an inalienable right to cultivate a garden within the territory of his grandfathers. Formally, the land belongs to the head of the homestead, who in turn allocates land to his wife or wives, and keeps part of the field for himself and his son(s). Wilson further reports a fixed allotment rule that prescribes the land in relation to a parent's dwelling; sons will inherit even before they are born, whereas entitlement of daughters to land is dismissed through presumptions of their ownership rights at matrimonial homes.

In contrast to customary law, the Constitution of the Republic of Kenya (2010), Article 60 identifies key principles informing women's land rights in the country's land policy as 1) equitable access to land, 2) security of land rights, 3) elimination of gender discrimination in law, customs and practices related to land and property in land; and 4) encouragement of communities to settle land dispute through recognized local community initiatives consistent with the constitution.

The Kenya National Land Policy (2009) and The National Land Commission Act (2012) ensure and uphold the principles of equitable access to land and associated resources and elimination of gender discrimination in regulations, customs, and practices related to land and property on land. The Land Registration Act (2012) includes strong protections by allowing for joint tenancy. The Land Act creates statutory rights to

spouses and any other persons who seek to carry out land transactions and gives room for women to be consulted in case of any property transactions. The Matrimonial Property Act (2013) provides for the rights and responsibilities of spouses concerning matrimonial property and other connected purposes.

Despite this progressive legal framework, Kenyan women's land rights continue to lag behind those of men. Customary law, which often discriminates against women and limits their land and property rights, governs at least 65 percent of land in Kenya, and the patriarchal nature of Kenyan society often limits the rights of even those women not living on land governed by custom (FIDA, 2009). Further, despite Kenya's 2010 constitution being hailed as a progressive instrument in realizing women's ownership of land, statutory and customary laws that deny women the right to own property have stalled many of the progressive provisions. A gray area exists formal and informal laws, which often frustrates the realization of women's land rights (KLA 2019). Generally, though women provide the majority of the labor on the land, they are not the primary and legally identified owners of these same segments of land (FIDA, 2020). In addition, skewed implementation of the law has denied women effective inclusion in land governance and decision-making processes, and they are also denied the right to possession, control, and enjoyment of land despite them having ownership of the land. Further, those in possession of land have no legal claims to this land (KLA, 2019).

FIDA (2015) summarizes obstacles to women's land and property rights (WLPR) as being rooted in a complex mix of cultural, legal, and social factors, including 1) cultural beliefs; 2) lack of awareness; 3) discriminatory official responses; 4) expensive legal system; 5) fear; 6) lack of participation; and 7) discrimination encouraged by the law.

## 1.2 The SYFF Course for Men

In 2016, Wellspring Philanthropic Fund initiated a multi-intervention project to improve women's land tenure in Kenya, Tanzania, and Uganda. The project aims to change the behaviors of men, women, and land management organizations to enable women to realize their rights. The SYFF Course for Men, one of the project's interventions, is an interactive, gender-transformative course for men to change behaviors and mediate social norms related to WLPR, such as women's access to, use, and ownership and control of, and decision-making about land.

The SYFF Course for Men was developed in partnership with the Kenya Legal and Ethical Issues Network on HIV & AIDS (KELIN), the Pastoral Women's Council in Tanzania, the Uganda Community Based Association for Child Welfare in Uganda, and Lori Rolleri Consulting, Inc based in New York.

The course is designed as a series of six two-hour sessions over three to six weeks and uses a variety of interactive teaching methods including storytelling, role plays, and group discussions to impart information, clarify values and beliefs, change peer norms, and teach skills related to gender equality and women's land rights.

The theory of change (ToC) behind the implementation of the SYFF course is that:

*If: Men are taken through the SYFF Course for Men,  
And if: Women are taken through the SYFF Course for Women,  
And if: Community members, especially elders and other WLPR stakeholders including pastors and provincial administrators, are engaged with SYFF course information,  
Then: Men will change their behaviors related to women's access to use, ownership and control of and decision-making about land and girls' inheritance of land.  
And then: Women will realize their rights to land ownership and management, and girls will realize their rights to land inheritance.*

In Kenya, the course was conducted in 2019, with 192 men graduating from the course. The course had 10 learning objectives that underpinned the SYFF curriculum. After completing the SYFF course, participants were expected to be able to:

- i. Identify inequitable gender norms in their community, especially those norms that contribute to inequitable land rights.
- ii. Explain how abiding by inequitable gender norms has social, financial, and health costs to women, men, families, and the community.
- iii. Redefine inequitable gender norms into equitable alternatives.
- iv. Resist and challenge social pressure to conform to inequitable gender norms that support inequitable land rights.
- v. Briefly describe international conventions, national laws, and customary laws related to land rights.
- vi. Describe the benefits of equitable land rights to women, men, children, and communities.
- vii. Describe and use joint decision-making strategies with their wives, especially with regard to land decisions.
- viii. Prepare to make a will.
- ix. Use land management services and resources to achieve equitable land rights; and
- x. Envision and plan for a successful and secure future for their families.

### 1.3 Research Questions

The purpose of this study was to assess changes in knowledge, attitudes, self-efficacy, future intentions, and perceptions of peer norms related to WLPR among participants in the SYFF course for men in Kenya.

The five outcomes discussed in this report are defined as follows:

#### **Knowledge:**

Respondents' awareness of factual truths, including specific elements of formal laws related to women's land rights as well as logistics of how and where to register land, how to create a will, etc.

#### **Attitudes:**

What respondents think men and women can or should be allowed to do or the role they should or should not play in

owning, managing or inheriting land.

#### **Self-efficacy:**

Respondents' ability, once knowledgeable and positively disposed toward women's land rights, to engage in positive behaviors such as co-registering land with their wife or bequeathing land to their sons and daughters equally.

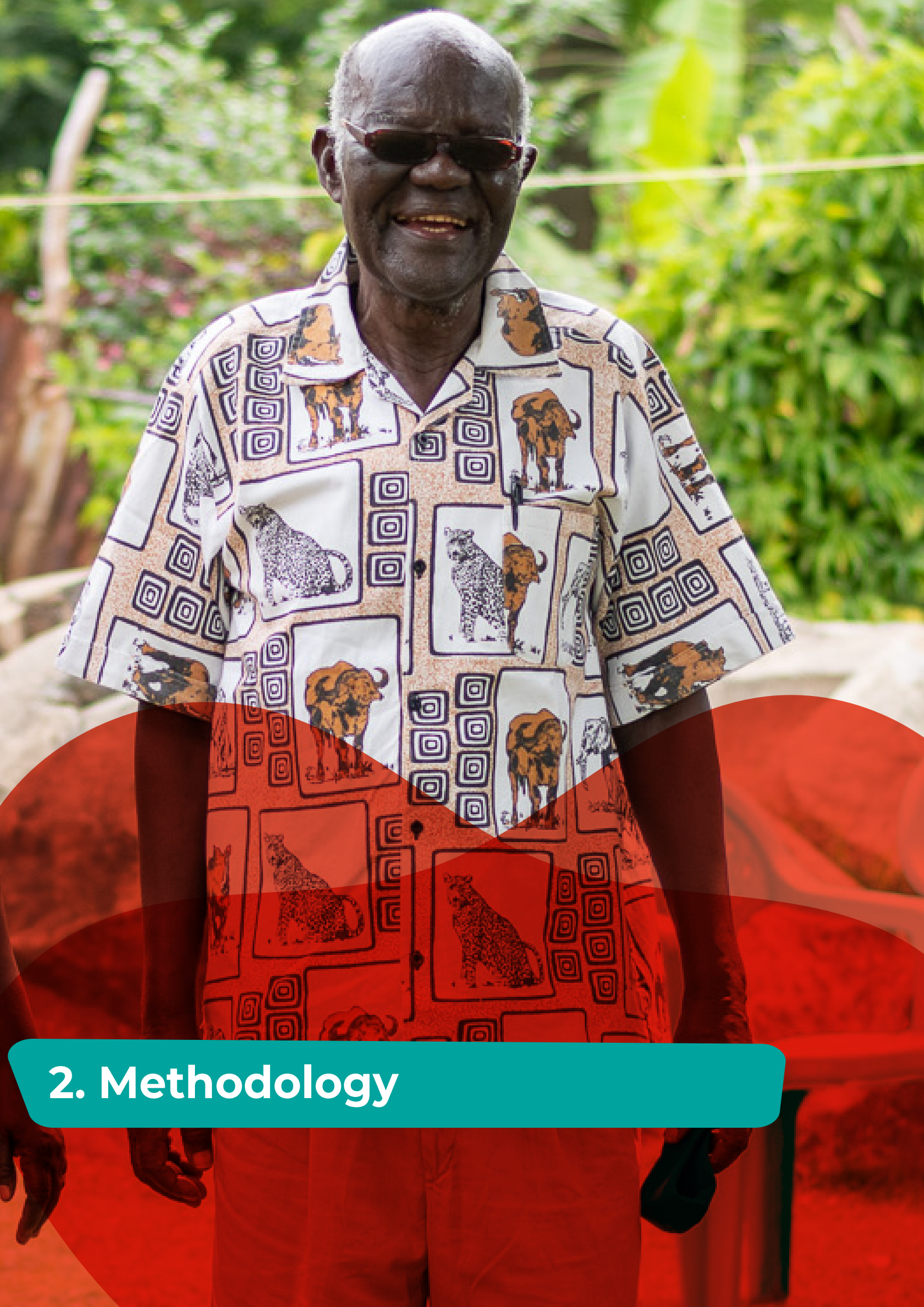
#### **Future intentions:**

Respondents' decisions that will affect their children in the future (such as creating wills), as well as stated plans (such as planning to co-register land with their wife) that have not yet been completed.

#### **Peer norms:**

Respondents' perceptions of norms related to land rights among other men in their course (not their whole community, which would be social norms).





## 2. Methodology

## 2.1 Evaluation Design

The endline evaluation was part of multiple rounds of qualitative data collection paired with monitoring data collected during the SYFF course. Prior to the implementation of the course, a baseline study was conducted in August 2018. Participatory methodologies were used to collect data using the most significant change (MSC) stories technique. This report describes findings from the endline evaluation, which was conducted 18 months after the SYFF training. Of the original 20 baseline participants, in-depth interviews (IDIs) were conducted with 17 (three had died prior to the endline evaluation) to understand better their individual knowledge, attitudes, self-efficacy, and future intentions related to land ownership, management, and inheritance. In addition, five focus groups were convened to assess peer norms within the group related to women's land rights. The participants in the IDIs were the same at baseline and endline, while the focus groups did not necessarily have the same participants. Participants who were selected for IDIs were not eligible to participate in focus group discussions (FGDs).

## 2.2 Ethical Considerations

The research team obtained informed consent from each participant upon provision of detailed information on the study and data collection approaches, de-identified data, used venues that allowed for privacy and safety, and restricted access to the consent forms and interview material to the research team only.

This endline evaluation study protocol was reviewed and approved by ICRW's Institutional Review Board, Maseno University Ethics Review Committee (MUERC), and the National Commission for Science, Technology, and Innovation (NACOSTI) in Kenya.

## 2.3 Data Collection

The data for this endline evaluation report comes from 17 IDIs and five FGDs with SYFF course graduates in Kenya. The total number of men who participated in the focus groups was 28.

## 2.4 Geography and Sampling Strategy

The study sample consisted of participants in the SYFF course, comprising men above 18 who had graduated from the SYFF course.

Study participants were drawn from all the 15 sub-counties in Kisumu and Homabay in the western part of Kenya. In Kisumu County, participants were drawn from Seme, Muhoroni, Nyando, Kisumu East, Kisumu West, Kisumu Central, and Nyakach sub-counties while participants from Homabay county were sampled from Rachuonyo, Kasipul, Kabondo and Homabay Town, Rangwe, Ndhiwa, Suba North, and Suba South sub-counties.

**Consent seeking:** Data collectors called each IDI participant to seek consent before commencing with the actual interviews on the agreed interview date and time. Consent seeking involved introduction to the study, explaining the



purpose and procedures involved, risks, benefits, payments, and confidentiality to be observed during and after the data collection. Also explained were issues on reimbursements, that participation was voluntary, and contact information of the study principal investigators and MUERC. They were also informed that interview discussions would be audio recorded and that they would have an opportunity to seek any clarification(s). Finally, on consenting, the interviewer appended each respondent's initials in a consent form copy.

**In-depth interviews (IDI):** Respondents were the same ones who were interviewed during the baseline study and who had graduated from the SYFF course. Three of the baseline IDI participants had died before the end of project evaluation, and the 17 remaining men who had graduated from the course were interviewed.

**Focus group discussions (FGDs):** First, out of the 15 sub-counties, five (Seme, Rachuonyo, Nyando, Nyakach, and Suba) were randomly selected for the endline. In each sub-county, six men who had completed the SYFF course were randomly selected to participate in an FGD. The FGD participants were part of the 200 SYFF course participants in Homabay and Kisumu counties. Due to COVID-19 compliance regulations, FGD venues were assessed prior to the interview sessions.

## 2.6 Data Analysis

All the IDIs and focus group discussions were translated and transcribed verbatim. Coding of the transcripts was completed in Nvivo using a master set of parent codes held consistent across the whole project as well as child codes that were unique to each country. Coding reports for key codes were extracted and summarized into key themes using code summaries.

Data analysis was descriptive by computing frequencies, means and medians and respondents' characteristics. Interview transcripts were analyzed following a thematic framework approach. This approach entailed the identification of linkages between collected data and the study objective. It involved familiarization with data through several rounds of reading the transcripts and organizing data according to pre-defined topics using NVivo version 12. This was followed by synthesis and contrasting data according to core themes thus identified. In summary, the analysis involved 1) searching collected data for ideas, patterns, and emerging themes; 2) developing a coding



Figure 1. Data Analysis Word Cloud

framework; 3) undertaking coding by organizing and labeling segments of data into meaningful groups; 4) charting the coded data to identify emerging themes and 5) interpret the data.

As part of the analysis, a word frequency query was used to generate a word cloud to help point out and visualize 100 words most commonly used during the IDIs and FGDs. The size of a word denotes the frequency of use, with bigger words corresponding to more frequent use (see Figure 1). The words “wife,” “jointly,” “yes,” “women,” and “children” were among the most frequently used.

## 2.7 Study Limitations

Conducting IDIs via phone meant that the respondents’ body language and other visual cues could not be observed to aid the interviewing process. Further, a few of the interviews were interrupted, which may have been easier to manage if the interviews had been in person.

Although the SYFF protocol was to conduct the endline study 12 months after the end of the course, this was delayed due to COVID-19 compliance measures.









### 3. Study Findings

This section presents the study findings and results with some comparisons to the baseline findings. The findings are categorized into five themes: knowledge, attitudes, self-efficacy, peer norms and future intentions, and gender norms. In addition, participants' perception of the course is presented at the end.

### 3.1 Demographic Characteristics of Study Participants

The average age for the IDI participants was of 45 (being a minimum of 38 years and a maximum of 83 years). The participants' occupations included business, farming, pastoral duties, teaching, and provincial administrators.

**Table 1. Demographics of in-depth interview participants**

Participants N = 17

Characteristics	N	%
<b>Age (years)</b>		
Mean		62
Median		64
<b>Occupation</b>		
Farmer	6	35.4
Provincial Administrator	3	17.5
Teacher	2	11.8
Pastor	2	11.8
Business	4	23.5
<b>Highest level of education</b>		
None	0	0
Primary	2	11.8
Secondary	9	52.8
Higher	6	35.4
<b>Marital status</b>		
Single	0	0
In a relationship, not living together	0	0
Married or living together as if married	17	100
Widowed/divorced/separated	0	0
<b>Number of wives</b>		
One wife	15	88.2
More than one wife	2	11.8
<b>Land ownership</b>		
None	0	0
Owns alone only	13	76.5
Owns at least some jointly	4	23.5

## Table 2. Opinions of focus group participants on land ownership

Characteristics	Participants N = 28	
	N	%
<b>Number who own land:</b>		
Individually	10	35.7
Jointly	2	7.1
Both individually and jointly	16	57.2
None	0	0
<b>Participants' who supported</b>		
Landownership by men only	2	7.1
Landownership by women only	0	0
Landownership by both men and women	26	92.9
Land management by men only	2	7.1
Land management by women only	1	3.6
Land management by both men and women	25	89.3
Land inheritance by sons only	6	21.4
Land inheritance by daughters only	0	0
Land inheritance by both sons and daughters	22	78.6

### 3.2 Knowledge of Formal Land Laws and Customary Practices

After completing SYFF, study participants were reassessed on their knowledge and understanding of both formal and cultural or customary laws relating to land ownership, logistics on how and where to register land, and their views on whether women should own land.

#### 3.2.1 Land Ownership Tenure, and Documentation

Men were asked whether they owned any type of land individually or jointly with their wife or any other family member or friends and whether the land was purchased, inherited or both. All the study participants reported that they owned land. Most said that the land was acquired through inheritance, some had purchased it, and some owned it through both means. As an example of the last, one respondent said,

*"Yes, I own land, most of them I own individually, but there is a piece I bought and transferred to my wife, the title is in her name." IDI Respondent, Rangwe Sub-County.*

In Kabondo sub-county, one respondent mentioned that he bought the land jointly with his wife. Another reported that he hired additional land for seasonal farming:

*"I have both Inherited and purchased parcels of land, but we also hire land for seasonal farming." IDI Respondent, Kasipul Kabondo Sub-County*

Asked whether they had any form of documentation to authenticate the land they owned, many men reported that they had title deeds for their inherited and purchased land. Some reported only having allotment letters or purchase agreements but said that they were in the process of getting their title deeds. Others also had title deeds for only some of their land,

*"I have a title deed for the inherited land. Purchased land has been surveyed but has no title deed yet. I am in the process of acquiring the title deed for it." IDI Respondent, Kasipul Kabondo Sub-County.*

One respondent mentioned that the title deed had both his and his wife's name as a sign of joint ownership, while another one noted that the title deeds were already in the names of his two sons.

Some respondents reported that they did not have a title deed or any form of documentation for their inherited parcels of land. For instance, an IDI respondent in Kisumu mentioned that he neither had a letter nor any other documentation other than the beacons for the inherited piece of land.

*"For the Inherited piece, there is no letter or documentation, just a beacon. For the purchased piece, I have a letter, and I am in the process of working on a title deed." IDI respondent, Kisumu County*

Another participant from the same county similarly reported that

*"I have a title deed for the purchased one, jointly with wife, the inherited one has no title." IDI Respondent, Muhoroni Sub-County*

Respondents said that land belongs to the whole family and that a title deed is an important proof of legal land ownership. Others stated that men or their families should work through official registration at the land's office to ensure the succession of family land.

*“One must have a title deed to prove that he or she owns a piece of land.” IDI respondent, Kisumu East sub-county.*

The other offices important in the management and processing of land cited by the respondents include chief, assistant chief, magistrate’s court, and advocates.

Two respondents reported that some of their purchased parcels of land had already been surveyed by the time of this study and that they were just waiting for their title deeds. Another study participant reported that his purchased parcel of land was still in the process of succession. One mentioned that the purchased piece of land had only a sale agreement letter, and he was in the process of working on a title deed by the time of this endline study.

Although most study participants supported joint land ownership, which they had learned about during the SYFF course, the majority were still the sole owners of the land in their households by the time of this study. Two cases were reported where the wife signed as a witness but not an official co-owner of the land. A respondent from Muhoroni Sub-County reported: “My wife signed the purchase letter as a witness since she is my next of kin.” And one respondent stated that at least some of his land would soon be jointly owned, noting that;

*“We are in the process of getting a title deed for joint ownership for one of the plots that we purchased.” IDI respondent, Ndhiwa sub-county*

According to some study participants, having their wives to sign as a witness and next of kin in the purchase of land agreement forms was a good enough gesture of co-ownership. Two IDI respondents reported that they were planning to include their wives as co-owners in their purchased parcels of land but not the inherited parcels, which were only in the names of the men.

### 3.2.2 Land Ownership Laws in Kenya

All the study respondents in IDIs and FGDs confirmed broad knowledge of Kenya land ownership laws, citing different tenure systems, the importance of a title deed, and the right of girls and boys to inherit land.

On land inheritance, most reported that both boys and girls have equal rights to inheritance of family land, as can be seen in the comment of an IDI respondent from Muhoroni sub-county: “Children are the same, whether boys or girls and have a right to get land from family.” Others reported that the wife, as the immediate next of kin, should be the one to inherit land, followed by children. Many respondents also stated that a written will is an important document.

On land ownership, participants reported that land can be owned by the state, community, or individually/privately but that the government has overall ownership responsibility, especially in cases where minerals are discovered in a given piece of land. It was further reported that most community or ancestral land is inherited.

### 3.2.3 Customary Practices Related to Land Ownership in the Community

Most participants reported that traditionally among the Luo community, the land belonged to the man who had the right to own it and pass it over to his sons. It was further reported that only men would have their names in the title deed and that they owned the land as the head of the household. An IDI respondent stated, “It is biblical, a man as the head of the house offered security for the home and family resources including land.”

However, one study participant, an IDI respondent in Seme sub-county, disagreed, stating that “Originally it was women, they were the owners of land then later it changed to men, but women are the owners of land.”

Traditionally in polygamous homes, husbands allocated parcels of land to their wives to till and provide them guidance on how to use the land. An IDI respondent from Ndhiwa sub-county shared the belief that because women were brought to a man’s family in exchange for bridewealth or dowry, they were just like messengers and could therefore not own land. Women could only own land on the death of their husbands. However, it was reported that things have since changed and women can now own land.

### 3.2.4 Customary Practices Related to Purchasing Land in the Community

Respondents reported that land among the Luo community was rarely purchased but rather either inherited or bought through barter trade, mostly in exchange with livestock. While noting that this is changing, they said that acquiring land is still common in some regions. Respondents also reported that the Luo community believes that only men can buy or purchase land. In case a man who was the head of a household died, male children would be next in line for the right to purchase land.

Respondents noted that customary practices generally do not allow women to buy land, and when they could, it could not be from her place of birth. Further, women could only purchase land indirectly through their male relatives, including husbands, male children, or male relatives such as in-laws. In one instance, it was reported by one respondent that a woman’s purchasing of land indicated disrespect to the man and could consequently be banned from the family. The following quotes capture men’s key sentiments with respect to customary practices on purchasing land:

*“Only men could buy land; women were not allowed to buy land. Even widows would keep money and get assistance from a male relative to purchase land.” IDI respondent, Kisumu Central sub-county*

*“Land was given free of charge or exchanged through barter trade.” IDI respondent, Seme sub-county*

*“Now even some wives give money to their husbands to purchase land on their behalf, it used to be like a taboo for women to purchase land directly.” IDI respondent, Nyakach sub-county*

*“Women who wanted to purchase land had to get assistance through their male relatives; brothers or fathers.” IDI respondent, Kisumu East sub-county*

*“In case a woman would purchase land, the husband would be sat down by his clansmen and advised either to chase away such ‘wayward’ woman or get another wife to tame her.” IDI respondent, Ndhwa sub-county*

However, respondents did report that things have since changed, and now both men and women can buy land. This is especially so for women who are educated, who can afford to buy land, and women who are unmarried or those still living with their parents. A respondent from Kasipul Sub-County explains, *“Women may buy land especially those with income, the educated lot and those who give birth while still leaving with their parents and at times decide not to marry.”*

### 3.2.5 Decision-making on Land Use

Respondents reported that decision-making on land use was traditionally a role preserved mostly for men only. This was the general view during baseline, and several men still upheld the same at the beginning of the SYFF training. Some men viewed women as weak and not good at decision-making:

*“Women have weak hearts and may take more drastic decisions when annoyed, compared to men.” IDI Respondent, Kabondo Sub-County.*

The older male participants formed a majority of men who felt that land-use decision-making should be by men because women were exchanged for dowry, effectively negating their right to have a say in family decision-making. Some respondents also felt that many women have been socialized as dependent on men and therefore less able to make decisions independently.

*“Women have been brought up as dependents to men; this has not helped many of them to be independent.” IDI respondent, Rangwe sub-county*

The man, in most cases, was reported to make the decision on plowing land, and in most cases, men contribute finances to buy seeds and other farm inputs. In polygamous families, the man would allocate wives parcels of land to till and leave a portion for himself. However, the wives would work on the man’s portion of the land, although harvests for the man’s portion would be stored in separate granaries.

However, by the end of the training, the majority of the men had changed their minds. Whereas most men believed at baseline that land management was a preserve for men, for this endline assessment, they reported that decision-making on land use should be made in consultation with the wife, or wives in polygamous families. They felt that joint decision-making through consultation was a sign of democracy and that couples in most progressive families make decisions together.

*“Initially, most insisted that men should have the authority. At the end of the training, we got enlightened with majority for joint-decision making.” IDI respondent, Nyakach sub-county*

### 3.2.6 Decision-making on Use of Proceeds from Land

In most cases, the decision on the use of farm proceeds was reported to be made jointly between the husband and wife through a consultative process. However, a few respondents reported cases where women manage the proceeds on behalf of the household, explaining that this may be because women are the ones who support their husbands with farm work. Some also reported that men are generally busy with other formal jobs or labor-intensive jobs like fishing and, therefore, mostly delegate farming responsibilities to their wives. In some cases, like in polygamous homes, each of the wives is allocated their own land to manage, including farm proceeds. Men in polygamous homes had separate granaries that acted as buffer food stocks for the family use and donation to relatives. This was also viewed as a way to ensure women’s proper control, use, and management of resources and guard against women misusing the proceeds.

The following quotes capture the key sentiments expressed with respect to land use and the use of proceeds from the farm:

*“The man had to consult the wife. Many men had their own parcels of land called Mondo. This is the piece where the man had exclusive rights without consulting the wife.” IDI respondent, Seme sub-county*

*“In the olden days and in polygamous families, men had their own granaries for storing their own farm produce, these acted as buffers for families.” IDI respondent, Muhoroni sub-county*

*“In polygamous households, the man and the wives had separate granaries for storage and management of the farm.” IDI respondent, Nyakach sub-county*

*“Men had to control money. This was important to guard against cases where women were drunkards or loved money and therefore had tendencies of selling farm*

*produce in an uncontrolled manner.” IDI respondent, Kabondo sub-county*

*“Each of my wives has her own farms allocated to them, so they manage own proceeds from their own farms. I have my own farms which the wives support me to cultivate, but I manage the proceeds from these farms.” IDI respondent, Kabondo Sub-County*

A participant in Seme reported that his wife doubles as the family treasurer and therefore takes custody of the farm produce, while another participant reported that before attending KELIN’s SYFF course, he, as the man, made the decision on the use of farm proceeds but has since changed to joint decision-making. He even quoted the Bible in reporting that “Once they get married, the man becomes one with his wife,” so they should make joint decisions. Yet another participant said that the use of proceeds is a decision made by the whole family, including children.

Respect for women's rights to agency is clearly evolving among the SYFF course participants, as can be seen in these two contrasting views. According to one man, "The man had to control the produce to avoid extravagance by some wives; the man was in control to ensure self-sufficiency for the family." However, another man reported that "We decide as a family since we work jointly, including children, to bring harmony and good management of the farm."

Most FGD participants expressed sentiments in support of the latter opinion that both men and women should be involved in land management decision-making. Some noted that it would encourage sharing of ideas, and others went further by giving examples that decisions on the sale of farm proceeds should be joint since couples are aware of their family needs. Women were noted as being more conversant with some land management issues.

*"We need to sit down and share ideas even when it comes to selling of proceeds because both of us know the needs of our home well. In the case of school fees, we both need to consult if it comes to selling the produce or a portion of their land to sort this out."* FGD respondent, Suba sub-county

### 3.2.7 Customary Practices on Transferring or Selling Land in the Community

Decisions regarding the transfer of land sale were considered a preserve for men at baseline and are still prevalent in the general community. However, participants reported that more recently, the final decision-making on the sale of land is mostly a joint one between the husband and wife and in some cases, the children as well. Participants reported that such inclusive decision-making helps to avoid tension and disputes within families. An IDI respondent from Kisumu East Sub-County acknowledged that before the SYFF course, he used to make such decisions unilaterally but has since changed. He now says, "Decision on sale of land needs to involve the whole family, including children and girls. This should include all types of land even if bought or inherited."

Customarily, the sale of land was considered such a serious matter that a respondent reported that it was taboo for a woman to sell land and that if this transpired, it could lead to the death of her husband or herself.

"A lady could not sell land, if this happened then the husband would die or the lady herself." IDI respondent, Kisumu East sub-county

### 3.2.8 Rights Across the Different Categories of Land in the Community

When asked whether the customary rights were applied across all the different land types and categories in the community, participants offered two main contrasting views: about half reported that the rights applied to all types of land tenure systems and ownership type, whether inherited or purchased. The other half were of the opinion that customary rules were only applicable to the inherited parcels of land.

Traditionally, men control and are the final decision-makers on land. This is the case even where a wife had purchased a parcel of land.

*"Happened across and even if a wife buys land, the husband would still feel like the real owner of such land."* IDI respondent, Rangwe sub-county

Some participants reported that customarily, only purchased land could be sold because inherited land belongs to the family and should be handed over to the sons. Others reported that it was applicable to inherited land only since land was hardly purchased in the past

*"Only land that is bought may be sold; inherited land was never sold since it belonged to the family."* IDI respondent, Muhoroni sub-county

However, some participants reported that as much as they were willing and had plans to allocate land to their daughters, they would only bequeath them a share of their purchased pieces of land and not the inherited parcels.

### 3.2.9 Benefits of the Land Ownership Laws in Kenya

Study participants were unanimous that the land ownership laws have more benefits than challenges. Reasons given include the fact that the laws are family-centered, with every member of the family expected to benefit from family land resources. The laws have been reported to have contributed to the reduced indiscriminate sale of land, and reduced family tension over land matters, with the resulting disputes, often leading to serious consequences, including fights and even deaths. The other benefit reported is that girls and women now feel more secure in their families on matters pertaining to land resources and that all family members contribute to decision-making on land matters.

Participants' sentiments on the benefits of the land laws can be seen in the following testimonials.

"The new land law is good, it helps to avoid conflicts in the family, you become open and helps to share any blame in case a wrong decision is made." IDI respondent, Seme sub-county

*"Girls now feel better, as part of their families by getting a share of the family property."* IDI respondent, Kasipul sub-county

*"It has safeguarded the initial wanton sale of land by men. Now one has to consult wife and children before such sales."* IDI respondent, Muhoroni sub-county

Participants shared their experiences on land cases in Rangwe, Ndhiwa, Kasipul, and Kabondo sub-counties which they were handling and mediating. Most of these cases relate to daughters and widows who had been dispossessed of their land by male relatives. Study participants attributed their ability to serve as mediators to the skills they acquired from

the SYFF course and noted that some community members are starting to recognize them serving in this role, including the provincial administration to the community level.

In summary, the laws are seen to bring equality in the treatment of men and women and discourage discrimination in the family, especially for girls. The laws have brought security to children and widows in case of death of the head of a family and the fact that women can now inherit, sell or buy land as summarized by the following quotes:

*“Yes, land laws have benefits, because all the children, including girls, benefit in case they have problems at their places of marriage; they now have a right to own land at their parent’s homes.” IDI respondent, Nyakach sub-county*

*“These laws have enlightened some girls and women on their rights, most of whom have already started demanding for their rights and benefiting from them.” IDI respondent, Muhoroni sub-county*

### 3.2.10 Challenges with Land Ownership Laws

Despite the benefits attributed to the Kenyan land laws, participants also noted challenges and gaps, some of which, if addressed, could improve the laws. One challenge reported is the lack of explicit inclusion of children in the joint ownership, together with the man and wife or wives. Possibilities of collusion between a man and his spouse(s) to sell land without involving their children was reported.

*“Joint land ownership is misused by some parents without thinking about their children. Several families still sell land irresponsibly. Children are never consulted.” IDI respondent, Rangwe sub-county*

The other challenge reported is that land ownership laws have created enmity and bad blood between some men and women or boys and girls. Cases were reported in Ndhiwa and Kasipul where men and boys feel insecure about the law, believing that women and girls are entitled to a double portion of land at their parent’s place and in their marital homes. Participants also observed that people generally do not embrace change easily. Potential extravagance by girls and women with land resources allocated to them, either jointly or individually, was cited. According to the participants, there exist beliefs in the community on the possibilities of parcels of land allocated to girls lying idle and not utilized productively, while other girls may arbitrarily sell their land inherited from their parents to outsiders, thus forfeiting their family’s heritage. According to study participants in Kisumu, the land succession and subdivision process takes too long. The cost of getting a title deed is expensive, which they believe contributes to the limited number of people who own title deeds.

Changes to the former land tribunals, which could make determinations on local land disputes was reported to be a challenge. The land tribunal structure, which was reported to have been disbanded by the former Chief Justice around 2013, transferred the mandates of the tribunal to magistrates and lawyers. According to the FGD team in Seme, this change has largely been manipulated in favor of litigants with financial resources or connections with legal institutions. Locals feel

disempowered as the terms of the litigation are couched in complex language that they often cannot understand. Further, this has made handling land cases very expensive and frustrating to those who cannot afford to hire lawyers.

*“In civil law, you are required to have money that one may not have, therefore some people abuse this process by bribing their way to grab land leaving the powerless more frustrated. Only the ones that can afford to hire lawyers are better placed to win such cases, hence the need for alternative land dispute.” FGD respondent, Seme sub county*

### 3.2.11 Recommendations on Land Ownership Laws

For a critical mass of the Kenyan population to enjoy benefits from the changes in the land laws, participants recommend continuous extensive awareness creation and sensitizations, especially on gender equality and the bill of rights.

Participants also felt that children should be allocated their parcels of land while still young. According to a participant in Ndhiwa, allocating children their share of land while young will build their confidence early in life and even reduce fear among the girls in relation to land ownership. Some girls and women have been socialized to believe that women or girls should not own land, a belief that could be debunked if the land is allocated to children, both girls, and boys, while they are young.

Participants also noted the need for follow-up on enforcement for the implementation of the land laws. Many reported that most community members may report understanding the law but do not adhere to its provision, especially on land acquisition, use, and inheritance. To reduce men’s fear that daughters and women may dispossess them from family land through sales to non-family members, two participants recommended that the law should compel girls or women to sell inherited land only to family members. Further, the misperception among some men of “double allocation” of land to girls can be corrected with efforts to sensitize men to the fact that their households’ wellbeing will be enhanced in instances where their wives are also bequeathed land by the parents.

*“All females, including girls and wives, should get land from their families so that boys will indirectly also get shares from their wives.” IDI respondent, Kasipul sub-county*

Delays in the land succession process and the high cost of getting a title deed could be reduced when village elders are given more roles in the land succession process. Participants reported that government and community officials are active in their communities and have extensive knowledge of family relations, including land matters in their areas of jurisdiction. Further, to make the process of land acquisition and documentation easier and cheaper, participants recommended that the government should waive or reduce taxes on title deeds.



Finally, to avoid potential collusion between parents in land matters, participants recommended that everyone, including the children be involved in decision-making on matters involving ownership, inheritance, and sale of land.

*“The express authority that parents have on land without consultation of the children regardless of their ages should be stopped.” IDI respondent, Rangwe sub-county*

### 3.2.12 Sources of Information on Land Ownership in the Community

The Kenyan constitution, SYFF course by KELIN, and general information and government policies through chiefs baraza were cited as the three main sources of information on land laws in the community. Others obtained information through their leadership roles, such as being a chief, assistant chief, pastor, and current or past members of a land board.

*“Got a lot from KELIN, I read government policies, I read from the Kenyan constitution and am an elder who normally attend Chiefs barazas.” IDI respondent, Nyakach sub-county*

*“I got a lot of this in the course of my duty during the implementation of government policy as a chief.” IDI respondent, Muhoroni sub-county*

*“My experience in public service, including county council work where I was a land board representative and a mediator.” IDI respondent, Seme sub-county*

Other sources of information included being self-taught from different sources, including print and electronic media, previous training sessions, learning through their job and from experiences shared by their parents and grandparents.

## 3.3 Attitudes Toward Men’s and Women’s Ownership, Management or Inheritance of Land

Men were asked what they think both men and women can or should be allowed to do, or the role they should or should not play in terms of owning, managing, or inheriting land based on customary laws and the roles of boys and girls in the customary set-up.

### 3.3.1 Land Ownership Equitable

About three-quarters of the IDI respondents own their land alone, and the rest own land jointly with their wives. No reports were shared of families where land ownership was by the wife alone.

Participants reported several advantages to joint land ownership between man and wife, and several study participants reported that they were in the process of including the names of their wives in their title deeds. Some attributed their change of mind to the SYFF course. Many said they wanted to change to joint ownership, although title deeds were mostly still in the names of the men. An FGD respondent in Rachuonyo reported that should he die, his wife and children will have security because he had already applied for a joint

land ownership with his wife. Although most FGD participants in Nyando reported applying for joint land ownership with their spouses after the SYFF training, some of them clarified they only purchased land parcels eligible for joint ownership, while those inherited from their parents remain in the men’s name or are already subdivided to their sons.

*“The land inherited from my father is still in the process of succession. I bought another parcel which I own jointly with my wife and I intend to subdivide amongst my children.” FGD respondent, Nyando sub-county*

*“In the past, land was mostly owned by men but after we got training from SYFF, we have learnt that it is better to own land jointly.” FGD respondent, Nyakach sub-county*

*“I feel that both man and woman have the right to own land in order to avoid conflicts arising from selling land without the partner’s consent.” FGD respondent, Nyakach sub-county*

*“Having seen the benefits of owning land jointly, I have decided to divide land equally to my two wives. I also now have one portion for myself. Should I decide to marry again, I won’t have a problem dividing land again; this has given me so much peace.” FGD respondent, Nyakach sub-county*

*“The land that I have at the moment is owned jointly with my wife. This decision was made after I received the training from KELIN. The one I inherited from my father is still registered in my name alone.” FGD respondent, Nyando sub-county*

However, the long process and delays when making land transfers was cited as a major challenge to joint land ownership. Traditionally, in polygamous families, the land was divided among the wives with portions allocated to the husband; however, the name in the title deed remained as that of the man only.

It was reported that some community members, especially youth, have embraced the idea of joint land ownership between a man and wife or wives, although most have not yet. One FGD participant from Nyando Sub-County observed: *“Only about 10 percent of the community households in my areas have embraced the idea of joint land ownership between wife and husband. Many women desire to own land but most men are still reluctant.”* However, it was recognized that acceptance of major changes in long-standing norms such as those around land and property ownership and management would take time. One FGD respondent in Suba did point out that *“Women are now allowed to attend chiefs barazas together with their husbands to discuss land matters, among others, something that never used to happen in the community.”*

There is still a lot of fear among men on the issue of joint land ownership with their wives due to a lack of sensitization. This is compounded by a few cases of divorces witnessed in some regions, especially in cases of intertribal marriages. Some participants reported that land given to or owned by a woman may be lost, citing cases where young widows may end up remarrying outside their communities and then either leaving

or selling the land.

*“As for me, I am married a lay from Luhya community and would not risk to put her name in the title deed because she is likely to come back to grab what belongs to us in case we were to separate or get divorced. I cannot afford to lose my property.” FGD respondent, Suba sub county*

Interestingly, it was noted in Rachuonyo that although men may be willing to allow women to jointly own land, some of the women themselves were reluctant to adopt this change because they had no problem with the men owning land on their behalf. The women report that this is the norm and would not wish to go against such long-held customary arrangements.

Married women, especially older ones who are either widowed or are having marital problems, were typically allowed to own land at their parent’s communities or anywhere else. Most of those resisting joint land ownership in a family are older men who still strictly abide by long-held customs.

*“We have seen a lot of challenges in implementing our views because most people don’t attend chief baraza [meetings]. Many, out of ignorance or cultural beliefs, still hold the belief that a girl or woman in the home is of very little significance.” FGD respondent, Seme sub-county*

A woman’s level of education was reported as another important factor that may influence joint land ownership between men and women or women owning land. Further, educated girls who are employed are normally advised by their parents to buy land outside their parents’ clans. However, in Seme, it was reported that some educated women tend to abuse their rights by selling their inherited parcels of land instead of developing them.

Some participants reported that a woman could own land if she had a son. Young widows were never entrusted with land ownership for the fear that they would remarry and dispose of the family land. Older women were considered more trustworthy compared to younger ones.

The participants concluded that they had changed their views on land ownership issues since participating in the SYFF training. They now have correct information, which they have already started to share with their community members, and they confirmed that most of the people they have sensitized have started to embrace the changes.

*“We now have the right information from trainings and we have tried to sensitize the chiefs, churches and we see a lot of changes.” FGD respondent, Seme sub-county*

### 3.3.2 Land Management Equitable

At the end of the SYFF course, all study participants indicated that both men and women should be involved in land management decision-making. This echoed the findings at baseline. They reported that joint land management decision-making would enable sharing of ideas and ownership of final results because both man and the wife are privy to their family needs. Land management issues that were reported to require joint decision-making include selling and use of proceeds from

the farm, types of crops to be planted, and farm operations, including weeding and harvesting.

*“We need to sit down and share ideas even when it comes to selling of proceeds because both of us know the needs of our home well. In the case of school fees, we both need to consult if it comes to selling the produce or a portion of our land to sort this out.” FGD respondent, Suba sub county*

One respondent said that he and his family have gained tremendously from their shift to joint land decision-making after graduating from the SYFF course. Sensitization by SYFF course participants to the general community was reported to have started bearing fruit in different regions within the project area, as was captured during FGDs in Seme and Nyakach:

*“Through the training we got from KELIN, we have now changed our minds and we have come to learn of the benefits of co-ownership. We have started sensitizing the community. Slowly by slowly people are beginning to adopt.” FGD respondent, Seme sub county*

*“Generally, around 50 percent have begun to make joint decisions on land. Women tend to have a high stake in the type of farming method to be used. They normally dictate the activities in the land. With the support from other partners like NGOs and CBOs, the percentage would be very high.” FGD respondent, Nyakach sub-county*

In Rachuonyo, it was reported that an estimated 20 percent of households in the general community were making joint decisions between husband and wife or wives on the management of land. However, most men there were reported to still be reluctant and were remained as the final decision-makers in household land use management.

*“Joint decision-making regarding land use has not yet been fully adopted in this community. Most men still believe that only men should make decisions on land ownership and management since many of them are the sole breadwinners to their households.” FGD respondent, Nyando sub-county*

A few cases were reported where women are the final decision-makers on land management and use, including what to plant. However, they were still expected to consult with their husbands for decisions on how to spend farm proceeds. Age was reported to be a factor in predicting acceptance of change, with the younger generation adapting quickly while, the older generations remain committed to old traditions in which the man was the final decision-maker in everything, including land use and management. Other factors influencing household land use and management decision-making included the presence of the man in the home, the nature of the man’s regular income activity, and whether a woman is the head of a household. Women make land use and management decisions in women-headed households and in households where the man is employed away from home. Some participants also reported that most women are good farm managers.

*“Yes, gender is important since a woman is generally a good manager while men are lustful and wasteful. With this ability in a woman, she’s able to see ahead, enabling her to plan well for the future of the family” FGD respondent, Nyakach sub county*

### 3.3.3 Land Management Men Only

Decisions in the household on how land is used occur mainly through discussions between husband and wife or wives. Participants explained that this joint decision-making was mainly because the land was jointly owned between the man and his wife or wives, and that wives are the main workers in the farms and, therefore, more conversant with land management issues. Many participants noted that this was a change from their initial belief that men should have sole provenance over all decisions, and they credited SYFF to helping them understand why joint decision-making would be better for themselves and their families.

Two IDI participants reported that besides their wives, sometimes the children, especially the eldest or adult children, were also consulted in land-use decisions.

*“According to the current law, now we make land use decisions jointly with wife and children must be aware. But long time it was the man, I could decide on my own even coming up with a potential buyer for my piece of land without consulting any one, but now we have to decide in a family meeting.” IDI respondent, Rangwe sub county*

During an FGD meeting, it was reported that unilateral decision-making in land use, whether by a man or woman, was not good because either may fail to utilize the land to its optimum for the benefit of the family.

*“Sharing of ideas about farming with my wife has brought us tremendous breakthrough because now our farm proceeds have doubled.” FGD respondents, Suba sub county*

*“I left all decisions regarding farming to the wife. This was a mistake since proceeds were decreasing year after year. When I decided to join the wife after receiving training and now the farm is improving.” FGD respondents, Seme sub county*

As with joint ownership, most participants indicated that they also favored joint decision-making in land use to avoid conflicts and disputes within families, as confirmed by the following quotes:

*“I witnessed a case where a man leased his land without the consent of the wife so one day she was passing by and saw a stranger tilling their land, she caused commotion in the village since her husband had unilaterally leased out the farm without her knowledge.” FGD respondent, Suba sub-county*

*“It is important to make joint decisions on land matters so that both man and woman own up or share responsibility for the outcomes, whether good or bad.” FGD respondent, Nyakach sub-county*

FGD participants in Rachuonyo, Suba, and Nyakach concluded that some of the land management and use successes were due to joint decision-making in families and that this has encouraged other neighboring families to adopt the same. Other men in the study similarly reported that all family members, including children, should be involved in land-use decisions. According to them, involving everyone would encourage a sense of ownership and promote engagement in and support land-related activities.

Still, participants reported that the prevailing belief is that men, in providing all the finances necessary for farming and all household use, should be the final decision-makers on land management and use. One FGD respondent in Seme explained, *“Biblically, the man as the head of the family is expected to provide leadership at all levels. As much as it is the woman who spends most times in the farm, it all begins with the man’s approval.”*

### 3.3.4 Land Management Women Only

Participants had mixed feelings about women making decisions on land management. Some men opined that men should be the land management decision-makers, arguing that women are weak and emotional and may make drastic decisions when faced with challenges. Participants in Rangwe and Ndhiwa sub-counties who did not believe that women should have a role in decision-making on land management were predominantly older men.

However, after training, most of the SYFF course participants reported a change of mind, stating that joint decision-making through consultation was a sign of democracy; some even said that only women should make land management decisions, with men being updated. The latter noted that women formed the majority of the farmworkers and understood the farms better than most men.

*“Initially, most insisted that men should have the authority. At the end of the training, we got enlightened with majority for joint decision making on land management.” FGD respondent, Nyakach sub county*

### 3.3.5 Parents’ Household Responsibilities

Men are generally expected to provide for the family. However, about half of the study participants reported joint financial support between husband and wife, although the man was noted to contribute the bigger share in many of these cases. Joint contributions were mainly reported in cases where both man and wife or wives are working; where the man is working and the wife is engaged in business; or where the man earns his pension and the wife is engaged in business.

*“Men take a huge chunk of financial responsibility. Our women are conditioned and believe that a man’s money is for the family while a woman’s money for her alone.” IDI respondent, Rangwe sub county*

In some instances, wives were reported to indirectly contribute to family finances through household and farming duties. In a few cases, the wife was the main contributor to family finances, as noted by an IDI respondent from Kasipul sub county:

*"I am currently an old man, so I depend on farming; we provide finances jointly with wife."*

In terms of household chores and home management, some study participants said that was the woman's responsibility.

*"Traditionally, the house is for the wife, so she takes care of all those household chores and responsibilities." IDI respondent, Nyakach sub county*

Some men reported that certain household chores like cooking and washing children are strictly for women, while others like looking after cattle and keeping the compound clean are for men. One respondent in Nyakach reported that even if a man may want to assist the wife in the kitchen, the woman may misconstrue this as a "fight" over their core roles. One man pointed out that traditionally among the Luo, whenever a lady was married, she was referred to as dhi tedo (going to cook), so to him it was logical that cooking should be a wife's role.

However, most of the IDI respondents reported sharing household chores with their wives and occasionally with children and grandchildren. Some men reported that supporting their wives with household chores could only happen in instances when the wife is sick. Others reported that it was necessary to help one another in a household, for instance if the man is on during paternity leave, the wife is elderly, or in the absence of household help.

*"We make joint decision with wife, I used to take paternity leave on birth of our children to support my wife." IDI respondent, Seme sub county*

Some of the men who support joint household responsibilities with their wives attributed their change in attitude to the SYFF course.

When asked to compare their attitudes toward couple household responsibilities with those of other men in their community, they reported that in most communities, the man would still be considered as the sole decision-maker because

ceding any control to women would be seen as a sign of weakness, as though women have overpowered men.

*"Household decision-making in my community is not the same, I have witnessed the household of an age mate of mine where it is the man who makes all decisions pertaining to money. Only about 20 percent of other community members have adopted joint decision-making in a household" IDI respondent, Rangwe sub county*

*"No, they don't plan jointly. A cousin of mine nearly committed suicide recently because the wife had gone to help in a clan members' funeral and the husband was mad because there was no one to cook for him; he is still hospitalized and I will go to pray and sensitize him on joint decision-making in a family." IDI respondent, Rangwe sub county*

An IDI respondent noted that in many households within the general community, men have left the burden of household roles and responsibilities to their wives, which could also

include their providing more financial support than their husbands. This was corroborated by other IDI respondents who said that women were often held responsible for payment of school fees or other traditionally male roles like milking cows without any discussion. An IDI respondent in Kabondo Sub-County said that some neighbors still engaged in wife-beating resulting from a misunderstanding on roles and responsibilities within households.

*"It is different in many households; many men think that all household responsibilities belong to women including payment of school fees. Some men are so irresponsible, they seem to be alive just by virtue of putting on clothes but do not take care of any responsibilities in their homes. One of my neighbors' wives sought advice from me on what to do with her child's school fees since her husband did not care."*

*"As a pastor, I have had the chance to visit many households. Many men have left most household duties and responsibilities to women. Some think women are workers." IDI respondent, Ndhwa sub county*

*"Ours is unusual, for example, I have a neighbor in the village who cannot even milk cows since that is a woman's responsibility according to him." IDI respondent, Rangwe Sub-County*

Most of the respondents were satisfied with the responsibilities that they currently have with their partners. Many of them only wished for and suggested more awareness creation and sensitization to their community members.

*"Yes, am satisfied with the current household roles arrangements and my wife is also satisfied, but we need more awareness creation." IDI respondent, Nyakach sub county*

*"I am satisfied, joint household working helps with no time wasting and make household work very easy." IDI respondent, Rangwe sub county*

### 3.3.6 Household Responsibilities for Boys and Girls

Although few men reported that male and female children had specific roles in their households, most participants reported that children perform all household chores irrespective of gender.

*"Wives are busy in the farms; all children do everything regardless of gender. Even my sons cook, to avoid family fights." IDI respondent, Kisumu East sub county*

*"The children perform all tasks equally, even the girl can look after cattle." IDI respondent, Rangwe sub county*

*"We perform household chores jointly with my wife and older children, this helps in time management in the house." IDI respondent, Rangwe sub county*

*"From the beginning, all my children are taught to perform any household chore, everything regardless of gender." IDI respondent, Ndhwa sub county*

*"In our house we cook all of us, even if my wife is away, I can just cook." IDI respondent, Rangwe sub-county*

Decisions about how to allocate household chores for children vary among different households. Some study participants reported that a husband and wife or wives could decide together; others reported having adopted practices they borrowed from their own parents when they were growing up, something that was now passed to their children. Participants reported a few cases where the wife decides how to allocate household chores for children. Younger and educated families were reported to embrace both spouses contributing in deciding on the allocation of household chores to their children.

*"We sat together and agreed on it jointly with wife to ensure that all children do some work in the house." IDI respondent, Nyakach sub-county*

*"Being a son of an assistant chief, we were brought up to perform any chores in the house irrespective of the gender of a child. So, all my children performed any household chores." IDI respondent, Kabondo sub-county*

*"Before I got married, we were six in our family with five boys and only one girl, I being the first born and the girl being the last. So, all the children at home were doing all household chores. This is what we have adopted in my household and all children do all types of chores regardless of gender and age, even the boy in college does everything when he is back at home." IDI respondent, Muhoroni sub-county.*

*"Wife would decide, and I would help her with disciplining of the children." IDI respondent, Seme sub-county*

Some participants credited the SYFF course for changing attitudes about household role allocation for children.

*"Before I got enlightened through the SYFF course, boys' role was mainly in the farm while girls focused on the household chores." IDI respondent, Kisumu Central sub-county*

*"Formerly I used to give boys and girls separate chores but after the KELIN training and experience I now encourage all children to do any household chores regardless of gender." IDI respondent, Rangwe sub-county*

When comparing SYFF participants' decisions concerning allocating children's household chores with other community members, the participant reported that most families in the community still abide by traditionally defined gender roles. For instance, in some households, the boys do not cook or clean utensils, as this is seen as a job for girls. Similarly, girls should not look after the cattle while boys should not cook or sit socializing with girls or women in the kitchen.

*"At the community it is different, most of them allocate specific chores for girls that are different from those done by boys." IDI respondent, Nyakach sub-county*

*"In the general community there is some difference, many households report that boys should not cook." IDI respondent, Muhoroni sub-county*

*"There is a difference, for example, boys do not clean utensils, that is a preserve for the girl child." IDI respondent, Rangwe sub-county*

The entrenchment of traditional gender roles was summarized by a respondent in Kabondo who explained that this is the way both boys and girls and even women and men are socialized. He reported that at times girls would refuse to go look after cattle because that role is associated with boys, and women would refuse their husbands from helping them cook in the kitchen as two typical examples.

All the respondents mentioned that they are happy and satisfied with the shared responsibilities for boys and girls. They reported that unlike in the past, things have changed or changing quickly and anticipate that this will be the case moving forward, as expressed by this IDI respondent from Seme sub-county: "Then boys had specific roles, different from those for girls. But now things have changed, children are equal."

### 3.3.7 Inheritance Partially Equitable

However, it was reported that girls would customarily get land under special circumstances including if they are separated or divorced from their husband, mostly such land given secretly. Some participants felt that separate parcels of land should be reserved for the daughters who may end up not getting married, explaining that this land could be useful for burial purposes upon their demise, as opposed to having them interred at their auntie or uncles property.

*"Extra piece of land should be reserved for girls who don't get married. This also applies to girls who have been through unstable marriages and have nowhere else to turn to. There are cases whereby land is sought for burial of a female relative. Traditionally, girls should be buried outside the home." FGD respondent, Suba sub county*

*"Children have equal rights and should receive equal measures of land. I am at liberty to give land to all my children. In my community I have not seen this happen but I witnessed a case of a girl whose husband had died, came back and was built for a house by the father." FGD Respondent, Seme Sub-County*

Customarily, fathers would allocate land to a married daughter who is having problems with her husband or in-laws, especially if she has sons. This step would be taken to secure his grandson's future.

Participants noted that women were still ignorant about their rights to inherit or own land. The lack of clarity about inheritance rights often leads to conflicts, as the testimonial below illustrates.

*"Women are still ignorant of their rights. In a place called Kochogo in Nyando, a man died leaving behind a widow, son and a daughter. The son went ahead to sell*

*entire father's land without the consent of mother and sister. When the new owner came, he chased away the widow and her daughter. It took the intervention of land tribunal to persuade the new owner to annex part of his newly acquired land to accommodate the widow and her daughter." FGD respondent, Nyando sub county*

According to FGD respondents in Nyando, only a small percentage of women in this community inherit land, likely in large part due to traditional beliefs that girls have no right to inherit and own land. The prevailing custom there is that only men can inherit land, while women can inherit land through their sons.

Respondents agreed that equal distribution between sons and daughters of land or property via inheritance was unusual, estimating this to occur among about 10 percent of the general community.

*"Although most people in this community are aware of rights to inherit land, none has yet walked the talk of giving daughters land. All this is said verbally but not implemented." FGD respondent, Seme sub county*

Participants reported that most women in the general community believed that it was taboo to inherit land. Further, in the Luo culture, it was believed that allocation of family land to a daughter would be like transferring family luck and prosperity that was intended for the son or sons to your daughter's family. Customarily, only sons inherit land in the Luo community, while girls are expected to get land through marriage. If a woman did not have a son, the land in her household would be shared by other male relatives. It was believed that if girls were to inherit land from her parents, then the girl would take away the family's blessings.

*"There is a notion in Luo cultural norms saying that when a man gives land to a daughter, he brings a curse of stagnation to his home, thiro dongo. It is said that such girls get all the good luck from the family that was to go to the boys." FGD respondent, Rachuonyo sub county*

According to most study participants, cultural considerations play a key role in determining the inheritance of land between girls and boys. They recommended extensive sensitization to help community members to move away from the traditions that only allow sons to inherit land.

During an FGD session in Rachuonyo sub county, two of the participants changed their minds by the end of the discussions. They agreed that girls should also be given an equal chance to inherit land. They were persuaded by discussion points of group members noting that most daughters are more responsible than sons, especially helping their parents during old age, and that the obligation for a father to distribute land to both sons and daughters is cited in the Bible.

*"In the Bible it states in the book of Numbers 36: 1-13: 'Moses was commanded by God to give land to the five daughters of Zelophehad, a descendant of Joseph under*

*certain conditionalities."<sup>2</sup> FGD respondent, Rachuonyo sub county*

More broadly, many participants said that the SYFF training led them to think differently about gender-differentiated inheritance.

*"Before the SYFF training, I was a bit reluctant to give land to my daughter asking myself the question why she should own two portions of land, one from me as the father and one from the husband but now, being more enlightened on these issues, I would gladly give her land." FGD respondent, Nyakach sub-county*

### 3.3.8 Inheritance Inequitable

Most (75 percent) of the 28 FGD respondents across the study area supported the idea that both sons and daughters should inherit land in the community. According to a respondent during an FGD session in Nyakach sub-county, land given to the girl child is normally better utilized than the parcels given to boys. He explained that sometimes the boys end up selling their portions of land unnecessarily. However, participants reported that boys are normally given larger portions of land than girls and that if it is a small piece of land, boys would be prioritized to inherit it.

*"Boys should be given bigger portions of land while girls given smaller ones. Girls normally are given land but in smaller portions. One of my aunts was given a small portion by my uncle." FGD respondent, Suba sub-county*

About 25 percent of the FGD study participants who felt that only sons should inherit the land cited customary practices, saying bequeathing land to a girl is a waste because they would eventually the home to get married.

Study participants indicated that though they themselves were opening up to the idea of equitable inheritance for boys and girls, this sentiment is not likely shared in their communities. A good number of community members still practice the customary law on land inheritance; in Seme, this number was reported to be at about 50 percent and in Rachuonyo, participants estimated that 65 percent of the community is still committed to traditional inheritance practices. FGD respondents in Nyando Sub-County reported that elderly men are the most likely to continue harboring the customary belief that only male children have the right to inherit land and that girls will jointly own land with their husbands once they get married.

*"Land inheritance needs to be done in a transparent way. All the family members have to be present when this is done" FGD Respondents, Seme Sub-County*

None of the respondents mentioned that only daughters should inherit land.

<sup>2</sup> The daughters were to marry within the tribal clan of their father to ensure that they keep the tribal land inherited from their forefathers.

### 3.4 Self-efficacy on Positive Behaviors by Men Toward Women's Land Rights

The endline evaluation also assessed men's ability to engage in positive women's land rights behaviors based on what they had learned from the SYFF course. Specifically, men were asked about their actions or intentions with respect to bequeathing land to sons and daughters equally and .

*"I have not seen many cases of females inheriting land. It is believed that if a daughter inherits a family land and settles there then there are chances that her own family may prosper far better than those of her brothers, a belief that she takes all the blessings that were meant to be for the brothers" IDI Respondent, Rangwe Sub-County*

While many SYFF participants were in accord with the prevailing cultural norm of excluding girls from land inheritance, several reported having been on the need for daughters to inherit land just like sons. They noted that the world was changing and people needed to change too. Some also said that both boys and girls are provided with the same basic needs at the family level and wondered why daughters could not be bequeathed land. Still others noted that nowadays, many girls do not get married; and others pointed out that daughters have been known to support their families better than sons.

*"Initially, majority of SYFF course trainees did not want to accept the issue of land inheritance by daughters. Convincing men can be difficult since culturally, even men who never went to school say that they know everything. Some say that girls will have double ownership of land on getting married." IDI respondent, Rangwe sub county.*

*"We liked this idea of girls inheriting land during the training, these days very few girls get married. What happens to families with girls only? That is nature. Lately girls have been known to support their families even better than most boys." IDI respondent, Muhoroni sub county*

*"Culturally, unmarried ladies could also get land from the family" IDI Respondent, Kasipul Sub-County*

#### 3.4.1 Land Ownership Inequitable

Most study participants noted that their culture around land ownership is changing, with many men embracing joint registration and ownership with their wives. Most men are comfortable with the idea of joint land ownership with their spouses. In all five FGD sessions, it was unanimous that joint land ownership between a man and wife or wives should be encouraged. FGD participants confirmed that men were the owners and managers of land in the past, although proceeds from such land benefited all family members.

Participants reported that joint land ownership between a man and the wife or wives had several advantages, including helping to secure a family's future and avoiding land conflicts with in-laws or any other land speculators in case a man dies since the wife would still retain her legal ownership status. Further, it was reported that joint ownership allowed a woman to be well informed on land issues in case of the husband's demise.

*"In life you never know, tomorrow I may not be around, so to secure my family's future and also to avoid land conflicts that may arise when a man dies like grabbing of land by in-laws" FGD Respondents, Rachuonyo Sub-County*

*"In the event of a man's demise, the wife takes over but most times this happens amidst conflict when the land to be inherited by the wife has no clear demarcation, no written will or even title deed" FGD Respondent; Rachuonyo Sub-County*

*"It is of great benefit to jointly own land. In the unfortunate event of man's demise, the widow would now be well informed on the issues of land as the co-owner, and hence will not be worried of any conflicts that may arise regarding her husband's land" FGD Respondent Nyando Sub-County*

It was further noted that joint land ownership would help stop men from wanton sale of land without proper reasons or family consultations. Reported cases of men selling land for luxury use, including buying alcohol and marrying other wives, would reduce in joint ownership cases. It was also reported that joint ownership would promote transparency within families since any sale and use of land will be based on consultations between the man and the wife or wives as reported:

*"Land should be jointly owned by man and woman to avoid or stop the impulse sale of land by men on flimsy grounds. Division, disposal of land needs to be done after consultation with both parties, so that everything is done in a transparent way" FGD Respondent; Rachuonyo Sub-County*

*"Men normally have a tendency of selling land for flimsy reasons e.g., to engage in alcohol, to curb this behavior, it is wise to own land jointly with your wife as no sale or transaction will be made without the other's consent" FGD Respondent Nyando Sub-County*

Including women in land ownership would allow or encourage them to attend meetings on land matters in their communities. According to a respondent in Rachuonyo who was a practicing pastor, biblical teachings supported women to own land since, according to him, the husband and wife become one in marriage. Other arguments supporting joint land ownership included the fact that women are the main users or workers of the land hence their ownership was important and that the Kenyan constitution gives the right for anyone to own land.

*"As a joint owner, a woman would also earn the right to attend meetings in the community regarding land" FGD Respondent Nyando Sub-County*

*"In the past, land was solely owned by men but now a lot has changed. The Bible clearly states that when a man marries a woman, their status change from two to one, hence all their property belongs to both" FGD Respondent Nyando Sub-County*

On the other hand, the few against sole or joint land ownership between a man and the wife or wives shared their concerns. It was reported that only men could own land since women were considered unstable and likely to leave a family in some quarters. Such observation was reinforced during the FGD in Suba when a participant reported that a woman may decide to divorce and later remarry even after inheriting land from the husband. If such happened then the woman may either sell her parcel of inherited land or may not put it to meaningful use thereby leading to loss of income or farm produce from such parcels of land.

*“There is a case in my community where a man who married from another Kenyan tribe was divorced. If his land had been in his wife’s name, we believe she could have planned to come back to claim it” FGD Respondent, Suba Sub-County*

*“According to our tradition since men are the owners of land, they are the ones to subdivide land to the family. This land is used by all members of his family” FGD Respondent, Suba Sub-County*

*“Most men initially had negative attitude towards joint land ownership, fearing that women would take power away from them and even deny them from getting other wives. However, at the end of the SYFF course, majority of the men were for the idea” IDI Respondent, Muhoroni Sub-County*

In addition, it was noted that initially there was a lot of resistance on the idea of joint land ownership between men and women at the beginning of the SYFF course. However, most of the participants reported a change in heart with many reporting that the training was an eye opener which has made them embrace the proposed change.

*“Initially we refused, after training and seeing how women whose husbands die ahead of them are being mishandled by in-laws, this made most of us accept the proposed changes” IDI Respondent, Rangwe Sub-County*

*“At the start of training, most of us said that land ownership is for men only and that women should continue to work on direction of men, something we inherited from our forefathers. This changed towards the end of the course. Further, now things seem to be changing especially among the educated who are vouching for joint ownership” IDI Respondent, Nyakach Sub-County.*

Finally, it was recommended that there is need for more sensitization on the issues of joint land ownership and joint decision making to demystify the negative cultural beliefs and stereotypes on this topic, among others.

*“More sensitization should be done. Culture had spoilt most of our community members since they grew up in it. Cases like a woman will disrespect a husband in case of joint land ownership and that if you write a will then you die faster should be demystified” IDI Respondent, Ndhiva Sub-County*

## 3.5 Future Intentions on Inheritance Plans and Will Making

SYFF course participants were asked about their intentions in making decisions that would affect their children, such as their inheritance plans or plans to make a will.

### 3.5.1 Inheritance Plans

Many of the participants had made plans for who will inherit their land. Most of the IDI respondents with inheritance plans said that they had consulted with their wife or wives, while a few reported consultations with all family members including the children, in making their plans.

*“Yes, I have inheritance plans for my two wives and sons.” IDI respondent, Kabondo sub county*

Family members involved in the plans to inherit land include wives and children, both sons and daughters. Several participants who had inheritance plans for all children made clear distinctions between sons and daughters in the nature of the land inherited, with inherited parcels of land earmarked for sons versus the purchased parcels of land for the daughters. Reasons given for such distinctions include the small sizes of ancestral land; the fact that some of the daughters are already married and with solid financial security in their marital families; and in some cases, the daughters themselves were opposed to getting a share of ancestral family land.

*“Although I have only informed my daughters verbally that I will give them a share of land, all my children will get something.” IDI respondent, Kasipul sub-county*

*“Will give the two sons, some of my daughters are already married but I will retain some piece of land for my daughters just in case the girls may need it.” IDI respondent, Nyakach sub-county*

### 3.5.2 Will Development

During an FGD session in Nyakach, participants agreed that a will is an important document for inheritance. A written will likely will quash challenges that a family may otherwise experience in case of the death of a husband. Participants also noted that because the land laws under Kenya’s constitution recognize both sons and daughters as beneficiaries in land inheritance, this right should be bestowed on them equally.

*“All children have the right to inherit land according to constitutional land laws. There was a case in which all the beneficiaries of the late were compensated because their father left a will. This was done with the help of the land’s office. The constitution on land laws has only made this legal.” FGD respondent, Nyakach sub-county*

*“In the constitutional laws of Kenya, you are required to enlist all your beneficiaries irrespective of gender. Land should be given to both girls and boys because they both have equal rights.” FGD respondents, Seme sub-county*

Although will-making was one of the key learning points reported by the SYFF course participants, many reported not having written a will yet, though several reported that they



were in the process of doing so. Some IDI participants who do not yet have wills said that they were planning to have them in place once they finalize succession plans and process their title deeds. In those cases, writing a will seemed to be contingent on having a title deed.

## 3.6 Participants' Perceptions of the SYFF Course

At the end of the IDIs and FGDs, each participant was asked to comment on what they thought worked well and challenges or gaps that they noted during the implementation of the SYFF course. The following is a summary of their feedback.

### 3.6.1 What Participants Liked About the SYFF Course

Most of the participants reported that the training was good and that it changed their traditional ways of thinking in relation to joint land ownership, management and inheritance of land by girls. They approved the course content: one participant in Kabondo appreciated learning about several relevant topics addressed in Kenya's constitution. Another explained:

*"The training was very good, KELIN should continue training men on land rights. This is because whenever I discuss land rights issues in meetings, I realize the extent on lack of knowledge among both men and women." IDI respondent, Kisumu Central sub county*

Another participant from Kasipul reported that "KELIN has woken us up" with this training, though he pointed out that behavior change takes time and that implementation of all SYFF course recommendations may be slow despite the quality of the training. The training materials were reported to be good.

### 3.6.2 Participant Selection

Several participants felt that the training participants were not inclusive enough. Some felt that views of women should have been sought by including them in training as couples. An IDI respondent from Rangwe Sub-County explained, "The SYFF training should be attended jointly by both men and their wives, it should be a joint class for better uptake." In addition, participants felt that trainees should include all other land rights stakeholders in the local areas, including provincial administrators such as chiefs, assistant chiefs, village elders, religious leaders, church officials, and all Luo council of elders. FGD participants in Seme advocated for inclusion of people with disabilities. An FGD respondent in Nyakach reported that the training should cover all sub-locations and villages to reduce potential stigma among those early adopters of joint land ownership, joint decision-making, and inheritance of land by the girl child.

### 3.6.3 Course Duration and Scheduling

Although some participants were satisfied with the duration of the training, others reported that the number of weekly sessions and time allocated for the sessions was inadequate. The weekly sessions were reported to take between two to three hours. Some participants in an FGD session in Seme said that "the training was too short considering we were learning about these things for the first time."

Further, many participants felt that the content covered too much for the allocated time. Most of the trainees were old men, and both this type of training and the material covered was new to many participants, who ranged from college graduates to those who were barely literate. Participants recommended extending the training time to cover the content adequately. Others recommended that the course be conducted twice per week for a duration of two to three hours per session to cover more topics in a relaxed manner.

Many participants approved of the training schedule, with its daily sessions per week over six weeks. However, some recommended daily sessions for one full week or more instead of splitting it into weekly sessions. This is one area that needs further exploration, or a mix of both weekly and continuous course sessions could be provided.

### 3.6.4 Course Delivery and Facilitators

Most of the IDI and FGD participants reported that the facilitators were good and knowledgeable. However, some respondents in Seme and Rangwe sub-counties reported the need for improvement in the quality of facilitation. In Rangwe sub-county, participants reported that one of the facilitators was a very old man who did not seem to have mastered his session well and basically read through the resource materials to participants. Some Rangwe participants also noted that course facilitators were "imported" from Kisumu rather than being from Homabay county, which they felt was inappropriate. And in Seme sub-county, participants reported that they had only one facilitator who occasionally appeared tired and could have used the support from a co-facilitator.

Based on this feedback, thorough vetting of facilitators is recommended prior to assigning training roles to ensure that only the best are engaged and that local facilitators are serving the respective training sessions.

### 3.6.5. Other Participant Recommendations

**Refresher Training and Progress Follow-up:** Participants pointed out that the change process is gradual. Over time, they may need regular refresher courses or refresher training at least once per year. FGD respondents in Nyando Sub-County recommended that KELIN should follow up on their progress on a regular basis, especially in the areas of will writing, inheritance plans, the status of land rights cases reported by widows, and speed of land documentation.

Further, Nyando participants suggested that as part of refresher training and follow-up, all SYFF graduates across all the sub-counties should be brought together to share ideas from their respective communities.

**Broaden the Reach of the SYFF Course:** Participants said that the course should be offered at the village level with financial and other logistical support from KELIN. An FGD respondent in Rachuonyo said, "We feel that training should continue until the entire community adopts the message." Another FGD respondent in the same Sub-County reported that "Those of us who have been trained now have peace with our families, we now need to cascade these benefits by training more people in the community." Participants further noted that

the focus of this effort scaling such should be on the elderly male members of the community, who are reported to be the stumbling block to key lessons of the course and would benefit most from sensitization and awareness creation. However, FGD respondents in Nyakach felt that training elderly may have little impact and instead suggested targeting the training to the 35-60 year-old age group, as they may be more open to the changes that the SYFF training is promoting. One Nyakach respondent added that *“Trainings should be accompanied by small financial incentives to enable the few that have been trained take this information to the whole community. Incentives can be in the form of transport and airtime allowances, because some of us engage in a lot of mediation cases.”*

All study participants agreed that though the SYFF course has thus far reached relatively few people, it has started to pique widespread interest. They recommended outreach to promote the course content through different methods, including the use of local FM radio stations.

**Post-Training Support:** Some SYFF course participants reported that they have started to share what they learned through the course with others in their community. However, they felt limited due to the lack of logistical or financial support. An IDI respondent in Kasipul said that he has been using his own money to reach out to conduct sensitization, sometimes walking on foot or using motorcycles or vehicles to cover distances up to eight kilometers in one day, in Kakelo, Kojwach and Kowanyo. He inquired, *“What kind of help can a volunteer like me get from KELIN?”* It is therefore recommended that an action plan be developed to provide logistical and other follow-up support upon conclusion of the course.

Several respondents noted that they have been engaged in mediation of land cases in their communities since their completion of the SYFF course. In Kasipul, an IDI respondent reported: *“So far, I have handled about 15 land cases through mediation; 12 of them successful and 3 referred to courts of law.”* He pointed out that such mediation is time-consuming and that small incentives such as water, food and transport would be appreciated. Another IDI respondent in Kisumu East proposed that the implementer support course graduates to travel to other parts of their regions for their sensitization efforts, particularly if the messages are not resonating in their own communities. Yet another IDI respondent in Nyakach Sub-County suggested that *“KELIN should assign us groups and facilitate us to train them locally in our villages.”*





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## 4. Conclusion

Participants overwhelmingly accepted the SYFF course. The key course impacts are synthesized below.

- Participants improved their knowledge of formal land laws and customary practices. Most have already or were planning to arrange co-ownership of land with their spouses and bequeathing land to their daughters. However, many men indicated that they will bequeath their daughters the purchased parcels of land, with the inherited parcels reserved for the sons. Participants came to understand the numerous benefits of the country's current land ownership laws, though they pointed to gaps, especially those enjoining children in land-related decision-making.
- All study participants either had an inheritance plan or were in the process of making one as part of their future intentions. Further, although very few had made wills, several indicated their intention to do so, as this was one of the highlights of the course. However, will-making and inheritance plans were linked to the acquisition of title deeds for all their parcels of land; thus, expediting title deed acquisition would facilitate will development and inheritance planning.

- At the beginning of the course, most participants were reluctant to adopt joint land ownership, joint land management, and bequeathing both sons and daughters land. However, the course content and training process, which allowed for sharing among group members and open discussions facilitated by the trainers, led most of them to change their minds by the end.

The SYFF course is an important intervention toward the advancement of WLPR in the community and Kenya, as it addresses a major gap in this area, a lack of information on land rights. To sustain the gains realized thus far, clear follow-up and logistical support will be needed, including timely feedback to the SYFF graduates—especially those who have already started community sensitization and mediation immediately on their completion of the course



# Recommendations

The following are highlights of key recommendations to the various SYFF stakeholders arising from the endline evaluation:

## 5.1 SYFF Course Designer

**Selection of course participants:** For better inclusivity, many participants recommended joint training for both men and women couples, more so for certain sessions to help reinforce messaging on communication and joint decision making. Further, they recommended prioritizing key WLPR stakeholders, including provincial administrators and religious leaders, for participation, as they would in turn play a key role as champions towards advancing women's land rights. Finally, they recommended deliberately targeting people with disabilities, both as trainees and course facilitators, as this group remains marginalized.

**Course content and materials:** SYFF course materials, currently only available in English, should be translated into local languages as was done with the informed consent forms.

**Course Duration:** The training content could not be adequately covered over the allocated time. The participants recommended more contact hours for the training, in general, to adequately cover the content, and for the sessions to be held twice per week, with each session taking 2-3 hours.

## 5.2 Land Rights Implementing Partners

**Scale up and roll-out of SYFF course:** The course has proven a success based on feedback and the number of graduates already engaged in sensitization and mediation (although in an unstructured manner). WLPR organizations in the country should support the course's scale-up while also expanding to other counties within the region, including Siaya and Migori, and other parts of the country, including Kakamega, Kwale and Kilifi counties, applying lessons from this pilot project. Siaya and Migori counties have Luo, Luyha and Kuria communities that may have slightly different approaches to WLPR, while Kakamega, Kwale, and Kilifi counties have been cited extensively in WLPR literature as facing related challenges.

**Advocacy on land laws challenges:** Despite the many benefits of the current land ownership laws in Kenya, shortcomings have been noted, which continue to undermine efforts towards advancing women's rights to land and property. For example, implementing partners need to advocate for parliament for the review certain clauses in the current land laws, particularly on waiving or reducing fees or taxes associated with the acquisition of title deeds; giving more mediation roles to the Village Elders, Assistant Chiefs and Chiefs on land succession matters in concurrence with the formal legal frameworks, among others. Continuous and extensive awareness creation and sensitization on gender equality and Kenya's Bill of rights are recommended.

The existing customary land governance systems continue to perpetuate gender biases in land acquisition, allocation, and utilization. There need to be deliberate efforts made to address these gender bias by identifying and formalizing provisions of

the customary regulations into law in order to advance the rights of women and girls to land.

Engage in advocacy efforts that advance formulation and implementation of gender-sensitive policy and legal frameworks that guarantee the rights of women to land irrespective of their age, sex, and marital status.

**Post-training follow-up support and sustainability:** Upon completion of the SYFF course, graduates should be linked to government departments and other WLPR stakeholders, including CSOs, to maximize the benefits of their participation and ensure that their efforts raise awareness their communities can be sustained. This could be integrated into the work plan developed as part of the course, and developed and implemented jointly with the trainees.

## 5.3 Future research

**Design of future evaluations:** Design of studies that allow for an in-depth analysis on the assessment of social and behavior change among course participants to assess the long-term behavioral outcomes associated with the course.

**Barrier analysis:** A analysis of barriers and enablers to behavior change with respect to women and property rights should be conducted as part of future SYFF interventions.

**Longitudinal study:** The need for more longitudinal research focused on intrahousehold bargaining power and decision-making on land-related aspects. This will help inform co-creation solutions with a diversity, intergenerational, and intersectional lens in focus.

## 5.4 Donors

Investment of additional resources in post-training evaluations is needed to clearly document numbers of trainees and community members changing their behaviors as a result of the training and better understand potential barriers and enablers of early and late adopters of SYFF behaviors.

Create and finance collaborative learning forums of organizations implementing WLR interventions highlighting lessons learned and best practices from different communities. This discourse will go a long way to inform the development of a "Learning Agenda" for community and policy engagement.

Donors should consider embarking on the design of complementary projects that may take place two to three years after the implementation of the SYFF course, keeping in mind that this is likely the minimum time before any significant behavior changes will come into effect. Further, there is a need for funding for post-course follow up action plans.

Donors should consider allocating funds to facilitate the design and implementation of process evaluations as part of the course implementation plan. This will go away in informing some of the key issues to be addressed further through the various course modules or other WLR interventions under implementation.

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