



STRENGTHENING FEMINIST AND TRANSFORMATIONAL LEADERSHIP FOR A JUST AND SECURE AFRICA

**Report of the 2019 African
Women's Leadership
Institute for Eastern and
Southern Africa**

24th March -
30th March 2019

STONI ATHI, NAIROBI,
KENYA



ABBREVIATIONS AND ACRONYMS

AMwA	Akina Mama wa Afrika
AWDF	African Women's Development Fund
AWLI	African Women's Leadership Institute
CAL	Coalition of African Lesbians
CEDAW	Convention on Elimination against the Discrimination of Women
CSW	Commission on the Status of Women
FGM	Female Genital Mutilation
GBV	Gender Based Violence
ICHRDs	International Coalition of Human Rights Defenders
LGBTQI	Lesbian, Bisexual, Transgender, Queer and Intersex
MP	Member of Parliament
NGO	Non-Government Organisation
P.O.T	Personal Mastery, Organising Skills and Taking Action
PhD	Doctor of Philosophy
UN	United Nations







ACKNOWLEDGEMENTS

WE ARE GRATEFUL TO THE NUMEROUS PEOPLE WHO SUPPORTED THE REGIONAL AFRICAN WOMEN'S LEADERSHIP INSTITUTE ON FEMINIST AND TRANSFORMATIONAL LEADERSHIP FOR A JUST AND SECURE AFRICA AND MADE IT A GREAT SUCCESS.





Gratitude to our partners at UN Women Eastern and Southern Africa who provided the technical and financial support for the leadership development programme. Special appreciation to Dr. Izeduwa Derex-Briggs, the UN Women Regional Director for East and Southern Africa; Jebber Forster, the UN-Women ESARO Regional Policy Advisor, Governance, Women Peace and Security and Humanitarian; and Julius Otim, the UN Women ESARO Policy Specialist, Women Peace and Security.

We would also like to appreciate our esteemed external faculty led by Ms. Hope Chigudu, a feminist, organizational development specialist and independent consultant, as well as Ms. Dawn Cavanagh, feminist, activist and member of the Mosu Collective.

Our deepest appreciation to Dr. Tushabe wa Tushabe and Patricia Humura for their contribution towards the compilation of this report.

A big thank you to the AMwA staff who steered the process: Ms. Patience Ayebazibwe, Feminist and Transformational Leadership Manager; Ms. Leah Eryenyu, the Research, Advocacy and Movement Building Manager; Ms. Angella Asiimwe, the Programme Associate, Feminist and Transformational Leadership, and Ms. Joan Nalunkuma, the Programme Associate Finance and Administration.

Thank you the staff of Stoni Athi Nairobi, Kenya, for their contribution towards the activity.

Our profound gratitude to the trainees for sharing their lived experiences and trusting AMwA as a valuable partner on their leadership journey.

Eunice Musiime

Executive Director-Akina Mama wa Afrika



INTRODUCTION: ABOUT AKINA MAMA WA AFRIKA (AMWA)

AKINA MAMA WA AFRIKA (AMWA) IS A FEMINIST, PAN-AFRICAN, DEVELOPMENT ORGANIZATION FOUNDED IN 1985 BY A GROUP OF VISIONARY AFRICAN WOMEN IN THE UNITED KINGDOM.

AMwA later relocated its headquarters from the United Kingdom to Africa, Kampala, Uganda. AMwA strives to contribute to the equality of all African women by strengthening their individual and collective leadership capacities, forming strategic partnerships to tackle patriarchy and to attain gender equality and women's empowerment for a just and secure Africa.

The goal is to strengthen African women's leadership capacities to contribute substantially to new forms of activism, expanding spaces, transforming pedagogies, and projecting alternatives to advance women's rights in Africa, ultimately contributing to a qualitative difference in the lives of women in Africa.

AMwA provides strategic direction in key Pan-African networks including NGO CSW Africa, Solidarity for African Women's Rights and the Gender Is My Agenda Campaign. AMwA also has consultative status with the United Nations Economic and Social Council.

1.1 THE AFRICAN WOMEN'S LEADERSHIP INSTITUTE (AWLI)

AMwA has for the last 21 years promoted Feminist and Transformational Leadership Development through her flagship programme, the African Women's Leadership Institute (AWLI).

The AWLI was birthed in 1997 as a strategic intervention in response to the outcomes of the Fourth World Conference on Women: Beijing Declaration and Platform for Action. The AWLI is based on a long standing model of the P.O.T (Personal Mastery, Organising Skills and Taking Action) Framework that provides a powerful and holistic feminist grounding for African women to define, analyse and articulate their experiences of inequalities and devise solutions for sustained change.

The AWLI is a regional leadership development institute that seeks to equip African women between the age of 25 to 40 with knowledge and skills in critical thinking on gender issues, feminist theory and practice, organisational development and community transformation.

The AWLI has two main features: (i) convenes one week residential intensive training on feminist and transformational leadership every year in Africa, (ii) provides mentoring and coaching through a peer network of young African women that provide personal and professional support and linkages to experienced feminists that act as mentors for atleast one year.

The AWLI programme seeks to develop a strong cadre of feminist leaders with the practical skills, confidence, and agency to educate, organize and empower other women and communities to work together to solve problems and challenge discrimination in the private and public sphere. It also offers a feminist analysis of leadership as a process of inspiring leaders towards political, economic and social autonomy.

1.2. AWLI: COUNTING STRIDES

Since the AWLI was launched in 1997, more than 6,000 women have participated in the training at national, sub-regional and regional levels. The AWLI is one of the most groundbreaking leadership institutes that have transformed personal, collective, organizational, national and continental leadership.

The AWLI boasts of being the bedrock of a significant number of African women change makers in private and public spaces through its transformative training interventions and alumni support mechanisms. The alumni bear testament to the positive impact of the AWLI in their personal and professional lives having deepened their conceptual and theoretical basis of feminism and its relevance to development in Africa.

The AWLI alumni have been very instrumental in active lobbying and advocacy for policy and practice changes and have gone on to occupy positions of leadership in their countries and on the global stage.

1.3. OBJECTIVES OF THE 2019 REGIONAL AFRICAN WOMEN'S LEADERSHIP INSTITUTE FOR EASTERN AND SOUTHERN AFRICA TRAINING

The regional African women's leadership institute on feminist and transformational leadership for a just and secure Africa that took place in Nairobi, Kenya, equipped women with practical knowledge and skills in feminist and transformational leadership to dismantle all forms of patriarchal injustice and oppression. Its objectives were:

- To strengthen feminist transformational leadership capabilities to enhance personal agency and make positive change;
- To expose young women to global policy discussions, including Agenda 2063, Agenda 2030 and the Maputo Protocol on Women's Rights, and the International Human Rights Law Framework on the Promotion and Protection of Women's Human Rights;
- To create networking opportunities, enhance collaboration and strengthen movement building of emerging young leaders and activists.



THE AWLI PROGRAMME SEEKS TO **DEVELOP A STRONG CADRE OF FEMINIST LEADERS** WITH THE PRACTICAL SKILLS, CONFIDENCE, AND AGENCY TO EDUCATE, ORGANIZE AND EMPOWER OTHER WOMEN AND COMMUNITIES

SYNTHESIS OF THE OFFICIAL OPENING PROCEEDINGS



- I Standpoint
- II Knowledge + Power
- III Key feminist ideas
- IV Living feminist theory

2.1. WELCOME REMARKS BY EUNICE MUSIIME, EXECUTIVE DIRECTOR AMWA

In her welcome remarks on behalf of the organizers of the leadership development programme, Ms. Eunice Musiime, the Executive Director of Akina Mama wa Afrika (AMWA), shared the background and objectives of the training as; seeking to strengthen African young women's leadership capacities to contribute substantially to new forms of activism, expanding spaces, transforming pedagogies and projecting alternatives to advance women's rights in Africa.

Ms. Musiime congratulated the participants for making the final selection amidst stiff competition from the many exemplary African women applicants.

She said their selection is testament to their demonstrable leadership capability in their spheres of influence. She noted that the current cohort was selected from 13 African countries: Burundi, Botswana, Ethiopia, Kenya, Malawi, Namibia, Rwanda, South Africa, South Sudan, Tanzania, Uganda, Zambia, and Zimbabwe.

Ms. Musiime urged the participants to consider the training as one of their life changing 'kairos moment' and an opportunity to turn a new page, stay open to unlearn, relearn and learn new 'truths', given the socialization from patriarchal societies.

In conclusion, she advised the participants to adhere to values and norms for such spaces such as active participation, mutual respect, presence of mind, body and soul and the proverbial time keeping.



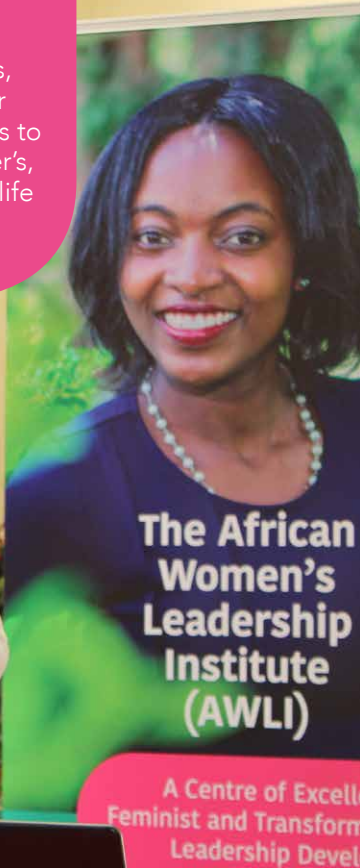
Eager to learn, unlearn and relearn, young women leaders in a group photo with Ms. Jebbeh Forster

2.2. SELF-INTRODUCTION: MY PASSPORT AND WHAT I WANT YOU TO KNOW ABOUT ME

This session aimed to provide participants the opportunity to unveil their profiles to the group in a creative and non-threatening manner. It was facilitated by Ms. Hope Chigudu, an organizational development specialist who is passionate about coaching and supporting young women to thrive. Ms. Chigudu assured the participants that the space was safe and urged them to use it for learning, reconnecting, reaffirming, resting and building each other to keep the feminist movement in Africa alive.

Expounding on the concept of using the 'passport' as a tool for introductions, she noted that in our day to day lives, passports enable us to cross borders, to experience other cultures, and to be exposed to new ideas and places, hence the significance of using them during self-introduction. In addition to sharing key features found in a passport such as name, age, sex, nationality etc., the participants were also required to narrate a bit of their life's journey with highlights of significant milestones.

Participants, linking their experiences to one another's, share their life journeys



The stories shared spun from moments of accomplishments such as completion of university, the first time they travelled to other places, birth of children, marriage and partnerships, to moments of deep loss such as the death of loved ones, sexual and gender based violence, rape and defilement, among others.

To conclude the session, Ms. Chigudu appreciated the participants for their courage to voice their pain amidst near strangers, become vulnerable, share their personal stories of joy and how they have been able to confront oppression and continue to seek ways to become free.



Changu Rufaro's Passport detailing her life's journey

2.3. OFFICIAL OPENING REMARKS BY JEBBEH FORSTER, UN WOMEN REGIONAL POLICY ADVISOR, GOVERNANCE, WOMEN PEACE AND SECURITY AND HUMANITARIAN ACTION

Ms. Jebbeh Forster, the UN Women Regional Policy Advisor, Governance, Women, Peace and Security and Humanitarian Action, delivered opening remarks on behalf of Dr Izeduwa Derex- Briggs, the UN-Women Regional Director, Eastern and Southern Africa. Ms. Forster began by congratulating the participants for joining the feminist and transformational leadership development programme. She observed that while the participants are recognized leaders in their

own right, this institute is meant to sharpen and harness their leadership skills to better respond to the complex, dynamic and deep challenges that continue to bedevil Africa. She commended the creation of safe spaces such as the institute, which she said, enables young women to get grounded in feminist theory to inform strategies to end all forms of oppression.



Ms. Forster narrated her own experience growing up in Sierra Leone, a very patriarchal society where despite her privileged background, as a young woman, she faced discriminatory practices that initially barred her from accessing the education she desired. She noted that because women are forced to live differently from men in many societies, knowledge from women needs to be brought to the fore in policy design, implementation and monitoring.

She concluded by noting that Africa has registered tremendous progress in formulating policies and changing negative cultural norms to promote women's rights such as the Maputo Protocol on the rights of women but the challenge remains in the lack of effective implementation. She hoped that the institute will catalyze a movement that will push on until women and girls enjoy their freedom. Ms. Forster noted that if young women apply themselves to the challenges that they face and build a strong and vibrant African women's movement, Africa shall surely rise.

"THERE IS A LOT MORE THAT AFRICA COULD DO TO ENSURE THAT THE ALREADY PROGRESSIVE POLICIES IN PLACE ARE GIVEN DUE ATTENTION TO ENSURE EFFECTIVE IMPLEMENTATION. ONLY THEN WILL AFRICAN WOMEN AND GIRLS ENJOY THEIR RIGHTS,"

JEBBEH FORSTER.



Eager to learn, unlearn and relearn, young women leaders in a group photo with Ms. Jebbeh Forster



SUMMARY OF
THE TRAINING
MODULES

3.1. MODULE 1: PERSONAL DEVELOPMENT FACILITATED BY MS. HOPE CHIGUDU- ORGANISATIONAL DEVELOPMENT SPECIALIST, FEMINIST COACH AND INDEPENDENT CONSULTANT

The first module of AMwA's curriculum on Personal Development, seeks to grow the discipline of continuous learning and growth. It is one of the core elements to enable individuals balance their internal and external worlds. It is a process that enhances our ability to be mindful of our thought processes and how these affect our feelings, behavior and the impact on us and the people around us. The need for feminists to exercise power and authority in ways that are different from what is currently the norm within society, requires feminist leaders to be grounded to ensure that the physical, mental, emotional and spiritual wellbeing are balanced. This session focused on exploring the concept of the seven major chakras as a tool of harnessing wellness.



Ms. Chigudu breaks down the Chakras to set participants on a path of wellness

3.1.1. The Seven Chakras

The seven chakras are the centers in our bodies in which energy flows through. Blocked energy in our seven chakras can often lead to illness; so it is important to understand what each chakra represents and what we can do to keep this energy flowing freely. The facilitator noted that it is important to ask ourselves; 'If this body could, what could it say to me?' What would the body say about the time we go to bed or wake; the food we eat, the drinks we give it, places we take it, the anger we harbor, what would it say? What would it say about all its body parts, including the vagina?'

THE ROOT CHAKRA: It is the one that grounds us. It represents our foundation and feeling of being grounded. It is located at the base of the spine in the tailbone. When you wake up and you are not supported, you may walk but are not grounded. You are not rooted and are just floating in the world. You are scared, not sure about life, not supportive and supported when not rooted.

THE PLEASURE OR SEXUAL CHAKRA: It is the connection and ability to accept others and new experiences. It is located in the lower abdomen, about two inches below the navel and two inches in. It is something that you have a right to. Sexuality is not just about sex, but rather about who you are, the way you express yourself, the way you walk, the way you carry the whole of you, and sex too is part of it. Therefore, when the sexuality chakra is unhappy, the sexual energy does not flow, and we do not enjoy sex. And sex does not have to be with another person that we know.

THE STOMACH CHAKRA: It is our ability to be confident and in control of our lives. It is located at the upper abdomen in the stomach area. It is where power is. In some African cultures, when someone is unhappy, or something has gone wrong such as death, they get a big piece of cloth and tie it around the stomach so that they are supported. When energy gets loaded in the stomach, it becomes difficult to stand up, and we may even faint.

THE HEART CHAKRA: It is our ability to love and is located at the center of the chest, just above the heart. This is about love, not just between two people but also the love of what we do. When we do not feel like doing what we love, the heart Chakra is not well. We must support each other at all times so that energy does not drain. When you have fallen out of love with work, you feel afraid going to work. Love generates energy, and we must work on this Heart Chakra so that we remain energized and loving. We must work to remain loving of our work, the people around us, and ourselves.

THROAT CHAKRA: It is our ability to communicate. It is also known as the Voice Chakra and is located in the throat. When we are in a situation where we have no voice, we know something is stuck somewhere; in the throat. Once things get stuck in the throat, we get smaller; we start diminishing. This happens when we are not sure, are afraid or when there are many external forces in form of obstacles. Voice is a center of creativity; the people around us who rely on voice such as musicians, understand the importance of voice. The Voice Chakra is very important to our well-being and to the work we do.

THE THIRD EYE: It is the ability to focus on and see the big picture. It is located on the forehead between the eyes (It is also called the Brow Chakra). This is a place of intuition. When a friend invites you to a party and your third eye tells you not to go, if you go and something goes wrong, you will say, I should have listened to myself. We experience this all the time. So many things happen and we say, I should have paid attention. But when we are very busy working, doing this and that, we do not pay attention. You only pay attention when you are attentive. The world has taught us not to respect intuition.

THE SACRED: It is the spiritual one. Spiritual energy connects us to the world; but we all connect to the universe in different ways. Someone talked about feminism as spirituality; whether our feminism comes from the seventh Chakra which is spirituality, whether it is from God or from Buddha, or just the universe; as long as we are connected to each other. Because we are energy, we get connected.



The discussions were guided by the following questions:

1. What things extinguish my fire?
2. What things ignite my fire?
3. How do you deal with corruption when the people you lobby to end corruption are the corrupt ones?
4. How do you express your emotions?
5. Do you feel guilty about your sexuality?
6. What is emotional creativity?

A section of participants interrogate the application of chakras in their daily experiences.

HIGHLIGHTS FROM THE FEEDBACK SESSION

- My health and wellness has been affected by limited knowledge of tools like chakras that aid one to understand better their mind, body and soul.
- Many of us and our generation has struggled with mental health issues partly due to the pressures of work and balancing it with family and other community commitments.
- Few organizations have been able to integrate self-care in their organizational activities.



In concluding this session, the facilitator, Hope Chigudu, reiterated the need for one to find time for solitude and reflection to know themselves deeper. She added that as feminists, we must continuously search for alternatives to fix broken systems in our spheres of influence. For instance, in the corporate world, alternatives are created to drive performance for money and increase profit for less. That is why we talk about creating an organization with a soul. There is also need to invest in things that feed and nurture us. Sometimes we get stuck on one emotional issue and fail to change. We need to adapt, create a balance and awareness that when we have emotion X, we can know how to use it constructively?

"THE SESSION HAS HELPED ME TO PAY ATTENTION TO MY BODY. PEOPLE'S COMMENTS HAVE ALWAYS DRAWN ME TO LISTEN TO MY BODY, ESPECIALLY WHEN THEY SAY I HAVE ADDED WEIGHT,"
MADZIMURE TAMBUDZAI.



3.2. MODULE 2: FEMINIST THEORY FACILITATED BY MS. DAWN CAVANAGH, FEMINIST, ACTIVIST, AND MEMBER OF THE MOSU COLLECTIVE

Ms. Dawn Cavanagh began the session by, together with the participants, sharing the different definitions of feminist theory including it being a major branch of theory within sociology that shifts its assumptions, analytic lens, and topical focus away from the male viewpoint and experience, towards that of women. In so doing, feminist theory shines light on social problems, trends, and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory. Ms. Cavanagh noted that theory is about making meaning of an experience or an observation and connecting the dots to knowledge, research and ideas.



3.2.1. Standpoint Theory

American feminist theorist Sandra Harding coined the term standpoint theory to categorize epistemologies that emphasize women's knowledge. She argued that it is easy for those at the top of social hierarchies to lose sight of real human relations and the true nature of social reality and thus miss critical questions about the social and natural world in their academic pursuits. In contrast, people at the bottom of social hierarchies have a unique standpoint that is a better starting point for scholarship. Although such people are often ignored, their marginalized positions actually make it easier for them to define important research questions and explain social and natural problems.

To further expound on theory, the facilitator guided the participants through an exercise to establish why one's standpoint today may be different from a previous standpoint

Responses generated from the session

- Lack of self-reflection
- Aligning with the dominant view
- Disconnection from the world
- Reflections on why the personal is political
- The question of why and how
- Failure to express feelings



Explanations on the Standpoint Feminist Theory

The facilitator further observed that in theorizing, there is need to pay attention to what is common to act as building blocks of theory and concepts. She proposed to the participants to discuss the question; what ideas do you associate with feminism? In

groups, participants generated key concepts from what they heard in their sharing of their experiences. They wrote the concepts on notecards and placed the notecards on the table.



Participants demystify feminism with the support of Ms. Cavanagh

From the discussion, the following key issues emerged:

- Stereotypes about feminism/ feminists, such as disruptive, angry women, lesbians, bra burning and men-hating activists underscoring patriarchal system of power, norms and practices;
- Feminism as a journey and therefore the need to continually create spaces for reflection, conscious raising and feminist education;
- Inclusion of ALL women regardless of race, ethnicity, age, sexual orientation, disability and class;
- Differences between a gender advocate and a feminist and the clarification that gender advocates are not necessarily feminists, but feminists do gender mainstreaming work. Feminism is concerned with power relations. Power is central to feminist thinking. We do not define feminism because it is a democratic system, which makes it open to evolving and open to differences. If we have to uphold feminism, we must do so with knowledge and knowing.
- The root cause of Gender Based Violence as power, and how that reinforces patriarchy as a system that continues the subjugation of women.
- Patriarchy reinforces gender and vice versa. While gender was created to exclude and promote inequality, there is a growing rejection of it among the younger generation. Women have been gender nonconforming for generations because they refused to follow the status quo. Systems of oppression that are linked to patriarchy are colonialism and gender.
- African feminism seeks to connect the dots of multiple forms of discrimination and the intersectionality of the oppression faced by African women.
- Is feminism an attack on religion? The role of religion in a feminist's life is always going to be a tricky topic, because so many religions rely on patriarchal structures. It usually does not help, either, that most religions come down on the wrong side of many of the policy issues of importance to feminists, such as reproductive rights, or the socially/ politically assigned roles of women in the family.
- Sex, sexuality and sexual orientation: What is considered 'normal' in terms of sexual behavior is based on the morals and values of society. Individuals are socialized to sexual attitudes by their family, education system, peers, media and religion.



'GENDER IS NOT RESISTED MUCH BECAUSE IT DOESN'T TOUCH POWER AND LOOKS AT WOMEN'S CONDITIONS AND NEEDS THROUGH MEETING PRACTICAL NEEDS. WHEN WE ARE UPHOLDING GENDER, WE ARE PRAISED AND ADMIRIED WHILE FEMINISTS ARE SEEN AS DANGEROUS, DISRUPTIVE, AND ARE NOT APPRECIATED. GENDER IS REFORMIST; FEMINISM IS TRANSFORMATIVE,'
DAWN CAVANAGH.





Ms. Musiime asserts that women's rights as vital human rights

3.3. MODULE 3: WOMEN'S RIGHTS ARE VITAL HUMAN RIGHTS BY EUNICE MUSIIME - EXECUTIVE DIRECTOR, AKINA MAMA WA AFRIKA, FEMINIST, LAWYER AND PASSIONATE ABOUT LEADERSHIP DEVELOPMENT

The objective of this session was to develop a common understanding of the meaning of women's rights as human rights. The facilitator started the session by brainstorming with the participants on the definition of human rights. To understand that human rights are present in our everyday lives, the participants were asked to name a person from their community/country that has consistently championed human rights and what human rights they have championed.

WHAT ARE HUMAN RIGHTS?

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture; freedom of opinion and expression, the right to work and education, and many more.

HUMAN RIGHTS TIMELINE

In order to appreciate the active role that the women's movement has played in shaping national, regional and the international human rights landscape, participants were guided through a process of highlighting major milestones in the women's movement across the decades of 1960s, 1970s, 1980s, 1990s, 2000s, 2010, 2020. The participants were given a few minutes to write the events on a sheet of paper and to plot them on a timeline.



Participants plot the human rights timeline



Ms. Musiime asserts that women's rights as vital human rights

THE PLENARY AFTER THIS SESSION, DISCUSSED THE FOLLOWING QUESTIONS:

- Are there key events/moments missing from the timeline?
- What event stood out for you in your personal life? Why?
- What factors helped the women's human rights movement achieve these important milestones?
- What barriers are currently being faced by the women's human rights movement in your country/region?
- In what ways are the women's human rights movements resisting these barriers?

HUMAN RIGHTS TERMINOLOGIES

- **Conventions:** These are legally binding; this means that all nations must ratify them.
- **Declaration:** It is not legally binding but it informs which parts or whole parts of it that one wants to acknowledge.

- **Charter:** A formal document that creates a legal entity, exemption, immunity, privilege or right.
- **Protocols:** These are diplomatic documents, especially of the terms of a treaty agreed to in conference and signed by the parties.

PRINCIPLES OF HUMAN RIGHTS

- Universality
- Interrelated
- Inalienable
- Indivisible

3.3.1. Key Women's Rights Instruments

In plenary, the participants explored the significance of key women's rights instruments at global, regional and national level and how they contribute to equality and non-discrimination.

1960s

Women's active role in independence movements in Africa (Civil and Political Rights)

1960s

Adoption of United Nations Universal Declaration of Human Rights (UDHR). Eleanor Roosevelt is the first female chairperson of UN Committee responsible for the drafting and adoption of the UDHR.

1975: UN declares International Women's Year (1975) and UN Decade for Women (1975-1985) at the World Conference on the International Women's Year in Mexico City.

1979: Adoption of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW)

1970s

Adoption of United Nations Universal Declaration of Human Rights (UDHR). Eleanor Roosevelt is the first female chairperson of UN Committee responsible for the drafting and adoption of the UDHR.

1975: UN declares International Women's Year (1975) and UN Decade for Women (1975-1985) at the World Conference on the International Women's Year in Mexico City.

1979: Adoption of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW)

1980s

1981: African Charter on Human and Peoples' Rights adopted

1982: Committee on the Elimination of Discrimination against Women begins its work

1985: Third World Conference on Women was held in Nairobi, Kenya, that led to the Nairobi Forward Looking Strategy

1990s

1990: African Charter on the Rights and Welfare of the Child adopted

1992: United Nations Conference on the Environment and Development in Rio de Janeiro.

1993: World Conference on Human Rights was held in Vienna, Austria. Under the popular slogan, 'Women's Rights are Human Rights', women's rights activists across the globe mobilized to ensure that women's rights was firmly at the centre of the discourse on international human rights. It led to the Vienna Declaration and Programme of Action.

1994: International Conference on Population and Development (ICPD) held in Cairo, Egypt. Outcome document is the ICPD Programme of Action where women's rights are fundamental to sexual and reproductive rights, population and development.

1995: Fourth World Conference on Women held in Beijing, China, in 1995 that led to the Beijing Platform for Action.

2000s

2000: Millennium Development Goals (MDGs) adopted by most countries around the world. Seen as minimum political commitments for development. Critique of MDGs by feminists and women's rights activists include its watered-down commitment to human rights.

2000: Constitutive Act of the African Union (AU) is adopted. Women's rights activists play crucial role in mainstreaming gender, human rights and people-driven agenda of the revamped regional body, a break from the state-driven Organisation of African Unity (OAU).

2000: Beijing+5 Review

2000: UN Security Council Resolution 1325 on Women, Peace and Security. This was a watershed moment for global recognition of women's role in peace building and conflict resolution as well as the effect of conflict on women. Women peace and rights activists played a major role in the push for this resolution as well as its content and language. States were mandated to domesticate the Resolution by developing National Plans of Action on 1325.

2003: Protocol of the Court of Justice of the African Union (AU) adopted. Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa adopted. Otherwise known as the Maputo Protocol, it came into force in 2005, just two years after adoption, making it the fastest AU regional human rights instrument to come into force, thanks to the concerted advocacy of women's rights campaigners on the continent, particularly the Solidarity for African Women's Rights (SOAWR) Coalition led by Equality Now, African Women's Development and Communication Network (FEMNET), Oxfam Pan Africa Programme, and Akina Mama wa Afrika (AMWA) among others. By October 2018, 40 African countries had ratified the Protocol.

2005: Beijing+10 Review

2006: African Youth Charter adopted

2007: African Charter on Democracy, Elections and Governance adopted.

2009: African Union Convention for the Protection and Assistance of Internally Displaced Persons in Africa (Kampala Convention) adopted.

2010s

2010: Beijing+15 Review

2012: United Nations Conference on Sustainable Development (Rio+20) in Brazil. World reaffirms women's rights are fundamental to development.

2014: Protocol to the Constitutive Act of the African Union relating to the Pan-African Parliament adopted.

2014: Protocol on Amendments to the Protocol on the Statute of the African Court of Justice and Human Rights adopted.

2015: World nations adopt the Sustainable Development Goals (SDGs) to replace the MDGs. Women's rights activists actively campaigned and succeeded in grounding the SDGs in human rights and gender equality aspirations and commitments. SDGs are more ambitious than the MDGs and apply to all countries (both developed and developing countries), unlike the MDGs which applied only to developing countries.

2015: Beijing+20 Review.

2015: African Union (AU) Year of Women Empowerment and Development Towards Africa's Agenda 2063.

2016: Protocol to the African Charter on Human and Peoples' Rights on the Rights of Older Persons adopted.

2018: Protocol to the Treaty Establishing the African Economic Community Relating to Free Movement of Persons, Right of Residence and Right of Establishment adopted.

2018: Agreement Establishing the African Continental Free Trade Area adopted.

2010s

2020: Beijing+25 Review. The UN Commission on the Status of Women (CSW) is planning a major conference to mark 25 years of the Beijing Platform for Action.

3.4. MODULE 4: FEMINIST LEADERSHIP BY MS. HOPE CHIGUDU- ORGANISATIONAL DEVELOPMENT SPECIALIST, FEMINIST COACH AND INDEPENDENT CONSULTANT

3.4.1. Digging deep into strategies of building an organization with a soul

As feminists, we understand the power of individual but also organisational leadership in the struggle for social change, equity and justice. We believe strongly that if we have strong women's rights organisations, those organisations will drive a truly transformational and catalytic feminist agenda around the promotion and achievement of women's rights in Africa and globally.

Hope Chigudu and Rudo Chigudu, two experienced and intelligent African feminists, have produced a guide that focuses on the 'what' and 'how' of organisational leadership rather than organizational management. Strategies for building an organization with a soul is what informed this session. Participants were tasked to read chapter three of the manual and give their feedback based on guiding questions. This chapter focuses on how to create, nurture and revive an organisation's soul. Using a story, the chapter highlights different elements of an organisation working with a soul and the growth, challenges and changes that can happen over time. The story itself provides examples of creative ways of re-imagining, and organisations that nourish the people that work in them and produce innovative programming.

ISSUES HIGHLIGHTED FROM THE GROUP DISCUSSIONS

OVERALL ORGANIZATIONAL CULTURE WAS POSITIVE:

The overall organization's culture was empowering to not only the staff but also the community which was intimately involved in the programmes. The organization did not work with women alone but also with families and communities. By the time the organization left a community, there would be enhanced leadership from children to parents and grandparents that the organization supported. The induction process was deep and comprehensive, allowing time for new staff to assimilate into the organization and to know what the organization stands for and its values. During the induction, the staff felt part and parcel of the organization and took responsibility to move the organization forward.

INNOVATIVE TITLES: The culture of adopting innovative job titles and descriptions of staff profiles to promote abilities, responsibilities and initiatives. Imagine a situation where, every

day, you see yourself on the organisational organogram, positioned menacingly at the bottom of the hierarchy as an Office Messenger or Cleaner. There is nothing wrong with cleaning or being a messenger, but there is something wrong when one provides essential services but remains at the bottom and invisible at the same time.

CREATIVITY AND THOUGHT LEADERSHIP:

The set-up of creative spaces that allow staff to reflect, create, think, innovate and develop wild ideas was found commendable. The example of holding grounding sessions as spaces for fun, learning and raising consciousness, kept the team informed in a variety of ways. Each person spoke or got involved. If there was a consultant, she was asked to talk about herself, share her experience and explain why she thought she was the best specialist for the task.

In groups, participants read and discussed their understanding and thoughts about the Charter. Mechanisms for operationalizing it were also drawn up at the meeting. They shared their reflections in plenary:

3.4.2. The African Feminist Charter

The African Feminist Forum is an independent feminist platform which has been hosted since its inception by the African Women's Development Fund (AWDF). The first African Feminist Forum took place from 15 - 19 November 2006 in Accra, Ghana. The meeting brought together more than 100 feminist activists from all over the region and the diaspora. The venue was crafted as an autonomous space in which African feminists from all walks of life could reflect and chart ways to strengthen and grow the feminist movement on the continent. It included women at different levels of engagement within the feminist movement, from those mobilizing at local levels for women's empowerment, to the ones in academia.

A key outcome of the forum was the adoption of the Charter of Feminist Principles which was agreed upon by the Regional Working Group for the Forum to be one of its principle aims. It was concluded that feminists need something to help define and affirm their commitment to feminist principles which will guide their analysis and practice. As such, the Charter sets out the collective values that hold African feminists as crucial to their work and lives. It charts the change we wish to see in our communities, how this change can be achieved and also spells out our individual and collective responsibilities to the movement and to one another.

With this Charter, we reaffirm our commitment to dismantling patriarchy in all its manifestations in Africa. We remind ourselves of our duty to defend and respect the rights of all women, without qualification. We commit to protecting the legacy of our feminist ancestors who made numerous sacrifices in order that we can exercise greater autonomy. The Charter is an inspirational as well as an aspirational document.



Participants in a drama skit on women's rights violations in their communities.

OBSERVATIONS FROM PARTICIPANTS ABOUT THE AFRICAN FEMINIST CHARTER

- **Naming ourselves feminists:** We define and name ourselves publicly as feminists because we celebrate our feminist identities and politics. We recognize that the work of fighting for women's rights is deeply political and the process of naming is political too. Choosing to name ourselves as feminists places us in a clear ideological position.
- **Translation to other languages:** It is good to translate the Charter into local languages to make it accessible to communities. Communication of the charter through different mediums such as radio, websites, television, etc., is also important. Participants committed to take this issue in their own communities.
- **Documentation of Charter implementation:** There is need to scale up the documentation of the impacts of the charter in feminist organizing, as well as reports and people who framed the charter so that they are remembered.
- **Branding of feminist activists and ideas:** The advancement of the African feminist ideology and feminist activities could be deepened and communicated further, for instance through branding.
- **The Charter as an accountability mechanism for feminist organizing:** It was recommended that the Charter be developed into a tool that women's organizations can use for monitoring their own institutional development as well as peer review with other feminists.
- **Need for an African feminist leadership academy:** AMwA has since 1997 run feminist leadership institutes, previously for three weeks, but the feedback was that one needed a shorter period.
- **Need for collective efforts:** Some African countries are not yet in the Charter. Young feminists also need a space in the Charter.



3.5. MODULE 5: BRINGING IT ALL TOGETHER: NEXT STEPS BY HOPE CHIGUDU, ORGANISATIONAL DEVELOPMENT SPECIALIST, FEMINIST COACH AND INDEPENDENT CONSULTANT

The final session was dedicated to the development of individual growth plans and collective advancement of the feminist agenda on the continent. Participants were challenged with the question; 'If I were to develop a personal strategic plan, what areas would I focus on to cover the individual and organizational growth?'

In plenary, participants shared one concrete goal that they had set during this session and committed to share their personal development plans in due course. The areas ranged from embarking on healing journeys, financial discipline, fitness goals, self-care, to translating the Feminist Charter into local languages, building a feminist center and finding feminist mentors.

MENTORSHIP AND COACHING

A mentor is a person or friend who guides a less experienced person by building trust and modeling positive behaviors.

QUALITIES OF A GOOD MENTOR

- Knowledgeable and shares expertise
- Demonstrates a positive attitude
- Takes a personal interest in the mentoring relationship
- Exhibits enthusiasm in the field
- Values ongoing learning and growth in the field
- Provides guidance and constructive feedback
- Respected by colleagues and employees at all levels of the organization
- Sets and meets ongoing personal and professional goals
- Values the opinions and initiatives of others
- Motivates others by setting a good example

SUPPORT SYSTEMS

Participants were further guided through an exercise on how to develop strong support systems. There are primary and secondary support systems. Participants were asked to write the names of people in their primary and secondary support systems and to identify ways of cultivating and nurturing these relationships.

For the individual growth plans to inform the development of strategic plans, participants were provided with the following guiding questions:

1. Am I grounded enough to walk with others?
2. Is my fire ignited or quenched?
3. What aids in either way?
4. How will I create a soul for myself and for my organization, so that whatever I do gives me joy?
5. How will I put into practice what I have learned at the Feminists and Transformational Leadership Training?

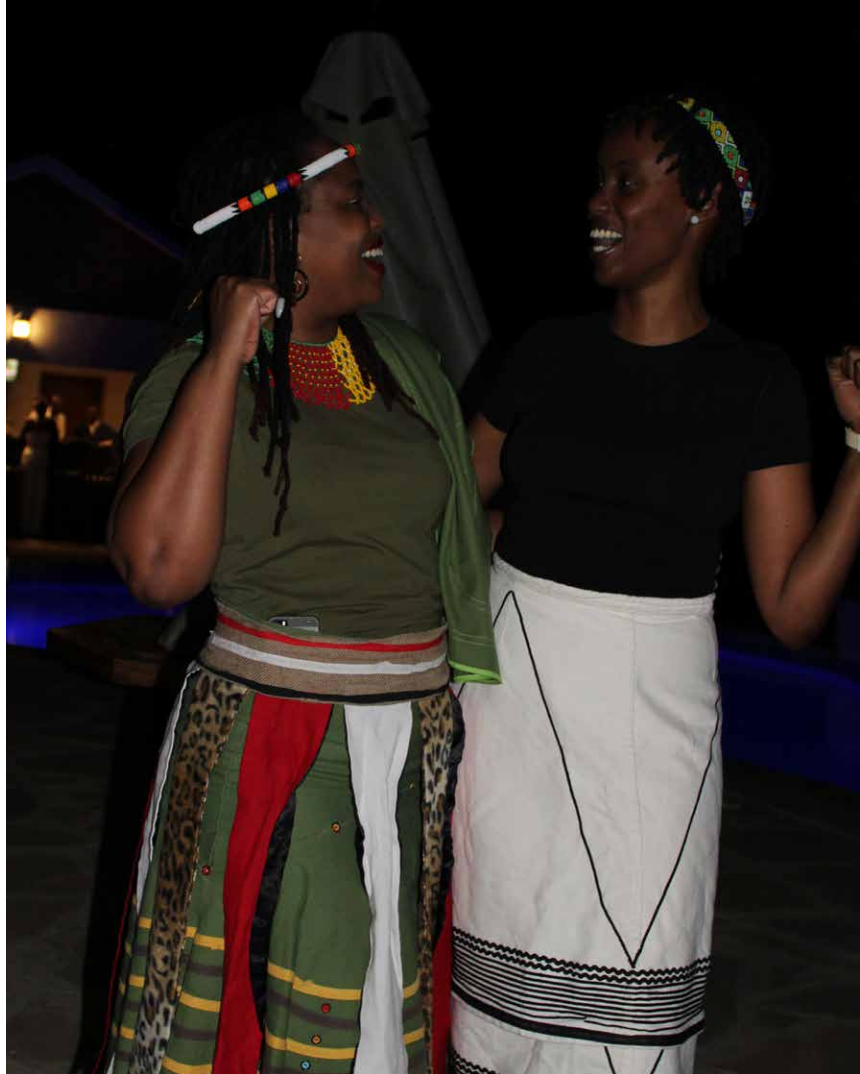



SNAP SHOTS
OF THE SELF-
CARE SESSIONS

CULTURAL NIGHT

On Thursday night, participants got respite from the rigorous training schedule and gathered to connect and celebrate the diversity of their culture at a dinner gala.

Dressed in finery representing their cultures and ancestral histories, they gathered around a fire like the rituals of old, dancing, breaking into song and performing poetry, hearkening back to a time when African culture was uncorrupted and a source of pride. The space also served as a circle of healing as participants sought for a salve after a few days of sharing lived experiences that were many times heart rending. Sisters also used this opportunity to rethink and recast their vision for a pan-African feminist future full of courage and free of oppression. Like their mothers' mothers before them, they shared wisdom, and danced off their sorrows till daybreak.



A person is captured in a dynamic backbend pose in an outdoor setting during sunset. They are wearing a black long-sleeved top and patterned leggings. Their arms are raised high, and their head is tilted back, reaching towards the sky. The background shows a clear sky with soft, warm light from the setting sun, and some greenery in the foreground.

Below is one of the poems that was recited by one of the participants?

WHAT DEFINES KNOWLEDGE?

Is it academic credentials? Or the Experience?

Who has experience?

Is it not the silk thread of a woman?

Her life's journey, as she see it, as she feels it.

Who decides what credible knowledge is

Who holds that power?!

Is it not everyone that has a story to tell?

Who denies my queer sister's account?

Who denies our credentials earned through birth, earned through the thread of life.

Who must decide on knowledge and power?

Is it not the silk thread of a woman?

FEMINIST CINEMA – 100 VAGINAS

Cognizant that a squeamishness around female genitalia plays into a squeamishness around female desire, health and empowerment. It also creates a vacuum of information. Harmful myths fill the gaps in knowledge and stigma flourishes. And that leads to a situation where a whole lot of girls and women feel bad about their vaginas. On one of the evenings, the artist Laura Dodsworth's refreshingly frank documentary 100 Vaginas was screened. It provided participants' space to get comfortable talking about vulvas and vaginas and topics considered taboo issues such as menstruation, miscarriage, painful sex and gynecological cancers.

'IF YOU'RE NOT
BEING DISRUPTIVE,
YOU'RE NOT BEING
TRANSFORMATIVE'
**DR. IZEDUWA DEREX
BRIGGS**



**OFFICIAL
CLOSING
CEREMONY**

Dr. Izeduwa firing up participants ahead of their leadership journeys

5.1 CLOSING ADDRESS BY DR. IZEDUWA DEREK BRIGGS, UN WOMEN REGIONAL DIRECTOR FOR EASTERN AND SOUTHERN AFRICA

With a tone of inspiration, Dr Izeduwa Derek Briggs appreciated the participants for investing in their individual and collective growth as leaders. She observed that as a young African woman growing up on the continent, she was bombarded with negative stories about Africa as a dark continent, war torn, corrupt and diseased. She noted that while the narrative is beginning to change, that change can only be driven by fearless and committed leaders.

She noted that the struggle of this generation is to transform unequal power relations in all spheres of influence. Dr. Izeduwa said at some point, Africa

boasted of a few women leaders, notably the Liberian and Malawian presidents but currently, the continent has only one female head of state in Ethiopia. She urged women to increase their efforts in occupying spaces of influence and to realize that power is not freely given but must be seized.

On individual leadership, Dr. Izeduwa challenged the participants to identify their area of influence and excel in that field. As she interacted with participants, she posed several questions to them to mull over: "What is your brand, what pedigree are you building? What is your purpose in life? What is your life mantra?" Dr. Izeduwa said she always repeats to myself that nothing is impossible.

On the other hand, Dr. Izeduwa said feminism has provided the women's rights strugglists with the tools to dismantle patriarchy, beginning with individual spaces and spheres of influence. She gave



Celebrating 5 days of building young women's collective power

the example of her time working in South Sudan where she realized that there was low participation of women in leadership. To address the challenge, she worked with her team at UN Women to set up the National Institute of Transformational Leadership. Subsequently, the institute has been instrumental in developing the leadership capacities of women across the board.

In conclusion, Dr. Izeduwa noted that the feminist movement has achieved a lot in advancing women's rights, but the struggle is far from being accomplished. She emphasized that leaders who have been privileged to be part of this feminist and transformational leadership development programme have the task of sharing what they have learnt and building a strong movement to dismantle patriarchy in Africa.

5. 2 CLOSING RITUALS BY THE ORGANISERS

GUARDIAN ANGEL

At the beginning of the training, participants were asked to write their names on post-it notes which they placed in a basket and then asked to each draw a name. They were then tasked to keep the names they drew a secret as they were going to be a Secret Guardian Angel to this person throughout the workshop – emotionally supporting and encouraging the person daily. Participants did this in the form of tiny gifts like chocolate, a message via other participants, anonymous notes.

When the workshop ended, everyone's Guardian Angel was revealed. Each participant went around the room, guessing who their secret Guardian Angel was, thrilled at finding out the sister who had been looking out for them during the course of the training.



APPENDIX ONE: LIST OF SISTERS WHO ATTENDED THE AWLI

NAME	EMAIL & TEL NUMBER	POSITION & ORGANISATION
Adeke Ann Ebaju	annaadeke@gmail.com +256784792700	National Female Youth MP, Parliament of the Republic of Uganda.
Angelina Bazugba	amattijo@yahoo.com +211914544710	Director, National Transformational Institute at the University of Juba.
Awethu Fatyela	fatyela@gmail.com +27788888007	Communications officer, Centre for Communication Technologies.
Berna Namutebi	bernamut@gmail.com +256782453665	Executive Director, Aspire Women Development Initiative.
Betel Birhanu	betel.bekele@yahoo.com +251911899881	Independent Researcher , University of Zurich.
Changu Rufaro Chibesa	changuchibesa@gmail.com +260978694469	Feminist and gender consultant, Global Platform Zambia.
Chimwemwe A Fabiano	mwemwefabiano@outlook.com +265881842208	Gender Justice and Economic Empowerment Coordinator, World Renew.
Editar Ochieng	oeditar@gmail.com +254728081147	Founder & Director, Feminist for Peace Rights and Justice Centre.
Epifania Mhagama	eepifaniamhagama@gmail.com +255783927229	Project Manager, Help to Help.
Esther Kimani	ekimani84@gmail.com +254723950818	Co-founder, African Young Women Leadership and Advocacy Alliance (AYWLAA).
Florence Khaxas	florencekhaxas@gmail.com +2256782453665	Executive Director, Y-Fem Namibia Trust.
Gloria Mungomo	glokbanda@gmail.com +265996818353	Project officer, Professional Women's Network Malawi (PROWNET).
Hassna Uwingabe Murenzi	jadada6@gmail.com +250787672769	Director, Feminist Action Development Ambition (FADA)
Heidi Mumia	heidimumia@gmail.com +254724602399	Principal Secretary, Kenya State Department of Gender.
Hope Nankunda	nankundahope@gmail.com +256772305742	Founder and Executive Director - Raising Teenagers-Uganda.
Joia Sabimana	sabimanaj1@gmail.com +25761298258	National Coordinator, Mouvement pour les Libertés Individuelles (MOLI)BURUNDI
Lauretta Sithole	laurettasithole@gmail.com +263778628125	Programs Manager, Yield Trust.

Matela Viola Pascal	matelaviola@gmail.com +211921648740	National Transformational Leadership Institute-Communication and outreach officer, University of Juba.
Mmabatho Motsami	mmabatho@afrolutionist.org +26772236537	Founder and Director, The Afrolutionist.
Rufaro Magadza	fafie.rm@gmail.com +263778803889	Helpline counselors' manager, Youth Advocates Zimbabwe.
Ruth Asiiimwe	asiimwru@gmail.com +256774707959	Youth Activist and Author.
Ruth Kinuthia	kinuthia.ruth64@gmail.com +254715464390	Youth leader, Youth Alive! Kenya.
Tambudzai Madzimure	madzimuret@gmail.com +263772261709	Project Manager, Hivos Foundation, Regional Hub for Southern Africa.
Vivian Anyango Ouya	vivianouya@gmail.com +254717173143	Director, Let Girls Learn.
Zanji Sinhala	zanjisinkala1@gmail.com +260978891875	Investigative Journalist, Pepeta Africa.

DATE		ACTIVITIES		
Sunday 24 th March 2019		<ul style="list-style-type: none"> • Arrival and Registration of Participants • House Keeping • Introductions & Expectations <p><i>Get to know who is who in the room & Share Expectations</i> <i>Introduction to the training, facilitators, participants, programme etc.</i></p>		
06:15-7:15 Self-care: Yoga/ Gym	8:30am-10:00am Opening Session <ul style="list-style-type: none"> • Remarks by UN-Women • Remarks by AMwA • Keynote Address by TBC • House Keeping <p>Introductions & Expectations <i>Get to know who is who in the room & Share Expectations</i> <i>Introduction to the training, facilitators, participants etc. Programme. AMwA</i></p>	10:00am -11:45am Setting the scene ; Presentation of a discussion paper on Feminist Leadership	11:45-: 5: 00pm Module 1 Feminist Theory <ul style="list-style-type: none"> • Gender consciousness • Gender consciousness • Understanding Power & Patriarchy • Understanding feminism • Understanding gender and Sexual diversity <p>Dawn Cavanagh</p>	
DAY 2 Tuesday 26th March				
06:15-7:15 Self-care: Yoga/ Gym	8:45--9:00am Check In Recap of Day One	09:00-01:00 Module 2: Women's Human Rights <ul style="list-style-type: none"> • Introduction to Human Rights • Understanding Women's Human Rights • Human rights and Women's rights architecture • Mechanisms for monitoring Human rights 	02:00-05:00 Understanding Key Global, Regional and National Women's Rights Frameworks- CEDAW, MAPUTO, Agenda 2063, SDGs etc Kaari Betty Murungi	

<p>06:15-7:15 Self-care: Yoga/ Gym</p>	<p>DAY 3 Wednesday 27th March 2019</p>			
	<p>8:45--9:00am Check In <i>Recap of Day One</i></p>	<p>9:00am -1:00pm Module 2 Personal Mastery</p> <ul style="list-style-type: none"> • <i>Situating ourselves</i> • <i>Knowing and Developing ourselves</i> • <i>Going Deeper: Tools for Personal Mastery</i> • <i>Knowing and deepening ourselves- :Going Deeper: Tools for Personal Mastery</i> <p>Hope Chigudu</p>	<p>2:00pm-5:00pm Taking Care of Yourself-</p>	<p>5:00pm Wrap up and end of day 2</p>
<p>06:15-7:15 Self-care: Yoga/ Gym</p>	<p>DAY 4: Thursday 28th March 2019</p>			
	<p>8:45am -9:00am Check In <i>Recap of Day Two</i></p>	<p>8:45am -1:00pm Module 3 Feminist Leadership</p> <ul style="list-style-type: none"> • <i>Explore the concept of leadership & its role to feminist movement</i> • <i>Discuss issues pertaining to power, leadership & practice of feminism</i> • <i>Understanding feminist values & principles</i> • <i>Connecting theory to practice for social transformation</i> <p>Hope Chigudu</p>	<p>2:00pm- 4:00pm Feminist Leadership Continued <i>The self & the leadership diamond</i> Hope Chigudu</p>	<p>5:00pm Wrap up and end of day 3</p>

06:15-7:17 DAY 5: Friday 29th March 2019

Self-care:
Yoga/
Gym

<p>8:45am -9:00am</p> <p>Check In</p> <p><i>Recap of Day Three</i></p>	<p>8:45am -1:00pm</p> <p>Module 4:Feminist Advocacy and Movement Building</p> <p><i>Understanding feminism</i>Tools for feminist advocacy</p> <p>Feminist Advocacy, power dynamics and decision-making</p> <p>Feminist advocacy skills</p> <p>TBC</p>	<p>2:00pm- 4:15pm ☑</p> <ul style="list-style-type: none"> • Feminist Advocacy, power dynamics and decision-making • Feminist advocacy skills • Planning for Feminist Advocacy 	<p>4:15- 04:45</p> <p>Learning & Evaluation</p> <p>Completion of the evaluation forms</p> <p>AMwA</p> <p>Closing Remarks by TBC</p>
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P.O. Box 24130, Kampala
Plot 222 Mama Africa Close, Off Kivatule Road, Ntinda Kigoowa,
Kampala-Uganda

Tel +256 414 543 681

Email: amwa@akinamamawaafrika.org

Website: www.akinamamawaafrika.org Facebook: Akina Mama wa Afrika,

Twitter: amwaafrika Instagram: amwaafrika