



UNIVERSITY OF NAIROBI

DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES

**CENTRE FOR HUMAN RIGHTS AND PEACE
(CHRP)**

**A BASELINE SURVEY ON THE STATUS OF HUMAN RIGHTS AND
HUMAN RIGHTS EDUCATION IN KENYA**

A REPORT OF A NATIONAL SURVEY HELD IN NOVEMBER/DECEMBER, 2012

BY

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UNIVERSITY OF NAIROBI

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LIST OF ACRONYMS AND ABBREVIATIONS

CHRP	Centre for Human Rights and Peace
UoN	University of Nairobi
CIC	Commission for Implementation of the Constitution
COTU	Central Organizations of Trade Unions
FGDs	Focus Group Discussions
FGM	Female Genital Mutilation
GIZ	Gesellschaft für Internationale Zusammenarbeit (German Agency for International Technical Cooperation)
KIIs	Key Informant Interviews
LR	Lead Researcher
LSK	Law Society of Kenya
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organisations
RAs	Research Assistants
SPSS	Statistical Package for Social Sciences
TJRC	Truth, Justice and Reconciliation Commission of Kenya
UDHR	Universal Declaration of Human Rights
UNDP	United Nations Development Programme
UNHRC	United Nations Human Rights Commission
UNICEF	United Nations International Children's Emergency Fund

EXECUTIVE SUMMARY

The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948, partly in response to the atrocities of World War II. Although the UDHR was a non-binding resolution, it is now considered to have acquired the force of international customary law, which may be invoked in appropriate circumstances by national and other judiciaries. The UDHR urges member nations to promote civil, economic and social rights, asserting these rights as part of the foundation of freedom, justice peace and human dignity in the world.

The implementation of the UDHR has now become a focal point of study by institutions of higher learning. Studies undertaken seek to ascertain the levels of awareness of human rights, as well as their promotion and protection, human rights education and monitoring, among other interests.

It is in this context that the UNDP partnered with the University of Nairobi's Centre for Human Rights and Peace (CHRP) to conduct a baseline survey on the status of human rights and human rights education in Kenya.

The general objective of the survey was to assess the status of human rights awareness and to give an overview of human rights education in the country. Specifically, the survey sought to examine the level of understanding of human rights in the country and examine the institutions offering human rights education in Kenya. This was aimed at establishing the courses offered under the human rights curricula.

The baseline adopted an exploratory, cross-sectional survey method of investigation. This method is suited in bringing out an overview of the human rights situation in Kenya. The survey used probability and non-probability sampling techniques. Simple random sampling was used in identifying respondents who were randomly selected. Purposive sampling was used in the identification of research institutions and key informants. Data collection methods were the

survey, FGDs and key informant interviews. Both qualitative and quantitative data were collected. Quantitative data was primarily sourced from questionnaire-based interviews with opinion leaders. This data was analysed through the Statistical Package for Social Sciences (SPSS). Appropriate analysis (including basic frequencies and cross tabulations) was done on the data to establish the strength and direction of relationships between variables under investigation. The data collected from key informants and FGDs was qualitative. This was collated and verified to allow for accurate inferences and judgements.

The survey shows that majority of Kenyans are aware of their rights. The findings also indicate that many Kenyans are aware of rights abuses by state and non-state actors. This awareness arises out of direct observation, and reports by various agencies. The findings further indicate that some rights violations are easily tolerated such as spousal violence, child labour in rural areas, and FGM. While most Kenyans know where and how to report rights abuses, they still remain reluctant to report due to fear of victimisation as well lack of trust and confidence in those mandated to deal with rights abuses. In some cases, survivors of abuse may undergo repeat acts of abuse from those they report to, such as law enforcement agents raping women who have gone to report cases to them. In the areas of media and information, there are subtle violations, which are rationalised under security and official secrets domains.

Concerning human rights education, the survey finds that a number of governmental, private and non-governmental institutions are disseminating human rights education at various levels. Community Based Organisations (CBOs) as well as Non-Governmental Organisations (NGOs) have taken informal and formal community awareness campaigns to educate members of the public about human rights issues. The state has set up institutions such as the Kenya National Human Rights Commission (KNHRC) to tackle human rights issues that affect the public. Universities have introduced human rights curricula in their syllabi. Of all the universities, only the University of Nairobi offers a masters degree course in human rights. The University has also set up a Center for Human Rights and Peace to coordinate the teaching of human rights. However, it is clear that there is still need for more efforts in mainstreaming human rights education.

1.0 INTRODUCTION

1.1 Background

Human rights are commonly understood as "inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being."¹ Human rights are thus conceived as universal (applicable everywhere) and egalitarian (the same for everyone). These rights may exist as natural rights or as legal rights, in both national and international law. The idea of human rights in international practice, within international law, global and regional institutions, in the policies of states and in the activities of non-governmental organizations, has been a cornerstone of public policy around the world. As *The Idea of Human Rights* puts it: "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights."² Despite this proclamation, the strong claims made by the doctrine of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights to this day. Indeed, the question of what is meant by a "right" is itself controversial and the subject of continued philosophical debate.

Human rights education (HRE) has been taking place in Kenya since the UDHR. This education has taken various forms depending on the institution and the targets. Universities have joined a growing number of NGOs, civil society and governmental institutions in offering HRE. While this is happening, there has been a lack of up to date systematic information on the status of human rights awareness, and the status of the availability and levels of human rights education in the country.

Thus, the United Nations Development Program tasked the CHRP of the University of Nairobi to undertake a baseline survey to assess the status of human rights and human rights education in Kenya.

¹ Roosevelt, Eleanor (December 9, 1948).

² Universal Declaration of Human Rights

The study also takes into consideration the fact that there is a gap between the rights proclaimed in international and regional human rights instruments and how these rights are respected in individual countries. In fact, all states encounter challenges in their work towards complete fulfillment of human rights. Scarce resources are often invoked as the main obstacle. Corruption, internal tensions, racism and intolerance are other obstacles to real progress. Serious violations of human rights also take place in countries that are considered stable and non-corrupt. The illegal arrests, enforced transport of wrongfully detained people, and brutal interrogation methods used in the struggle against terrorism are clear examples.

1.2 Objectives

The general objective of this survey was to provide an overview of the status of human rights and human rights education in Kenya. The specific objectives are:

- To examine the level of awareness of human rights in Kenya;
- To identify the institutions teaching and providing human rights education in Kenya ;
- To assess the courses offered in the human education programs of the institutions.

2.0 METHODOLOGY

2.1 Research Design

This survey was exploratory and cross-sectional in methodology. This approach is suited in exploring the status of human rights and human rights education in Kenya. The survey used probability and non-probability sampling techniques. Simple random sampling was used in identifying respondents who were randomly selected. Purposive sampling was used in the identification of research institutions and key informants. In particular, institutions of international repute were singled out:

An arbitrary sample of 1,240 respondents was drawn from the eight (8) regions of the country. The survey was guided by the 2009 national population and housing census in distributing the respondents among the eight regions. In selecting the respondents, factors such as regional, ethnic, age, gender, minority and socio-economic status is considered.

Table 1: Distribution of the respondents among eight regions

Region	Population per province³	Percentage of the population	Share of the sample⁴	Rounded off
Nairobi	3,138,369	8.1 %	97	100
North Eastern	2,310,757	6.0 %	72	80
Coast	3,325,307	8.6 %	103	110
Nyanza	5,442,711	14.1 %	169	170
Central	4,383,743	11.4 %	137	140
Western	4,334,282	11.2 %	134	140
Eastern	5,668,123	14.7 %	176	180
Rift Valley	10,006,805	26 %	312	320
Country Total	38,610,097			1,240

Source: *Ministry of Planning. Population and Housing Census, 2009, Nairobi: Government Printer, 2010*

³ Ministry of Planning, *Population and Housing Census, 2009*. Nairobi: Government Printer, 2010.

⁴ The total sample is 1,240 respondents.

2. 2 Methods of Data Collection

2.2.1 Focus Group Discussions

Focus Group Discussions (FGDs) consisted of the members of the public. There were three (3) FGDs in each region. For each FGD, there were between 8-15 respondents of similar characteristics. Gender and minority participation were key considerations.

2.2.2 Key Informant Interviews

The key informants in this survey were opinion leaders (chiefs, religious leaders, women and youth leaders), human rights teachers, researchers and observers who were purposively sampled.

2.2. 3 The Survey

The survey targeted members of the general public. It used questionnaires to gauge public's level of understanding of human rights. The sample size was 1,240 respondents, with regional distribution as per Table 1 above.

2.2.4 Tools for Data Collection

The survey utilized the following data collection tools:

- Survey questionnaires
- Key Informant Interview Guides
- FGD Guides

2.3 Organization of Data Collection

Eight regions were identified (see Table 1). Each of the eight regions had one Lead Researcher (LR) who undertook the Key Informant Interviews, facilitated FGDs, supervised research assistants, and ensured that the data is reliable and valid. The LRs conducted the qualitative interviews and were assisted by appropriately qualified research assistants. Quantitative data was primarily sourced from questionnaire-based interviews with household heads. This data was analysed through the Statistical Package for Social Sciences (SPSS). Appropriate analysis (including basic frequencies and cross tabulations) was done on the data set to establish the strength and direction of relationships between variables under investigation. The data collected

from key informants and FGDs was largely qualitative. This was collated and verified to allow accurate inferences.

2.3.1 Research Assistance

Eighteen (18) Research Assistants (RAs) were recruited and trained for two (2) days on methodology and ethical aspects of the survey. The RAs were distributed as follows:

Table 2: Distribution of the researchers and research assistants per region

No.	Region	Number of researchers	Sampled Counties	No. Research* Assistants
1.	Rift Valley	1	Nakuru, Narok, Marakwet	3
2.	Eastern	1	Machakos, Meru, Isiolo	3
3.	North Eastern	1	Garissa, Wajir	2
4.	Western	1	Bungoma, Vihiga	2
5.	Nyanza	1	Kisii, Kisumu	2
6.	Central	1	Nyandarua, Kirinyaga	2
7.	Coast	1	Kwale, Taita-Taveta	2
8.	Nairobi	1	Kasarani, Westlands	2
Total		8	18	18

**The distribution of research assistants and sample regions is informed by population and demography*

2.3.2 Pre-test

A one-day pre-test of the survey instruments was undertaken. Feedback from the process was used to improve the efficacy of the tools of the survey.

3.0 FINDINGS

3.1 Human Rights Awareness

The survey involved 274 locations, 100 constituencies in 43 counties.

3.1. 1 Respondent Characteristics

A total of 973 respondents were interviewed of whom 86.5% were Christians, 13.4% Muslims and 0.1% Hindu. The gender distribution was 55.6% male and 44.4% female. Their age profile was between 18 – 60+ years and distributed as follows: 8 – 25 years were 30.1%, 26 – 35 years were 37.6%, 36 – 60 years were 27.1 and 5.1% were over 60 years. 1) I suggest that we give numbers and then percentages in brackets as is the normal practice in such research work. 2) Wouldn't be better to capture the distribution in a table form?

In terms of education, the profile is as shown in the table below:

Table: Educational profile of the respondents

Level of education	Percentage
No education	4.9
Primary	13.4
Secondary	23.8
Certificate	13.9
Diploma	24.5
Degree	15.2
Masters	0.7
Madrassa (Islamic schools)	0.6
Professional certificate	0.2
Student	0.2
PhD	0.2
Unspecified	2.4
Total	100

Although diverse occupational/livelihood realm of the respondents was quite wide depicting a total national picture, the most prominent were: business 28.8%, private sector employment 14.6%, public sector employment 11.9%, farmers 9.8% and labourers 9.2%. The respondents were 52.0% urban and 48.0% rural residents. The findings are as follows:

3.1. 2 Awareness on Fundamental Human Rights and Freedoms

A total of 93.2% respondents were aware of their rights as citizens of Kenya. The diversity of awareness concerning the several aspects is summarized in Table 4 below:

Table 4: Citizens awareness of basic rights

Types of rights	Aware of right
	Yes %
Right to Life	98.7
Equality before the law	86.8
Respect for one's dignity	85.7
Not to be held in slavery, servitude, forced labour	89.4
Right to privacy	90.8
Freedom from torture, cruel, inhuman treatment	89.0
Fair trial	85.7
Freedom of conscience, religion, belief, opinion	97.0
Freedom of expression	91.9
Freedom of media	81.5
Freedom of information	80.6
Freedom of association	89.5
Freedom of assembly, picketing, petition	82.0
Political choice, form a political party, participation	92.9
Movement and residence	94.2
Right to property	94.1
Fair labour practices	78.2
Clean and healthy environment	86.3
Economic and social rights e.g. health, education, housing, social security, medical care etc.	89.2
Culture and language of choice	95.0

As observed in Table 4 above, most Kenyans have a high level of awareness about their fundamental rights and freedoms. For the right to life, 98.7% was the highest that Kenyans were aware of. However, awareness of the right to fair labour practices, access to information and media still remain low. The overall average level of awareness of human rights and freedoms was 88.9%.

3.1.3 Respect for the Rule of Law by Security Forces

With respect to the rule of law by security forces, most Kenyans, 62.0%, indicated that security forces including the army and all the subsections of the police are subject to the rule of law in the conduct of their duty. To 33.5%, security forces are not subject to the rule of law. Those who held this opinion indicated either directly or indirectly experiencing episodes with the security forces that bordered on operating outside the realm of the rule of law, for example frequent arrests without warrants of arrest from a recognized court. These were particularly reported in urban areas. Respondents from North Eastern Kenya in particular, had chilling experiences with security forces ever since the rise of *Al-Shabaab* menace. In the Tana delta, the feuding and skirmishes between the Pokomo crop farmers and Orma pastoralists elicited police intervention during which many atrocities against innocent men and women were committed under the guise of disarmament. In Baragoi area of Samburu County, the killing of over forty policemen by Turkana livestock raiders led to an exodus of people for fear of brutality by the armed forces.

In addition, 73.3% had witnessed what they considered unlawful or arbitrary arrests by the police in their areas. The areas of North Eastern region, the Tana delta and urban informal settlements reported most of such incidents. In the last twelve (12) months preceding the survey, 66.6% had witnessed unlawful or arbitrary arrests by police. This shows that unlawful and /or arbitrary arrests still do take place in Kenya even after the 2010 promulgation of the new constitution that secured enormous rights and privileges to the citizens. In terms of frequency of arrests, 10.3% of the respondents have witnessed it very frequently, while 28.3% frequently, 22.2% rarely, and 5.9% very rarely. The position as reflected in the responses is that about 35% report unlawful or arbitrary arrests which imply that security forces do not operate according to the tenets of the rule of law.

3.1.4 Torture

A considerable proportion of 46.6% had witnessed conduct by security forces which amounted to torture of those under their custody. This is a further reflection that security forces do not operate under the rule of law. Those who had witnessed torture indicated the police were the main perpetrators of torture as Table 5 indicates below:

Table 5: Groups responsible for torture

Most responsible for torture	Percentage
Police	60.1
Chiefs	11.1
Military	14.1
Criminal gangs	47.0
Members of the public	16.8
Family members	5.5
Guardians to orphans	0.2
Politicians	0.6

47.0% stated that criminal gangs were the second most lethal group responsible for torture. The following criminal gangs were mentioned; Mombasa Republican Council, *Mungiki*, Al Shabaab, *Sungu Sungu*, *Angola–Msumbiji*, the 42 Brothers, Taliban and Baghdad Boys. They were reported to torture those who resist extortion, or those found a threat to the groups' interests.

Most of the criminal gangs operate in urban informal settlements, or in rural areas of western Kenya, coast, north eastern and central regions. Other cases of torture were reported among the Pokot and Turkana pastoralists who frequently torture and kill the captive opponents during cattle raids or after being forcefully flushed out of public service vehicles. In 2012, several of such incidents were reported in West Pokot and Turkana. A total of 49.7% respondents were aware of the places of torture. To 89.7% respondents the police station was the most prominent place of torture, military camps 18.0% and 16.5% chief's camp. However police road blocks, especially the Tana River Garissa/Madogo Bridge, was identified as another notorious torture zone. Kakamega Forest and the dark streets were frequently identified by the public as places of torture. The results show that torture does exist in Kenya. Most of it is carried out in places where the government is or should be in charge.

3.1.5 Detention

In the last 5 years (2008 – 2012) only 12.7% respondents indicated they knew people held in detention. The conditions in detention were described as very bad, for instance, composing one dirty toilet used by many people; sleeping on the cold floor; rude policemen; torture and denial of food. Between 2008 and 2012, only 6.8% of the respondents knew or witnessed somebody

ever being imprisoned. The prison conditions were described as very bad. Cited are: congestion; lack of medical care; poor food or very little food; torn uniform; assault by prison officers; bullying by the long term prisoners and very restrictive visiting hours. This demonstrates that the basic human rights of the detainees and prisoners are not entirely respected by the government.

For prison staff, their living conditions, especially for the lower cadre (warders/wardresses) were described as despicable. This chilling description captures the sorry state: mud-walled residential houses; tin houses; entire families occupy ten by ten feet houses; intense sharing of bathrooms, toilets, corridors, leaking roofs; households separated by Manila paper sheeting or cardboard; illegally connected electricity, and many families bathing outside under the cover of darkness.

Prison staff live in-sub human conditions, arguably worse than the prisoners. Prisoner abuse by prison staff had been witnessed by 18.6% of the respondents. This shows that abuse of the rights of prisoners does take place in Kenya prisons.

In terms of political prisoners, only 7.6% respondents knew of them. There are few political prisoners in Kenya. In fact since the advent of multi-party politics in 1992, the remaining political prisoners were released. Freedom of political conscience has been very much enjoyed by Kenyans. Based on the researchers' own knowledge and corroboration from the civil society, in 2012 there was no known political prisoner in Kenya.

3.1.6 The Right to Privacy

12.4% indicated that between 2008 and 2012 their homes had been searched without a search warrant. To 85.6% no such affront to their privacy had been witnessed. However, 26.4% showed that they knew somebody else whose house had been searched in the last five years without a valid court search warrant. Such incidences were, however, reported in urban informal settlements where criminal gangs live and operate, or in areas prone to ethnic fights and livestock rustling especially in Tana delta, North Eastern, Coast, Mt. Elgon regions and along the Pokot–

Turkana–Samburu triangle. A total of 10.3% respondents had witnessed police open or access a private mail or telephone without a court order.

In Kenya, there is considerable affront on the privacy of the people. This is mainly perpetrated by the police under the guise of fighting crime and / or unearthing weapons held in private hands illegally. As observed, the more vulnerable are urban dwellers living in the informal settlements. This is most likely because of their material living circumstances which make it easy to undertake unwarranted affront to their privacy. Kenyans of the Somali origin suffer violation of the right to privacy the most.

3.1.7 Media and Civil Rights

In terms of respect for media and civil rights, 68.0% Kenyans indicated there is freedom to speak their mind without restrictions. However, during the campaigns leading to the general election the police attempted to ban discussion of land as a campaign issue arguing that it could lead to ethnic tension. 76.5% of the respondents were categorical that there is freedom for any Kenyan to express their views to the media. The proliferation of radio, television and newspapers in Kenya following political and air-wave liberalization in the 1990s widely opened the space for Kenyans to freely express themselves. The emergence of vernacular radio stations in particular gave more opportunity to many more Kenyans to freely express themselves. In spite of the freedoms now enjoyed, 37.4% indicated they knew of reports about media personalities being threatened in the course of their duty in the last twelve (12) months preceding the survey. They singled out threats against a Kenya Television Network (KTN) journalist for exposing criminal and corruption cartels involving murder, drug trafficking, gun trade and land grabbing. Although it is not clear who had sent the threats, it is highly believed that organizers and profiteers of the criminal syndicates were responsible. 36.7% were aware of reports of media personality harassed in the course of duty in the preceding twelve (12) months. However, no media personality was reported killed in the course of their duty in the last twelve months.

An overwhelming majority of Kenyans 48.0% thought there was freedom to speak their mind and 26.6% had the view there was no freedom to do so; 25.4% did not know the correct status. Most Kenyans 57.5% think the legal regime is friendly to the media.

3.1.8 Freedom of Assembly

To most respondents, 52.2%, there is freedom of assembly without fear of arrest. However, this right has not been fully enjoyed as 57.5% were aware of reports of public meetings being disrupted by police in the previous twelve (12) months. In March 2013, the freedom of assembly was further curtailed by senior officers in the Office of the President and the police as they banned any public meetings after the 2013 General Election. As at May 2013, this ban is still in force. Police patrols have now intensified especially in major towns of Nairobi, Nakuru, Kisumu and Mombasa with the intent to disrupt any public meetings. However, religious meetings/crusades were allowed after a public outcry. Therefore, although the constitution provides for freedom of assembly, the government has restricted this right and often forcibly dispersed gatherings.

3.1.9. Freedom of Association

The national constitution 2010 and the law guarantee Kenyans freedom of association. The government has generally allowed enjoyment of this right. 79.8% respondents indicated there is freedom to belong to any legal association or political party of their choice without fear. However the ban on proscribed organized criminal groups including *Mungiki*, *Kamjesh*, Baghdad Boys, *Jeshi la Embakasi*, *Jeshi la Mzee*, *Amachuma*, *Sungu Sungu*, Taliban, *Angola-Msumbiji*, The 42 Brothers, Mombasa Republican Council and Al Shabaab still remain in force because of their criminal activities and views. Since October 2010, such groups have remained outlawed.

3.1. 10 Freedom of Worship

Most Kenyans (93.8%) showed that there was freedom of worship? in practice as provided for in the constitution. The proliferation of religious groups and the government's readiness to register them demonstrated the respect for this right. There have been no reports of a people denied freedom of worship.

3.1. 11 Freedom of Movement

The constitution of Kenya and the law provides for freedom of movement within Kenya, foreign travel, emigration and repatriation; and the government generally respects this provision. Most Kenyans (69.0%) were of the view that there is freedom of movement within and out of the

country without restriction. There is, for instance, no requirement for clearance to move within Kenya. However, 19.9% of respondents think there is no freedom of movement because of documentation requirements. A passport is difficult to process and expensive because it calls for many visits to the relevant offices. Also the emergence of Al Shabaab and Mombasa Republican Council has made acquisition of travel documents more difficult for Kenyans of Somali and Arab origin as well as those with Islamic sounding names. However, ethnicity is not considered a hindrance to freedom of movement in Kenya.

3.1.12 Freedom to Own Property

The constitution of Kenya (2010) and the law allows any Kenyan to own property in any part of the country. Most Kenyans, 75.2%, agreed this right is largely respected. However, 15.4% think there is no freedom to own property because of the following: the extent of tribal animosity between members of certain ethnic groups limits the full enjoyment of this right; post-election violence in 2007/2008 created fear in some people from living and owning property away from their ancestral home; and politicisation of ownership by some leaders has limited full enjoyment. At government level, this right is fully respected.

3.1.13 Freedom of Marriage

Most Kenyans (88.9%) agreed that there is freedom for an adult to marry any person of the opposite sex out of their choice without restrictions. At least there were no reports of any such restrictions whatsoever. However 7.6% indicated that such restrictions do exist because of the following: the strong emphasis on ethnicity and cultural prescriptions and restrictions. However, religious restrictions do exist. For example Muslim women may not marry non-Muslim men unless the non-Muslim man converts to Islam. Similarly, a Christian man marrying a non-Christian woman may require conversion. Such prescriptions do become a barrier to freedom of marriage. Marriage between Hindu/Sikh and Africans are hardly observed, perhaps due to largely based on cultural restrictions.

3.1.14 Respect for Political Rights

In terms of respect for political rights, only 25.8% of respondents showed that general elections in Kenya are free and fair while 66.4% found general elections not free and fair. In the context of political party elections and nominations, only 24.5% find them free and fair while 63.4% do not find them free and fair. Both general elections and party nomination have always been bedevilled by violence and claims of voter bribery and / or manipulation. In the party nominations leading to the 2013 General Elections, there were reports that certain individuals who won were denied certificates of nomination while those who lost were given. For example in Kipipiri Constituency, the former Member of Parliament, Amos Kimunya, lost The National Alliance nomination elections but was given the party nomination. In the Siaya Governor race, one of the candidates who reportedly won the nomination was denied the nomination certificate. Violence was widespread across the country. In summary, based on the numerous malpractices, most Kenyans do not find political elections free and fair.

At labour union level, 31.8% think the election of officials is free and fair, while 46.4% do not see fairness. Only 32.9% find student elections free and fair. At university level in particular, claims of voter bribery, manipulation and violence characterize the elections process. Those students with lots of cash and sponsorship by national parties are more likely to be elected compared to those who excel in innovative ideas.

In spite of these, most respondents, 85.7%, agreed that all Kenyans are free to participate and vote in elections. Additionally, 70.0% find that all Kenyans are free to contest in elections in any place of their choice within the country. 78.4% think that women in Kenya are free to participate in elections without discrimination. Only 15.3% find that women have no freedom to participate in elections without discrimination due to the following factors: most Kenyan communities underrate women; some cultural restrictions inhibit women from seeking elective positions.

In spite of these, the Kenya constitution 2010 gives women enormous opportunities to participate in elections by providing for women representatives in each constituency, a factor which has seen a large number of women get elected to parliament. Overall, most Kenyans find elections are generally not free and fair at all levels of society.

3.1.15 Gender Rights, Discrimination, Societal Abuses and Trafficking of Persons

63.7% of the respondents have experienced some form of discrimination. The dominant forms of discrimination experienced were: ethnic 29.1%, religious 13.6%, economic 16.5%, gender 19.6% and political 12.0%. These forms of discrimination were reported in spite of the fact that the constitution of Kenya and the law outlaws any form of discrimination. Examples cited include government preference for members of the Kikuyu community in dominant and influential positions in government and other government agencies. For instance, it was identified that members of the Kikuyu community held the first five positions at Treasury, a factor which others find discriminatory. Similarly, where Luo is head, most of the top positions go to Luos. Therefore, discrimination especially at government level does exist in Kenya in the eyes of most respondents.

3.1.16 Domestic Violence

A total of 65.0% have witnessed domestic violence in the preceding twelve (12) months compared to 35% who had not; and 9.5% had been victims of domestic violence in the previous twelve (12) months. Most of the domestic violence was about infidelity by one of the spouses while husband and wife abuse were reported to be the commonest. In terms of intensity of domestic violence; 10.5% found it very frequent, 33.0% frequent, 38.2% rare and 18.3% very rare. Most victims of domestic violence were, however, women (64.4%); and men 6.7%. Domestic violence remains serious and widespread but often largely cordoned by society and even courts. For example, the penal code does not have specific provisions against domestic violence but treat it as simple assault.

Police have often refrained from investigating cases of domestic violence and largely view them as private affairs unless publicized or formally reported. In the 2008–2009 Kenya Demographic and Health Survey, a total of 39% women had been victims of domestic physical and sexual abuse. Some NGOs, such as FIDA Kenya, and the office of the Attorney General, under the National Legal Aid Programme, have been on the forefront in providing free legal aid to vulnerable victims of domestic violence. Nevertheless, domestic violence remains widespread across the country while husband battery has now been recognized as a new form of domestic violence which for many years was ignored. Nyeri County has reported the highest number of male victims of domestic violence.

3.1. 17 Rights to Inheritance of Property

Most Kenyans, 62.3%, think that men and women do not have equal access to family inheritance and only 36.8% find there is equality in that regard. The main beneficiaries of family inheritance are men 57.3% and women 2.6%. The law provides for equal rights of men and women in inheritance matters. However, women experience more denial of this right especially in matrimonial rights, property ownership and inheritance. It was found that women only owned 6.0% of the land titles and in traditional law; women in most Kenyan ethnic groups could not own land. The Law of Succession in particular governs inheritance rights; it provides for equal consideration of male and female children, but widows' rights are extinguished if they remarry. In communities in western Kenya, wife inheritance is practised in which a man inherits the widow of his brother or other close male relative irrespective of her wishes. Further, the poor, uneducated and rural women are more likely to be inherited or are more vulnerable to property and inheritance discrimination.

3.1. 18 Sexual Offences

A total of 18.9% of the respondents were aware of sexual offences committed in their area in the preceding twelve (12) months but which had not been punished. The most common sexual offences were rape, older women marrying high school students, and teachers having sexual relations with their students. In 2012, for instance, there were many media reports of teachers interdicted on account of sexual relations with their pupils/students.

Other offences reported were: sexual harassment by men, defilement, female genital mutilation and sex for employment. In terms of victims of sexual offences across Kenya, the most victims were children 48.7%, women 18.2% and men 2.7%. To 43.4% respondents, sexual offenders were arrested and prosecuted but to 36.8%, such offenders were not arrested and prosecuted for a variety of reasons: bribery of police 31.7%, bribery of chief 12.5%, buying off family members 19.5%, intimidation of victims 22.2%, relocation to another place of residence 10.8%; and some cases were not reported due to victim ignorance. Majority of Kenyans, 81.8%, were aware of the existence of the Sexual Offences Act 2006 which specifically criminalizes all forms of sexual offences. The implementation of this law since 2006 has netted thousands of sexual offenders. The Task Force on the Implementation of the Sexual Offences Act was formed and it has done a lot of work in ensuring the implementation of the Sexual Offences Act. A GIZ baseline report for 2011 on sexual offences reported that about 40% of the prisoners in maximum prisons in Kenya were convicted for sexual offences. In spite of the existence of the law, there are increasing reports that sexual offences especially against children, women, early marriage and FGM still bedevil many girls in Kenya. Of the country's forty-two (42) ethnic groups, the Luyia, Luo and Teso do not practice FGM. The departments of Gender and Children Affairs in 2008 reported that 90% of Somali, Kisii, Kuria and Maasai girls have undergone FGM. Others were Taita 63%, Kalenjin 48%, Embu 44%, Meru 42%, Kamba 37% and Kikuyu 34%. The practice is still active to the present.

3.1. 19 Children's Rights

The Constitution of Kenya 2010 and the Children Act 2001 clearly stipulate the rights of children which are paramount in all aspects of social life. In spite of this, a total of 47.8% respondents indicated that they were aware of children of school-going age who do not attend school in their areas. Further, 60.9% were aware of some form of child abuse in their area. The common forms of child abuse reported were; female genital mutilation, child prostitution, rape, child labour, early/forced marriage and physical abuse. In communities practising female circumcision, the practice of FGM has gone on largely undeterred despite existence of a law prohibiting it. Early marriage has been particularly common among pastoralist communities as well as communities in the coastal region.

There have been many media reports of the conduct of FGM and rescue of young girls from forced marriages. In 2008, the Ministry of Education estimated that 80,000 girls dropped out of school annually due to forced marriages and child labour. UNICEF (2010) reported that nine out of ten children from poor households failed to complete primary education. Even though the law compels parents to send their children to school and gives power to chiefs to enforce this law, the enforcement has not been uniform. Most respondents 52.1% showed that children in their areas are protected from abuse but 30.0% indicated they were not protected from abuse. Those who reported that children are protected from abuse cited the following reasons: existence of the law protecting children from abuse; increased parental knowledge on children rights; child abusers have been arrested and prosecuted; chiefs and villagers now closely monitor school children; people know the procedure of reporting abuse cases.

3.1. 20 Labour Rights

Most respondents (73.3%) were of the view that workers are free to associate or join unions in Kenya. However, 12.9% were of the opinion that workers were not free due to threats/intimidation by employers and the management's use of divide and rule tactics. The law provides that all workers as well as those in the Export Processing Zones are free to form and join unions of their choice. Generally, most workers exercise this right. According to the law, a minimum of seven workers in an enterprise have the right to form a union. However, the Armed Forces are by law prohibited from forming or joining a union. Currently, there are thirty-three (33) unions affiliated to COTU. As it is the law allows unions to conduct their activities without government interference, a right which unions have expressly enjoyed.

Although workers have a right to associate and strike, this right has, to some reasonable degree, been abused by the government. For example, in 2012 the nurses were on strike demanding registration of their union, which the government declined. This led to disruption of health services and isolated cases of police violence against demonstrating nurses. The workers' right to strike has particularly suffered the most as the government routinely declares legal workers' strike illegal, leading to a denial of this right. In 2012, a strike called by the Universities Academic Staff Union was declared illegal by the government even after all the formal

procedures had been followed. In 2012, the Secretary-General of COTU was arraigned in court and fined for disobeying a court order two years earlier.

Therefore, although most respondents, 73.4%, indicated workers have a right to strike, this right has not been fully enjoyed due to state interference. On wages, most respondents, 42.9%, agreed that workers' right to a decent wage is respected by employers but 37.0% found it otherwise due to: many workers in the informal/formal sectors being underpaid; long hours of work without corresponding fair pay; and high level of unemployment that has diminished workers right to a decent wage. In the informal sector, domestic and factory settings reported many cases of wages below the minimum stipulated wage. For instance the lowest legal urban wage is KShs. 7,743 (\$85) per month, and KShs. 2,536 (\$35) in rural areas, excluding housing allowance. The Productivity Centre of Kenya, a tripartite institution made up of Ministry of Labour, FKE and COTU continue to set wage guidelines based on productivity, inflation and cost of living but it does not have staff with sufficient expertise to gain respect of industry. Many employers do not obey the guidelines.

3.1. 21 Right to Clean Environment

Most respondents, 99.2%, were aware of the law on environmental protection. Despite the existence of environmental law, a total of 39.8% respondents were of the opinion that environmental protection was a priority in Kenya, but 33.0% think it is not a priority. Those who found environmental protection being not a priority justified this on the following grounds: that garbage dumping sites are not designated or properly designated in many places; the drainage systems are broken or blocked; law enforcers do not implement the law and there is hardly any form of environmental protection.

However, those who find environmental protection being a priority based their views on: establishment of an environment coordinating authority (NEMA); on-going sensitization on tree planting and conservations; frequent arrest of loggers; eviction of settlers from forests; laws that protect wildlife are enforced; and ministry in charge of forestry was revamped . Overall, it was reported that the forest cover had increased in Kenya in the last four years which reflects

increased concern for environment. In spite of this, urban areas have continued to suffer from increased and uncollected garbage.

3.1.22 Rights of Persons Living with Disability

To 47.2% of respondents, rights of persons living with disabilities are respected, but for 27.5%, those rights are not respected. Persons living with disabilities experience many types of violations including: unequal access to employment opportunities, discrimination, hiding of the disabled by families, lack of special sanitation facilities, most buildings have no provision for people with disabilities and frequent harassment or denial of service by public service vehicle operators. In cases where the persons' rights are provided for, the following services are available: buildings adjusted to make ramps; special legislation, tax exemption for car import/purchase; and being informally exempted from queues wherever applicable.

Although the law prohibits discrimination against persons with disabilities in employment, education, access to healthcare or other services, the government does not effectively enforce this. It is noted that the government equipped some public buildings with wheel chair ramps, wheel chair accessible elevators and sanitary facilities, but they are too few and often unnoticed. The government also employed and assigned each region with a sign language interpreter for court proceedings, but they are too few for the number of court stations. This in effect delays justice for people with disabilities.

In the 2013 General Elections there were provisions for persons with disabilities, but not in all polling stations. The Kenya Society for the Mentally Handicapped and the Disabled Voters of Kenya Alliance worked closely with the IEBC to ensure that all persons with disabilities willing to register and/or vote did so. The Constitution of Kenya 2010 has provisions for nomination to parliament of persons with disabilities, a provision which has been effected in the current parliament.

3.1.23 The Rights of the Elderly

According to 29.8% of the respondents, rights of elderly persons are protected but to 36.4% such rights are not protected. Those of the view that rights of the elderly are protected indicate that

the government in partnership with some NGOs now provide a monthly stipend to vulnerable elderly persons or households across the country even though the reach is still too thin. However, their political interests are not considered as they were not allocated a special seat in parliament just like other vulnerable peoples like women, and those living with disabilities. Throughout much of 2012, there were many media reports of the elderly, especially in Kisii and Coast regions, either being burnt alive, evicted or tortured on accusations of witchcraft. Although the cases were many and captured by television and other media, the perpetrators are hardly arrested and prosecuted even when they are known by the public.

3.1.24 Refugees Rights

Most respondents, 36.7%, believe that the rights of refugees are protected. In spite of this, certain violations were noted including rape in camps, forced bribes in order to get food ration; poor living conditions, harassment by security officers, negative stereotyping, illegal detention and denial of right to work. Refugees were also observed to enjoy certain rights and services even better than those of local people. Such rights include regular stipends, identity card, medical services, education, security and clean water. In Kenya, there exists the provision for the granting of asylum or refugee status for those seeking it; and the government of Kenya reasonably well coordinates with UNHCR to provide refugees protection. There now exists a refugee policy developed by the Department of Refugee Affairs. The policy now provides implementation guidelines for the Refugee Act of 2006. The number of refugees in Dadaab camps in particular increased tremendously in 2011–2012 following the war with Al Shabaab. Corruption and extortion networks formed by police along the Kenya-Somalia border reportedly extract between KShs.7, 500 – 15, 000 per refugee family in order to reach Dadaab refugee camp from the Somalia border. There have been systematic violations of the rights of refugees by the armed forces, though this claim is not verifiable.

3.1.25 The Internally Displaced Persons

Following the 2007 General Election and the resultant violence in 2007/2008, the phenomenon of Internally Displaced Persons (IDPs) arose. They are largely people uprooted from areas they had previously settled and moved to temporary holding grounds/camps pending resettlement. Although the government had for the last five years made plans to close all the camps, some

IDPs still remain in parts of Central and Rift Valley areas. To 20.5% respondents, the rights of IDPs are protected. However, to the majority, 48.9%, their rights are violated. The forms of violations include: lack of decent shelter, harassment by host communities, indecent living conditions, forced relocation following closure of camps and lack of security.

3.2 Human Rights Education

Government and non-governmental institutions of international repute were investigated. Their curricular were examined for information into the nature of their HRE programmes.

3.2.1 The provision of HRE by non-academic institutions

The non-academic institutions singled out for the survey carried out, as part of their activities and programs, human rights education. These are government, governmental and civil and statutory institutions mandated to deal with human rights issues; many assigned with more specific mandates.

The survey revealed that only a handful of the staff working in the academic and non-academic institutions had full training in human rights. There is therefore serious need for HRE.

Research on human rights is common place among some of the institutions, such as the Kenya Human Rights Commission (KHRC), Kenya National Commission for Human Rights (KNCHR) and the Kenya National Human Rights and Equality Commission (KNHRC),

The following institutions were singled out for survey: Kenya National Human Rights and Equality Commission (KNHRC), Truth, Justice and Reconciliation Commission (TJRC), United Nations Development Programme (UNDP), Central Organization of Trade Unions (COTU), The Law Society of Kenya (LSK), United Nations Human Rights Commission (UNHRC), Commission for Implementation of the Constitution (CIC), Kenya Society of Mentally Handicapped (KSMH) and Kenya National Civic Education Programme (URAIA).

3.2.1.1 Kenya National Human Rights and Equality Commission (KNHREC)

The roles of the KNHREC include:

1. Promotion of the respect for human rights and developing a culture of human rights in the Kenya;

2. Promotion of gender equality and equity;
3. Promotion, protection and observance of human rights in public and private institutions;
4. Monitoring, investigation and reporting on the observance of human rights in all spheres of the Republic;
5. Receiving and investigating complains about alleged abuses of human rights and making recommendations to improve the functioning of state organs;
6. Research on a matter in respect to human rights and making conventions relating to human rights;
7. Investigating complaints of abuse of power, unfair treatment, manifest injustice or unlawful, oppressive, unfair or unresponsive official conduct.

3.2.1.2 United Nations Development Programme (UNDP)

The mandate of UNDP is ensuring:

1. Democratic governance and human rights promotion;
2. Peace building and conflict resolution;
3. Poverty reduction by providing low income people with tools and resources to lift themselves out of poverty;
4. Creating awareness in the management of the environment.

3.2.1.3 The Truth, Justice and Reconciliation Commission of Kenya (TJRC)

The TJRC:

1. Investigates, analyses and reports in regard to historical injustices, gross violations of human rights, economic crimes, illegal acquisition of land, marginalization of communities and ethnic violence between 1963 and 2008;
2. Investigates the context in which the crimes occurred and educates the public about its work;
3. Recommends prosecutions, reparations for victims and amnesty in exchange for truth.

Activities:

1. Hearings: Conducts public and private hearings at which victims, perpetrators and experts give testimony relating to gross-violations of human rights;
2. Community dialogues: holds discussions / forums bringing together different groups across the country (ethnic, religious, chiefs, women youth), hence establishing reconciliation, harmonious co-existence and national unity.

3.2.1.4 Central Organization of Trade Unions (COTU)

COTU performs the following functions:

1. Campaigns against child labour as a human right issue;
2. Handles employee disputes and those of their affiliates;
3. Provides varied education and training courses on:
 - i) Integrating gender issues;
 - ii) Negotiating and collective bargaining skills;
 - iii) HIV/AIDS awareness.

3.2.1.5 United Nations Human Rights Commission (UNHRC)

UNHRC deals with asylum seekers, children, internally displaced, men and women, older people, people with disabilities, refugees and stateless people.

Programs:

1. Sensitizing Internally Displaced People (IDPS) on their democratic rights;
2. Provides basic needs to IDPS.

Functions:

1. Advocating for the rights of refugees, asylum seekers, IDPS, older persons and persons with disabilities;
2. Providing assistance to the disadvantaged in the society;
3. Environmental protection;
4. Conducts global needs assessment to establish the level of needs of the above group;
5. Enhances capacity building for the disadvantaged group.

3.2.1.6 The Law Society of Kenya (LSK)

The Law Society of Kenya has a mandate to protect and assist the public on ancillary and incidental law. It obliges the government on human rights and other issues related to democratic governance and the rule of law.

Programs:

1. Continued legal education program: this allows lawyers to be up to date on current legal and human rights issues;
2. Offers a practising certificate in law;
3. Commitment to access of justice for all.

Event:

Legal awareness week: this is aimed at extending legal literacy and awareness to members of the public.

3.2.1.7 Commission for Implementation of the Constitution (CIC)

The mandate of CIC is:

1. Protecting the sovereignty of the people;
2. Monitoring, facilitating and overseeing development of legislation and implementation of constitution;
3. Promoting a spirit of constitutionalism in Kenyans.

3.2.1.8 Kenya Society of Mentally Handicapped (KSMH)

Mission:

To realize a country where recognition, equity, justice and inclusion of persons with mental disability are given a priority.

Mandate:

1. Campaigning for rights of the mentally handicapped;
2. Advocating and sensitizing them about their rights;
3. Interventions;
4. Bringing rights and justice to people with disabilities.

Programs:

1. Women Rights;

2. Youth sensitizations;
3. HIV/AIDS sensitization.

Events:

1. Awareness on constitution implementation in Kenya;
2. Campaign against discrimination.

3.2.1.9 Kenya National Civic Education Programme (URAIA)

URAIA works in partnership with the ministry of Justice, National Cohesion and Constitutional Affairs.

Mandate:

1. Promotes citizen rights;
2. Safeguarding the rights of the vulnerable and minority groups.

Programs:

1 URAIA deals with human rights and policy reforms through:

- a) Advocacy for domestication of human rights;
- b) Promotes community awareness on civic rights and responsibilities;
- c) Advocates for the protection of property rights;
- d) Sensitizes the public on prevalent human rights violations in Kenya like ethnic chauvinism, political violence and marginalization.

3.2.2 HRE by Academic Institutions

Public and private universities and tertiary institutions of national stature, as well as their constituent colleges, were examined: University of Nairobi, Kenyatta University, Kisii University, Moi University, Masinde Muliro University of Science & Technology, Maseno University, Egerton University, Catholic University of Eastern Africa (CUEA), St. Paul's University, Strathmore University, Maasai Mara University, Rongo University, South Eastern University, Africa Nazarene University, Daystar University, Riara University, United States

International University (USIU) and Eldoret College of Professional Studies and the Africa College of Social Work.

The University of Nairobi, being the oldest university in the country was found to offer the largest number of course units tailored towards human rights, including a full-fledged master's degree programme in human rights. Generally, few programmes on human rights are offered in the institutions covered. The institutions offering human rights training can be classified into three:

- i) Those offering a diploma programme in human rights;
- ii) Those offering undergraduate degree programmes in human rights;
- iii) Institutions offering postgraduate degree programmes in human rights.

The institutions are further classifiable into three (3) as follows:

- (i) Those offering a full-fledged human rights degree programme;
- (ii) Those offering course units in human rights;
- (iii) Those containing elements of human rights.

3.2.1. Ordinary Diploma Programmes in Human Rights

Three institutions offer full-fledged diploma programmes in human rights. They are:

1. Kisii University: Diploma in Gender and Human Rights, 2 years;
2. Eldoret College of Professional Studies: Diploma in Gender and Human Rights, 2 years;
3. Africa College of Social Work: Diploma in Gender and Human Rights, 2 years.

The Institute of Diplomacy and International Studies, University of Nairobi offers a diploma in international studies programme with course units with rights components. The institute also offers International law courses.

3.2.2 Undergraduate Degree Programmes in Human Rights

None of the universities offers a full-fledged undergraduate degree in human rights. However, a number of institutions offer course units on human rights in their undergraduate programmes. These summarised in Table 7 below:

Table 7 Universities offering undergraduate degree course units in human rights

Institution	Degree Programme	Course Unit	Duration
UoN	BA-Armed conflict and Peace	International humanitarian law	15
		Human rights and democracy	15
		History of human Rights	15
	Criminology and Social Justice	Human rights, justice & governance	15
	Bachelor of Laws	National human rights law	15
		Gender and human rights	15
		Women in the legal profession	15
		International human rights law	15
		International human rights law	15
		Law of refugees and internally displaced persons	15
		Disability and law	15
		Gender and the criminal law process	15
		Gender and access to natural resources	15
			BA Political Science
	BA journalism	Human rights journalism	15
		Media law	15
		Media and gender	15
		Communication and human rights	15
KU	Bachelor of Law	Human rights	15
		Refugee rights	15

Moi	Bachelor of Law	Disability law	15
		Human rights	15
		Fundamental rights and freedoms	15
			15
		Health law	15
		Labour law	
		Customary law	15
		Gender and the law	
USIU	BA Journalism BA international relations	Concentration, substantive law seminar	15
		Human rights	15
		Refugee law	15
		Humanitarian law	15
		Gender study	15

3.2.3 Research in Human Rights

Research in human rights is undertaken in the institutions singled out in various areas of human rights. Research progress, however, is hampered by lack of funding and poorly stocked human rights sections in the libraries. However, enthusiasm for human rights research has grown tremendously. The following institutions, for example, though not specifically offering HRE courses, were found to have carried out research in human rights related areas:

1. Population and Research Institute (PSRI), UoN: Research on reproductive health and HIV/AIDS
2. Centre for Refugee Studies, UoN: Research on refugees and internally displaced persons

The University of Nairobi Center for Human Rights and Peace had just concluded a research on poverty and human rights.

3.2.4 Libraries on HRE

The following libraries in universities stock HRE materials:

1. Law libraries: These include libraries located at the universities law schools/departments;
2. Libraries that have law sections, such as the Margaret Thatcher Library at Moi University;
3. General libraries found at the universities and institutions also have materials related to HRE issues;

4. The University of Nairobi has a small resource centre stocking human rights and peace materials.

These materials are in the form of hard copies as well as electronic form.

3.2. 5 Centres for Human Rights Education

The University of Nairobi has established the Centre for Human Rights and Peace) for the coordination of human rights and peace education. Some institutions, like HEKIMA College, are in the process of forming such a centre.

The Centre for Human Rights and Peace (CHRP) was established in 2008 and is housed in the Department of Philosophy and Religious Studies, College of Humanities and Social Sciences. It undertakes collaborative multidisciplinary research in human rights and peace and currently offers a master's degree programme in human rights.

The establishment of the Centre proceeded from the conviction that human rights and peace theory and practice are inter-linked and are best looked at together. The proposal to establish the CHRP was further cognizant of the fact that a number of institutions of higher learning in Kenya, including the University of Nairobi, offer human rights education in a variety of forms and emphases, yet, these existing courses are limited in various ways thereby demonstrating the gap which CHRP seeks to fill:

1. First, there is limited co-ordination in terms of a shared vision, objectives, content development, delivery and outcomes despite some inter-faculty collaboration in the teaching service;
2. Second, the programmes are largely geared towards enabling students attain academic awards without much emphasis on societal change;

3. Third, most of the courses focus on human rights with very few dealing with peace education;
4. Fourth, discourse in some emerging areas of human rights and peace (such as conflict, human trafficking, terrorism and the legitimacy of state responses) is still rudimentary;
5. Fifth, many of the courses emphasize the specializations of the units they offer and therefore leave out the multi-disciplinary dimensions of human rights and peace.

From this background CHRP has emerged as a key institution pursuing highly innovative and competitive programmes in human rights and peace education at the University of Nairobi.

Though a part of the Department of Philosophy and Religious Studies, the Center draws its membership from the various departments, schools and institutes of the College of Humanities and Social Sciences, and the entire University. It is a multi or trans-disciplinary Center founded on the University of Nairobi's long-standing tradition of academic excellence, which puts emphasis on the full human formation. Since its formation in 2008, the Center has carried out several programmes in the following areas: teaching, research, workshops and conferences, public lectures, attachments, lecturer exchange, and links with NGOs, universities, civil society and government institutions.

Some of the latest activities and achievements of the centre include:

1. Developing a Master of Arts programme in human rights which started admitting students in September, 2012;
2. Workshops and round-table discussions on human rights and peace;
3. Research and publications on human rights and peace;
4. Establishment of a resource center;

5. Training of trainers;
6. Establishing regional and international networks;
7. Exchange programmes of teachers and students.

The broad objectives of CHRP are to:

1. Offer quality academic training at certificate, diploma, undergraduate and postgraduate levels and short courses;
2. Engage in outreach programmes in human rights and peace;
3. Conduct multi-disciplinary research, seminars and workshops on human rights and peace;
4. Contribute to policy and legislation on human rights and peace;
5. Promote collaboration, links and exchange programmes with both local and international institutions in the areas of human rights and peace;
6. Mainstream human rights and peace education in all University of Nairobi academic programmes.
7. Local and international links with organizations like the Norwegian Center for Human Rights and the Raoul Wallenberg Institute.

Efforts at greater achievements are hampered by lack of long term and seed funding support for activities like further training and resource centre development.

3.2.6 Overview of Courses with Content Related to Human Rights

A number of programmes in universities and colleges offer elements of human rights in their general course outfit. The elements are extrapolated from the objectives and course content rather than the title. They include:

1 UNIVERSITY OF NAIROBI				
Faculty/School/Institute/Department	Category	Title/Unit	Duration	Minimum Entry Requirements
Faculty of Arts	Diploma	Diploma in Armed Conflict in East Africa	1 Year	KCSE mean grade C
	Diploma	Criminology and Criminal Justice	1 Year	KCSE mean grade C
	Degree	BA in Armed Conflict and Peace Studies	4 Years	KCSE mean grade C+
	Degree	Criminology and Criminal Justice	4 years	KCSE mean grade C+
	Masters	MA in Armed Conflict and Peace Studies	2 Years	Bachelor degree (Lower second class honours)
	Masters	MA in Human Rights	2 Years	Bachelor degree (Lower second class honours)
Institute of Anthropology and Gender	Masters	MA in Gender and Developmental Studies	2 Years	Bachelor degree (Lower second class honours)
School of Law	Degree	Bachelor of Law	4 Years	KCSE mean grade C+
Faculty of Education	Masters	MA in Peace Education	2 Years	Bachelor degree (Lower second class honours)
2 KENYATTA UNIVERSITY				
Institute of Distance Studies	Diploma	Diploma in Childhood Care and Education	2 Years	KCSE mean grade C (plain)
School of Law	Degree	Bachelor of Law	4 Years	KCSE mean grade C+(plus)
3 KISII UNIVERSITY				
	Diploma	Diploma in Gender and Human Rights	2 Years	KCSE mean grade of C(plain)
Faculty of Law	Diploma	Diploma in Electoral Law	2 Years	KCSE mean grade of C(plain)
	Diploma	Dip in Conflict Resolution and Peace Building	2 Years	KCSE mean grade of C(plain)
	Degree	Bachelor of Law	4 Years	KCSE Mean grade of C+(plus)

4 MOI UNIVERSITY				
School of Law	Degree	Bachelor of Law	4 Years	KCSE Mean grade of C+
School of Arts and Social sciences	Degree	BA IN Cultural Studies	4 Years	KCSE mean grade of C+
5 MASENO UNIVERSITY				
Faculty of Arts and Social Sciences	Degree	Bachelor of Special Needs Education	4 years	KCSE C+(plus)
School of Law	Degree	Bachelor of Law	4 Years	KCSE mean grade of C+(plus)
	Diploma	Diploma in disability	2 years	KCSC mean grade C (plain).
Faculty of Arts and Social Sciences		Diploma in HIV/AIDS	2 years	KCSE mean grade C (plain).
		Diploma in Early Childhood Education	2 years	KCSE mean grade C (plain)
		Diploma in Peace and Security Studies	2 years	KCSE mean grade C(plain)
	Certificate	Certificate in Disability studies	1 Year	KCSE C-(minus).
Faculty of Education		Special Needs Education	1 Year	KCSE C-(minus).
		Sign Language	1 Year	KCSE C-(minus).
		Braille	1 Year	KCSE C-(minus).
6 MASINDE MULIRO UNIVERSITY OF SCIENCE & TECHNOLOGY				
Centre Disaster Management and Humanitarian Assistance	Degree	Bachelor of Conflict resolution and Humanitarian Assistance.	4 Years	Minimum KCSE C+(plus)
	Diploma	Diploma in criminology and criminal justice	2 Years	KCSE mean grade C(plain)
7 EGERTON UNIVERSITY				
Institute of Gender, Women and Development Studies	Diploma	Diploma in gender, poverty and development	2 Years	KCSE mean grade C (plain).
	Postgraduate	Postgraduate diploma in gender, poverty and development	2 Years	KCSE C(plain)
	Degree	BA IN Gender, poverty and development	4 Years	KCSE C+(plus)
	Degree	BA IN Criminology and Security	4 Years	KCSE C+ (plus)
Masters	MA Gender, women and	2 Years	Bachelor Degree (upper class	

		developmental studies		honours).
	Other courses	Law and society	15 weeks	Core to those pursuing degrees
8 THE CATHOLIC UNIVERSITY OF EASTERN AFRICA				
Centre for Social Justice and Ethics	Certificate	Certificate in Justice and Peace	1 Year	KCSE mean grade C-(minus)
		Certificate in Environmental Impact Assessment	1 Year	KCSE mean grade C-(minus)
	Diploma	Diploma in Justice and Peace	2 Years	KCSE C(plain) OR C-(minus)
	Degree	Bachelor of Law	4 Years	KCSE mean grade c+(plus)
9. ST PAUL'S UNIVERSITY				
School of Arts and Social Sciences	Diploma	Diploma in Gender, Theology and HIV/AIDS	2 Years	KCSE C(plain)
	Masters	MA in Community, Pastoral Care and HIV /AIDS	2 Years	Bachelor degree(upper class honours)
10 STRATHMORE UNIVERSITY				
School of Law	Degree	Bachelor of Law	4 Years	KCSE C+(plus)
11 KABARAK UNIVERSITY				
School of Law	Diploma	Diploma in Law	2 Years	KCSE C(plain)
	Degree	Bachelor of Law	4 Years	KCSE C+(plus)
12 LAIKIPIA UNIVERSITY				
School of Education	Degree	Bachelor of Education(Early childhood Education)	4 Years	KCSE C+(plus)
	Degree	Bachelor of Criminology and Police Science	4 Years	KCSE C+(plus)
13 MAASAI MARA UNIVERSITY				
School of Education	Degree	B. Ed(Special Needs Education)	4 Years	KCSE C+(plus)
	Diploma	Diploma in Early childhood Education	2 Years	KCSE C(plain)
14 RONGO UNIVERSITY COLLEGE				
School of Education and Social sciences	Diploma	Diploma in Criminology	1 Year	KCSE mean grade C-(minus)
	Diploma	Diploma in Early childhood Education	2 Years	KCSE mean grade C-(minus)
	Degree	B Ed(Early Childhood	4 Years	KCSE C+(plus)

		Education)		
	Degree	B Ed(Special Needs Education)	4 Years	KCSE C+ (plus)
15 SOUTH EASTERN UNIVERSITY COLLEGE				
School of Humanities and Social science	Degree	BA in Gender and Development	4 Years	KCSE C+(plus)
16 AFRICA NAZARENE UNIVERSITY				
Department of Religion	Masters	MA/PGD in Peace and Conflict studies	2 Years	A degree or higher diploma
	Degree	BA(Peace and Conflict Resolution Studies	4 Years	KCSE C+(plus)
	Diploma	Diploma in Peace and conflict resolution	2 Years	KCSE C(plain)
Law department	Degree	Bachelor of law	4 Years	KCSE C+(plus)
17 DAYSTAR UNIVERSITY				
Faculty of Arts and Humanities	Degree	Bachelor of Peace and Conflict Transformation	4 Years	KCSE C+(plus)
	Degree	Bachelor of Early childhood Education	4 Years	KCSE C+(plus)
	Postgraduate	PGD in Child Development	2 Years	KCSE C(plain)
School of Humanities and Social Sciences	Masters	MA in Child Development	2 Years	Bachelors degree (Lower second)
18 RIARA UNIVERSITY OF BUSINESS AND LAW				
School of Law	Degree	Bachelor of law	4 Years	KCSE mean grade C+(plus)
19 INOORERO UNIVERSITY				
School of Law	Certificate	Certificate in intellectual property	1 Years	KCSC C-(minus)
	Diploma	Diploma in law	2 Years	KCSE C(plain)
	Diploma	Diploma in Intellectual property	2 Years	KCSE C(plain)
	Higher diploma	Higher diploma in intellectual property	1 Year	Diploma in intellectual property
20 UNITED STATES INTERNATIONAL UNIVERSITY(USIU)				
School of Humanities and Social Sciences	Degree	Bachelor of Arts in Criminal Justice	3 Years	KCSE C+ (plus)
	Degree	BA in International Relations	3 Years	KCSE C+ (plus)

