

Women and Law Southern Africa



'Toolkit for Gender Sensitive Electoral Education'



Information Toolkit

Produced by WLSA

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ABBREVIATIONS & WORD MEANING

Gender

A culturally based and socially constructed category that characterizes expectations of the roles and behaviors of men and women as well as the relationships between them.

Sex

The biological characteristics that define humans as female or male which are universal and do not change.

Sex roles

Mean roles defined by biological differences between men and women. For instance, pregnancy and child-bearing are female sex roles that men cannot assume.

Gender roles

Gender roles refer to social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. These often determine the traditional responsibilities and tasks assigned to men, women, boys and girls.

Gender equality

Is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision making.

Equity

Equity is fairness and impartiality towards all concerned - giving as much advantage, consideration as it is given to others.

Participation

The action or state of taking part in something as association with others on a formal bases.

Patriarchy

This term refers to a traditional form of organizing society which often lies at the root of gender inequality. According to this kind of social system, men, or what is considered masculine, is accorded more importance than women, or what is considered feminine.

Women Participation

This is defined as women's equal participation with men at all levels of decision making processes with particular emphasis on political participation and leadership, policy development, planning and administration.

Triple role/ multiple burden

These terms refer to the fact that women tend to work longer and more fragmented days than men as they are usually involved in three different gender roles – reproductive, productive and community work.

Stereotypes

A generalized set of traits and characteristics attributed to a specific ethnic, national, cultural or racial group which gives rise to false expectations that individual members of the group will conform to these traits.

Leadership Leadership

Refers to the transformative model of leadership and to changing the local environment for the common good. This is not the organizational model of leadership which is linked to a position within an organization, such as chief executive officer; rather, it is about enhancing women's skills to make connections, to nurture relationships, to encourage creativity and to work for change in households, communities and support groups in order to enhance the health of the population.

Felt needs

Felt needs are those things that groups or individuals say they want, or the problems that they think need addressing. For example, many women from a community say that people are drinking alcohol too early in the morning. The community may decide to address this issue by having the alcohol sales outlet open later in the morning. [Aspirant women need these needs]

Governance

Governance refers to the management of the course of events in a system.

ABBREVIATIONS & WORD MEANING

Policy

A policy is a deliberate system of principles to guide decisions and achieve logical outcomes.

Icebreaker

An activity, game or event that is used to welcome or warm up participants in a meeting or event.

Toolkit

A collection of related information and resources that guide users to make plan to flow through a recommended pathway or a specific standard practice. Toolkits are effective for presenting action-oriented recommendations.

TABLE OF CONTENTS

Acknowledgements

Abbreviations

- 1** About this Toolkit
- 2** Introductions
- 3** Why should women be included and participate in decision making positions
- 4** Understand the basic concepts on gender and Development
- 5** Footprints by legendary women (case studies)
- 6** Statistics of women in leadership positions
- 7** Legal Frameworks
- 8** Nothing can stop women to be elected – Now is the time
- 9** Let’s make it happen, it will not happen unless I act
- 10** Action: A Roadmap for community’s Action Plan
- 11** Developing an Action Plan
- 12** Checklist

Annexure: The Toolkit Guide

ABOUT THIS TOOLKIT

Why this toolkit?

This toolkit is your reference material. You can use this toolkit when organizing, conducting and evaluating small group discussions while equipping people in your community to support women to participate in leadership positions.

What this toolkit can do and cannot do?

This toolbook does not provide all answers to questions people in your community might have, but is a good tool to support your facilitations and lead group discussions.

Who should use this toolkit?

This toolbook is to be used by community facilitators comprising of paralegals, para-social workers and any volunteer or facilitator working at community level. The facilitators are selected in various communities to carryout individual and group discussions to sensitize the communities to support the participation of women in leadership positions. It is hoped that upon being better equipped with information and motivation, members of the communities shall brave all existing barriers and support women.

How to use this Toolkit?

You can use this toolkit as reference material while conducting facilitations for group discussions. It will give you much knowledge and factual information about women issues. Use all illustrations, facts and games presented in the toolkit with a purpose to make your presentations better.

Monitoring and Evaluating your facilitations

In this toolkit there are suggestions presented on how you can monitor progress and evaluate change on perceptions of the community members towards inclusion and participation of women in leadership positions. It is also important that as a facilitator you gather all actions and questions you see during the facilitations as well as during elections so that such information gets documented for future referencing.

Training Methods

You can use the following facilitation methods when leading group discussions in your community;

- Icebreakers
- Story telling
- Brainstorming
- Discussions
- Lecture/talk / presentations
- Question and answer
- Role-plays
- Case study and demonstrations

Note

It is critical to vary your interaction methods so that your groups remain motivated to attend the meetings and fully participate in the discussions.

INTRODUCTION

WHY DO WE WANT WOMEN TO BE INCLUDED IN DECISION MAKING?

'Sustainable Development Goals (SDGs) 5.5: 'ensure women's full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life'.

Gender equality, including the equal participation of women and men in all aspects of political and public life, is a cornerstone principle for development. When women and men are working together, interest of both men and women in society are addressed equitably; there is development.

Swaziland has committed itself to ensuring that both men and women are included in decision making positions at all levels, public and private. Inclusion of women is therefore expected to happen in all available political and decision-making positions. Barriers posing as hindrances for women need to be removed to allow women to participate and be included equally to men.

Gender equality and equity are a critical instrument for development of the society. Attaining the Vision 2022 requires that men and women in Swaziland participate equally in leadership and the governance of the country.

The Constitution of Swaziland has provided a framework for women participation in decision making by entrenching an affirmative action for ensuring that women representation and participation meets the 30% quota.

Gender equality is about equal rights and opportunities of women and men in laws and Policies, and equal access to resources and services within families, communities and society. It refers to women and men being able to access and participate on an equal footing in all spheres of life, including in democratic governance, decision-making.

WHY SHOULD WOMEN PARTICIPATE IN LEADERSHIP POSITIONS?

It is a Constitutional right

The National Constitution of Swaziland supports the right for women to be voted into parliament and recommends a 30% quota women representation. This right suggests that the country should put in place measures aimed at balancing representation of women and men in political and decision making positions. The SADC Protocol on Gender and Development and African Charter Protocol on Women's Rights raised the quota to 50% which is now a general requirement for representation of women globally.



50% is missing in political & decision making seats or 50% seats are vacant: Women are still under-represented in most positions of power. (See box xxx on statistics of women representation in Swaziland). This tendency is persistent even though there are measures which have been put in place supporting that women should be treated equally to men in all spheres of life including political leadership. Increasing women's representation in parliament is necessary to achieve gender parity in parliament and such can help empower women and bring about sustainable development.

50% of society are women: Women have been in the forefront in developmental work in Swaziland and have played a significant role to strengthening social economic and political and cultural development initiatives. Many agree that 'a home is built by women' which means a man alone cannot come up with successful programmes that will change the society for the better. They are in touch with people in many ways at home, community and national level impacting lives of people around them.

Such significant role played by women at family level should therefore transcend and permeates the public life as well. Their voices are critical as they represent 50% (half) of the Swazi society which is critical for the development of the country and leaving them out has far-reaching consequences for the country. Women are more likely than men to ensure budgetary allocations to social care issues and advance sensitive spending to have more money allotted to nutrition, health, education and grants for the vulnerable in the country.

CONCEPTS ON GENDER AND DEVELOPMENT

Gender concepts related to political inclusion and participation

Inclusion of women is a means to reaching a gender parity in society, hence understanding the meaning of the concepts is important. Below is a list of gender concepts that are used in raising awareness on women inclusion and participation.

BASIC GENDER CONCEPTS EXPLAINED

What is Gender?

A culturally based and socially constructed category that characterizes expectations the roles and behaviors of men and women as well as the relationships between them.

What is Sex?

The biological characteristics that define humans as female or male.

Sex Roles

Mean roles defined by biological differences between men and women. For instance, pregnancy and child-bearing are female sex roles that men cannot assume.

What are Gender Roles?

Gender roles refer to social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. These often determine the traditional responsibilities and tasks assigned to men, women, boys and girls.

What is Gender Equality?

Is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making.

What is Gender Equity?

Gender Equity is fairness and impartiality towards all concerned - giving as much advantage, consideration as it is given to others.

What is Participation?

Women's political participation refers to women's ability to participate equally with men, at all levels, and in all aspects of political life and decision-making. Women's participation and access to formal political power structures vary across countries.

What is Patriarchy?

This term refers to a traditional form of organizing society which often lies at the root of gender inequality. According to this kind of social system, men, or what is considered masculine, is accorded more importance than women, or what is considered feminine.

Women Participation

Women's sense of self-worth; their right to have and to determine choices; access to opportunities and resources; the power to control their own lives, both within and outside the home; and their ability to influence the direction of social change.

Gender practical needs / interests

These are needs related to the roles of reproduction, production and community work of men and women which, when met, do not necessarily change their relative position/condition in society, which arise from the gender roles.

Gender strategic needs / interests

Refers to higher level of needs of women and men which, when met, help change their status in society. Examples of such needs are decision making and access to information.

Gender division of labour

It relates to the different types of work that men and women do as a consequence of their

socialization and accepted patterns of work within a given context.

Stereotypes

Are generalized set of traits and characteristics attributed to a specific ethnic, national, cultural or racial group which gives rise to false expectations that individual members of the group will conform to these traits.

Leadership

Refers to the transformative model of leadership and to changing the local environment for the common good. This is not the organizational model of leadership which is linked to a position within an organization, such as chief executive officer; rather, it is about enhancing women's skills to make connections, to nurture relationships, to encourage creativity and to work for change in households, communities and support groups in order to enhance the health of the population.

Felt needs

They are those things that groups or individuals say they want, or the problems that they think need addressing. For example, many women from a community say that people are drinking alcohol too early in the morning. The community may decide to address this issue by having the alcohol sales outlet open later in the morning. [Aspirant women need these needs]

There are women leaders in Swaziland who have paved the way for women participation and representation in the political and decision making positions. The list provided here is not exhaustive, however provides an indication of a few of those women.

THE CASE STUDY OF THE 1ST ELECTED WOMAN MP

Lomasontfo Dlodlu

Lomasontfo Martha Dlodlu was the first elected woman MP in Swaziland for Maphalaleni Constituency from 1993 to 1998 representing nine chiefdoms. She played a critical role in parliament whilst she was Maphalaleni MP, she was able to move motions in parliament for the benefit of her constituency.

She had basic education but was successful in raising motions on issues affecting women and her community. Just imagine having more women in parliament with Make Lomasontfo's passion for women's issues? Issues affecting women would be addressed by parliament successfully. A lone voice is a disadvantage, it takes a while for things to change but with more numbers, change is inevitable.

With her basic education, all MP Lomasontfo wanted when she was MP was for her community to develop, she was action-driven and even during debates she would ask the ministers what had already been done to address issues in her constituency and did not understand what the various formalities in Parliament were for. She believed that before one sorted out

EXAMPLES OF WOMEN LEADERS

Mary Mdziniso

First woman in Cabinet, she led women to the Beijing Conference and first President of Lutsango Lwakangwane.

Lomasontfo Dlodlu

First Woman MP elected from her constituency.

Dr Fannie Friedman

King Sobhuza II's era - First woman PS.

Dr Phetsile Dlamini

1st woman Cabinet Minister – Minister of Health.

Constance Simelane

1st woman PS woman at the DPM's office (current).

Linda Vilakati

Sukumani bo Make, Women in development Director, handicraft project & also doing many handicraft.

Professor Lydia Makhubu

1st Woman Vice Chancellor, UNISWA

national issues they should start solving problems in their own constituencies. She was referred to as a wise woman by her community members.

Below is a segment of the paper 'Religion, Culture and Gender: A study of women's search for gender equality in Swaziland' submitted by Christopher Amherst Byuma Zigira, in accordance to Doctor of literature & religious studies, UNISA, 2000 page 174-177

THE LONE STRUGGLER

While there are various women's organisations that have sought gender equality through varied methods, there have also been outstanding women who have fought for space and a voice almost single-handedly, like Samson in ancient Israel. One such a woman that stood out towards the close of the twentieth century was Lomasontfo Dlodlu, a woman from humble rural background, very traditional and a widow, who evoked disparate responses from the media and her community.

To her community, she was a "friend of the poor" and the newspapers simply dubbed her "Firebrand". Honourable Lomasontfo Dlodlu, the parliamentary representative for Maphalaleni constituency had never been through formal education and yet she outmanoeuvred a field of eight men and another woman to win her seat in the October 1993 parliamentary elections where she represented nine chiefdoms.

Previous to her entry into Parliament, she worked as a community social motivator and did attend to the sick, disabled and orphans in her constituency. As an MP, one would have expected her to be economically well-to-do but she went into deficit simply because she tried to help most people in need who came to her for assistance. She shot into prominence and won great admiration when, on 4th March 1996, the Minister of Housing and Urban Development authorised the semi-private Water and Sewerage Corporation to disconnect stand-pipes which provided water to several communities.

One of the communities affected was Msunduzi where the MP had been temporarily staying. She was moved into action. The following day, she canvassed parliamentary support and on a point of privilege demanded that the relevant minister had to explain why such a basic need like water had been disconnected in a number of communities and moved successfully that the Minister concerned should order the reconnection of the water-supply before he was allowed to proceed with explanations. Supported by several MPs, she succeeded in having the Minister leave the House and only returned after he had ordered that water to the affected communities be re-connected. And it was. That very afternoon, the people of Msunduzi had their water-supply restored. Thus, in spite of her disregard for parliamentary niceties, she had perceived the situation correctly and acted timeously on the behalf of the communities. The uniqueness of Honourable Lomasontfo Dlodlu is that she was a woman who knew rural life and identified with her rural constituency.

During her tenure in Parliament (1993-1998), she showed a holistic understanding of her community's needs. In her own words: During my term of office in parliament, telephone lines have been installed. A clinic is in the pipeline. But the needs keep on growing, for instance we need roads, ... we need to upgrade the pre-school into a primary school [and]. .. we need bridges and more clinics (Times of Swaziland, 24 March 1996).

Traditional and conservative she might have been but Honourable Lomasontfo Dlodlu argued for social respect for women. She argued that: Women must not be treated as minors. If your husband passes away, you have a duty to bring up the children as a woman, but how can you do so if you cannot approach banks for a loan? I am not saying that we should be absolutely equal to men, but we should be respected (Times of Swaziland: 24 March 1996). No other woman, either in Parliament or Senate (a total of six women) had been as successful in articulating the community needs and demanding redress as Dlodlu. That might point to the fact that Honourable L. Dlodlu was an old woman who was respected because of her age and with age comes wisdom rather than for her beauty and decor which other women legislators felt obliged to protect. When people were denied their basic rights, she was righteously angry and outspoken, and had on occasions to pay transport costs for women to go to government offices to demand answers to their longstanding problems, whether that problem was a feeder road, stand-pipe, or the absence of a bus service to their community.

WHAT CHANGE CAN A WOMAN MP BRING?

(based on the views from the WLSA Baseline Study on Women Participation)

- Women appreciate the struggles (pains) women face in their families better.
- They are the care-givers in a majority of homesteads, taking care of the orphaned and vulnerable children and the bed-ridden in their households and communities.

- Women are in most cases the ones that take care of the needs of their communities.
- Having women in positions of leadership will strengthen the country's economic and development position as they have economic skills developed through various projects and



Source: WLSA 2017

- initiatives at community level. For example – a majority of women have taken their children through school with informal trade such 'kumaketha' hawking and other low paying jobs.
- Women are approachable - It is easier to speak or approach women on issues. It would be easier for women form a constituency to call a 'woman-leader' to a meeting to remind her of her mandate in parliament in relation to community interests.
- Women would not abandon their communities after elections as they are either married or born in the communities. [The baseline study revealed that there is an observed trend of male MPs where after elections they abandon their homesteads and communities and go and stay in town or a new community after marrying a second wife (sincanakazana) or found a new girlfriend and decided to stay in their communities. That results in the MP failing to serve the interests of the community.
- By virtue of being females women have the capacity to handling people's issues **with patience** as they have the nurturing strength.

2.1 Statistics of women in key leadership positions: Progress and Regression

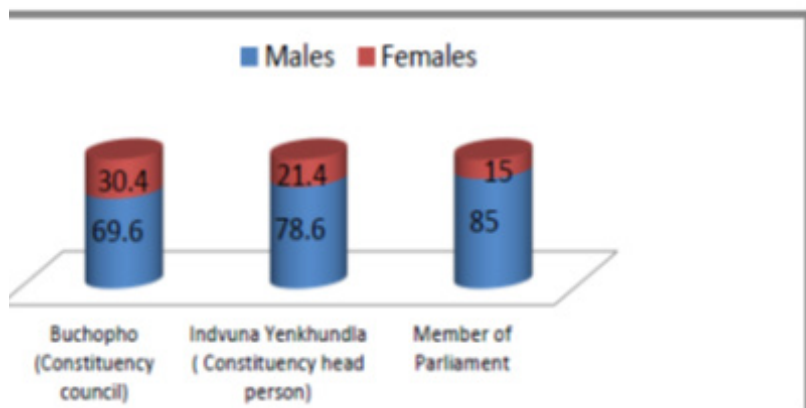
Positions	2013		Total
	# of Women	# of Men	
House of Assembly	9 [1 elected, 8 appointed]	57	66
Senate	11	19	30
Cabinet	5	15	20
Tindvuna yenkhundla	6 – four from Shisewleni)	48	54
Public offices	4	17	21
Principal Secretaries	4	10	14
Ambassadors Judiciary (Judges)	3	10	13
The Judiciary (Magistrates)	9	15	24

The above shows that women were fewer at nomination stage and even fewer at voting. According to the Gender Index conducted in 2016, although the policy environment is conducive however implementation of gender sensitive policies has not been forthcoming.

In the 2013 elections, fewer women were nominated for all positions and even fewer got voted into the parliament (only one woman was elected which is a regression from 2008 elections where seven women were elected in the 55 constituencies). Other women were elected for Bucopho (30.4%) and Indvuna Yenkhundla.

WHAT CHANGE CAN A WOMAN MP BRING?

Percent Distribution of Nominated Candidates for the Different Leadership Portfolios
In the 2013 Election by sex



WE HAVE LEGAL FRAMEWORKS

Policies on women participation and inclusion in decision making positions

A country's constitutional and legal framework should guarantee equal civil and political rights to every person on a non-discriminatory basis. If these rights are not explicitly affirmed in the national constitution or other laws, they may apply by virtue of their inclusion in international treaties a Government has ratified, including the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW (see box 1). Below is a summary of conventions and polices that Swaziland have signed, ratified or adopted on inclusion and participation of women in decision making:

Box 1 Summary of key international, regional and national policy frameworks**INTERNATIONAL LEVEL****Convention on Elimination of all forms of Discrimination Against Women (CEDAW) 1979**

The Convention on Elimination of all forms of Discrimination Against Women provides that States Parties shall in all fields, in particular in the political, social, economic and cultural fields, take all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Article 7 : Political and Public Life

States parties shall take all appropriate measures to eliminate discrimination against women in political and public life of the country and, in particular, shall ensure to women on equal terms with men, the right:

- To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- To participate in non-governmental organizations and associations concerned with

the public and political life of the country.

The Beijing Platform for Action (1995)

The Fourth World Conference on Women, held in Beijing in 1995, noted the persisting inequality between men and women in decision-making. The Beijing Platform for Action emphasized that “women’s equal participation in decision-making is not only a demand for justice or democracy, but can also be seen as a necessary condition for women’s interests to be taken into account. Without the perspective of women at all levels of decision-making, the goals of equality, development and peace cannot be achieved.” (Para 181) It then called upon member states to put in place measures aimed at the following:

- To ensure women’s equal access to and full participation in power structures and decision making;
- To increase women’s capacity to participate in decision-making and leadership.

Sustainable Development Goals (SDGs) Goal 5: Gender Equality Goal 5.5

‘Sustainable Development Goals (SDGs) 5.5: ‘ensure women’s full and effective participation and equal opportunities for leadership at all levels of decision making in political, economic and public life’.

AFRICAN REGION LEVEL

Protocol to the African Charter on Women’s Rights (Maputo Protocol) 2003

The Protocol to the African Charter on Women’s Rights Article 9 provides the right to participation in the political and decision making process follows;

9. (1). States Parties shall take specific positive action to promote participative governance and the equal participation of women in the political life of their countries through affirmative action, enabling national legislation and other measures to ensure that:

- a) Women participate without any discrimination in all elections;
- b) Women are represented equally at all levels with men in all electoral processes;
- c) Women are equal partners with men at all levels of development and implementation of State policies and development programmes.

2. States Parties shall ensure increased and effective representation and participation of women at all levels of decision-making.

SADC LEVEL

SADC Protocol on Gender and Development 2008 (Revised 2016)

Part three;

Articles 12-13 : Governance (Representation And Participation)

Article 12: 50% representation of women in positions of power and decision making; will support campaigns and initiative aimed at implementing the affirmative action in Art 5

Art 13: participation-capacity building, provide support to those in leadership, male involvement.

Article 5: Affirmative action:

State Parties shall put in place affirmative action measures with particular reference to women in order to eliminate all barriers which prevent them from participating meaningfully in all spheres of life and create a conducive environment for such participation.

NATIONAL LEVEL

The Constitution of Swaziland (2005)

The Constitution of Swaziland under the Bill of Rights protects the rights of all individuals in particular the vulnerable groups like women, children and people with disabilities. It has a Gender Equality clause and a Non-discrimination.

Equality before the law

The Constitution provides that everyone in Swaziland is equal before the law whether you are a woman or a man. No person shall be discriminated or treated differently because of colour, rich or poor status or on the grounds of gender, race, colour, ethnic origin, tribe, birth, creed or religion, or social or economic standing, political opinion, age or disability.

Rights and freedoms of women

Women have the right to equal treatment with men and that right shall include equal opportunities in political, economic and social activities. A woman shall not be compelled to undergo or uphold any custom to which she is in conscience opposed.

Representation of women

The Constitution provides for 30% quota representation of women in Parliament. It directs that if at the 1st seating of parliament it appears that the number of women elected are less than 30%, Parliament will then elect four women from the four regions. Although the in the 2008 and 2013 elections did not meet the 30%, however this commitment was not adhered to. The 2018 elections therefore provides an opportunity for Swaziland to not only meet the 30% constitutional quota but to also work on meeting the 50% target set at SADC and AU levels.

In addition to Sections 20 and 28 on equality and women's rights and freedoms respectively, Section 84 of the Constitution provides for the right to representation, stating:

Section 84. (1) Subject to the provisions of this Constitution, the people of Swaziland have a right to be heard through and represented by their own freely chosen representatives in the government of the country.

(2) Without derogating from the generality of the foregoing subsection, the women of Swaziland and other marginalized groups have a right to equitable representation in Parliament and other public structures.

Section 60(4) of the Constitution states that, 'The State shall ensure gender balance and fair representation of marginalized groups in all constitutional and other bodies.' (refer to 'actions to be taken by community leaflet' for actions)

National Gender Policy 2010

The Gender Policy recognises the importance of gender equality in politics and decision making as key to sustainable development and provide measures aimed at addressing the gender disparities in Swaziland. It notes that women the world over are underrepresented at different levels of leadership and decision making. The inadequate participation of women in decision-making indicates that women's concerns at different levels are not dealt with effectively.

The Gender Policy therefore is a tool that government has to ensure that there is equal representation on positions of power and decision making it provides that government shall ensure a fair representation and participation of women and men in all decision making positions and structures and ensure the provision of increased capacity for leadership particularly for women.

The objective of the policy on decision making is to increase women's participation in power structures and decision-making positions at different levels of governance through:

- Sensitisation of communities on gender issues that may inhibit women and men in decision-making and occupying leadership positions.
- Promote the implementation of affirmative action programmes towards ensuring representation of women and men in political and decision-making positions by the year 2015.
- Mobilize and sensitise women and men's groups on leadership issues, and strengthen their capacities to participate in decision-making and electoral processes.
- Community mobilization for the transformation of decision-making structures at all levels to be inclusive of women on an equitable basis.

CHAPTER 4: 'NOTHING CAN STOP WOMEN TO BE ELECTED: NOW IS THE TIME'



Women participation and representation in leadership positions is affected by certain 'barriers' at individual, societal, cultural, financial and institutional level. It is critical that such barriers are discussed and women aspiring to take part in elections be assisted in handling some of the issues:

Socio-economic status

In Swaziland most women do not have the financial means to support their electoral interests because of the poor socio-economic status. Historically a majority of women are not in formal jobs but in low earning positions whilst a majority of men are financially stable which then place them at an advantageous position over women as they use their financial power gain popularity amongst community members. [Hence assistance in the form of a grant for aspiring candidates assist in ensuring that women stand for elections].

Minority status of women

Married women in Swaziland need to get permission or consent from their husbands and in-laws if they want to stand for elections. This becomes a barrier for women to independently make the decision. Women may be deprived the opportunity to stand for elections in cases whereby the husband or in-laws do not approve of her initiative and interests. [The Baseline Study revealed that some potential candidates declined to stand for elections in the previous

elections because their husbands did not give their approval]. [Hence continued sensitisation on gender and women's rights is important].

Negative cultural practices

Negative cultural practices and beliefs pose as a hindrance to women's participation in elections. In the 2013 elections for instance, Jennifer Dupoint from the Hhohho region, lost elections following a statement made by the chief insinuating that a widow was not qualified to stand for elections. Although she challenged the decision in court, she however lost confidence amongst her supporters following the statement. [Continued sensitization on gender issues and women's rights at community level to change the mindset of people (husbands and in-laws) on the rights of women to participate in elections].

Late campaigning in the electoral process and corruption

In Swaziland, candidates are not allowed to start campaigning until at a specified later stage of elections. This process pose as a barrier for women as they have limited time to go around sensitising their supporters. Closely related to the financial barrier, women are in most cases law-abiding citizens and would not adopt illegal means to campaigning. Their male counterparts on the other hand, continue using illegal means /strategies to campaign. The law is not being enforced to cause male candidates to stop the corruption. [Advocacy with Electoral Boundaries Commission to review the electoral process and afford reasonable time for campaigning is necessary].

Electoral process – patriarchal society

The critical stage in the elections apart from ensuring that supporters and candidates have registered, is the Nomination stage. Due to the inferiority position held by women in society, women are not likely to raise their hands and nominate their preferences which would ensure women are nominated at the first instance of the elections. The Baseline study confirmed that most voters consider the last stage as being the most important for them to participate, which is a bit late for ensuring that women are in the race. [Sensitisation for registration and attending the nominations day is pivotal. Related to that is ensuring that voters have registration documents].

This is a call for all participants to commit themselves to supporting the initiative of standing for elections and also participating as voters during elections. The previous session on legal frameworks and also policy statement provides a favourable condition for communities to take up the call to vote for women.

POLITICAL COMMITMENT

The following political commitments and programmes provides opportunities for breaking barriers

Policy statement by the King

In 2017, the King of Swaziland made a call to the nation to include women in position of power and decision making and also for women to contest for elections. A draft Bill was prepared for implementation of the 'quota provided in the constitution, which has not been gazetted as yet. However, the statement from the throne still provides an opportunity which women can use in galvanizing for inclusion into leadership positions.

State party report by the Gender Department under the Deputy Prime Minister's Office is an opportunity for government to accelerate interventions aimed at inclusion of women through the department. Currently the Department is preparing state reports on CEDAW, SADC Protocol, Maputo Protocol and a State-party Report to the Commonwealth. These processes provides an opportunity for government to take stock and review areas where its lagging behind and also accelerate implementation of CEDAW Committee and UPR concluding observations and one of the issues is that of gender parity in decision making positions.

Women have the critical mass: Lutsango Lwaka Ngwane women's regiment is spread out into all communities in Swaziland and women make the majority in population as a women's national regiment. With awareness and convictions on standing for elections and also voting for other women, more women can be filtered into leadership positions. This requires that

the stereotypes on women as leaders to be changed through continued dialogues and sensitization. Existence of women who are in leadership positions who can be used as benchmarks for sensitizing women to participate and be included in decision making positions. They include cabinet ministers: Hon. Ministers Jabu Mshwama, Lindiwe Dlamini, Sbongile Ndlela-Simelane; Winnie Magagula.; Regional Administrator Sylvia Mthethwa is also a good example. Town Clerks, Mayoress, CEOs of parastatals and corporate institutions like Fikile Nkosi Nedbank CEO, Nelsiwe Mabuza CEO-African Alliance amongst others.

Note

[The facilitator should allow participants to also list women in decision making positions or positions of influence in their community or constituency].

Taking Action

A Road Map towards inclusion and participation of women in Political positions – Bucopho, Indvuna Yenkhundla and MP.

a) Pre-election period

- Hold meetings at community level with other women – use existing meetings like church meetings, stokvel, hand-craft days for women to discuss on the importance of electing a woman.
- Identify a potential woman candidate from the community who can stand for elections
- Support the woman in building her profile in the community and Inkhundla level
- Mobilise the community to register so they are eligible to stand for elections.
- Work with those who do not have identity documentation to access them through available channels at Inkhundla level.
- Mobilise women to attend the nomination day and also to be proactive during the process and nominate other women and also lobby men to support the nomination of women at the community level.
- Lobby women to rally around the women candidates by having a campaign strategy for each candidate.
- Build a strong and good network at your constituency level through your associations as the church.
- Take part in your community initiatives on matters that affect women the most in order

- to get the mandate from women.
- Promote registration, nomination and voting for women by men and women

b) During Elections

Choose different activities that will be ongoing during election time that the candidate will and supporters will use:

- It could be door to door visit by the candidate using normal meetings for women.
- Organize special meeting to discuss any issue affecting the community like access to water and have Swaziland Water Services Corporation (SWSC) come to address the community. The candidate will then address the people as part of her promises to the people.

c) After election elections if 30% women representation has not been reached engage in advocacy:

- Mobilise for an advocacy campaign from Inkhundla level for Parliament to implement the 30% quota on women representation
- Lobby Indvuna Yenkhundla and Bucopho to raise the 30% quota in meetings at constituency level to add a voice to parliament to ensuring 30% is reached.
- As a collective, advocate for parliament to work towards attaining the 50% women representation.

d) After women have been elected

- Support the elected women through attending meetings she would be calling in her capacity as a political leader.
- Where you feel that she has made some mistakes, it is important that her supporters should not magnify her mistakes however should be there to assist her execute her duties effectively. It is suggested that a meeting be organized where the issues identified would be raised with the political leader and agree on a way-forward in addressing your concerns.

ADVOCACY ACTIONS

FOR ORGANIZATIONS SUPPORTING THE CAMPAIGN FOR WOMEN INCLUSION AND PARTICIPATION IN ELECTIONS

- Advocate for implementation of constitutional quotas and affirmative action for women inclusion as provided in the national Policy framework.
- Set a programme aimed at implementing the 30% in the Constitution, 50% in the SADC Protocol and the AU Protocol. This programme should have a Monitoring and Evaluation programme for tracking ALL positions of power and decision making in the country.
- Women's organizations should build alliances for collaboration and be sensitized on the quotas and affirmative action in the national policy framework so women can know their rights and also be empowered to call upon the state for action.
- Strengthen women's economic positions through implementation of national programmes aimed at bridging the gender disparities between men and women.
- Advocate for a gender sensitive electoral management and administration processes, such should be accompanied by a checklist and be monitored.

5.2 Developing an Action Plan

Each meeting should leave participants with a clear Action Plan or road map on what they will do to continue the discussions.

representation and participation in leadership positions?

5.3 Evaluation Checklist

At the end of the session, the facilitator must ensure that the people are clear on:

- What gender and gender equality is about?
- Why is it important to elect women and what are the benefits?
- What can a community do (both women and men) in order to support women



Source: Mantoe Phakathi/IPS-<http://www.ipsnews.net/2013/08/> women during 2013 elections

GUIDE

Step by Step Guide for the Facilitator

This is a step by step guide to be used by the facilitator for running meetings aimed at increasing the number of women who participate and are elected into parliament and other decision making positions at community, regional and national level. The Guide is used as part of the Toolkit on women inclusion in leadership positions. The facilitator has to follow instructions provided for each session.

The organization responsible for the facilitation of the dialogues at community level need to follow all protocol of being introduced in the community beforehand. Such processes include meeting with the inner council with a purpose to introduce the project for supporting women to participate in leadership positions (Bandlancane, Bucopho, indvuna yenkhundla and members of Parliament). Ultimately the project intends to also get permission from the community to have volunteers selected who would become community facilitators for the project. [Most communities now have these people] however there maybe communities where they do not exist]. The Inner Council shall be given a tool to use to guide the selection of the volunteers called the selection criteria.

SELECTION CRITERIA

1. Someone who permanently live in the community.
2. Someone committed to meet people and hold small group discussions.
3. Minimum education be form five.
4. Someone who has time to go around the community organizing meetings and facilitate trainings

A good facilitator

The toolkit shall have all necessary support materials you will need for you to carry out the facilitations. In the toolkit there shall be a standard tool for facilitators to use, known as the qualities of a good facilitator. It is important that as a facilitator, you familiarize yourself with these qualities and be sure that you fall within these qualities.

Qualities of a good facilitator

- Good communicator.
- Knows and believes on what to facilitate about.
- Listens to the views and feelings of the people facilitating to.

It is important that even as you conduct your facilitations you always remember these qualities because they will help you be the best facilitator. Remember that being a facilitator differs from being an educator.

Facilitator	Educator
Moderates and runs sessions, exercises, and discussions and organize work groups.	Someone with knowledge that he transfers through lecturing or presentation to a group.
Transfers knowledge through exercises and case studies.	Takes charge of the learning environment.
Build on knowledge base of the group to find their own answers.	Direct the course of study and students follow.

Organizing community meetings

One important activity you shall be expected to do is organizing community facilitation where you will meet small groups of people to talk to about supporting women to participate in leadership positions. These meeting could be groups for only women, men, mixed groups of men and women, youth, community leaders (inkhundla leaders and umphakatsi leaders) and opinion leaders (teachers, pastors, business people, and traditional leaders).

Mobilisation of participants

Before you start your recruitment of people to facilitate to, it is important that you inform the community leaders about who and where to have your meetings. Once you get permission from community leaders you should secure the venues. If you intent holding meetings in schools please be sure you get permission from the head teacher of the school and if under a tree, the community leaders should know about the meetings. If you will require refreshments in your meeting, be sure that is arranged in advanced before the date of the meeting and get people who will assist arrange and distribute to the members. Please follow the guidelines for an effective meetings.

Guidelines for holding an effective meeting

1. Meeting place must airy – open windows for fresh air.
2. Arrange sitting arrangement in circular so to be close to everyone.
3. Agree on ground rules before meeting start and obey the rules.
4. Speak in a language that suits all participants.
5. Keep time – start and end meetings on time.

Make necessary invitations through mouth to mouth and follow-ups with reminders through placing placards in strategic places like shops, enkhundleni and churches. If possible you can place an announcement through the radio.

Day of the meeting

Be in the area where you shall hold the meeting at least 30 minutes before the set time. This will help you become better organized and give you time to welcome all the participants as they come. This will help you know of their problems and solve before the meeting starts.

Sitting arrangements

Depending on the space you have for the day, allow participants to sit in a settle and avoid classroom sitting as much as possible as this is a participatory meeting. It is important to allow participants to feel free on how they sit.

Songs

Prepare a song that you will sing as a group that talks about inclusion of women in politics and decision making positions. For instance, 'khweshela elokhuzaneni, ngiyongene phalamende'(move from it, I am going into parliament'. Allow them to share 'gender sensitive songs' to the group as well.

Strategies for meetings

Meetings / discussions on these issues can be held anywhere safe and comfortable for participants, it could be in open space, sports ground, church services, funeral prayers,

family gatherings, ceremonies and parties, during sports days or hold open days. Standing community meetings can also be used for addressing people- such include women's associations, stokvels, Thursday prayer sessions

Participant's introductions

Use one of the ice breakers below to help participants introduce each other. Icebreakers help participants to know each other to better engage in activities;

Icebreaker 1: Back to back

Participants stand in pairs except one player. When he calls "back to back" participants must back up with a partner. When he calls "face to face" participants should face each other and shake hands. On the next call "back to back" and each time thereafter, all participants must change partners and the one in the middle also runs to get a partner as well. The participant left out becomes the one to be in the middle .

Icebreaker 2: Missing person

One participant blindfolded in the center of the room. Have others stand in a circle or line. Take one person out of the room. Then the participant who was blindfolded must figure who the missing participant is. The participant who was missing becomes the next to be blindfolded.

Ground rules

Go through ground rules with the participants which are set of things that you agree will assist running of the meeting smoothly with no /little disturbances and be effective. It is necessary to set these few rules to guide your meeting before you get started.

- Everyone participate.
- No one dominate.
- One speaker at a time.
- Speak louder.
- Critique ideas not people.
- Respect each other's thinking and value their contributions.
- Whatever is said in the room stays in the room.
- Participate.
- Have fun.

SHARE THE OBJECTIVES OF THE DIALOGUE

The aim of the meeting is to sensitize communities on supporting women to participate in leadership positions

Objectives include;

- Increase level of knowledge of your community about why having women in leadership positions can benefit other women and the community at large.
- Increase number of women who register for elections of Member of Parliament, Indvuna Yenkhundla and Bucopho.
- Increase number of women who are nominated to stand for elections for Member of Parliament, Indvuna Yenkhundla and Bucopho.
- Increase number of women in the communities who are voted and win the elections for positions of Member of Parliament, Indvuna Yenkhundla and Bucopho.
- To build capacity of community to initiate and monitor success of their campaign / actions on inclusion of women.

Participants' expectations

Get to know what the people you interact with expect to learn or achieve from the discussions you are about to have with them. Gather their intentions by allowing them to brainstorm and talk about their experiences in general. They may begin to tell you about their socio-economic problems, it is ok, allow them to vent out these issues, and then **ask them the following questions;**

- What happens to women in the family, community and nation?
- Why do such things happen to women?
- How did you approach or solve these issues?

INTRODUCING THE TRAINING / MEETING

Note for the facilitator

The facilitator should use his / her assessment on which introduction to use:

- An introduction using a role play if the meeting has enough time.
- An icebreaker for young people.
- An analysis of a case study and traditional leadership and umphakatsi (chiefdom) meetings usage of the commitments made by the country through the constitution and SADC Protocol and Maputo Protocol are more relevant as provided in Chapter ??

Understand the basic concepts on Gender and Development

Objectives

At the end of this session the participants should be able to:

- Define gender, human rights and gender equality.
- Differentiate between sex and gender.
- Describe the importance of women inclusion and participation in leadership positions.

Teaching Method

- Brainstorming
- Plenary Discussion

Materials needed

- Flip charts ; Flip chart stand; Markers / Highlighters; Note books

Steps

- Start by asking participants what they understand about Gender, Sex, and Development.
- List answers in two columns – sex and gender
- Go through the list and have a discussion using the resource materials under

Notes for the facilitator

State the difference between sex and gender: As you meet your groups and start talking about issues of gender, you will find that your participants think sex and gender means same thing. You should explain that the meaning of such words differ. Sex refers to biological differences while gender describes the characteristics that a society or culture associate as male or female. It is important to make this distinction because they need to know that one's sex cannot be changed while gender can be changed. Also your participants may have the notion that gender refers to women. You should let them know that gender refers to both male and female.

- Differentiate between sex roles and gender roles and explain how the roles ascribed by community affect inclusion of women in public offices: sex roles are biological ascribed whilst gender roles are ascribed by society for males and females and that the roles relegate women to domestic chores or low paying domestic related jobs whilst men are given to public life and paying jobs. Relate this to patriarchy [superiority of men over women in society]. Sex roles are therefore behaviors learned by a person as appropriate to their sex, and gender roles are ascribed by the community to that sex determined by the prevailing cultural norms.
- Explain gender equality and the empowerment of women: Much has been achieved in gender equality while there are still areas where women and girls still lag behind in providing them with equal access to education, health care, decent work, and representation in political and economic decision making. As a society we should aim to eliminate all forms of violence against women and girls so that they achieve gender equality and empowerment.

'Voting for women, the right thing to do - a constitutional right'

Objectives

At the end of this session the participants should be able to:

- Know what is contained in the national constitution about the rights of women participating in parliament.
- Know other international treaties that the Swaziland Government signed supporting representation of women in decision making positions
- Know important roles played by women who participated in leadership positions.

Facilitation Method

- Case study of Make Lomasontfo Dlodlu, the First Woman MP
- Plenary discussion on why we should vote for women

Materials you need to have:

- Copies of the National Constitution in siSwati
- Material reference on Policy Frameworks
- Statistics of women in leadership positions

Note to the facilitator

- Go through the case study of Make Lomasontfo
- Have a plenary discussion on why they should vote for women.
- Refer to the hand-out on 'what change can women bring'
- Discuss the importance of women inclusion and participation in leadership positions.

Statistics of women in key leadership positions

Statistics will help in opening the minds of participants to the situation out there.

Statistics in Swaziland Elections: (a regression in elected number of women)



Source: Fem Wise- Africa Mediator's Session (June 2018)

Steps/ Note to the facilitator

In a plenary discussion,

- Give a background of the elections of Swaziland after the Constitution – 2008 and 2013.
- Refer to what the Constitution provides with regard to inclusion and participation of women in elections.
- Go over the statistics of the 2008 and 2013 in comparison on women representation provided in the toolkit.
- Give a summary of other key positions in education, health, Justice, police, business sector and NGOs.
- Wind up by having a discussion with participants on the impact played by women in their community.

It is Possible – We have Legal Frameworks

At the end of this session the participants should be able to:

- Know international, regional treaties signed by the Government of Swaziland supporting the rights of women as well as national laws and policies on gender equality and elections.

Training method

- Presentations
- Discussions

Materials you need to have

- Copies of the Summary on National Legal Frameworks Leaflet

Note to the facilitator

- Ask participants to give you one provision they know from the constitution.
- List their answers on the flipchart.
- Have a discussion based on their responses by giving them a summary of what the constitution says about women representation. Make reference to the Legal Frameworks Leaflet.
- Explain linkages between the constitution and other regional instruments, using the Policy frameworks handout.
- Discuss what Swaziland has not done
- Discuss the statistics of women in leadership positions.

'Nothing can stop women to be elected: Now is the time'

At the end of this session the participants should be able to:

- Identify barriers that hinder women's inclusion and participation in leadership positions.
- Identify how those barriers could be addressed through using available opportunities.

Materials you need to have

- Flip charts, flip chart stand, markers
- Participants for role playing (30 minutes play)

Steps / Note for facilitator

- Ask participants to share personal experiences on barriers to women's inclusion and participation in leadership positions. Write whatever they say on the flip chart.
- **Role play:** Ask participants to divide themselves into two groups. They should all come up with players to depict barriers for women participation they know of. The play should also have a community meeting where the issues are now being addressed by the traditional leaders encouraging their members to vote for women. However players can also think of other solutions.
- Summarise the session by having a discussion around the issues raised in the play and possible solutions.

Developing a Roadmap for Inclusion and participation of women in leadership positions

Objectives

- At the end of this session the participants should be able to know issues that women can use as support strength in advancing inclusion and participation in leadership positions.
- To develop a personal or communal action plan on strategies to be taken in inclusion and participation of women in electoral processes.

Note to the Facilitator

- Take participants through the actions provided at the different stages and have a discussion around what is possible for their communities.
- Separate participants into groups to develop Action Plans for their strategies and stating resources necessary for each activity.

Evaluation Checklist

The checklist is to assist facilitator to ensure that she/ he has covered all aspects needed to be covered for the sessions facilitated in a dialogue. The Facilitator will go through the provided questions to ascertain if participants grasped the gist of the dialogues.

1. What gender and gender equality is about?
2. Why is it important to elect women?
3. What can a community do in order to support women representation and participation in leadership positions?



**ELECTIONS AND
BOUNDARIES
COMMISSION**



Information Toolkit

Produced by WLSA