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## Time for Harvest

Mukabi Kabira

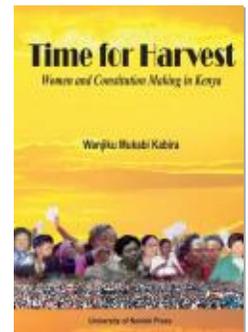
Published by African Books Collective

Kabira, Mukabi.

Time for Harvest: Women and Constitution Making in Kenya.

African Books Collective, 2012.

Project MUSE.[muse.jhu.edu/book/39992](https://muse.jhu.edu/book/39992).



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## *2005 Referendum: A Dream Deferred*

### **Introduction**

The immediate response to the Constitution of Kenya Review Commission (CKRC) Draft by the people of Kenya was that it was the best constitution in the whole world. Leaders said it was the best thing that had happened to Kenyans after many years of struggle to have a new constitution. We believed the leaders were united. We went to Bomas and worked night and day to give Kenyans a new constitution. We were about to give birth to a beautiful, bouncing baby but it was not to be. We thought it was just a difficult birth and “may be, a caesarean could help.” But like bad gynaecologists, parliament was cutting the baby’s face, cheeks and other parts while others beat up the baby as it tried to come out. Eventually, we ended up with a stillbirth.

But women do not give up even after a stillbirth. We got pregnant again and decided that we would nurture the new baby the way we knew how. We also learnt not to trust the gynaecologists. So we designed new methods and new approaches but first we needed to deal with the labour pains of the 2005 referendum.

### **On referendum**

Referendum is a new phenomenon in our political and constitutional experience. It was the Timothy Njoya’s court case of 2002 that introduced the Referendum tool to the review process. In his prayers to the court, Njoya had sought the court to rule that parliament and the Bomas Constitutional Conference had no mandate to give birth to a new constitution, among other prayers. In a lengthy ruling, Justice Aaron Ringera, et al., ruled that only the people through a referendum had the mandate to give a new constitution to themselves. The court having ruled thus, referendum, it was going to be.

The Swiss introduced the concept of constitutional referendum into their cantons in 1830s. They expanded this instrument into their legislative and citizen initiated referendums in 1860. In Kenya, the concept of amendment of the constitution through referendum is in the 2004, 2005 and 2010 draft

constitutions where referendum can be initiated by parliament or by citizens. The idea of a citizen identifying an issue in the constitution and mobilising one million voters to have a referendum is now entrenched in our new constitution.

Prof. Jeffrey Simser, in a paper presented to the CKRC in 2002, noted that a variety of issues are routinely considered by voters in a referendum. He noted that South Dakota in USA started using referenda in 1898 and between 1898 and 1918, 19 American states had adopted referendum. In addition, “The push to give women the right to vote came from the suffrage movement, who used referenda and citizen initiative techniques through 56 campaigns in 29 states; 15 states passed the referendum.” He adds that many US states, with the exception of Delaware, require a proposed national constitutional change to be ratified through a referendum. Citizens can also initiate changes.

Prof. Simser indicates that there are many countries that use this instrument including: the United Kingdom (UK) which used a referendum to consider membership in the European Community (1975); Northern Island which used it for membership in the UK (1973); Scotland and Wales (1979) to be independent states; and for issues of devolution (1977). Australia required a referendum to modify their constitution. Italy has had this instrument since 1945. Simser indicates in his paper that referendum as an instrument of constitutional approval and amendment is not unique to Kenya. It has a tradition and a history in many countries and can be used routinely to deal with issues that are critical to a nation. In our case, the introduction of a referendum on critical issues such as the Bill of Rights and Devolution is informed by our historical experience with our independent constitution. It is the desire to protect what we have negotiated over a long time. It is also a way of ensuring that we begin to build a culture of constitutionalism and protect what we most cherish.

James Girling in his paper on the referendum experience in Canada, and who also presented to CKRC in 2002 noted:

Referenda are merely tools of consultation with the voters. They are not ends in themselves, nor are they self contained. In order for any referendum on any topic to be meaningful regardless of whether its results are to be binding or merely consultative, it must be part of a larger process; one that builds both confidence in the process and integrity of its results and provides the necessary information and education to voters so that not only will they want to vote, but also that they will understand the significance of what they are being asked to decide.

I have quoted the two scholars because there were basic problems in our 2005 referendum on the draft constitutions. These issues included:

- Major disagreements at the negotiation period e.g. at the Bomas Constitutional Conference which was characterised by battles between two sides of the same government.

- Bitterness due to what politicians considered betrayal of the Memorandum of Understanding between the group led by Hon. Raila Odinga and that led by President Mwai Kibaki.
- Ethnic tensions which were also politically motivated.
- Desire to settle scores at the referendum because those who thought they had won at Bomas lost at the parliamentary negotiations.
- Politicised civic education where civic education providers took sides.
- Ethnicised and politicised referendum campaigns.
- Use of referendum to consolidate party interests in preparation for the 2007 elections.

Many Kenyans in 2005 owned up to the fact that they had not read the document but would still vote for or against it. Clearly, the vote was not about the draft constitution.

### **Women's response to the referendum results**

Women, as we have seen, were divided along ethnic and political lines as were all other Kenyans during the campaigns for the draft constitution in 2005. Copies of the draft constitution were burnt in some areas such as Kisumu. The characteristics of elections propaganda were alive everywhere. Misinterpretation and misinformation on what was in the draft became the order of the day. Ethnic hatred became part of civic education. For example, "Protecting our government and our President" became the agenda for one side. Manipulation of statistics became regular. Eventually, the draft was defeated in the plebiscite.

The defeat of the draft constitution 2005 in the referendum was for some of us, an arrival at a dead end. For nearly ten years, and for some twenty years of planting, nurturing and watering the seeds of freedom, the curtain fell, a chapter seemed to have been closed, and the sprouting and growing plants dried up in one day. As Elieshi Lema (2001), the Tanzanian novelist says in her novel *Parched Earth*, our hearts and souls had been parched. Our hearts were bleeding, our heads aching, our legs wobbling, life seemed to have ended. The rejection of the referendum draft 2005 with all the gains women had made was locked out and became part of history. Before this day, we had all along been on a road to a clearly defined destination, on a road towards taking our place on the table with the negotiated covenant. It now looked like a bad dream, a nightmare. It looked like a mirage that we had taken for something real. We could not pray or cry. All we had was silence in our hearts, numbness.

"Wanjiku, take refuge in the comfort of your family," read an sms message from my friend General Asuasa.

Our families were in pain too. "Mummy, you have not slept for 15 hours. Go to bed," said my son Mutoria.

“Mummy, I told you to prepare yourself for this,” said my younger daughter, Karambu.

“Mummy, I cannot believe we have lost all those gains for women,” said Nkatha, my daughter, who was working on “Women and Constitution Making” for her undergraduate dissertation at the University of Nairobi’s, School of Law.

“Mummy, why are you so sad, if they don’t want the constitution, leave them alone,” said my third daughter, Wambui, who was then a computer science student at University of Nairobi.

And Kabira, my husband, noted, “The Referendum is lost. It is all politics. What else did you expect? I am off to work.”

My children gathered around me on the bed and humorous Karambu stated, “I want to close all the doors and windows so that you don’t throw yourself out of the window. You stay in bed and sleep. Nkatha, bring her tea.”

This was the scenario in my house. I guess it was the same in many households where many women had spent hours, days, weeks, months and years chasing their dream of a better social order. Many women who had closely walked the path, who had spent many hours, days, months and years working on the draft constitution were in the same situation. Even those who had said “No” in the referendum could not celebrate because they too had lost. It was indeed a lose-lose situation for women and for Kenya. We were stressed by the deferred dream. We needed to sit outside in the sun for our hearts and souls to feel warm again.

*“The progressive forces will come back together again, pick up the project, and move on,”* said a mobile phone message (sms) from Hon. Gitobu Imanyara. I had met Imanyara many times during the struggle for constitution making; during the negotiation for the Review Act (1998) and even during the nomination of the commissioners. The women’s negotiating team had consultations with him. At one time, Abida Ali Aroni, Nancy Baraza and I, met him at the New Stanley Hotel to discuss the possibility of negotiating for women during his interactions with KANU. So he knew where we had come from and appreciated the pain we were going through.

“We did our best,” said Chebet from Keiyo South. For Chebet, this was the end of the road too. Having been from the Rift Valley Province which was at the time strongly campaigning for the “No” vote while she campaigned for the “Yes” vote, she must have gone through fire. She was very passionate about women’s issues.

“I pray for all of us today. I know what it means for all women,” said Rebecca Cheronu of the National Council of Women of Kenya. “The hearts of many women are bleeding. In times like this, you turn to prayer,” she continued. Rebecca Cheronu, Daisy Amdany, Beatrice Elachi, Lucy Kariu and many other

women felt that only prayers could heal the wounds caused by this endless struggle. We could tell God to heal the wound, to forgive and take our helplessness to him/her. We all knew that the referendum campaign was not about the draft. We knew it was all politics, politics and politics. Even ethnic interests that were being used by the leaders as excuses for saying “No” to the draft were not to the benefit of the ordinary Kenyans. It was about settling scores among politicians. It was a game of “who would win,” not about the draft constitution. It was the continuation of the battle that had started in the NARC government where some claimed that a Memorandum of Understanding (MOU) had been drafted and agreed upon. They had cut a deal, they said. They had agreed on something which many Kenyans did not know about. Sometimes, we would hear rumours that there were more than two Memoranda of Understandings. But these documents were not public documents. We heard of betrayals by different politicians within the NARC government. “Our people have been betrayed,” we heard. We did not know who “their” people were because we were not part of the agreement.

This “betrayal” and hardline positions had taken centre stage at Bomas during the national constitutional conference. There used to be many groups outside the committees, groups of people who were deliberating on how to counter this or that, sell this or that idea to the delegates, negotiate for this, fight for this, etc. Many of these differences were played out in the Committee on Executives, Committee on Devolution, Committee on Transition and in the Committee of the Whole House. At the end, there was the famous walkout led by Hon. Kiraitu Murungi, the then Minister for Constitutional Affairs, leaving behind the group led by Hon. Raila Odinga, the then leader of the Liberal Democratic Party (LDP). Despite the walkout, the conference, as mentioned earlier, had continued with its agenda and all the remaining chapters were adopted within a few hours. These chapters included the Executive, Devolution, Finance, Public Service, Commissions and Transition. It is to be noted that the three major chapters that were considered contentious were adopted after the walk out. Documents show that there was actually no quorum at the time these crucial chapters were passed. The walk out and the passing of these crucial chapters led to the end of the conference and the beginning of the battle over the draft.

The battle moved from Bomas to parliament, the courts, and finally, it was decisively fought at the referendum. So, once again, from the National Constitutional Conference at Bomas, to Parliament and to the Referendum, the bulls fought, and the grass suffered while, they settled their scores. The bulls that won the political battle celebrated. They had shown they were men, “real men, total men”. The other bulls, out of the mistaken belief that a running government would never lose, that they had the machinery to shake the whole country, had won the battle in parliament but had lost during the referendum. But could the vanquished eat humble pie and accept defeat? Not at all. They

began preparing for the next battle. It came in 2007. The battle was fought. Kenyans died. Both sides reaped the fruits of the blood of Kenyans and settled in a “coalition” that Mutahi Ngunyi called “a fellowship of thugs.” (*Sunday Nation*, December 7<sup>th</sup> 2008)

It is this struggle for political supremacy, for political control that led to the defeat of the referendum. To the defeat of the struggle towards a new constitutional dispensation that Kenyans have worked for, for years. Women, like the rest of Kenyans, were sacrificed at the altar of political power games, self interest, greed for power, masculine type of politics, ethnic politics and sheer lack of commitment to the people of Kenya.

“I am dumbfounded. I can’t believe it,” said Prof. Shanyisa Khasiani in a mobile telephone message to me. Her disbelief represented the feelings of many women after the referendum. Messages were exchanged among the women. One of them came from Lucy Githaiga, who was pregnant with her third child. She viewed her pregnancy as a symbol of the coming of the new constitution, a new dispensation where women would not be children of Idemili, the Ibo’s lesser god but of Ulu, the higher God. Women had seen the birth of a new constitution as a new beginning. They wanted to nurture the pregnancy and be there when “the water broke” so that they would ensure that we give birth to a bouncing baby.

Daisy Cherop Amdany, whose passion for the new constitutional dispensation was unparalleled, could only say to the rest of us, “The Lord knows why He is doing this.” She too could only say, “Let us wait for God to show us the way.” Daisy, a courageous woman and forceful in her presentation, had confronted many members of parliament, telling them they had the responsibility to safeguard women’s gains in the draft constitution. She would look at them with those big, rolling eyes and challenge them in a manner that communicated to them that “real men support women empowerment.” She was tireless in her effort, in defence of the women’s gains. So, for Daisy, the beautiful daughter of Amdany, the mother of a young warrior, the defeat of the draft constitution was like the end of the road. Again, as Elieshi Lema notes in *Parched Earth* – and I know Daisy would agree with her – negotiating for the double covenant was for women “like being married to the process and holding on to the idea of your destination.”

Being in this marriage was like walking in the rain, in the cold wet season, without an umbrella. You get soaked through to the skin and before you know what happened, you get possessed by the rain, by the wet clothes that cling to your body marking its curves like claimed territory.... You cannot choose between standing still or taking off your clothes, because there would be no difference at all ... The choice open to you, is one, walking on, clothes and all, this way you at least meet the rain head on, meet it and leave some

of it behind as you walk, as you make the inevitable movement forward.  
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Immediately after the 2005 Referendum, Mrs Orimba, the chair of Widows and Orphans, said to me, “Ah, ah. Let us not talk. What is there to say?”

Mrs Orimba is a woman who would never allow you to forget *Widows and Orphans*. It did not matter to her what women were discussing, whether it was Electoral Processes, Affirmative Action, Land, Bill of Rights, Environment, anything. Mrs Orimba would just ask the women, “Have you put widows and orphans there” You ask, “Where is *there* Mrs Orimba? She would answer, “*there*” I can see you writing, so whatever you are saying, include widows and orphans.” So, for her, widows, orphans, persons who are physically challenged, and minority communities, among other marginalised groups, the defeat of the constitution was a major blow.

Many women were deeply saddened by the loss of the 2005 referendum. Among them was Mrs Nyathogora, a former delegate from the National Constitutional Conference who sent a mobile text message saying, “This is a nightmare, Professor. How can they do this?” Hers was a message that captured many women’s thoughts, after the 2005 Referendum.

Other women with whom we shared the loss included:

- Prof. Shanyisa Khasiani, a former Chair of Association of African Women Research and Development (AAWORD) who has been in the Women’s Movement for as long as I can remember. She said, “I am dumbfounded. I have no words.”
- Happy Gloria, for whom defeat had been out of question, a sent a message stating, “Prof., tell me it is not true.”
- Daisy Amdany said, “The Lord must have a reason for this and He will reveal to us. Our Lord is never defeated.”
- “I can’t stop crying,” said Nancy Baraza, a lawyer and a former commissioner in the CKRC. She said, “Wanjiku, all the efforts we have put into this journey are wasted.” She too was in such great pain that only those who travelled the road with her could understand. She said her stomach was rumbling, her head was paining, that she was numb. “That makes the two of us,” I said to her.

And Mary Wangari Kariuki (Mama Karanja) said, “I did not sleep; I can’t believe it.”

My sister, Wangari, who had travelled with me to Rift Valley, Eastern, Coast, and Central provinces and, who believed that we were moving to a new era, could not believe it. “I am in shock,” she said.

Dr. Eddah Gachukia, almost seventy years old by then, asked,

“What did we not do? We cannot lose the women’s negotiated proposals after all the struggle. For more than twenty years now, the word Affirmative

Action has been on the lips of all women. We have been put to shame in our region, and indeed in Africa, for having the lowest number of women in parliament. Even countries that have been at war like Somalia have Affirmative Action. They have 12 per cent. Tanzania has had Affirmative Action introduced by Nyerere for over 30 years. Uganda has Affirmative Action; our small African country, Rwanda, is leading in this area. It has even overtaken Europe in this issue. Is Kenya cursed, Wanjiku?"

"I don't know," I said to Eddah, "I no longer understand anything."

But Dr. Eddah Gachukia continued, "Don't stay too long in the blues. You must pick up the pieces and trod on. The journey is not over yet, we must move on."

Dr. Eddah Gachukia was the NGO Chair for the UN conference in 1985 which was held in Nairobi. She is a woman of undivided loyalty when it comes to women's agenda and in particular, on girls' and women's education. Her name is synonymous with girls' education. She has been an inspiration to many and I am proud to have been associated with her. She introduced me to the Women's Movement in 1983 when she was preparing to host the 1985 United Nations Conference. She is a woman of great commitment, one who never wavers and who keeps her eyes on her goal. Many people know her. We should sing her praises because Eddah says that she has told her children, and by extension, all other children in the movement, that when she dies, we must sing songs of praise and just celebrate her life. She feels very blessed that she has lived that long. She says that her mother died when she was only six years old. When she got her own children, she used to pray to God that she lives long enough to see her last child, Juju, reach the age of 16. After that, she would be ready to die. In 2005, Juju must have been in her mid thirties and her mother kept saying that her own life was now a bonus. I am sure Eddah speaks for many women. They want to live long enough to ensure their children are able to survive in this often cruel world.

Kamla Sikand, a Kenyan of Asian origin, is a woman whose spirited energy for the negotiations for women's interest never seemed to waver. It was in the home of Mr and Mrs Sikand that for months and years, women gathered to review their progress, to monitor what was happening and to strategise. Women of this country will forever be grateful to Mr Sikand for the support he gave them. He would be in one of the rooms and would allow us to weep for losses of the women's gains, sometimes with energetic young women such as Daisy Amdany, Beatrice Elachi, Lucy Githaiga and many others. We would laugh, make noise, but he was happy that we had made progress. For example, the night the debate to amend the Bomas draft in parliament was going on, many of us had gathered in the couple's house. Some of those present were: Wambui Kanyi, Maimuna Mwidau, Lucy Githaiga, Daisy Amdany, Beatrice Elachi, Lucy Kairu, Ted Olang, and Chebet, among others. We sat in the

couple's sitting room in anticipation. We knew that there were efforts by Dr. Bonny Khalwale, and Hon. Raphael Wanjala, and others to remove the Affirmative Action for 30 per cent women's representation. We had been informed beforehand by Hon. Betty Tett, a nominated MP for Westlands, and Hon. Adelina Mwau as well that such a plan was in the offing. Hon. Paul Muite had promised us that he would monitor and that he would also talk to Hon. Simeon Nyachae about it because the one third women's representation was not one of those identified as a contentious issue. We had also talked to Hon. Justin Muturi, the then Kanu whip in parliament. He too had agreed to bring in a counter motion to the one brought by the NARC government through Khalwale.

I personally had gone to Hon. Kiraitu's house at 7 a.m. to find out whether he and others would protect the women. He had said he would try. I then asked him if we could talk to the president and he said the president would be away that morning. I had then called Abida Ali Aroni, the then chair of the commission and we met at the Kobil Petrol Station opposite Bomas and agreed to contact Paul Muite who then gave us the number for Hon. Muturi. We also called Adelina Mwau, a very committed member of the Women's Movement who swung into action to mobilise those forces within NARC sympathetic to women's cause. She went to Prof. Kivutha Kibwana who immediately began lobbying. The 30 per cent women's representation survived the onslaught then.

Let us now go back to Mr and Mrs Sikand's house. We sat there waiting in anticipation. With great anxiety, Mr Sikand would ask, "Do you have enough tea? Everything will be okay." Hearing Mr Sikand's encouraging voice was wonderful but we had had so many fights for so many years that we understand our parliament so well—anything unexpected was possible. Everyone knew we had had a parliament "*itarĩ thoni kana rūbutu*" (shameless, lying without blinking). They had for ten years, between 1997-2007, from the time Phoebe Asiyo tabled the motion and 2006 when they defeated the constitutional amendment that had proposed 50 special seats for women's representation tabled by Hon. Martha Karua; defeated all efforts to ensure Affirmative Action and resisted and rejected even efforts to make a presidential directive into law. It was a parliament where men had demonstrated great insensitivity to women's agenda.

I doubt that many people will ever understand the pain, our pain, and the pain of all women after the 2005 referendum defeat. It was pain that one could not describe. Pain all over one's body and dumbness too. One felt the stomach tightening, the chest was tight, the head numb and the soul was in pain. That is how it was. Similar pain was to be experienced five years later when the Parliamentary Committee reviewing the Harmonised Draft in Naivasha in January 2010 removed Affirmative Action of 30 per cent of women's representation in parliament. The women went quiet, tired and numb. They had

been sacrificed at the altar of political and ethnic interests in the name of equitable representation.

With the defeat of the 2005 draft constitution, a long journey had come to a dead end. Many questions were lingering in our minds:

- Why this overwhelming hatred and fuelling of ethnicity by our people?
- Why did the women not see the propaganda that was used to defeat the constitution?
- Why did they buy into the propaganda?
- How can they go to the river, fetch the water in a pot and spill the water at the door of their house?
- How can ethnic hatred make women reject their own gains which they had fought for, for so long?
- What should we have done that we did not do?

I consulted women who said ‘No’ and those who said ‘Yes’ to the draft and confirmed that even the civic education that was carried out was also a political process for it had promoted ethnic chauvinism. In many cases, the campaign for the referendum was not about the document. It was about ethnic and political interests. A lot of propaganda had been used to defeat the draft. Some of the propaganda related to women included the issues that “women would inherit land from their parents and that this would break up families. That those married would come back home and those not married would refuse to marry” and “girls getting land where they were born would promote incest,” among other issues.

In chapter 8, I have reflected on the question of ethnicity, primary identities and the women’s struggle. I have discussed how we women get caught up between our primary identities, collective memory and communal history, among other issues.

Women had walked the path of constitution making with deep love for each other; but when you love passionately, you get hurt most deeply. If you are indifferent, you are not vulnerable. That is why the pain of the loss of women’s gains could only be felt by those who love both women and womanhood deeply. Women cared for each other. There were many women who felt this loss. Those who had been in the struggle for a long time and had passed over the baton to other women to complete the race watched the loss in bewilderment. Even those who were in the ‘No’ camp could not celebrate. No one celebrates a loss. Women could not celebrate loss. Since we knew which of us had said ‘Yes’ and who had said ‘No’, we did not discuss the issue whenever we met. We moved on and began focusing on the future. That’s how the women in the ‘No’ and ‘Yes’ camps came together again with the same passion in 2006 to discuss the 50 seats and later to audit the Harmonised Draft.

Muthoni Likimani, a woman who had been writing for many years and had committed herself to writing on the Mau Mau with her first book being *Passport No. 84*, said to me after the referendum:

“This has been a long struggle. Do not worry; all good things have to be fought for. Wanjiku, many times, those who plant are not the ones who harvest but you cannot stop planting. You must always plant so that when the rain comes, the seeds will sprout. This rain was only *mahahūra igūta* (that drizzle that sends the lazy ones back home scampering for shed). But Wanjiku, you are not a lazy one so you stay in the field and continue planting. In future, though, check with other strugglers like me and those who have weathered time and they will tell you whether the pending rains are real rains or just signs of rain. They will tell you whether it is the “hyenas that are marrying” (when you mistakenly think rain clouds are forming). There are many who claim to be prophets and often they have no clue what they are prophesying about. They may not even be false prophets like those foretold in the Bible. They are just ignorant prophets. Those who prophesy things that they do not know about.”

It was wonderful to listen to Muthoni who was then over eighty years. She put things in perspective. She, like many other Kenyan women, had weathered many storms.

Women seemed to go their different ways after the referendum, which was understandable. There were many things to be sorted out, many questions to be addressed. One of the many questions was how to deal with the question of ethnicity. The fact that women’s issues were tied together with power issues, which were at the centre of controversy and disagreements, meant that we had to deal with our strategy and reflect on how to deal with negotiating the Double Covenant.

Thus, although the draft constitution was defeated by the November 21<sup>st</sup> 2005 plebiscite, women’s work and solidarity was to continue. The defeat of the draft constitution did not deter women from coming together again to pursue their common goal; and so they did again as shown in Chapter 8 on the Harmonised Draft Constitution 2009. It too would later go to the referendum.

### Summary

This section has dealt mainly with women’s response to the defeat of the 2005 draft constitution and experiences of women who felt that despite the power struggle orchestrated by parliamentarians, the power game of the different NARC functions and the struggle over regional blocks, women had retained most of their negotiated issues and needed to safeguard them. Well, these gains could not be safeguarded unless the whole constitution was safeguarded.

The lesson we learnt from the defeat of the 2005 referendum is that our gains are so closely intertwined with the ethnic and regional interests – primary identities – that women have to find a way of dealing with them. I have shown that the issues that were contested were not issues we had addressed as women. We did not have a position on the system of government, whether we were going to have a parliamentary, a presidential or a hybrid system of government. We had not dealt with the structure of devolution as women. We had talked about district governments but on such issues as taxation powers, we had not dealt with. We had not dealt with the nature of the legislature, whether we needed an upper chamber or not and for what purpose. We had not addressed transitional clauses.

As Women's Movement, we did not have positions on these issues. We, however, worked out positions on issues such as representation at all levels, inheritance and provisions on the Bill of Rights in more details. It turned out that the issues that became highly contentious were power and religious issues which we discuss next. The journey towards reconstructing a process that would help us pick up the pieces and begin the journey again would begin in 2006.