

GENDER RESPONSIVE ALTERNATIVES TO CLIMATE CHANGE

A COUNTRY REPORT
ON KENYA

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ACKNOWLEDGMENTS

Dr Maria Tanyag, postdoctoral fellow at Monash Gender, Peace and Security Centre, carried out the field research for this project. She would like to sincerely thank Makena Mwobobia, Clement K. Chesire, Salome Awuor, Denis Orioki and the rest of the ActionAid Kenya team for their research advice, country and county expertise, and logistical support. From Monash Gender Peace and Security Centre, Maria is grateful to Sarah Hewitt, PhD candidate at Monash GPS for her insights and care especially during the field research data collection in Kenya. She is deeply indebted to Mary Kuket and the TAWN women who generously shared their time and knowledge for this research.

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LIST OF ACRONYMS

CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CIDP	County Integrated Development Plans
DG ECHO	Directorate-General for European Civil Protection and Humanitarian Aid Operations
FAO	Food and Agriculture Organization of the United Nations
FGD	Focus group discussion
FGM	Female genital mutilation
GDP	Gross Domestic Product
GIWPS	Georgetown Institute for Women, Peace and Security
GRACC	Gender-Responsive Alternatives on Climate Change
HIV/AIDS	Human immunodeficiency virus infection and acquired immune deficiency syndrome
IDMC	Internal Displacement Monitoring Centre
IDS	Institute of Development Studies
IEWM	Institute of Environment and Water Management
IO	International organisation
IPCC	Intergovernmental Panel on Climate Change
IUCN	International Union for Conservation of Nature
NGEC	National Gender and Equality Commission (Kenya)
NGO	Non-government organisation
OECD	Organisation for Economic Co-operation and Development
SDGs	Sustainable Development Goals
SGBV	Sexual and gender-based violence
TAWN	Tangulbei Women's Network (Kenya)
UN OCHA	United Nations Office for the Coordination of Humanitarian Affairs
UNCCD	United Nations Convention to Combat Desertification
UNFCCC	United Nations Framework Convention on Climate Change

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EXECUTIVE SUMMARY

The complex consequences of climate change demand an approach that encompasses the interaction effects of different risks and hazards across multiple scales and aspects of human life; and how environmental degradation is entangled with other crises such as armed conflicts, health pandemics, and economic recessions. However, natural and social sciences research approaches still predominantly examine one or a few impacts which yield partial, if not, increasingly incorrect assessments of the global processes surrounding climate change. Without explicit focus on integrating changes occurring as a result of multiple risks and hazards intersecting, we are yet to gain insights on whether and how various adaptation and mitigation strategies produce positive outcomes by reinforcing or amplifying one another; or negative outcomes through counteracting or cancelling gains in other areas.

The same siloing is also evident in the implementation and monitoring of indicators for global agendas particularly on disaster risk reduction (DRR), climate change, sustainable development goals (especially SDGs 5, 13 and 16), and on women, peace and security (WPS). Responses to hazards and risks are separated under different policy goals and

priorities which in turn has implications for coordinating leadership and agencies, and mobilisation of resources for programs. An integrated framework therefore has broad and wide-ranging implications for systematically addressing climate change and interlinked crises in ways that effectively respond to the comprehensive security needs of the most marginalised and climate-affected populations particularly women and girls.

This report presents country-level findings for Kenya which examine the potential of everyday, traditional knowledge, participation and collective action in climate change-affected communities. Based on a multi-country collaborative research led by Monash University's Gender, Peace and Security Centre in partnership with ActionAid, the research aims to develop a global framework that shall serve as a starting point for integrated, gender-responsive policy solutions and agendas across climate governance, sustainable development and crisis or emergency response. Drawing on evidence collected through field research and secondary analysis, the research findings illustrate how a gender-responsive alternative approach to climate change strengthens integration among existing policies on climate change, gender equality, and peace and sustainable development.

KEY FINDINGS IN KENYA

Addressing gender inequality reflected in societal norms and institutions is fundamental to any gender-responsive approach to climate change and especially apparent in Kenya. With limited access to decision-making, women are often invisible in policy-making. Without adequate representation of women in these discussions, the default approach is techno-centric and ignores the realities of climate change and disasters for women, which include the changing burden of unpaid work and food insecurity, increased prevalence of gender-based violence, and institutionalised marginalisation of women's voices and leadership. Women's knowledge, participation and collective action strengthens the resilience of communities. It is a potentially transformative basis for climate policy-making that promotes gender equality and addresses related crises. Crucially it avoids adaptation to climate change that violates women and girls' human rights, undermining their ability to participate in – and benefit from – crisis responses.

1 Women's Everyday and Traditional Knowledge

In Kenya, women, specifically women from pastoralist communities in Baringo country, experience chronic and interlinked crises represented by a continuous cycle of drought, conflicts, famine, and poverty. Among the Pokot people, we find that their society is marked by a strong gendered division of labour and this leads to gender-differentiated knowledge of their environment and community. First, the Pokot women explained that they distinctly possessed knowledge notably on traditional food provisioning, health and medicine, shelter and access to water which are all necessary in ensuring survival for their families and communities during times of crisis. However, we find that these are not recognised or incorporated as part of crisis preparedness and response across different levels of governance beginning with the county government. Especially given geographic remoteness, reliance on women's knowledge and the labour needed to sustain their communities intensify in the face of climate change and when there is a delay or absence of humanitarian and development assistance. Second, the Pokot women in our research explained

how extreme weather is intensifying cattle-rustling among pastoralists and that communities respond through negative forms of adaptation that reproduce harmful cultural beliefs and practices such as female genital mutilation (FGM) and child marriages. In addition, cattle-rustling, which intensifies due to droughts, subsequently triggers conflicts that escalate and lead to death and internal displacements among affected communities. Women experience compounded hardship and suffering in displacement where they are exposed to different types of violence from their harsh environment and at the hands of husbands, men in rival ethnic groups, and/or state military. Conflicts and disasters therefore represent multi-layered and multidimensional insecurities for Pokot women and girls. However, these impacts continue on from contemporary development challenges and historical marginalisation of pastoralist in remote areas of Kenya where many communities lack basic access to social welfare services such as health, education and alternative livelihood.

2 Women's Participation

In Kenya, we find that Pokot women's participation and representation in climate governance and in county and national level decision-making generally was shaped by exclusionary and inclusionary factors. Unequal gender norms that systematically deny and further foreclose women's capacity for decision-making continue to shape Pokot and pastoralist communities. Women are traditionally excluded because of unequal division of labour beginning at the household and by norms that specifically prohibit women from speaking in the same spaces where men are gathered. Hence, women are physically prohibited from participation because they increasingly have less time given their labour-intensive household obligations and because of cultural restrictions to their mobility. Cultural barriers are exacerbated by structural barriers which have contributed to low levels of literacy and health among women in remote areas such as the Pokots. When women do not have basic literacy, or have poor health because they were married at a very early age, then they cannot fully benefit from accessing or utilising policy frameworks and technical information relating to disaster risk reduction, conflict management and climate change in ways that can enhance existing policies and programs.

Despite these barriers and significant changes still required, women's participation is gaining strides in Kenya. Among the key entry points that the Pokot women shared are the formation of women-only groups or networks such as the Tangulbei Women's Network (TAWN). The women argued that working collectively helped them to articulate their knowledge and needs as well as to manage threats of violence and intimidation within a male-dominated society. Forming a women-only group was a necessary counterpoint to engage decision-making bodies that are almost always led by or composed of men. Consequently, another important entry point for the women is working together with men particularly with TAWN engaging the men in their families and villages and subsequently through county-level governance. Finally, women have been able to participate in training sessions and programs by government and NGOs abetted by gender-mainstreaming efforts at the national level. However, we find that for women's inclusion to truly count, their participation must involve the capacity to define agendas, frame issues especially beyond those traditionally identified as 'women's concerns', and implement outcomes.

3 Women's Collective Action

Incorporating women's everyday knowledge and substantive participation are crucial for enabling transformative collective action. There are still significant barriers to promoting the representation of women's networks and organisations in all areas and levels of governance. Still, women members of TAWN believe that a grassroots women's network is indispensable for developing women's collective action in the face of interlinked crises. TAWN serves as a vital training ground for sustained political participation whereby women can then be recognised for the authority they bring before, during and after crisis. TAWN represents a model for transformative collective action because the network's formation was initially catalysed to end gender-specific challenges faced by Pokot women such as FGM, child marriages, low literacy levels for girls/women, and high poverty levels among their communities. It has since evolved to actively integrate security and development agendas by linking their experiences during droughts and cattle-rustling; to progressively support women members into various leadership positions from disaster committees to local politics; and to broaden their network's base by bringing in other women and men.

KEY RECOMMENDATIONS

Kenyan women, particularly Pokot women who are on the frontline of multiple crises, should inform how, when and where gender-responsive policy can integrate action on interlinked climate-induced crises. The following recommendations are for government and non-government actors from diverse agencies and sectors.

- Develop **integrated early warning mechanisms for disasters and community-level conflicts** at household and village levels, incorporating women's knowledge through County Integrated Development Plans (CIDP).
- **Strengthening women's capacity at the community level** to contribute their knowledge into reporting formats for forecasting and risk analysis, and to access relevant technologies.
- Facilitate **coordination between country 'peace committees' and 'gender sector working groups'** to identify how women with experience in conflict management can then extend their knowledge and leadership into climate governance and resource management.
- Support **women-friendly safe spaces for community participation** within national drought and flood response and with regard to climate and conflict-related displacement.
- Encourage **women's participation and leadership in crisis response and development programming**, recognising and transforming unequal decision-making at the household level.
- Support **alternative livelihoods among crisis-prone communities** to stem negative forms of community-level adaptation (for example the relationship of cattle-rustling and child marriages).
- **Scale-up the work of women's networks and groups**, including protecting women leaders from harassment and violence, as part of emergency and/or crisis response.
- **Prioritise the elimination of gender inequalities**, especially harmful practices such as FGM and child marriages, as part of conflict prevention, disaster risk reduction and climate change adaptation and mitigation programmes.

INTRODUCTION

This report presents the approach and findings from a research project conducted by Monash University Gender, Peace and Security Centre in partnership with ActionAid Australia and its country-office in Kenya.¹ Drawing on feminist approaches to global peace, development and security, it examines the potential of everyday and traditional knowledge, participation and collective action by women in climate change-affected communities as key pillars to developing an integrated risk assessment and global response to human insecurities.

Climate change is an urgent, interlocking and cross-cutting issue.² By 2100, climate change will constitute a major threat to all main domains of “human health, water, food, economy, infrastructure and security”.³ However, how multiple risks and hazards intersect or compound one another is yet to be addressed in an integrated manner in both policy and research. Examining one or a few impacts risks partial, if not, increasingly incorrect assessments of the global processes surrounding climate change. Without explicit focus on integrating changes occurring as a result of multiple risks and hazards intersecting, we are yet to gain insights on whether and how various adaptation and mitigation strategies produce positive outcomes by reinforcing or amplifying one another; or negative outcomes through counteracting or cancelling gains in other areas. Therefore, developing an evidence-base that can inform policy solutions is needed to begin mapping climate change impacts as they occur in a continuum with other drivers of social, political and economic insecurities; and consequently, to comprehensively address them.

In Kenya, there has been a strong legacy of addressing environmental problems as an integrated issue for peace and development. In 2004, Professor Wangari Maathai became the first African woman to have been awarded the Nobel Peace Prize. Maathai received recognition for her pioneering work to establish the Green Belt Movement in Kenya. The movement began as a form of grassroots organising and in response to women’s daily and distinct experiences of insecurity. Particularly, the movement was built on the efforts of rural Kenyan women who first signalled the impact of

environmental crisis based on how “their streams were drying up, their food supply was less secure, and they had to walk further and further to get firewood for fuel and fencing”.⁴ The Green Belt Movement represented peace and environmentalism as intricately linked.⁵ Maathai believed that everyday acts of tree-planting can be reconceptualised within a broader perspective of promoting good governance, equal rights for women and men, and global solidarity.⁶ Inspired by Maathai’s legacy in Kenya, this report demonstrates how the impacts of climate change cannot be separated from the impacts of gender inequalities within households and communities, as well as gender-based violence during elections, and endemic land and resource-based conflicts that put women and girls at heightened risk of protracted displacements. These insecurities are shaped by gender and other social cleavages according to geographic location, ethnic or tribal identities, patronage, and livelihood practices among others. This means that women’s experiences, especially in remote or rural communities, are part of, rather than separate, from the environmental crisis that drives conflicts, political disenfranchisement, and unequal distribution of natural resources.

This report has three main sections. The first section provides a brief background on climate change impacts in Kenya and existing national policy frameworks. Gender mainstreaming and broadening of active participation among women are recognised as important. However, existing frameworks require specificity and understanding of how responses to climate change and multiple disasters are to be coordinated in integrated ways that progressively open spaces for women’s direct and broad participation. The second section presents our key research findings to argue that there is a need to examine climate change and related crises from women’s standpoints in order to better understand their gendered and multi-scalar impacts. Our findings illustrate how a gender-responsive alternative approach to climate change might further strengthen integration among existing policies on climate change, gender equality, and peace and sustainable development. Finally, the third section of the report discusses the conclusions and offers recommendations toward enhancing women’s collective action.

RESEARCH APPROACH AND METHODOLOGY

The overall aim of this research project is to develop an evidence-based, gender-responsive framework that can strengthen women's voices and leadership in responding to climate change and related natural disasters through the recognition and support of their localised knowledge of how multiple risks and hazards are interlinked.

The approach of the study builds on feminist scholarship which considers the ways in which climate

justice may serve as one entry point for promoting gender equality, as much as gender equality is a prerequisite for climate justice.⁷ To examine how responses to climate change can promote both climate justice and gender equality we use the concept of "gender-responsiveness" which means "[I]nformed by gender-sensitive analysis and/or agreement, gender-responsiveness as a concept and a practice seeks to enable operational and practical capacity to address gender inequalities, exclusions and differences through action or implementation efforts that are feasible, monitored and evaluated".⁸

RESEARCH QUESTIONS:

The following key research questions informed the research:

1. What distinct 'early warning' signs do women observe for environmental change and its impacts?
2. What is the extent of women's and men's awareness of climate change programmes, information and related policies? Do they participate in their implementation?
3. How are women represented in different governance levels, processes and institutions where climate decisions are made?
4. What contributions do women's knowledge, participation and leadership offer for climate governance, and why do they matter?

DATA COLLECTION AND ANALYSIS

Data was collected through a mixed-methods, participatory research design in collaboration with ActionAid Kenya and ActionAid Australia (see annex 1).⁹

Primary data

Primary collection of qualitative data was through key informant-interviews and focus group discussions. Field research was conducted from 11 April to 24 April 2018. The research sites were Nairobi, and Baringo county, particularly Tangelbei settlement of Tiaty subcounty. These sites were selected purposively to ensure that the research supports ActionAid Kenya's programming on local women's capacity and leadership for developing gender-responsive alternatives on climate change.¹⁰ For the project area, ActionAid Kenya works with the Pokot tribe who are predominantly pastoralists and rely on livestock for income.¹¹

Secondary data

The research also used qualitative and quantitative data from the baseline study conducted by the Institute of Environment and Water Management in April 2018. The baseline consisted of survey data from 100 households from four villages namely Tangelbei centre (30 households), Korossi (30 households), Churo (20 households) and Kaptuya (20 households). Four focus group discussions were convened in Baringo involving a minimum of 7 to 10 women participants per group. Interviews were conducted with a total of 5 participants – three males and two females.¹²

The analysis focused on capturing processes and interactions affecting individual women, households and communities and situating these at the national level within existing policy frameworks. First, desk research was undertaken to analyse existing national reports and policies in Kenya. Country-specific issues,

themes and actors were then identified on gender, climate change and security issues. Second, the baseline study yielded data specific to Baringo county and Pokot community. We used the findings to refine our own field research questions and also to guide our analysis of the existing literature and national policies. Finally, our field research was crucial in collecting narratives and stories from Pokot women relating to their everyday life and collective mobilisation in the face of ever intensifying extreme weather, gender

inequality and violent conflicts. We placed our field interviews and focus group discussions in Baringo county in dialogue with evidence from secondary sources including national-level analysis. Multiple sources of data therefore served to corroborate, add depth to and/or critique how existing national frameworks and dominant understanding of climate change as a security issue are responsive to women's context-specific knowledge and experiences within their households and communities.

TABLE 1. SUMMARY OF RESEARCH PARTICIPANTS

Research Participants	Total	Location	Composition
Key-Informant Interviews	5	Nairobi and Baringo county	<i>Gender</i> Participants were all female ⁷²
			<i>Affiliation</i> 2 government 3 non-government (both local and international)
Focus Group Discussions (FGDs)	5	Baringo county	<i>Gender</i> 3 women-only 2 mixed group
			<i>Affiliation</i> 1 community or village representatives 4 village residents


RESEARCH BACKGROUND

Kenya is experiencing the impact of climate change and is at risk of future climate change consequences that may undermine peace and security.¹³

First, climate change in Kenya manifests in terms of slow onset catastrophes namely droughts, flooding, rising sea levels, biodiversity loss, and land degradation and desertification. Slow onset disasters constitute human, non-human and economic losses that accrue gradually and overtime. They lead to indirect and long-term impacts which may be more complex to identify, measure or monitor.¹⁴ For instance, according to the Global Climate Risk Index which measures fatalities and economic impacts of extreme weather events, Kenya does not rank

very highly precisely because its climate risks are spread out as opposed to rapid-onset disasters such as typhoons which can cause mass loss of life and damages within a single event. And yet, “[I]ndirect impacts often are much more severe, e.g. food shortages as a result of droughts” because of how they multiply and compound over time. The extent by which they render populations insecure are yet to be adequately captured even by current composite measures.¹⁵

Second, climate change is contributing to multiple and successive disasters in Kenya. The Kenyan National Adaptation Plan for 2015-2030 cites “El Niño and La Niña episodes have had disastrous effects on the country’s economy and infrastructure and caused loss of lives”.¹⁶ Rising temperatures are already resulting in droughts that are protracted and more intense. The average annual



temperature in the country is projected to increase to between 0.8 and 1.5°C by the 2030s, and 1.6°C to 2.7°C by the 2060s.¹⁷ In Kenya, vulnerability to climate change is most intense for the over 80 percent of the country that is classified as arid and semi-arid lands (ASALs). These areas are characterised by ‘chronic or systemic crisis’ due to a continuous cycle of drought, famine, and poverty. Data indicates that approximately 2.7 million people in Kenya suffered food insecurity as a result of drought in 2017.¹⁸ Flooding is also a growing climate risk. Average rainfall patterns in Kenya have been predicted to increase as well. The increase is projected at a range of 2 to 11 percent by the 2060s, and 2 to 12 percent by the end of the century.¹⁹ The Ministry of Environment and Natural Resources reported that “[F]lood-related fatalities in the country constitute 60 percent of disaster victims”.²⁰ Excessive and prolonged flooding can affect communities in the long-run due to associated risks of disease outbreaks. Even in its aftermath, this disaster can continue to undermine the availability of clean water and sanitation leading to infections, and water-borne diseases.

Third, alternating and successive disasters lead to compounded harms and the gradual erosion of people’s capacities to recover. For example, heavy rainfall from March to May across the Horn of Africa region resulted in flooding that displaced an estimated total of 700,760 people. Most of the flood-affected areas had already endured drought the previous year. As a result of the preceding disaster, “the compacted soil reduced their capacity to absorb rain, further increasing the flooding”.²¹ Disasters are experienced as even worse and more intense when affected communities have yet to rebuild from the previous crisis. Like the land that has reached its threshold for absorbing water, successive disasters deplete whatever possible time, resources and physical capacity communities have that can be resourced for disaster response and recovery. Predicted shorter cycles of droughts indicate that whereas in the past they would occur every ten years, they tend to now occur every two to three years. This means more communities experience frequent food insecurity on an annual basis and chronic failure to address these droughts often escalate to humanitarian crises.

Finally, the Kenyan context demonstrates that climate change resulting in greater frequency of disasters increases pressures on state infrastructures especially in

urban areas.²² Such consequences compound existing risks that drive fragility, and undermine prospects for long-term peace and security.²³ Indeed, an important determinant of fragility in Kenya and for the drylands of Africa more broadly are the severe impacts of climate change.²⁴ Long-term impacts lie in the potential deepening and creation of new inequalities particularly in the context of internal displacements, and rural to urban migration. Research is starting to show that in “fragile and conflict-affected contexts where governance is already stretched”, climate change impacts are “seen in terms of political instability, food insecurity, a weakening of the economy and large-scale movements of people” and thus can “compound tensions, catalysing violence or threatening fragile peace in post-conflict contexts”.²⁵ Conflicts can arise when the state continually fails to address the competing needs of communities for instance between displaced and host populations; or when the distribution of humanitarian and disaster relief are not transparent, poorly coordinated leading to unequal access. Moreover, climate change poses as a ‘threat multiplier’ in the Kenyan context where droughts are already flashpoints for communal conflicts, for instance those among Pokot, Tugen and Njemps in Baringo county and surrounding areas.²⁶ Climate change policy responses therefore need to be integrated with long-term solutions to pre-existing ethno-political conflicts and competition for control of both national and county resources.

NATIONAL FRAMEWORKS FOR GENDER, CLIMATE CHANGE AND INTERLINKED CRISES

Kenya has the relevant national frameworks that can be strengthened through gender-responsive and integrated implementation beginning with the 2010 Constitution which recognises the fundamental human right to a clean and healthy environment. The Constitution also stipulates strong gender equality provisions such as the rule that no one gender shall comprise two-thirds of the membership for all public offices.²⁷

Among these key frameworks are:

- **Kenya Vision 2030**, the country’s long-term development blueprint, states that development must be in the service of high quality of life within a clean and

secure environment. Acknowledging that development in the country has and can be undermined by disasters and emergencies, Vision 2030 endorses the development of integrated 'Drought Early Warning System', and integrated knowledge management system for drought.

- In 2013, the Government of Kenya released the **National Climate Change Action Plan** anchored upon Kenya Vision 2030. By 2030, Kenya is envisioned as "a newly industrialising, middle-income country providing a high quality of life to all its citizens in a clean and secure environment".²⁸ This action plan provides specific directives to incorporate climate change programmes into national development plans. The framework suggests that there can be economic development that is not at the expense of the environment or of the well-being of all Kenyan people. The action plan cites the example of Threshold 21 (T21) Kenya, a simulation tool for development planning intended to examine in an integrated manner the specific as well as system-level impacts of climate change for vulnerable groups including 'at risk' women and children.²⁹
- Promoting gender equality in national peace and security is recognised in the **National Policy on Peacebuilding and Conflict Management (2014)**, and the **National Action Plan on Women, Peace and Security (2016)**.³⁰ These frameworks indicate broader spaces and support for women's roles in peacebuilding and conflict management, recognising: 'Kuhusisha Wanawake ni Kudumisha Amani' ('to involve women is to sustain peace').³¹ Still, there is an opportunity to make these frameworks more explicitly aligned with promoting gender equality by facilitating the integrated implementation of climate change adaptation, DRR within conflict and peacebuilding mechanisms, particularly at county levels.
- Gender equality mechanisms can be further strengthened by the implementation of indicators on crisis, disaster and conflict, post-conflict situations. The National Gender and Equality Commission, established by the **National Gender and Equality Act (2011)**, can be leveraged to monitor and report on specific gendered impacts of climate change and insecurities. NGECE published in 2017 templates for legislative³² and policy³³ frameworks on sexual and gender-based

violence for county governments to substantiate gender commitments in the Constitution. These new frameworks are entry-points for linking prevention and elimination of gender-based violence before, during and after crisis. At present, there are no specific references or acknowledgement of the climate-driven causes and consequences.

The Environment and Gender Index by the Global Gender Office "assesses the conditions for gender equality and women's empowerment in the environmental arena".³⁴ In this index, Kenya is considered among the weakest performers ranking 50th out of 72 countries surveyed (see Table 2). However, Kenya was the index's 2nd top performer in terms of gender-responsive country reporting to four global Conventions: three Rio Conventions (United Nations Framework Convention on Climate Change (UNFCCC), UN Convention for Biological Diversity, and United Nations Convention to Combat Desertification (UNCCD)), and CEDAW reporting. This suggests that Kenya has performed relatively well in the inclusion of gender across reported activities, programs or projects in the three Rio Conventions. Moreover, it has also included Sustainable Development in its CEDAW reports.³⁵ This strong performance on reporting needs to be matched by strengthening implementation to reach sub-county and village level.

Finally, the Kenyan National Action Plan on Women, Peace and Security notes that among the most volatile contexts in the country relate to how:

"conflicts within and between pastoral and agricultural communities periodically lead to outbreaks of violence. These conflicts are exacerbated by fragile ecological conditions and competition for natural resources. Other factors such as political competition among clans and communities, stock theft, human-wildlife conflict, and the availability of illicit small arms have complicated and changed the conflict dynamics".³⁶

Unless we specifically examine these linkages with a gender lens, then there is a risk that the most pressing insecurities experienced by women in communities at the frontline of mitigating overlapping consequences of

climate change will remain marginalised from current peace, development and climate change solutions. As the Environment and Gender Index report points out “gender equality could open the door to greater strides in many aspects of natural resource management and sustainable development”.³⁷ This is relevant in the case of Kenya where conflicts transcend territorial borders and are linked to access and governance of natural resources such as land and water bodies. Moreover, as conflicts arise out of resource-based competitions, gender equality can enhance effectiveness of early warning mechanisms for preventing community-level violence such as cattle-rustling by ensuring that men and women are equally positioned to de-escalate violence and lead in crisis response particularly in situations of internal displacement.³⁸ In the next section, we turn to our research findings within the specific context of Baringo county and among the Pokot people.

RESEARCH FINDINGS

WOMEN'S EVERYDAY, TRADITIONAL KNOWLEDGE AND THE GENDER DIVISION OF LABOUR

“In Kenya, from violence during elections to cattle-rustling, these are all ‘climate change’ issues in the country.”³⁹

People's everyday and traditional knowledge are increasingly recognised for their value in global climate change and DRR agendas. New and emerging research studies have started documenting how this form of knowledge can:

- 1) strengthen scientific information and technologies especially around monitoring and risk assessment;
- 2) deepen or enhance the quality of resilience through shared lessons for adaptation; and as especially for indigenous traditional knowledge;
- 3) serve as repository of accumulated knowledge relating to human interaction with the environment that can provide long historical perspectives that will sustain humanity in the future (Nakashima, Krupnik and Rubis 2018).⁴⁰

Our research among women in selected communities from the Pokot in Baringo county highlighted how gender divisions of labour shape gender-differentiated knowledge of the environment. Consequently, everyday, traditional knowledge requires gender analysis to connect the significance of this body of knowledge for climate change and DRR agendas with gender equality goals.

Our respondents described their everyday knowledge of the changes in their environment and how these lead to the insecurities they experience. Over successive generations, the remoteness of their communities has also shaped a strong reliance on everyday observation or awareness, and traditional knowledge. Our Pokot respondents helped substantiate how “pastoralism remains important not simply as a livelihood strategy, but as an identity that links them to the land and shapes their social interactions”.⁴¹

For example, approximately 80 percent of our respondents depend on livestock for livelihood and primarily rely on wood fuel as their main source of energy. The women we interviewed reported that they collect water and wood fuel as part of their daily domestic routine and they have been passed on landscape information by their mothers. Consequently, this body of knowledge is what they also pass on to their daughters.⁴² In times of droughts and loss of livestock, women traditionally forage for alternative food sources, notably herbs and wild berries that grow only in certain seasons and can only be edible through specific cooking and preparation methods. Women rely on this knowledge and that of their women elders in order to ensure household survival and sharing these kinds of information among other women around food sourcing and preparation is a way by which their community copes. The men too have distinct awareness of their vast landscape. In contrast to the women's household obligations from food provisioning to taking care of the men and children, men are only in charge of the livestock herd and so have knowledge of where pasture is or may be available when drought occurs. In our focus group discussions with Pokot women, their dependence on natural resources intensifies even more during times of drought because men take the livestock with them away from home for extended periods of time, which means, there is pressure for women to ensure daily survival and mitigate the impacts of drought on their own or with other left-behind women.

1 Integrating conflict and disaster prevention, preparedness and response

The everyday and traditional knowledge of our respondents is not connected with existing policy frameworks and technical information relating to climate change. Baseline study for this project indicated that our respondents had a low level of knowledge on both existing frameworks and technical or scientific information on climate change and DRR. We expected this given the low level of human development and remoteness of their location.⁴³ Approximately 87.9 percent of the total respondents reported that they do not know of existing climate change and DRR policies at county and national government levels. The respondents cited that if they do get information, this almost exclusively comes from NGOs who come to their villages and convene meetings. They would rely on information from NGOs, radios and posters and occasionally, though with considerable inconsistency, from the county government and National Drought Management Authority. They cite geography as an important barrier to accessing information which makes awareness uneven between those residing in remote and spread out areas and those living closer to towns, near main roads or county stations. The quality of governance was also identified as a barrier with respondents indicating that “if one knows [a] key person working for the county government, getting information is easier”.⁴⁴

In addition to accessibility, one key-informant from the baseline study suggested there is a need to develop the capacity of most climate vulnerable communities to interpret and apply knowledge on policies and technical information. He argued that “climate forecast information provided by Meteorology Department was not packaged in forms that could be useful for various groups and sectors besides agriculture. In that regard, there is a very low demand and utilization of climate forecast related information”.⁴⁵ For the relevance of technical or scientific information and policy frameworks to be understood, this form of knowledge must be communicated in ways that allow for public deliberation and use.

In situations such as among the Pokot, extreme weather is intensifying community-level violence which then potentially escalates into neighbouring communities through displacements and exacerbating the difficulties of effective

governance for people with nomadic way of life, such as pastoralist societies: “[T]hey experience challenges in timely response to disasters and extreme weather events due to inaccessible roads, communal conflicts between Pokot, Tugen and Njemps”.⁴⁶ Conflicts were observed to disrupt the timely and consistent access to information on climate change and disaster preparedness which in turn undermines the capacity of both men and women in processing information and setting up of early warning mechanisms due to conflict-induced mobility.

2 FGM and child marriages as negative adaptation to climate change-induced conflicts

For the Pokots who are pastoralists, cattle and women are similarly regarded as economic resources whose value are increasingly determined by extreme weather. The women therefore had distinct insights and everyday gendered knowledge of how conflicts arise in relation to extreme weather and what this means for their own security. The women in our research understood that an impact of extreme weather such as drought is in how FGM has been an evolving seasonal practice. In their culture, girls are valued more for marriage when they are ‘cut’ or have undergone FGM. Parents become invested in the continuation of FGM, albeit a harmful practice, because it helps perpetuate cattle-rustling which is how the family secures livelihood, even more so in times of droughts. They explained that an increase in FGM cases is always associated with a corresponding increase in cattle-rustling as young men raid for cattle to get married.⁴⁷

When livestock quantity is low or poor due to extended droughts, the pressure among parents to marry off their daughter at an even younger age arises because of the need to have livestock. When a girl has undergone FGM, then she is more likely to attract a better bride price. This pressure is also felt by men and boys who have an incentive to marry girls who have undergone FGM, and to raid cattle from even farther distances due to the drought. For men, in order to get married and to acquire status in the community, they then have to resort to cattle-rustling which is also a way to prove their masculinity.⁴⁸ Thus, as one female informant argued that “cattle rustling which is rampant after FGM rituals in the area contributed to accumulation of more cattle to donate as

dowry to girls already undergone FGM. This is due to men preferring to marry girls after undergoing FGM rites".⁴⁹ Yet, the cost for men when violence does escalate is that they directly suffer through threat or actual loss of life.

Our findings suggest that given how climate change is fuelling more and more resource-based conflicts among and within communities, it is very likely that cultural practices that rely on women's or girls' bodies as a way of economic survival and for brokering peace such as FGM and early marriages will intensify.⁵⁰ Other studies have started documenting the intensification and rising frequency of cattle-rustling among pastoralist societies as a regional security issue in Africa.⁵¹

WOMEN'S PARTICIPATION AND REPRESENTATION IN CLIMATE GOVERNANCE

Pokot women's participation and representation in climate governance and in county and national level decision-making generally was shaped by factors of exclusions and inclusions. All our respondents expressed minimal to no form of participation in actively shaping county level decisions on climate change adaptation and DRR.

EXCLUSIONARY FACTORS

1 Multiple care burdens and unequal gender norms beginning at the household

In situations of extreme weather such as drought and flooding, Pokot women discussed the multiple and intense caregiving burdens they experience. In our focus groups, the women recounted their daily routines which consisted of waking up very early to ensure food is prepared for their husbands and children. Unequal gender norms among the Pokots dictate that men had to be prepared a special meal at specific times separate from the meal served to children, and using special utensils for the men's use only. So not only are the women unable to abrogate their time-intensive household tasks even when conditions are harsh such as during droughts, they must also continue doing so with decreasing availability of time and physical energy.

For example, a study found that in Kenya, drought leads to women walking up to three times more than normal in order to access water.⁵² Fetching water at greater distances means compounded physical strain and time away from performing household obligations. Some of the women we met shared that when they are unable to fulfil their household tasks, this often triggers domestic violence from their husbands when they are unable to prepare meals properly - which is increasingly time consuming as well, given extreme weather and food shortages. The women therefore have very little time left to participate in community or county affairs unless household arrangements are made to balance out responsibilities.

Yet, the women explained that Pokot men or husbands predominantly make the decisions for the family and community. This inequality has implications too for when there are disasters and families need to relocate. In one focus group, the women communicated that even if they know how hard it is to access resources such as wood fuel and water from where they are currently residing, they do not have a say on when and where to relocate – only the men do.⁵³ One of our informants noted similar cultural barriers even for agricultural communities in Kenya:

"Women are constantly on farms but just because of culture where women are not allowed to talk where the men are, this is a big challenge for inclusion when women cannot talk".⁵⁴

Among the Pokots, men also migrate outside of their village or county to seek employment though the women we interviewed expressed discontent that men are simply better able to escape droughts than them, because the women are less mobile due to care-giving pressures.⁵⁵ Because Pokot women are less mobile even for a nomadic community, our respondents explained that in times of conflicts fuelled by cattle-rustling, they are most vulnerable to retaliation of rival groups and therefore are on the receiving end of violence while the men are escaping with the livestock. They are also 'sitting ducks' for what they called 'operations' or when government forces come to their villages to indiscriminately punish communities for the violence. When women end up less mobile in times of drought, they are then at a disadvantage because it

basically means “leaving a gross part of the process of [community/village] response and reconstruction in the women’s hands”.⁵⁶ In such cases, arrangements for care are negotiated among women themselves where it is also common for a man to take on multiple wives.

Unequal decision-making at the household level undermines the family and their community’s access to information, as well as contributions in DRR and climate change adaptation. Importantly, it also underpins gender-specific insecurities during and after climate-related crises. This hierarchical dynamic beginning within the household has not changed for generations, and women respondents reported this as a defining feature of Pokot societies. Yet, we see that this is one example of how extreme weather can compound as well as perpetuate unequal gender relations, that distinctly excludes women from broader political participation due to lower levels of education and poor health. As one of our respondents explained, “[W]omen do all the domestic work and have no other say in the household, much less in deciding about family’s coping mechanisms. When they are married off, not many have gone to school.”⁵⁷

2 Continuum of violence against women and girls

Our respondents explained that for remote communities such as theirs characterised historically by limited to no access to state health and social welfare infrastructures, they have had to rely on their environments to be self-sufficient, in ensuring the survival of their people. This has meant that they have not naturally been involved in county-level, let alone national processes. However, with droughts occurring more frequently, alternative food sources and traditional medicines are even harder to come by. Thus, climate change is making it even more difficult for the Pokot and pastoralists in general to remain self-sufficient and there is a need to critically integrate long-term human development with crisis response. It is women, through the gendered division of labour, who are at the frontline of experiencing the stress of mitigating and adapting to climate change impacts for their family and their community’s health and well-being.

According to a report by the Internal Displacement Monitoring Centre, “[A]pproximately 30 percent of the pastoralists in northern Kenya, southern Ethiopia and south-central Somalia are at risk of becoming permanently displaced from their way of life between now and 2040, even if climate change does not make droughts more frequent or severe”.⁵⁸ This is in part shaped by conflicts and pre-existing socio-economic and political vulnerabilities that remain unaddressed. Importantly, the long-term economic effects of previous extreme droughts are already starting to accumulate. For example, “[L]ivestock losses have serious impact on livelihoods; even if half of a herd survives, it will take a minimum of two to four years for pastoralist and agro-pastoralist households to recover”.⁵⁹ With limited alternatives for livelihood, pastoralists such as the Pokots negatively cope with extreme weather by resorting to violence in order to secure pasture and livestock. Yet, the women suffer distinctly because such cycles of drought and violence which leave their men either killed or driven away from home for extended periods of time, expose them to violence or abuse from other men. Our baseline study found that “without their husbands, brothers or fathers — in whose name land and property are traditionally held — they find themselves denied access to their homes and fields by male family members, former in-laws or neighbours”.⁶⁰ Women-headed households therefore are further impoverished and their dependents have even more constrained opportunities for accessing education and health.

In addition to these multiple insecurities, in our focus groups the women reported a lack of protective mechanism and no access to justice after droughts. Recalling a recent episode of protracted displacement due to cattle-rustling related violence, the women said that there were no designated safe spaces for them to access relief and that some members of their community had to reside in makeshift shelters. They also reported a lack of gender-sensitive crisis assistance to address the needs of women with a disability, pregnant women and to manage sanitation and hygiene in the drought and post-conflict response.

Women’s continued lack of access to justice in the aftermath of crisis undermines their overall well-

being and prospects for human development. The Pokot women we interviewed like other women in Kenya, especially those displaced, have no recourse to justice because, as one informant pointed out though “[t]he constitution allows it [women’s rights] but with illiteracy, many women don’t even know what the constitution is”. Based on the WPS Index in Table 1, justice in Kenya remains undermined by legal discrimination against women and discriminatory norms, particularly men’s perception that it is unacceptable for women to work.⁶¹ Therefore, understanding extreme weather (such as droughts) as issues of security, development and justice, matters for rethinking solutions that address the root causes of women’s exclusion from climate change agendas by accounting for various forms of violence against women.

INCLUSIONARY FACTORS

1 Importance of women’s network and working in women-only groups

As part of ActionAid Kenya’s work in Baringo and specifically, Tangelbei, they have supported a local women’s network, TAWN. The women respondents who were members of the network discussed the importance of coming together as group in the environment that they are in with multiple and concurrent forms of crisis. One of our focus group participant stated that in TAWN:

“We support each other. We want a collective voice because then we have more power. Becoming part of a network is protection”.⁶²

Collectively, the Pokot women we met expressed pride in their efforts to work with each other in order to have a platform to get their voices heard as a group. First, it is vital because as a female informant stated, women “have more to give because they lose more”.⁶³ By coming together, the women were able to support one another during difficult times including extreme weather when they face multiple burdens. One example

of how they help out each other is through what they call “merry go round”.⁶⁴ It is a community-based savings group that allows for short-term loans. The women use it as a safety net in times of crisis particularly for Tangelbei women because government assistance takes time to reach their remote communities.

Second, TAWN members argued that the network serves as a platform among themselves to become better involved in decision-making at the community level. The network mitigates differences in literacy and numeracy levels among them so it is an opportunity for peer-to-peer mentoring. Specifically, in times of droughts or community-level insecurities, they can collectively come up with solutions to the challenges they are facing. Lastly, as the above quote suggests, the network serves as protection. One female informant who serves among the leaders of TAWN has expressed how the group has on occasion faced anti-women backlash from men in their communities, especially during periods of volatility such as elections. However, because of the strong bond among TAWN members, they argued it is much harder to target or intimidate a group of women, than one woman working on her own. The network therefore is crucial for a society like the pastoralist Pokots with deeply-embedded gender norms, because the women have opened a space for themselves where there would normally not be one. Since its inception in 2008, TAWN has evolved into a network not only focused on challenging practices such as FGM and early marriages, but also more actively building confidence among themselves to take on leadership positions in their communities. TAWN members want their network to serve as a training ground for future women political leaders in Baringo, and eventually Kenya.

TABLE 2: POKOT WOMEN WORKING TOGETHER

Tangulbei Women's Network (TAWN)	
Location	Baringo county, Kenya
Year of Origin	2008
Membership	2716 (estimate)
'Catalyst Issue' ⁶⁵	Started as part of ending gender-specific challenges faced by women such as FGM, child marriages, low literacy levels for girls/women, and high poverty levels among their communities. The group focused on challenging norms that make their society patriarchal such as beliefs that denied women the opportunity to make decisions in their homes, community, state and society. The group is progressively working to get women into leadership positions.

2 Men's support for women's participation

Long-term gender equality reform for the Pokot tribe will require support and willingness from men especially because their elders are traditionally still only men. As one of our informants stressed, "[W]e cannot talk about empowerment of women without empowering communities. Women do not exist in a vacuum, you have to sensitize male counterparts to show gender equality is not against them but benefits them too".⁶⁵ The TAWN members we interviewed explained the importance of household transformation which was both their reason for and an outcome of joining TAWN. For the women to have come together, our respondents shared that their husbands were initially not supportive but that gradually they were. Their husbands faced backlash from other men in the community who considered supporting of their wives' activities as a loss of masculinity. According to our respondents, their husbands got taunted and described as 'being sat on' by their wives to mean that they are under the control of their women. When asked how their husbands responded, the women said that their husbands defended themselves, as even the Kenyan Constitution allows it.

Our research highlights how in the specific context of the husbands of TAWN members, awareness on gender equality as enshrined in the Constitution allowed the men to start undoing strict gender norms in their everyday life. The men's masculinity could not be questioned because it is not simply about individual men but rather a broader societal change in how masculinity is understood. More gender-equal relations

beginning at the household contributes to communities who are able to better support one another and respond to crisis fuelled by extreme weather. Women and men working together is vital to fully address the human impacts of climate change which requires that everyone is able to apply technical and scientific knowledge on climate change in their everyday life. Our findings among the Pokots corroborate research by the Institute of Development Studies (IDS) on how to improve information impact and access in Kenya's Arid and Semi-Arid Lands. A key conclusion from IDS is that "[E]quity in the way climate information is developed, delivered and used is particularly important".⁶⁶

TRANSFORMATIVE COLLECTIVE ACTION AND MAKING WOMEN'S INCLUSION COUNT

Bringing together insights from Pokot women's knowledge and participation yields a model for transformative collective action wherein women can directly enable gender-responsive mechanisms that actively integrate security issues and agendas; with the intention to extend crisis response to long-term development; and to promote the progressive inclusion of other marginalised groups or sectors in ways that strengthen and diversify expertise from villages to the global level.

Our research underscored the importance of making women's inclusion count in order to go beyond 'token' participation and into broad-based leadership roles.

Gender Responsive Alternatives to Climate Change: Critical Actions



Our interviews with key informants from government and non-government organisations representatives suggest that there have been positive gains from gender mainstreaming in Kenya. Particularly, as a result of devolution, power is no longer as centralised at the national level and this is regarded as an entry-point potentially for women's participation and leadership in all areas of governance. According to one female informant, "[G]ender is now part of everything in policy processes especially in the devolved government...down to the subnational level with the CIDP [county integrated development plan]. Gender is integrated successfully so far. We are still trying to figure out how coordination works but we have made significant progress".⁶⁷ Because of changes in the political structure as part of the transition embodied in the 2010 Constitution, our key-informants suggested that the country is still learning how to ensure that devolution creates positive inflows that will ultimately lead to a more gender-responsive government.

One such opportunity our interviews helped identify is at the basic level of county governance and specifically through the CIDP process. Each county develops an 'integrated plan' that encompasses the interrelated nature of development, peace and security at the county level. In Baringo, information on the process of developing CIDPs is still unclear and has not reached the Pokot communities we interviewed. Still, in initiatives where women are being brought in to contribute, there is anecdotal evidence to suggest that it is also challenging gender norms. One informant working for an international organisation stated that "[I]n our stakeholder engagement, I observe that when enough

women representatives are present, then they can freely talk. This is needed especially in areas where women are still not allowed to sit or talk in same space as men".⁶⁸ Women's inclusion itself helps in normalising women's political agency and enable their collective action.

Our research, however, also noted that the quality of gender mainstreaming matters. Women need to have substantive input as well as control of outcomes in decision-making processes. For example, one participant from the focus group discussion in the baseline research argued that "the budget is read on the last day to community members in different wards giving less time for any input." The problem is then that participation is in practice top-down because there is no real opportunity to contest or add to budget decision-making".⁶⁹ There is a danger that participation is reduced to consultation or that community involvement is limited to rubber stamping pre-ordained agendas. When participation is based on receiving inadequate or incomplete information, the people are effectively brought in as an audience, rather than as citizens. This caution is even more present in climate change and DRR programs where there is real danger that narrow assumptions on expertise and knowledge sources can undermine adaptation and inclusion goals. As one informant recounted,

"Our researchers spend time developing technology and when it is released, the researchers go into the field and go "hey farmer, this is innovation...Yet our experience in some places there are massive tech failures when the strategy did not take into consideration the knowledge of farmers. But when you do, studies show that adoption rates [of technology] are much better, the outcomes are better".⁷⁰

Efforts to mainstream gender in climate governance requires challenging prejudices not only based on gender, but also on who counts as legitimate bearers of relevant knowledge. In our interview, it was best explained by one of our informants, "Prof Wangari Maathai believed that women require technical expertise and access to information on climate science. But for her this is not the only knowledge. Her authority was underpinned also by knowledge from the grassroots experiences...it is about putting pieces together".⁷¹

CONCLUSION

The major findings of this research project have significant implications for gender-responsive alternatives to climate change in Kenya. First, incorporating women's distinct knowledges and experiences is a necessary strategy to comprehensively understand the consequences of climate change and to reveal intersecting impacts with other forms of human crisis. Our research in Kenya underscores the urgency in recognising climate change mitigation and adaptation strategies as forms of, and included within, broader conflict resolution mechanisms. Creating decision-making spaces for women in both peace mediation and climate resilience programs among areas prone to cattle-rustling is an example of re-visioning security and development issues as interconnected. In Kenya, the impacts of climate change cannot be separated from the impacts of gender inequalities within households and communities. The escalations of violence during droughts and endemic land and resource-based conflicts mean urgent localised interventions for most affected communities to access livelihood support and alternative modes of life so as to address pressures to marry girls at an early age and to continue the practice of FGM.

Second, as this report shows, climate change has particular effects on women and girls and these are already experienced in direct ways as constraints on their wellbeing and mobility. This means gender-responsiveness will require a disaggregated and multi-scalar approach beginning with unequal decision-making

at the household. For chronically affected communities such as the Pokots in Baringo county, successive crises erode any progress in human development because their communities are still characterised by inequalities defined by gender as well as other cleavages according to geographic location, ethnic or tribal identities, patronage, and livelihood practices among others. If they do receive external assistance, these are geared towards prioritisation of managing emergency response to droughts or flooding to the neglect of long-term prevention, development and peacebuilding.

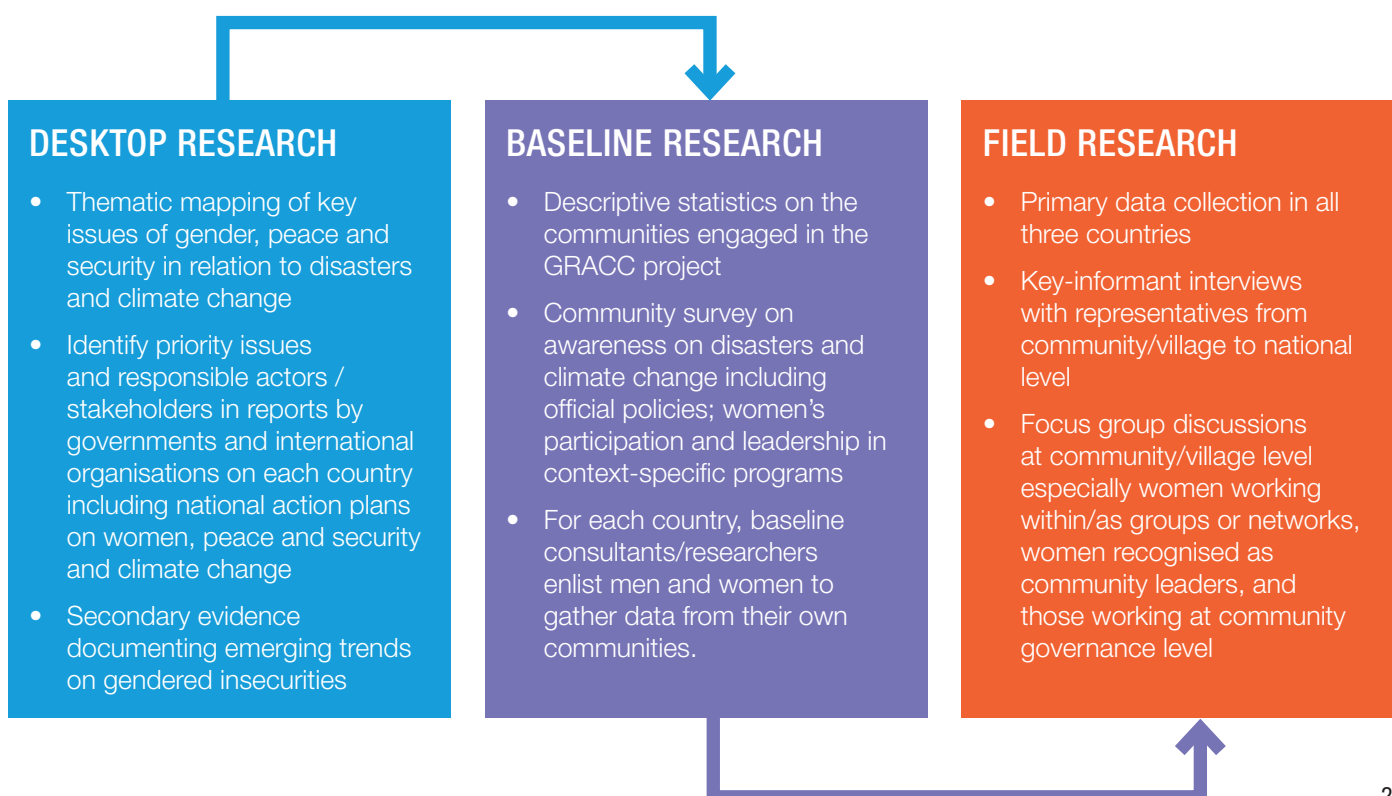
Finally, the research shows that in the case of TAWN, women have formed a network where they are actively developing a women's leadership base in times of crisis. In a society characterised traditionally by gendered division of labour and unequal gender norms, women's groups are vital training grounds for sustained political participation whereby women can then be recognised for the authority they bring before, during and after crisis. The role for state and non-state actors is to recognise that broader groups of women can take the lead in changing the practices and structures that shape their sense of security – on their own terms. These women can experiment and innovate with their own community agendas which has the potential to scale up collective actions for transformative policy change. By this we mean that women can effectively bring in their everyday knowledge and demonstrate how this can help integrate climate change and gender equality across all global agendas.

KEY RECOMMENDATIONS

Kenyan women, particularly Pokot women who are on the frontline of multiple crises, should inform how, when and where gender-responsive policy can integrate action on interlinked climate-induced crises. The following recommendations are for government and non-government actors from diverse agencies and sectors.

- Develop **integrated early warning mechanisms for disasters and community-level conflicts** at household and village levels, incorporating women's knowledge through County Integrated Development Plans (CIDP).
- **Strengthening women's capacity at the community level** to contribute their knowledge into reporting formats for forecasting and risk analysis, and to access relevant technologies.
- Facilitate **coordination between country 'peace committees' and 'gender sector working groups'** to identify how women with experience in conflict management can then extend their knowledge and leadership into climate governance and resource management.
- Support **women-friendly safe spaces for community participation** within national drought and flood response and with regard to climate and conflict related displacement.
- Encourage **women's participation and leadership in crisis response and development programming**, recognising and transforming unequal decision-making at the household level.
- Support **alternative livelihoods among crisis-prone communities** to stem negative forms of community-level adaptation (for example the relationship of cattle-rustling and child marriages).
- **Scale-up the work of women's networks and groups**, including protecting women leaders from harassment and violence, as part of emergency and/or crisis response.
- **Prioritise the elimination of gender inequalities**, especially harmful practices such as FGM and child marriages, as part of conflict prevention, disaster risk reduction and climate change adaptation and mitigation programmes.

ANNEX 1. THE RESEARCH PROCESS



ANNEX 2. FOUNDATIONS FOR GENDER-RESPONSIVE ALTERNATIVES TO CLIMATE CHANGE

	Main Policy frameworks	Provisions, contents and entry-points
1	Kenya Vision 2030 (2008)	<ul style="list-style-type: none"> ✓ Kenya's development blueprint acknowledges that development must be in the service of high quality of life within a clean and secure environment. ✓ Contains three pillars: economic, social and political. Under the social pillar are the categories for health, "environment, water and sanitation" and "Gender, Vulnerable Groups and Youth". ✓ Identifies 'Disaster Risk Reduction and Ending Drought Emergencies' as a foundation for all three pillars. ✓ Supports the development of integrated Drought Early Warning System, and integrated knowledge management system for drought.
2	Kenya Constitution (2010)	<ul style="list-style-type: none"> ✓ Mandates the inclusion and active participation of women in public decision-making. ✓ "Women and men have the right to equal treatment, including the right to equal opportunities in political, economic, cultural and social spheres" (Article 27.3). ✓ "The State shall take legislative and other measures to implement the principle that not more than two-thirds of the members of elective or appointive bodies shall be of the same gender" (Article 27.8). ✓ The national government has jurisdiction over the "Protection of the environment and natural resources with a view to establishing a durable and sustainable system of development," while county governments are in charge of "[I]mplementation of specific national government policies on natural resources and environmental conservation".
3	Prohibition of Female Genital Mutilation Act (2011)	<ul style="list-style-type: none"> ✓ Criminalises FGM with provisions stipulating life imprisonment in the event that FGM leads to death. It also criminalises anyone aiding the practice of FGM.
4	National Emergency Response Plan and Standard Operating Procedures (2014)	<ul style="list-style-type: none"> ✓ Key framework to ensure gender is mainstreamed across disasters and emergencies, across response, relief and rehabilitation processes.
5	The National Policy on Peacebuilding and Conflict Management (2014)	<ul style="list-style-type: none"> ✓ Mainstreams gender – particularly the inclusion and protection of women's rights in the context of peacebuilding and conflict management. ✓ Opens broader spaces and support for women's roles in peacebuilding and conflict management.

6	<u>National Monitoring and Evaluation Framework towards the Prevention Response to SGBV in Kenya (2014)</u>	<ul style="list-style-type: none"> ✓ Calls for integrated and holistic approach to prevention response which prioritises “sexual violence as a starting point toward creating an integrated GBV monitoring and evaluation framework and data management system” (p. 17) ✓ Cites existing national frameworks already stipulate “[T]aking special measures to eliminate violence against women, particularly violence against those in vulnerable situations such as young women, refugees and internally displaced women, and women with disabilities”; and “Organizing, supporting and funding community-based education and training campaigns to raise awareness about violence against women as a violation of women’s enjoyment of their human rights, and mobilizing local communities to use appropriate gender-sensitive traditional and innovative methods of conflict resolution” (p. 14) ✓ No specific reference to linking monitoring and prevention of SGBV in situations of conflict and disasters.
7	Kenya National Adaptation Plan 2015-2030 (2016)	<ul style="list-style-type: none"> ✓ Builds on the National Climate Change Action Plan for 2013-2017. ✓ Stipulates need for gender-disaggregated data collection. ✓ Gender mainstreaming across all stages of program planning, implementation and review. ✓ Outlines inclusion of gender-specific climate change indicators in national and county level mapping particularly to measure effectiveness in reducing vulnerability to climate change. ✓ Distinguishes top-down institutional adaptive indicators from bottom-up vulnerability indicators.
8	Climate Change Act (2016)	<ul style="list-style-type: none"> ✓ The law covers the development, management, implementation and regulation of mechanisms to enhance climate change resilience and low carbon development for the sustainable development of Kenya. ✓ Among important provisions are: Articles: <ul style="list-style-type: none"> (3e) mainstream intergenerational and gender equity in all aspects of climate change responses; (5e) set out procedures to ensure gender and intergenerational equity in access to monies from the Climate Change Fund; (8f) coordinate implementation of the gender and intergenerational climate change education, consultation and learning at the national and county governments levels; (19) mainstreaming climate change actions at county governance; and (24) on public participation and access to information.

9	National Action Plan on 1325 (2016)	✓	Sets forth the requirements for the promotion of a gender perspective and the inclusion of women in all pillars of the Women, Peace and Security agenda, from conflict prevention, conflict resolution, to peacebuilding.
		✓	Includes indicators for improved gender-responsive early warning systems and conflict prevention mechanisms and strategies such as: The need for “Research and advocacy on safety, security, and prevention measures and strategies in crisis, conflict, and post-conflict settings, as well as in fragile humanitarian situations resulting from wars and natural or other disasters” (Objective 4, Indicator 7.2). Number of national and county integrated development plans that include provisions that protect women’s and girls’ rights (Indicator 8.2.1). Promoting a gender perspective and ensuring the inclusion and participation of women in humanitarian, early recovery, relief, and peacebuilding programmes, with a particular focus on refugee and internally displaced women and girls (Objective 11). Number and percentage of women in decision-making bodies that implement policies on relief, recovery, reintegration, reconciliation, and disaster risk management (Indicator 11.1.1). Providing holistic health care for women and girls affected by conflict, insecurity, and humanitarian crisis (Indicator 12.2).
10	County Integrated Development Plans (CIDP)	✓	Requires vigilant lobbying and mainstreaming of gender at this level.
		✓	Basic level for building a policy response that recognises the interconnections of gender, climate change and security.

ANNEX 3: TABLE: COUNTRY PROFILE ON GENDER, CLIMATE CHANGE AND SECURITY

<i>Climate risk and fragility</i>	
2018 Global Climate Risk Index	45 out of 183 (2016) 2016 losses per unit GDP in % = 0.0215 2016 losses in million US\$ (adjusted by purchasing power parity) = 32.867
2018 State Fragility Index	17 out of 178 countries (score 97.4, on alert status)
2018 Global Peace Index	123 out of 163 countries (score 2.354, 1 means most peaceful)
<i>Gender, Peace and Security</i>	
2017 WPS Index	107 out of 153 (score 0.631, 1 is highest)
2017 Global Gender Gap	76 out of 144 (score 0.694, 1 means parity)
2013 Environment and Gender Index	50 out of 72 (score 0.47, 1 is highest)
<i>SDG and Human Development</i>	
2018 SDG Index	119 out of 156 (score 56.8, 100 is highest)
2017 Human Development Index	142 out of 189 (score 0.590, 1 is highest)

ENDNOTES

- 1 The project is part of a multi-country case study research examining gender-responsive alternatives to climate change in two other countries, Vanuatu and Cambodia.
- 2 IPCC, *Climate Change 2014: Synthesis Report. Contribution of Working Groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change*. R.K. Pachauri and L.A. Meyer (eds.) (Geneva, Switzerland: IPCC, 2014), p.2.
- 3 Camilo Mora et al., "Broad threat to humanity from cumulative climate hazards intensified by greenhouse gas emissions," *Nature Climate Change* vol. 8, (2018): p.1062, <https://doi.org/10.1038/s41558-018-0315-6>. See also Wolfgang Cramer et al., "Climate change and interconnected risks to sustainable development in the Mediterranean," *Nature Climate Change*, vol.8 (2018): pp.972–980, <https://doi.org/10.1038/s41558-018-0299-2>
- 4 The Green Belt Movement, Our History, <https://www.greenbeltmovement.org/who-we-are/our-history>
- 5 The Green Belt Movement, <http://www.greenbeltmovement.org/>
- 6 Nobel Media AB, Wangari Maathai – Facts, NobelPrize.org. 11 February 2019, <https://www.nobelprize.org/prizes/peace/2004/maathai/facts/>
- 7 Geraldine Terry (ed), *Climate Change and Gender Justice* (Oxfam, 2009); Seema Arora-Jonsson, "Forty years of gender research and environmental policy: Where do we stand?" *Women's Studies International Forum* vol.47 (2014): pp.295–308; Rebecca Pearse, "Gender and climate change," *WIREs Climate Change* vol.8 (2017): pp.1-16, doi: 10.1002/wcc.451; Maria Mies & Vandana Shiva, *Ecofeminism*, 2nd Edition (London: Zed Books, 2014).
- 8 Developed by Cate Buchanan and Jacqui True, August 2018 cited in UN Women, *Women's Meaningful Participation in Negotiating Peace and the Implementation of Peace Agreements: Report of the Expert Group Meeting* (New York: UN Women, 2018), p.4, <http://www.unwomen.org/-/media/headquarters/attachments/sections/library/publications/2018/egm-womens-meaningful-participation-in-negotiating-peace-en.pdf?la=en&vs=3047>
- 9 The research received Monash University Human Research Ethics Committee approval, project number 11825. Three main features of our collaboration have involved community participation and specifically, women from the Tangelbei Women's Network: first, through direct participation and benefit as part of ActionAid program delivery which includes the production of a Women's Charter of Demands. Second, some members of the community were selected to collect baseline data for themselves through the baseline consultants as a form of 'train-the-trainers' thereby contributing to capacity-building on research skills for the communities. Third, indirect and regular consultations with the community by Monash Gender, Peace and Security Centre through ActionAid regarding how they understand the aims and questions of the project. Our collaboration facilitated this participation through a steering committee structure and during the actual field research data collection of interviews and focus group discussions.
- 10 Tangelbei is the name for the location or settlement within the Tiaty subcounty of Baringo county in Kenya. ActionAid Kenya has been delivering program in Tangelbei through the Tangelbei Local Rights Programme, and is seeking to expand to other sub-counties in Baringo. See for further details: <http://www.actionaid.org/kenya/where-we-work/cluster-2/campaign/tangelbei-local-rights-programme>.
- 11 Baringo was selected by ActionAid Kenya as a key research and program delivery site because it is indicative of crisis-prone areas in Kenya where recorded droughts and flooding have been occurring more frequently and with greater intensity. Moreover, extreme weather patterns are exacerbating conflicts and violence among Pokots and neighbouring tribes (discussed further below).
- 12 The participants were representatives of County Coordinator for National Drought Management Authority; County government Executive Committee Member for Gender; Tiaty Subcounty Livestock and Agriculture Officer; ActionAid Kenya Capacity Building Coordinator for Resilience and Livelihoods; and Tangelbei Women Network Leader.
- 13 Based on existing indexes that measure and/or rank countries by indicators on climate risks and state fragility Kenya's country profile in terms of gender, security and climate change is shown in the table in Annex 2,
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- 15 Sönke, Kreft David Eckstein and Inga Melchior. *Global Climate Risk Index 2017*. Bonn; (Berlin: GermanWatch, 2016), p.11.

- 16 Kenya National Adaptation Plan: 2015-2030, Government of Kenya, July 2016, p.4.
- 17 Ministry of Environment and Natural Resources. Kenya National Adaptation Plan 2015-2030, 2016 p.5.
- 18 UN OCHA Regional Office for Southern and Eastern Africa. *Horn of Africa: A Call for Action*, 2017
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- 28 Republic of Kenya. *National Climate Change Action Plan 2013-2017*. Ministry of Environment and Mineral Resources, p.1.
- 29 Republic of Kenya. *National Climate Change Action Plan 2013-2017*, p.11.
- 30 This made the country, the 57th to do so globally (Government of Kenya. 2016 – 2018 National Action Plan for the Implementation of United Nations Security Council Resolution 1325 and Related Resolutions, p.15).
- 31 PeaceWomen, *National Action Plan: Kenya*, <http://www.peacewomen.org/action-plan/national-action-plan-kenya>
- 32 See National Gender and Equality Commission, *Model Legislative Framework on Sexual and Gender Based Violence for County Governments* (2017), <http://www.ngeckkenya.org/Downloads/Ngec%20Model%20Legislative%20Framework%20on%20GBV%20for%20County%20Govts.pdf>
- 33 See National Gender and Equality Commission, *County Government Policy on Sexual and Gender Based Violence* (2017), <http://www.ngeckkenya.org/Downloads/Ngec%20Model%20Policy%20on%20GBV%20for%20County%20Govts.pdf>
- 34 International Union for the Conservation of Nature (IUCN) Global Gender Office (GGO). Women's Participation in Global Environmental Decision Making. August, 2015. Available at: https://portals.iucn.org/union/sites/union/files/doc/egi_factsheet_decision_making_web_sept2015.pdf
- 35 IUCN, *The Environment and Gender Index (EGI) 2013 Pilot* (Washington, D.C.: IUCN, 2013), p.34.
- 36 Government of Kenya. 2016 – 2018 National Action Plan for the Implementation of United Nations Security Council Resolution 1325 and Related Resolutions, p.10.
- 37 IUCN 2013, p.15. See for example research by Leisher et al., "Does the gender composition of forest and fishery management groups affect resource governance and conservation outcomes? A systematic map," *Environmental Evidence* vol.5, no.6 (2016): pp.1-10, DOI 10.1186/s13750-016-0057-8. The study concludes that the equal participation of women in forest and fishery management groups in India and Nepal lead to better resource governance and conservation outcomes. The researchers further explain that "[T]his is because women often use natural resources differently and have different resource knowledge than men, and because mixed-gender management better balances differing uses of local natural resources and increases the number of stakeholders with an incentive to use the resources sustainably" (Leisher et al., "A preliminary theory of change detailing how women's participation can improve the management of local forests and fisheries" *Working Paper*, 2017, p.5).
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- 45 Cited in IEWM 2018, p.25.
- 46 IEWM 2018, p.21.
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- 63 Personal interview, Nairobi, 13 April 2018.
- 64 Also known in other parts as ‘chama’.
- 65 Personal interview, female representative of IO, Nairobi, 23 April 2018.
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- 68 Personal interview, female representative of IO, Nairobi, 23 April 2018 [FAO].
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- 71 Personal interview, key informant from international organisation, Nairobi, 20 April 2018.
- 72 We did not deliberately seek out this gender representation.

This project was funded by the Australian Government Department of Foreign Affairs and Trade's Gender Action Platform.

The research was carried out in partnership with ActionAid Australia, ActionAid Cambodia, ActionAid Kenya, and ActionAid Australia in Vanuatu.

Monash Gender, Peace & Security is a group of policy and community engaged scholars whose research is focused in the field of gender, peace and security. We seek to use our research to inform scholarly debate, policy development and implementation, public understanding about the gendered politics of armed conflict and the search for peace.

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