



# **Climate Justice Initiative: Enhancing Effective Civil Society Participation towards an Equitable and Ambitious Post 2015 Climate Regime**



**5<sup>th</sup> -7<sup>th</sup> August 2015**

**Cherangani Forest Station**

**Kapcherop**

**Elgeiyo Marakwet**



## **Abbreviations**

**COP:** Conference of Parties

**GHE:** Green House Emission

**GHG:** Green House Gases

**GMOs:** Genetically Modified Organisms

**GPS:** Global People's Surge

**IMF:** International Monetary Fund

**KFS:** Kenya Forest Service

**MCA:** Member of County Assembly

**REDD:** Reduced Emissions from Deforestation and forest Degradation

**UN:** United Nations

**WB:** World Bank



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## **Acknowledgements**

The training owes its successful completion to the joint efforts of individuals and organizations.

We appreciate the contributions of Sengwer Council of Elders for insights into the Embobut forest and the history of the Sengwer community.

We thank members of the Sengwer community present during the training for the shared experiences on the lived realities in Embobut forest and for hosting the training.

We appreciate contributions of trainers from Fahamu and Ibon International-Africa for their insights which made the training realistic.



## Day 1: Wednesday, 5<sup>th</sup> August 2015

### Background

The Climate Justice Training took place in Kapcherop, Marakwet East Constituency, Rift Valley region. Kapcherop is located 393 Kms from Nairobi city.

The training was the 4<sup>th</sup> under Fahamu and IBON International's Climate Justice Initiative Project and focused on climate change in the context of an Indigenous Forest dwelling community living in Embobut Forest.

The training brought together a minimum of 18 participants (3 females: 15 males), representing the Sengwer Council of Elders, youth groups and women groups from Embobut.

### Process 1: Setting the Learning tone: Getting to Make Connections among our Struggles, the Earth and Us

Using a ball of yarn, the participants were asked to introduce themselves, the meaning of their name, how it relates to the climate and their expectations. The participants names, meanings and the environmental connection was shared as follows:

Name	Meaning	Climatic connection
Kibor	Born by the roadside	The initial climate was conducive, children could thrive everywhere
Yego	Born in the morning	Crops and other living things reliance on breeze
Kiplagat	Born at night	A time when crops are cooling
Chebet	Born in the evening	A time when crops are respiring
Kimistu	A child who becomes immediately unconscious after birth	The environment has become disrupted with time due to pollution and cutting down of trees



Tekeroi	A child whose prior siblings have all died and this is the surviving one	Resilience amongst communities in adverse climatic effects
Kiprop	One born during the rainy season	Relevance of rainfall in crop production



### **Getting to Know each other , Our Struggles and the Earth**

The participants were further asked to share what linkages existed amongst them from the web of connections. The responses were as follows:

- 🌳 All are affected when the climate changes
- 🌳 All are no longer able to access natural herbs in the forests
- 🌳 Pervasive cutting down of indigenous trees has to less rainfall
- 🌳 All are forest dependent communities
- 🌳 When one part is weakened , the rest of the web is flawed

## **Expectations**

Asked what their expectations were, the participants' perspectives were as follows:

- 🌳 Learn about climate change
- 🌳 Learn what the community can do to control the forests
- 🌳 Restore the Embobut forest to its previous glory
- 🌳 Live the way the community was living before the environment was destroyed by cutting down trees

## **Role of IBON and Fahamu in the Climate Justice Initiative**

The role of Fahamu and Ibon International was shared as a partnership aimed at enhancing knowledge and capacities of frontline communities on key issues and debates on the science, economics and politics of climate change and official negotiations processes. In addition, the previous collection of experiences of frontline communities was also shared from selected regions including marine ecosystems in Malindi, women peasant farmers in Migori, Fisherfolk in Mfangano Island, and urban communities living in informal settlements in Mathare, Nairobi.

It was mentioned that the Climate Justice Project aimed at reducing gaps between community's perspectives and high-level political discussions in decision-making processes on climate change at national, regional and international levels. It was also pointed out that the trainings would enhance Civil Society Organizations(CSOs) knowledge and skills on issues of climate change thus enabling the provision of spaces for mutual learning on key national and local conversation on climate change aimed at building up to a movement of frontline communities on Climate Justice.

## Process 2: Mapping of Sengwer Cherangani

The mapping process entailed identification of various resources within Sengwer-Cherangani including resources, power and relationships.

The participants shared that the initial name assigned to them during the colonial era was forest dependents, however, based on recent discussions and attending meetings bringing together representation from all indigenous communities in Kenya in 2014, the new name currently assigned to them was Indigenous Forest Peoples.

The participants shared that they were a forest dwelling community that depended entirely on the forest but due to assimilation by other communities, some were now undertaking crop production and animal rearing.



**Mapping of the Sengwer Cherangani Community**

On resource mapping from the past, the community shared that there were 5 natural glades in Embobut Forest with each serving a distinct role. Every block of the forest belonged to certain clans; they had their own system of forest control. Each clan could use their own forest for medicinal purposes. Wild animals served as sources of food as well as medicine, the community ate the animals depending on the vegetation eaten, which had a medicinal value.



It was observed that prior to demarcation, the Sengwer occupied a huge tract of land from Embobut to Tranzoia and lived as one community. Other forests serving the Sengwer community were shared, as Kiptebet, Kerer, Chemurgoi, Kisungur and Tarapket. Rivers are resources within Cherangani area were discussed as Embobut, Aror, Kapkop, Moiben and Chepkaititim.

The participants were asked what they derived from the forests; their responses were as follows:

- 🌳 Clean air
- 🌳 Medicine
- 🌳 Honey
- 🌳 Fuel
- 🌳 Timber/building materials for construction
- 🌳 Sand harvesting (from river beds)
- 🌳 Murram
- 🌳 Grass for thatching and pasture
- 🌳 Wild animals /wild game
- 🌳 Sacred sites and shrines
- 🌳 Caves
- 🌳 Shrines for rainmakers

The participants shared that as a community, they had open grounds and glades, which were natural. Different parts of the community had varying weather patterns and composition and served varied purposes. The Sengwer land was categorized into 5 major clusters namely *Tiim*, *Teng*, *Soipakwen*, *Mosop* and *Soi*. *Mosop* area were the highlands and was very cold, it had very hard grass and is the source of water in Kapcherop region. *Tiim* is the present forest and constitutes an intact canopy comprising of Embobut and Kipterer forests, *Teng* is the area lying next to the forest and has few trees.

In case of drought, a virgin would be taken to a river and dipped into the river to invoke the spirit of rainfall and rain would fall. It was deliberated that the community had an orderly system of forest management and that the community was not growing any crops and depended entirely

on hunting, however, if they went hunting and captured 3 animals for instance, only one animal would be slaughtered for food, the rest would be released back to the wild. *Tiim* section of the forest acted as a both a butchery where animals would be slaughtered and as a shrine for thanksgiving to ancestors or to ask for favour when calamity befell them.

On reproduction, the participants shared that the Sengwer had their own system of family planning taking place in a span of between 6-7 years. A new born was taken to a warm part of the forest namely *Soi*, then brought back to a place called *Mosop*.

### **Colonialism and land loss**

The community shared that changes in system of forest control started in 1920s, by 1945 there was an agreement between the government and Sengwer ancestors, it was further shared that the land was native forest prior to colonialism. From 1945, the government took over the forest, first the colonial government and then the post independence government, which has continued to destroy the forest to date .

It was narrated that the colonial government took over the Sengwer forests and gazetted them, *Soi* became white settler farms (Eldoret, Uasin Gishu to Kitale) and *Soipakwen* was demarcated as trust land. It was discussed that given the migratory nature of the Sengwer community as hunters and gathered, when the colonialists came to Kenya they chased away the indigenous communities and pushed them to reserves that had been created for natives.



**Sharing on evictions of the Sengwer community through the years in the wake of the “so called environmental conservation”**

The deliberations noted that amongst the Sengwer, land belonged to the community. Each clan controlled the glades. *Tiim* there was noting in it, in *Mosop* that is where the beehives were put. The community used to hunt depending on the size of the animal i.e. a small animal, a big animal or an enemy. If it was a human being it was treated as an enemy. If while hunting an animal moved to a glade controlled by another clan they had to go and ask for permission to be given the animal and the spear.

Each clan had a designated place where beehives were kept, and no hunting was done on a forest other than one belonging to a clan. In case one wanted to hunt in a forest other than theirs, they had to seek permission from the clan elders. Each spear had its own clan symbol. One could not set beehives in the forest belonging to another clan but elderly people could ask for permission to put their beehives.

Beehives were not recklessly removed; clay was spread on barks of trees to make the forest recover first. Each community had its own shape of the arrow, which correlated with the clan’s symbol.

Based on the deliberations, it was noted that the community was very orderly with a system of laws and practices, which everyone was aware

of. However, with the coming of Europeans, everything changed resulting into introduction of new laws, ways of living and dressing (wearing short trousers amongst natives to distinguish as opposed to hides and skins). In cases where there was a lot of game meat available, preservation was done in traditional pots.

### **Role of women in the forest**

Roles of women in the forest were pointed out as: collecting fruits and wood, for fruits, only ready fruits could be collected whereas in collecting wood, only the dry ones that had fallen in the forest could be collected.

The pots were of different sizes some were for serving bowls, the *sufurias*<sup>1</sup> were made of clay, cooking stick, the bowl was a cow hide. In serving food each person was given a ratio, collecting herbs, women had a role in the shrines but not all women.

Age was a determining factor for participation in rituals, young women of child bearing age did not participate in the processes only elderly menopausal women. The other women could visit the shrines but could not perform rites. Pre-conditional virtues for participating in the shrines were good morals and calmness. Virgins were also involved in the ritual processes in shrines as special women with power to make the rain fall.

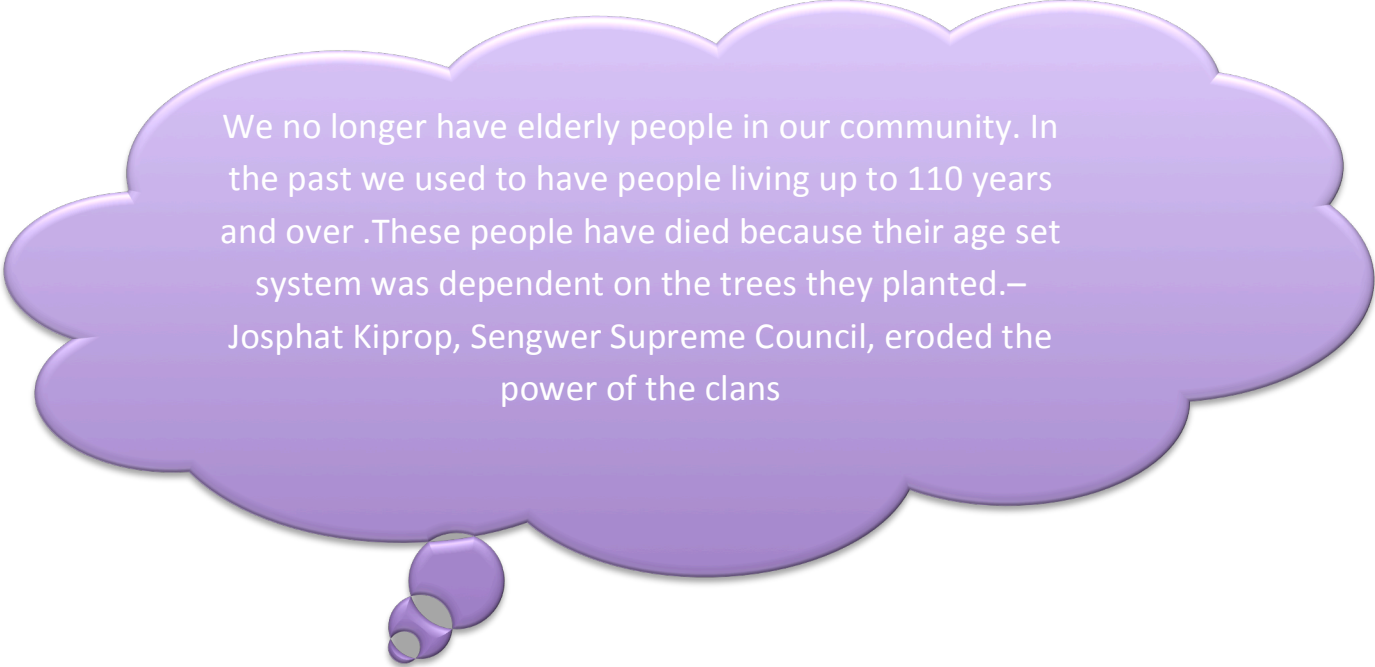
During the sacrifice process, childless women were not allowed or women whose first born children had died at birth or were still borns. The Sengwer community had their own system of record keeping. It was believed that if an "unclean" person went to the shrines, lightning would strike the community.

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<sup>1</sup> Sufuria is an aluminum cooking pot

<sup>2</sup> Simotwa refers to a strangler tree among the Sengwer community

### **Process 3: What is the Experience of Indigenous Forest Dwelling Communities in Relation to Climate Change?**



We no longer have elderly people in our community. In the past we used to have people living up to 110 years and over .These people have died because their age set system was dependent on the trees they planted.–  
Josphat Kiprop, Sengwer Supreme Council, eroded the power of the clans

#### **Contemporary Life of the Sengwer**

Deliberations on how life has changed amongst the Sengwer ensued, it was shared that there is a lot of confusion attributed to the introduction of formal education causing further strain to the community .Due to a monetized economy, the Sengwer who mainly relied on an informal system of earning were of the view that taking children to school is expensive for many families .

The community also lamented on the deliberate political exclusion pointing out that the Member of County Assembly(MCA) is their first political representative, there lacks a Sengwer chief in over 3 sub-locations in the area and that the community is locked out of employment due to their minoritization.

It was mentioned that currently many Sengwer women get employed in other localities as house helps, diseases have emerged leading to more challenges for the community in addition to evictions. The community members also shared that sex work was taboo in the community and that they had moral codes to control behaviour. However currently, it was shared that more and more women were becoming sex workers due to mixing with other communities.

Adaptation to the new life is difficult, this has tortured the Sengwer. The colonialists brought in forceful assimilation of Sengwer to other communities and this made them powerless—Joel Kiprono , Sengwer Community member

Economically it was shared that life was cheap, with the community able to access honey and game from the forest. According to the participants assimilation has greatly resulted into loss of identify for the Sengwer community.

### **Deforestation and Climate Change**

Asked whether the Sengwer participate in deforestation, the participants concurred that the Sengwer do not undertake deforestation but that forest guards coming from different communities who have no affiliation with forest life are the ones who started trading in timber and electric posts .It was pointed out that the government has also contributed to the process through giving permits to investors (one named Ensaraj) who started the first saw mill in Kapcherop in the early 1960s and used to cut down trees to construct roads leading to a saw mill, the target during the time was mentioned as indigenous trees which had taken hundreds of years to mature. To continue the wanton destruction , a second saw miller named Kosgei was brought to cut down trees with permission from the government.





### **Deliberations on Indigenous Communities and deforestation**

A saw miller named Kosgei, brought by the government. Introduced many people using more saw millers .the trees were put in rollers, pushed and converted to wood.

Saw millers were assigned in the different glades and in each glade there were more than 3 millers. Marakwet from Pokot destroyed Embobut, the government destroyed houses in Embobut and if these houses were destroyed the community had to build more houses and had to cut trees

It was further shared that in the late 1970s, politicians from Marakwet were campaigning using Embobut forest that if they were elected they would give the Marakwet land in the

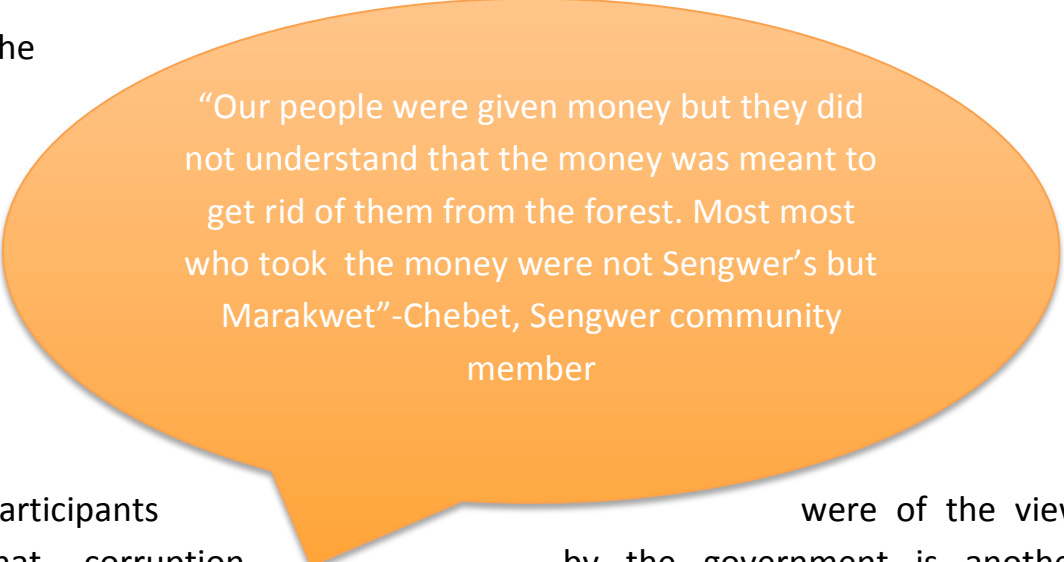
The Natural Resource Management(NRM) was a ploy to consolidate people in the glades. We were duped to select leaders and when these leaders to attend a consultative meeting. When these leaders came back they lied to us that the best option was to move out of the forest-Chebet, Maron Youth Group-Embobut Forest

Embobut forest i.e. the campaign clarion call was that there is free land in the Embobut Forest.

According to the participants ,the colonialists had recognized the Sengwer community in the Embobut forest and had given them a permit to occupy the forest , however, the current government was of the opinion that the permit had expired and that the community had to be ejected from the forest.

On leadership , the participants shared that in their history, they believed that they had lacked effective leadership from the beginning and are in most cases represented by the dominant ethnic communities hence forced to identify as a sub tribe of the other existing dominant communities in the Elgeiyo Marakwet County such as the Pokot and the Keiyo.

The



“Our people were given money but they did not understand that the money was meant to get rid of them from the forest. Most most who took the money were not Sengwer’s but Marakwet”-Chebet, Sengwer community member

participants

that corruption

reason why the Sengwer are suffering, in addition , they commented

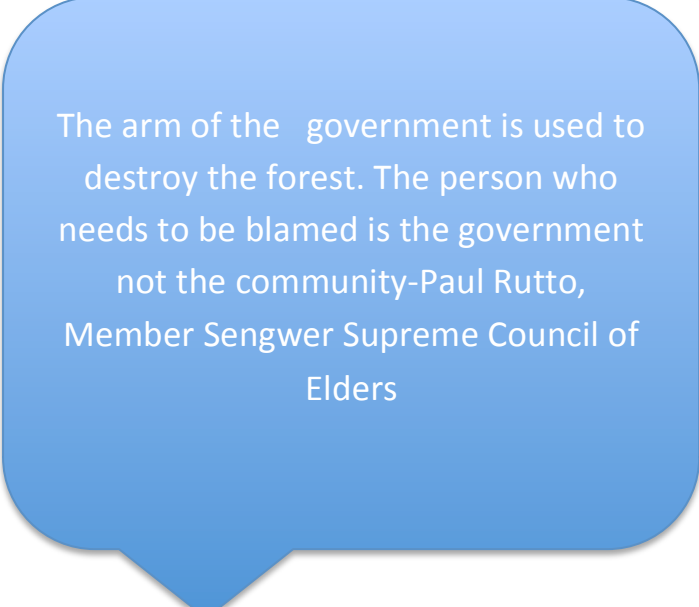
that due to corruption

in government ,

permits are being

given out for illegal

logging in the forest.



The arm of the government is used to destroy the forest. The person who needs to be blamed is the government not the community-Paul Rutto, Member Sengwer Supreme Council of Elders

Furthermore , the participants pointed out that the government is using delaying tactics as a strategy in the continued oppression of the community.

## **Part b: What is Climate Change and what is its Root Causes?**

Asked how they defined climate , the participant's views were:

- 🌳 Change in the condition of the environment
- 🌳 Adaptation changes
- 🌳 A change caused by a human being /human activities from the normal situation

The participants further defined climate change as change of weather and a variation in the weather occurring after a long time as a result of human activities

- 🌳 Climate change is when a cooler place becomes hotter because of destruction of trees or when a temperate place becomes hotter



**Deliberations on root causes of climate change**

### **Distinguishing Climate and the Weather**

In differentiating climate and the weather, the participant's views were as follows:

- 🌳 Weather is changing from normal state to another state
- 🌳 Climate can be the air we breath and can change from hot to cold ,it can be cool to the hottest. Environment deals with living plants , forests , canopy , indigenous types not exotic
- 🌳 The changes in atmosphere that varies from place to place e.g. highlands and low lands
- 🌳 Environment is the surrounding conditions
- 🌳 Change of ecosystem from one place or one state to another state
- 🌳 Weather refers to hotness or coldness of a given area
- 🌳 Climate is weather conditions prevailing in a given area over a period of time

A working definition of climate was symbolized by the initials LAW meaning Land, Air and Water and that climate was variations occurring either on land , on air or on water in the earth's surface.

### **Manifestations of climate change in Embobut**

- 🌳 In the 1980s it used to rain from 10am to 6.00pm , today the rain varies and it can take even up to one month without rain
- 🌳 Hills used to very green , and covered by black clouds , now the rain falling on hills is very minimal
- 🌳 In the past rain was predictable , but now they are unable to predict when it will rain
- 🌳 Different types of birds e.g. Ibis found in low lands is now found here, those which were here have migrated to more suitable climates

## **Causes of climate change**

Asked what they thought were the causes of climate change , the community members responses were:

- 🌳 Deforestation
- 🌳 Change of land use systems
- 🌳 Cultivating along river banks
- 🌳 Growing population
- 🌳 Pollution from industries e.g. Pan Paper in Eldoret, tea factories use logs from forests , scrap materials recycling companies in Eldoret
- 🌳 Green house gases
- 🌳 Charcoal burning
- 🌳 Use of fertilizers

The participants remarked that they use a lot of fertilizers in their farm, despite acknowledging that fertilizers causes climate change , they asked for more information on how fertilizers cause climate change. It was shared that fertilizers are made using chemicals which in turn is diffused into soil. These chemicals eventually evaporate and are taken back to the atmosphere and cause climate change while at the same time depleting soil nutrients.

In discussing global warming and climate change , Global Warming was defined as the process of creating a disturbance on the ozone layer. It was further mentioned that industrialized countries produce a lot of carbon dioxide in their companies which is released into the air and over period of time is responsible for the change in climate.

## **Reflective questions**

### **a)Do we make cars in Kenya?**

We don't have our own brand , we only do assembling , and we don't own the cars.

**b)Is Philips a Kenyan brand ?**

Philips is a Dutch company , very small with only 20 million people , it can fit in one county e.g. Turkana

The questions aimed at connecting the relationship between emissions in developing nations and climate change

**Emerging questions**

**a)Who was managing the forests before 1920**

Forests were being managed by clans , and control of the forest was could not be handed to another clan

**b)What is the difference between the Embobut and other forests in Cherangani Hills?**

There are permanent glades within Embobut forest which has no trees. Within Embobut, there are natural springs as well as geysers, which is absent in any other forest.

**d)What has changed for the community?**

Coming of Europeans has changed everything, there is intermarriage, cosmopolitanism, more power by the government , power of the community has been eroded , introduction of new communities into the forest who have no relations to the forest, emergence of forest guards .

**c)What has changed for women?**

When the government came and took over the forest , the women cannot fetch firewood or medicine. Children who used to go to school are now at home , many children have dropped out of school because the parents have been evicted from the forest. Women were depending on the forest but can no longer access the forest due to harassment from Kenya Forest Service (KFS) officers.

**f) Who owns the power saws?**

Power saws for logging in the forest are owned mostly by men and these men are non Sengwer. The Sengwer were hunters and gatherers ,



its business men from Marakwet who taught the Sengwer to farm. Marakwet taught the Sengwer to start farming.

On community life and continuity, it was mentioned that in the forest there are certain trees which are sacred and are related to clans. If these trees are cut, those related to these trees die.

## **Process 4: Who is Responsible for the Climate Crisis?**

### **The Politics of Overproduction and Overconsumption and Climate change**

During the session, it was shared that capitalism is profit oriented and that 85% of Green House Gases(GHG) come from emissions of developed countries. A further analysis was done on global emissions which showed that Africa's contribution is only 4% while industrialized countries (the G7) contribute 85% of emissions. Conversely it is Africa and the rest of developing nations in Latin America and Asia that continue to suffer adversely from the effects of climate change.



**Discussions on historical responsibility to the Climate Crisis**

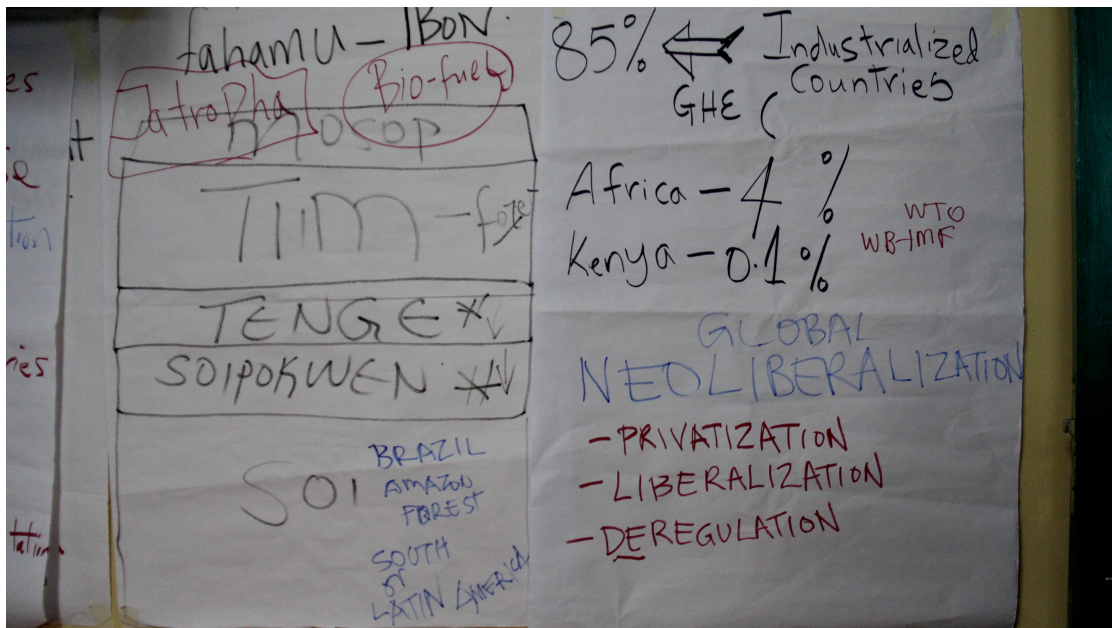
Examples of adverse climate change on African soil were shared as follows:

Period	Climatic occurrence	
2011-2012	Drought	Somalia, Djibouti, Ethiopia, Kenya, parts of Uganda, South Sudan
2015	Drought	Southern Africa, Botswana, Lesotho, Mozambique , Zimbabwe and Namibia
2015	Floods	Kenya(Narok, Nairobi),Tanzania

Capitalism is a profit oriented economy, it was noted that 85% of green house gases come from developed countries .It was shared that on climate change, Kenya’s contribution to global emissions was only 0.1% , yet there has been a lot of emphasis on environmental conservation in Kenya by communities being told to plant trees, avoid farming on river banks , terracing and local garbage collection. Based on the deliberation, the participants felt that there is need for negotiations on climate crisis that gave recognition to the amount of global emissions and did not put pressure on Africa given its negligible climatic change contributions.

### **Responsibility to Climate Crisis**

A discussion further ensued on Climate change and aid , it was emphasized that a lot was got from Africa by the west whereas what Africa gained was very minimal. The info-graph below was used during the deliberations highlighting that Africa loses 36.6 billion due to climate change, 17 billion through illegal logging and 43.3 billion. This resulted into the participants noting that in deed Africa was rich but the narrative that was being propagated was a continent of poverty and want.



### Assigning responsibility to the current climate crisis

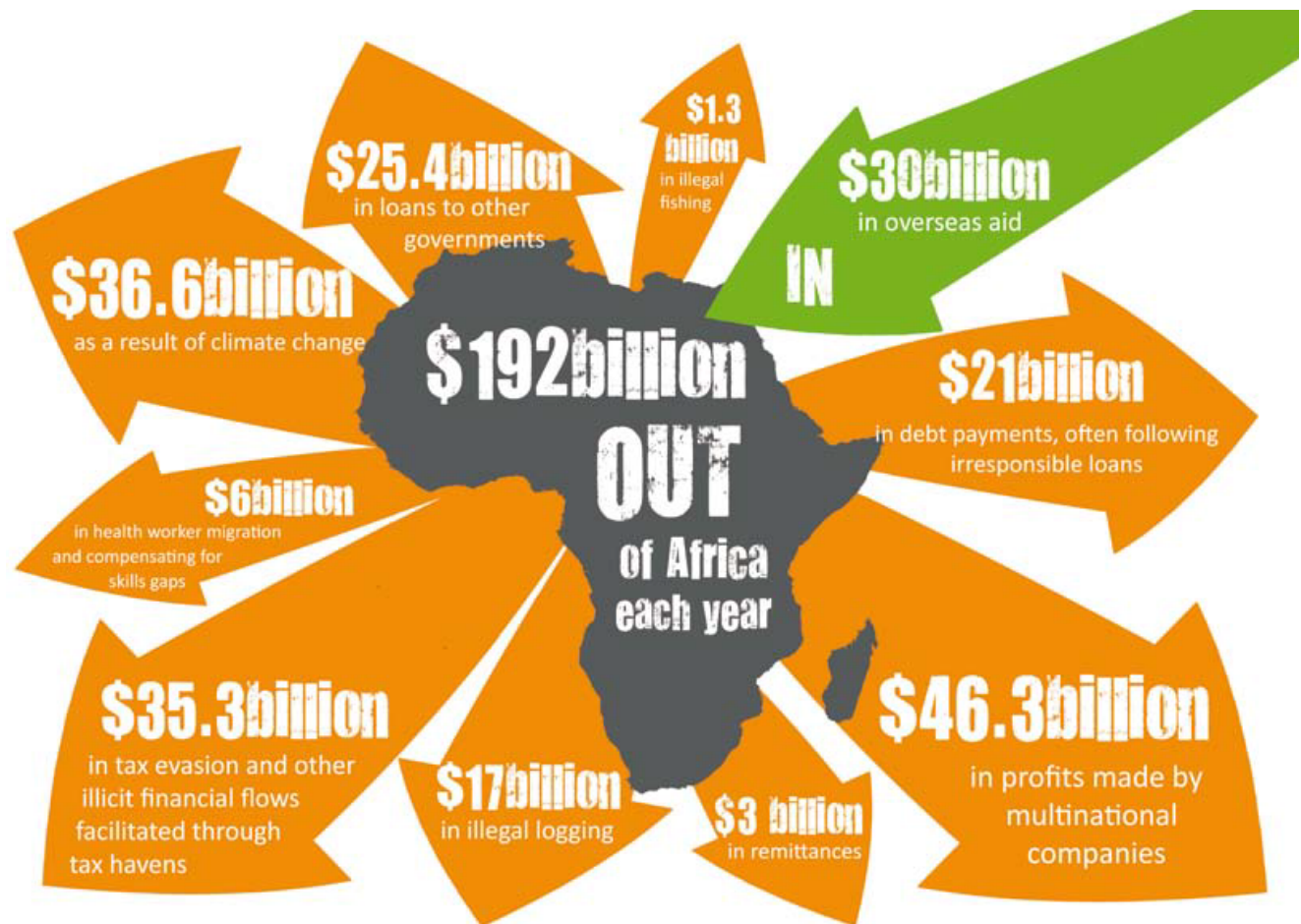
“The biggest challenge amongst African governments is believing in innovations from the West-Chebet , Maron Youth Group

“Why give me aid when you are robbing me?”- Paul Rutto, Sengwer Council of Elders

#### Aid , Development and Climate change

In discussing development, the participants were taken

through highlights on how much aid comes to Africa and what goes out of Africa. In relation to climate change, the participants were informed that over \$ 36 billion were lost due to climate change, \$17 billion due to illegal logging and \$ 46.3 billion in form of profits made by multinational companies. As a result of this , the participants were cognizant of the fact that Africa was not a poor continent but was made to appear poor through a deliberate effort hinged on capitalism and exploitation.



**Africa's Financial rip-off**

The European countries should be given sanctions to pay Africa an equivalent of their emissions of regulate their number of factories –Chebet , Maron Youth Group, Embobut



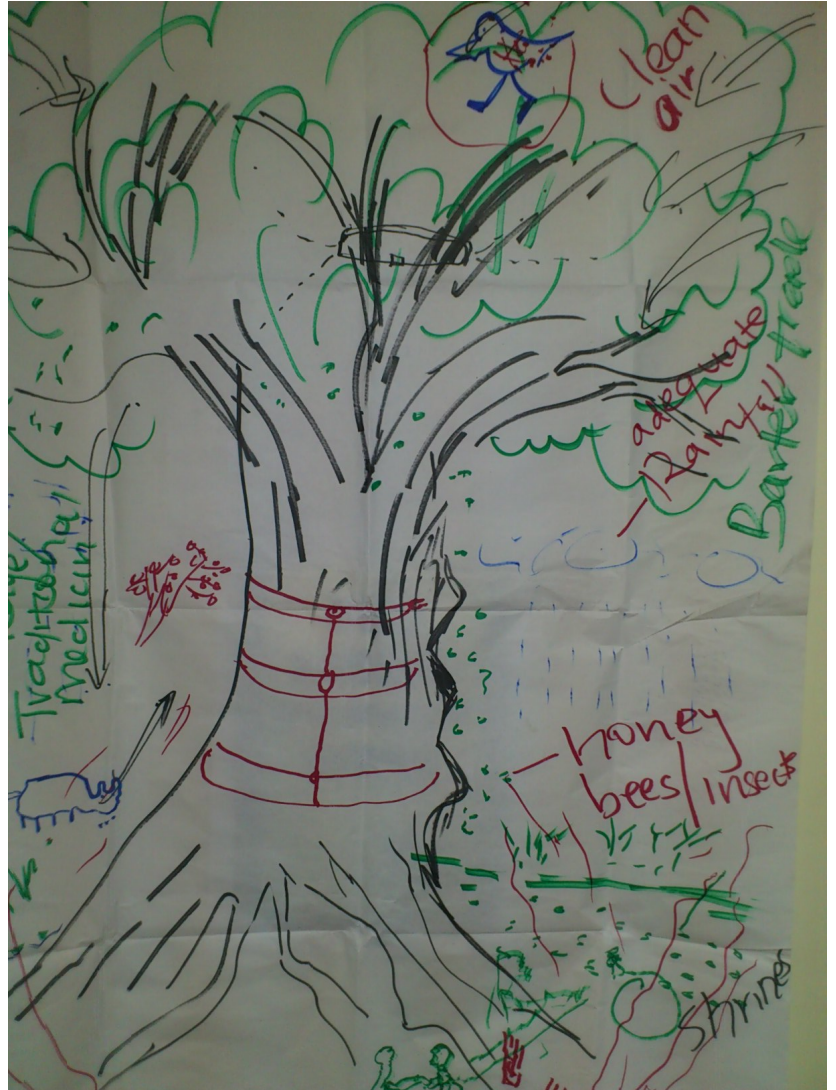
## Day 2: Thursday , 2015

### Process 5: Getting to Make Connections from the Previous Day

Using the imagery of the Samoa<sup>2</sup> tree, the participants were asked to share what they learnt with regard to climate change. The connections made were as follows:

- 🌳 In the past, life was orderly, food was readily available and the rains were predictable

#### The Sengwer community in the past



- 🌳 Economically the community had enough resources to exchange with each other and the system of barter trade flourished
- 🌳 The environment was conducive for life including enough pastures for animals to graze, enough flora for bees to pollinate and enough food for the community which entirely depended on hunting and gathering

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<sup>2</sup>Simotwa refers to a strangler tree among the Sengwer community

- ✦ Community members had stronger connections with mother earth exemplified by shrines and existence of rain makers
- ✦ Indigenous knowledge was preserved
- ✦ Elders were revered and the community had its own system of laws

### The Sengwer Today



### Drawing connections on learning

The community shared that they found themselves in their current situation of Minoritization, forced evictions and poverty as a result of various factors which included:

- Cultural domination by other communities e.g. Pokot and Marakwet
- Christianity
- Exploitation through colonialism
- Cultural extinction
- Monetized economy
- Organized land grabbing
- Western education

The participants shared that the various oppressions experienced by the community resulted into:

- ✦ Poverty
- ✦ Cultural genocide and identity loss
- ✦ Homelessness

- 🌳 Political exclusion
- 🌳 Increased Minoritization
- 🌳 Identity loss

## **Process 6: What is the Power Dynamic of the Climate Crisis?**

### **Carbon Trading**

Carbon trading was defined as the process of buying and selling permits to pollute with the permissions being either as permits or as credit. REDD was defined as the process where governments, companies or communities living in forests are rewarded for conserving their forests instead of cutting them down. It was further shared that the polluter must have enough permits to cover the emissions it releases and that each permit is considered equivalent to a tons of carbon dioxide (CO<sub>2</sub>).

Challenges in carbon trading were shared as leakage where if deforestation is stopped in one place, the people responsible for forest destruction may move to another part of the forest or another locality and continue the destruction, thus effective control cannot be effected. It was further remarked that there is no permanence in storing carbon on trees in that as these trees grew old or shriveled, the carbon eventually got released back to the atmosphere, difficulty in accurate measurement of amounts of carbon where its only estimates that are used was also highlighted with the challenge of absence of markets being cited as a major blow to the project given that the initial assumption had been that the USA would wholly support the project hence provide a major market.

The community shared that they had attended two meetings on REDD and had been informed that there was an on-going research. The community further divulged that they had been promised a certain percentage as benefits from the red process. A further clarity was made on the dangers of REDD and REDD Plus with the challenges of carbon trading being re-emphasized.



## Community voices on Climate Crisis and Development

“If Africa teams with Latin America and Asia , we can start our own industries and attain the same level of development as the West”- Paulo Rutto

The industrialized nations produce more emissions than their forests can absorb-Salina Yego, Embobut Women Group

We should unite as Africans and file a case in a suitable place to ask why the developed nations are denying us our rights-Josphat Kiprop, Sengwer Council of Elders

### Neo-liberal Globalization

Neo liberal globalization as a form of power dynamics on climate change was shared as the process where markets are left to operate freely without government any form of government control or interference. It was mentioned that neo liberal globalization owes its origin to developed nations which were looking for either markets for their finished products or raw materials for their industries.

If Africa contributes just 4% of the global emissions and the developed nations produce 85% , its automatic that we should reduce this global warming together-Kiprono , member , Sengwer Council of Elders

It was shared that various conditionality's were put for developing nations in need of aid on various sectors such as trade and provision of basic services by international monetary institutions including International Monetary Fund, World Bank and the World Trade Organization .These conditionality's led to further suffering as citizens were forced to pay for services such as education, health and water which had previously been provided for freely by governments. Other strategies used in enhancing conditionalities were shared as deregulation where policies were revoked to create a conducive environment for free market, subsidies for farmers to cushion them from adverse effects of climate on production were also scrapped e.g. for cotton and dairy farmers .The facilitator further shared that in Bangladesh for instance there is a handmade fabric named muslin which the British felt was competing with their garments hence due to over flooding of Bangladeshi market with British garments , the muslin fabric production industry gradually died. In the Kenyan context , indigenous industries that grounded to a halt were shared as Kikomi and RiverTex for cotton textiles manufacture as a result of stiff competition in finished garments due to free market policies.



We should sit as Africans and design a revolution that will address emissions from the developed nations –John Kiplagat, Chair , Sengwer Council of Elders

Capitalism was described as responsible for climate change given its nature of over production , exploitation and over consumption. Capitalism was further cited as the reason for unregulated forest destruction where the government is the one responsible for giving the go – ahead to cut down trees while at the same time evicting an indigenous community that has been responsible for forest protection since time immemorial.

Other factors responsible for climate change were deliberated as follows:

- 🌳 Smart agriculture which is responsible for massive land grabs

- 🌳 Non renewable energy which is responsible for pollutions
- 🌳 Mono culture leading to depletion of soil nutrients and use of huge quantizes of chemicals on these land which is eventually released back to the environment during evaporation e.g. maize production in Trans- Nzoia
- 🌳 Transport systems that makes use of aero planes and ships where there is mass travelling for pleasure e.g. holidays
- 🌳 Excessive use of chemicals

Based on the *Simotwa* analysis , the community shared that within the Sengwer, the Simotwa represented dominant communities who have taken over the Sengwer land , the present day government for responsible for the evictions , loggers who cut the trees and are backed by government and capitalism which has brought about a monetized economy that has produced oppressions. It was further agreed that the community needed to rewrite its history which has been dominated and is reflected from the perspectives of others.

### **What systems perpetuate *simotwa*?**

Looking at climate change as Simotwa

Systems that support *simotwa* were voiced as:

- 🌳 Imperialism
- 🌳 Industrial/Smart agriculture
- 🌳 Colonialism

Asked what they would do about *simotwa*, if given a chance, the community shared the following:

- 🌳 Develop communal strategies
- 🌳 Uproot the tree

## **Process 7: Evaluating what is being done to address the Climate Crisis**

### **Climate change as a Crisis**

The history of the current climate crisis was shared as 21 years ago, the UN declared climate change as a global disaster and UN member states came up with a Conference of Parties(COP) as a mechanism for negotiations and to propose solutions to the environmental crisis.

The community members were asked to share what had been put forward as solutions to the climate crisis within Embobut and the surrounding Cherangani Hills, and in Kenya as a whole the responses were as follows:

- 🌳 Planting trees
- 🌳 Funding tree planting projects even in primary schools
- 🌳 Water catchment areas
- 🌳 Building streams
- 🌳 Terracing
- 🌳 Water conservation
- 🌳 Avoid riparian farming
- 🌳 Promotion of bio gas
- 🌳 Bio fuels e.g. Jatropha production in Ethiopia , India and Kenya
- 🌳 Mono-culture production

Other proposed pseudo solutions to the climate crisis from the global perspective were discussed as :Genetically Modified Organisms (GMOs) and Family Planning(FP).

### **Contradictions in the Current Climate Crisis Discourse and the Role of World Bank Complications**

It was deliberated that the bulk emitters of gases are developed nation whereas no commensurate responsibility is being allocated to them on emissions. The Sengwer community living in forests is being forcefully evicted accused of destroying the forest while in real sense its non

forest dwellers who have no affinity with the forest who are responsible for the destruction.

The participants further asked whether there was any possibility of winning a case against World Bank, to this, the response was that if one sues World Bank(WB) they are in essence suing the USA and as long as the interests of the USA is interfered with, nothing can move. However, it was noted that the community can collectively go to court to file a case but need not necessarily win but to make a political statement while at the same time garner allies.

It was further shared that the Endorois community in Lake Bogoria took the Kenyan government to Arusha's Tribunal to claim against their evictions, the Ogiek also took the Kenyan government to the African Court. To this, the community shared that they had a case filed on Embobut and another one in Trans-Nzoia with Forest Peoples Network. It was remarked that whenever the community goes to court, they should have as many pictures and post these on social media to widely shared their issue.

According to the participants, the Kenyan government continued with evictions while the case was still in court and went further to compensate some people, this was deemed a gross violation.

### **Emerging questions**

#### **a)Is there a community in the world that has been occupying forests and has successfully resisted eviction?**


In Peru and Brazil there are indigenous people living in the forests, this is also the case of communities in Bolivia which to date occupy forests.

#### **b)Why the addition of REDD Plus**

The purpose was for indigenous communities and support to wildlife, it was realized that it is not enough to protect trees and wildlife but that indigenous communities existed in these same forests.

Based on the deliberations, it was concluded that the proposed solutions to the climate crisis were not addressing the root causes of

climate change and were erroneously assigning a burden of responsibility to Africa and other developed nations as opposed to those responsible for bulk emissions.



“As we continue to plant more trees , why do those people (developed nations continue to build more industries ?”-Kiplagat , Sengwer Council of Elders

### **2015 and Climate Change**

The relevance of Conference Of Parties(COP) 21 being organized in Paris was shared as an important factor on climate change as this is when a new climate regime would be developed .It was further shared that in previous negotiations, developing countries were never given opportunities to voice their concerns or were silenced through being allocated observer status. The participants were informed that there was need for a radical system change on climate issues and a shift from adaptation to system change .It was noted that the many people suffer adverse effects of climate change while those responsible are the few who control the world through a lifestyle of overproduction and over consumption.

### **Envisioning the Desired Future from an indigenous Forest Dwelling Community Lens**

- 🌳 The community shared that they wanted to have control over their land including the glades and the forest
- 🌳 Forced evictions to come to an end
- 🌳 Work with more allies to keep to maintain the momentum
- 🌳 Recognition of the community's by laws in control of forest and forest related resource

### **Alternative to the existing capitalist model**

The Global People's Surge and Climate Justice movement were shared as alternatives to the existing capitalist model. The Global People's Surge was shared as a collective of people who have been affected by climate change coming together to speak with one voice that enough was enough and that countries of the west had to be responsible for the



amount of damage they cause on the globe as a result of their industries , exploitation and neo-colonialism.

## **Process 8:Closing**

The participants appreciated the training citing it as a great opportunity for learning about climate change and an avenue for rejuvenating the Sengwer Struggle. The community further pointed out that they are willing to share what they had learnt amongst themselves and keep Fahamu and IBON International posted on any emergent issues related to Climate Change in their locality.

**Participants  
giving their  
views on the  
training**



From Fahamu and IBON International perspective,the Embobut training was good space to learn more about the Sengwer struggle as experienced by the Sengwer , it was further mentioned that IBON and Fahamu would be willing to support in formation of a climate justice movement amongst the forest dwelling community .



**Group Photo**