



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



Climate Justice Pilot Training Report

Mathare Community Hall

25Th- 26Th June 2015

Nairobi

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Of special mention are IBON International and Fahamu-Africa for their efforts prior to and during the training, their inputs enabled fruitful completion of the pilot training

Last but not least, we acknowledge the contribution of Ruth Nyambura for the insights into the maze of climate justice and re-awakening the consciousness of the participants

Abbreviations

GMOs: Genetically Modified Organisms

MNCs: Multinational Corporations

Day 1: Wednesday, 25th June 2015

Part 1: Ice-breaking, Getting to know each other and Expectations

Introduction

Mathare is an informal settlement located 3 miles east of Nairobi's Central Business District and covers an area of 3 skims with a population of 193,416(2009 National Census); the current population is estimated at 500,000 people. The Climate Justice Pilot training was the first in a series of trainings under Fahamu and IBON International's Climate Justice project and aimed to:

- Enhance the capacity of grassroots communities on climate change
- Pre-test training tools for the climate justice projects scheduled for other communities
- Assess the structure of the upcoming climate justice trainings in relation to time allocated, methodologies and content to be delivered
- Provide a platform for co-learning on impacts of climate change on urban communities

The session started with a documentary viewing of the Right Livelihood Award showcasing the link between climate change and the right to food by an organization called Grain.



Participants getting to know each other

The participants introduced themselves to each other and shared their expectations as follows:

- To learn more about climate issues
- To share experiences
- To learn from others
- What is the origin of climate crisis
- To understand when shall tangible solution be derived to the problem of climate change



Part 2: Historiography of Mathare: Mathare Through the Decades

The session started with an eco-mapping process, which entailed sharing experiences on the historiography of Mathare over decades. The eco-mapping focused on physical structures, social, economic and cultural components of the Mathare community. The term "Mathare" comes from the Kikuyu word *Mwithari* meaning papyrus. Based on the discussions was noted that Mathare is home to immigrants, people who had lost their land to home guards after Kenya's independence.

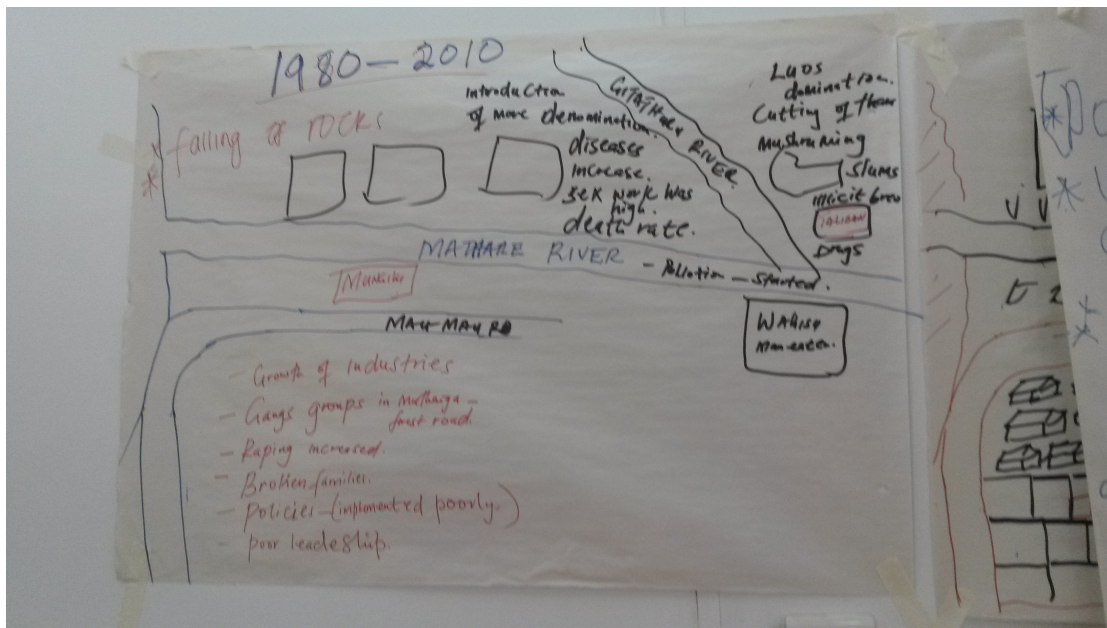
The history of Mathare was divided into timelines with distinctive features identified as follows:

Pre- independence period (1920s -1960s)
<ul style="list-style-type: none">• Low population in Mathare• Access to clean water in Getathuru river• There was access to adequate food amongst community members as the land was very productive

- Community members used to exchange seeds from each other and carry out farming along the river banks (Gitathuru River)
- Less congestion, fewer houses although made of plastics
- Low rates of disease incidences
- Absence of organized politics
- Less levels of substance abuse
- High levels of racial discrimination with African not allowed mobility without pass books (*kipande* system)
- Large number of quarries existed in Mathare and people used to work in the quarries
- There were no formal structure providing basic services e.g. hospitals
- Indigenous crops e.g. vegetables (*amaranth*) was being grown on the Gitathuru river bank
- High levels of liquor brewing

Independence period (1963- 2000)

- High levels of migration from central Kenya region (as a result of losing land) and Grogon in Nairobi's central business district to settle in Mathare
 - Growth of more institutions providing basic services e.g. schools and churches
 - Growth of industries e.g. Kariobangi Light Industries
 - Emergence of gangs to provide lacking basic services e.g. security and garbage collection such as *Taliban* and *Mungiki*
 - Soaring levels of substance abuse including brewing of illicit brews popularly known as *changa'a*
 - Mushrooming of more slums
 - Increased insecurity
 - Increased incidences of rape and defilement
 - Family break ups
 - Poor implementation of policies
 - Poor leadership
 - Increased police brutality
- Increased environmental destruction through cutting of trees along Gitathuru River



Mathare through the decades

Emerging Questions

i) **Who is responsible for climate change, is it the community or is it as a result of broader things?**

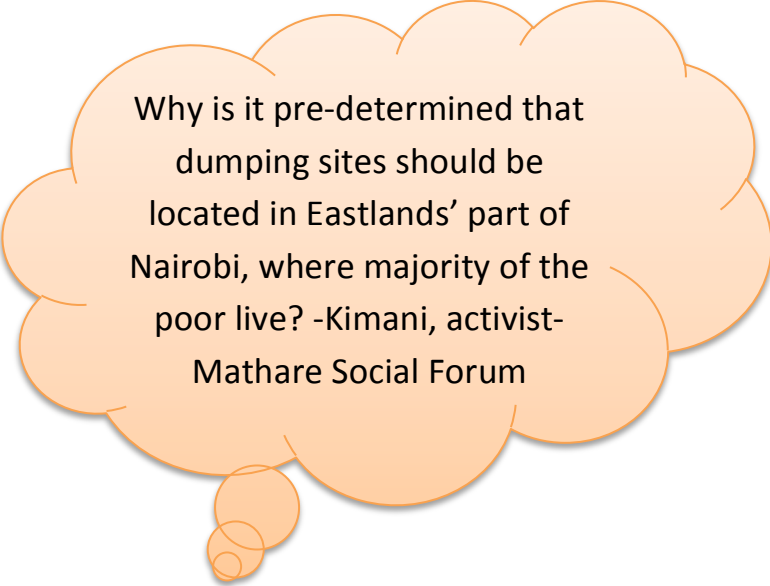
The presumption is that people from the slums are responsible for climate change, dumping of wastes by local hospitals. During clean ups foetuses are found on the Getathuru river. Wastages from industries at Nairobi Light Industries are dumped within the slum areas and hence the bulk of blame is on slum dwellers.

iii) **Does Mathare exist in the map of Kenya?**

For a long period of time, Mathare never used to exist, but currently it's on the map. When a locality is not on any map, it means it's not legitimate and the lack of legitimacy can be a reason for deprivation of services.

iv) **Do garbage collection cartels exist in Mathare?**

Garbage collection cartels exist in Mathare and comprise of powerful individuals or groups. Garbage collection is a lucrative business and that is why there is a lot of interest towards the enterprise.



Why is it pre-determined that dumping sites should be located in Eastlands' part of Nairobi, where majority of the poor live? -Kimani, activist-
Mathare Social Forum

iv) Why have names such as Kosovo and Gaza in Mathare?

The lives of people in Mathare are a life struggles for survival. The community identified a lot with the war in Kosovo and Gaza conflicts hence gave the names to their locality as part of solidarity. Furthermore, reclaiming names is also a form of protest and an important source of identity. The community has to be vigilant on their symbolic sites and the subsequent renaming of these sites as it dilutes protest entities e.g. *Wangu wa Makeri*¹ Primary school being renamed Wangu Primary School

ii) Why is that those who produce food are hungry?

Marketing of produce is the biggest challenge; the farmer upon harvesting does not have a system or structure for storing his produce. Buyers also take advantage of small scale farmers especially during harvest season, buy the produce cheaply and in bulk. The absence of sustainable systems is another reason for food insecurity because on average in Africa a farmer owns about 2 hectares. Small-scale farmers are therefore at risk because of lack of adequate land.

¹ The first female chief

Day 2: Thursday, 26th June 2015

Part 1: Recap of the Previous Day

The session started with the participants sharing what they had learnt the previous day. The responses were as follows:

- The mapping exercise enabled better understanding of the history of Mathare
- Acquisition of new information on dynamics of population increase in Mathare
- Better understanding of the resiliency amongst people living in Mathare over the years
- Gained knowledge on systems of social control within the community over the decades



Participants going through recap

Comparative analysis of life in Mathare and Adjacent Communities

The participants were asked to share their views on life in Mathare and life in a selected community namely Muthaiga - a suburb close to Mathare a distance of 20 minutes away, the contradictions were captured as follows:

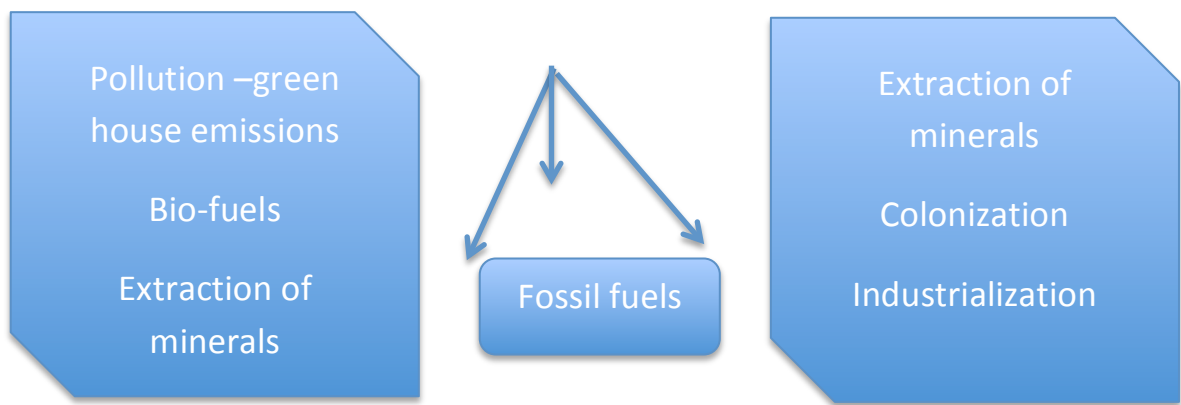
- Within Mathare, the river is named Getathuru, in Muthaiga, name of the same river changes to Kisturu
- Within Muthaiga, the water on Kisturu river is clean and used for irrigation, in Mathare it's a dumping site for various wastes from local companies

- Within Mathare, the common names for locations are linked to protests e.g. Baghdad, Kosovo and Gaza, in Muthaiga, naming of locations reflect peaceful co-existence, furthermore, it was mentioned that in Muthaiga, the police are friendly and cordial to citizens while in Mathare they are very brutal
- Life is organized in Muthaiga, the environment is clean, basic services e.g. garbage collection, water are available whereas in Mathare, the environment is polluted and congested, garbage lies on the roads for up to a week uncollected, sewers burst and spew sewerage on roads

Part 2: Analyzing the Climate Crisis

Analysis of the current climate crisis started with a problem tree of which the participants discussed the root causes and effects of climate change. The responses were:





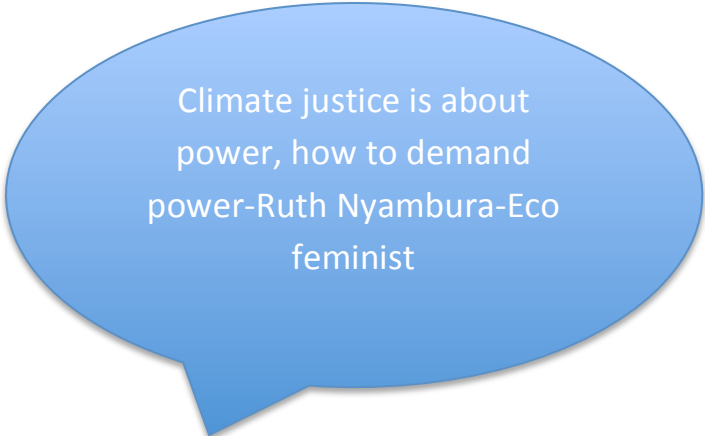
In a deliberation on deepening analysis of climate crisis, it was pointed out that Europe contributes 40% of emissions, North America 40% whereas, Latin America and Asia contribute 24 % whereas Africa only contributes 4% to the global emissions. It was further noted that Africa, Latin America and Asia have contributed the least to climate change they are the most affected. The role of the intergovernmental panel on climate change was also discussed, however it was noted that the panel has not been effective because African, Latin America and Asia continue to bear the brunt of climate change with the most recent being a typhoon (Haiyan) in the Philippines in 2013 with devastating effects. Based on the discussions, it was agreed that poor people have always been blamed for everything including the current climate crisis (victimization of poverty).

Falsehoods on climate change

The session discussed various falsehoods that have been touted as solutions to the current climate crisis as follows:

- Genetically Modified Organisms (GMOs) have been touted to resolve the current food crisis, while in reality, GMOs result into modification of the genes of indigenous seeds and cannot be re-used, this puts farmers at a disadvantage as they have to buy new seeds with each planting season. GMOs further change the body system of people who consume them and have serious health implications, in addition, when animals consume GMOs, their genetic composition is also altered (mutation).
- It was pointed out that the cultivation of GMOs e.g. in Paraguay and Brazil, where soya is grown for as livestock feed for Europe and America, the local population suffers from food insecurity as huge tracts of land are allocated to produce crops that the local communities do not consume. Farmers are then forced to buy produce from the Multinationals e.g. Syngenta and Monsanto, resulting to a monopoly of seeds and criminalization of possession of indigenous seeds or community seed banks. This statement was further reinforced with the Kenyan Crops Act, which has 13 scheduled crops, the act says that farmers cannot grow the scheduled crops unless they get it from a certified dealer, failure to which the farmer has to pay a fine of up to KShs 1.5 million.

- It was mentioned that In 2008 there were food riots in 30 countries e.g. Haiti, Burkina Faso .The food riot did not happen where there is drought .The food protests happened in capital cities i.e. the urban poor went to protest in the cities because prices were too high, they could not afford food. This is likened to the Unga Revolution and Tax justice campaigns, which took place in Kenya in 2011.
- Despite Africa having the greatest solar deposits in the world (due to deserts and tropical climates), the continent has been unable to harness solar energy as an alternative source of energy because oil cartels cannot allow for solar energy because they will lose their markets.
- Manipulation of laws in support of corporate agriculture was also discussed with examples of campaigns in India in the 1980s shared advocating for “ No patents for life on food” because of the enormity of value of food given that food is life .Use of laws to enhance food insecurity mostly amongst the poor was shared with the laws proposing criminalization of roadside vegetable vendors.



System analysis and climate change

The deliberations focused on systems responsible for climate change and the interrelationship between actors on climate change. The participants were divided into 4 groups each assigned as follows:

Group	Climatic focus
1.	What does extraction of minerals cause?
2.	What does industrialization cause?
3.	What does industrial agriculture cause
4.	What does colonization cause?

Emerging questions

i) What relationship exists amongst the actors on climate change?

The levels of relations vary from actor to actor. The government plays the biggest role as an actor because it has power through policies, influence and resources for instance companies liaise with the government and dispose chemicals in rivers but no action is taken against these companies because government officials have shares in these companies. The government is also responsible for providing conducive environments for companies mostly Multinational Corporations (MNCs) through tax holidays.

ii) Who has the power to create change?

Communities have the power to change the situation, what lacks in society is information, specifically to Mathare is information on climate change which once acquired can be spread to other community members to stir actions.

iii) Is it better to have a tax compliant company but does not respect the environment?

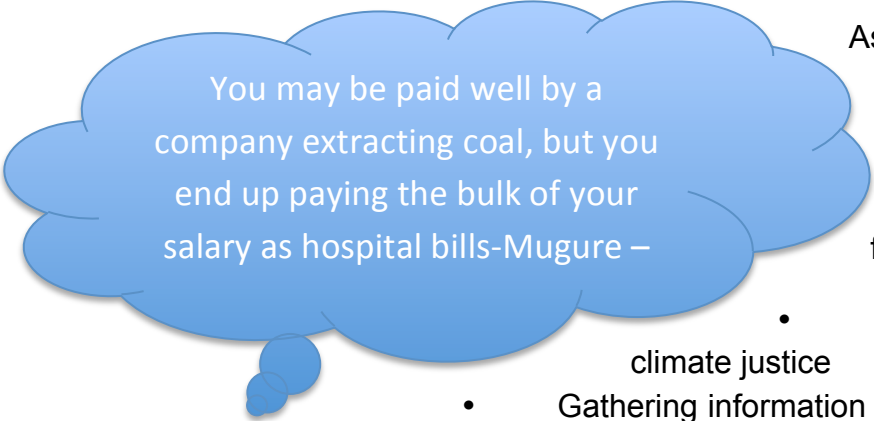
No, the environment is a source of life and livelihoods for many people. Destruction of the environment will not affect one person but many lives and has impact felt over long periods of time.

Part 3: Movement Building for Climate Justice

The session focused on creative alternatives in Mathare from local and international view while at the same time building a movement for climate justice. Asked their envisioned future, the community members gave the following perspectives:

- A better future for their children
- A healthy food system that comprises culturally appropriate, empower those food producers, affordable and available
- Land justice where forced evictions never occur including security of tenure
- Energy that is affordable, clean and harmless
- Fair trade and access to decent jobs, existence of laws that align with good working conditions and promote labour rights, tax compliance and respect to the environment


Building a Climate Justice Movement in Mathare



You may be paid well by a company extracting coal, but you end up paying the bulk of your salary as hospital bills-Mugure –

Asked on their willingness to build a movement on climate justice, the Mathare community had the following views:

- Radical education on climate justice
- Gathering information about effects of climate injustice within communities
- Building resilience among fellow community members
- Social mobilization to give a collective voice on climate justice
- Consciousness raising through on issues related to the climate
- Seeking out new partners Carrying out community research on climate change effects at the community
- Political education on climate change
- Challenging county government on drainage system
- Deepening learning on climate change
- Taking own spaces to form the climate justice movement



In many cases when you hear cases where communities complain about a company you will always find that government has shares in these companies-Tiara, Activist, Mathare

Plenary comments

Based on deliberations for the day, the following comments emerged:

- On food sovereignty and climate change, community members observed that in the past they could access fresh milk from local vendors, but currently milk is sold by companies and small scale produces vending milk are arrested by the police under the guise that they sell milk that is contaminated. There is new rules set to outlaw hawking², these rules will further interfere with food production and access for the poor who mainly rely on roadside vendors for food.
- The current model o of production was a started by colonialism, this led to migration of people from the rural to urban areas, an assumption had been that men are e the controllers of resources and this is bringing about challenges in families. The root cause of all the problems in communities today is colonization although people were living in harmony within communities, colonialism is deemed to have resulted into the current crisis we have today. Oppression had been enhanced by capitalism and exploitation.

Conclusion

It can be concluded that the Pilot training achieved its set objectives including identification of new allies on climate change within Mathare and its environs. As part of building momentum on the climate justice movement, the community put forth the following suggestions:

- More sessions on climate justice at the community level to deliberate on emerging issues on climate change
- The community to conduct advocacy on criminalization of small scale vegetable vendors by proposed laws as this is something that majority of the community members have been educated by proceeds from vegetable vendors
- Fahamu and IBON to strengthen follow up on Mathare community regarding the Climate Justice Movement to ensure its vibrancy



Group Photo-Climate Justice Training Mathare-Nairobi