



Climate Justice Pre-Training Needs Analysis Report



Migori, Kisumu, Malindi, Cherangani and Mathare

13th May -4th June 2015

Table of Contents

Item	Page No.
Abbreviations	3
Acknowledgements	4
Section 1: Ragana Faith Women Group	5-9
Section 2: Anglican Development Services (ADS-Nyanza)	10
Section 3: Malindi Rights Forum	10-14
Section 4: Sengwer Integrated Community Development Association and Sengwer Supreme Council of Elders	15-18
Section 5: Bunge la Wamama Mashinani	18-23

Abbreviations

CBO: Community Based Organization

ADS: Anglican Development Services

BLW: Bunge La Wamama Mashinani

CJ: Climate Justice

Acknowledgements

The Climate Justice Training Needs Analysis (TNA) exercise owes its successful completion to the contribution of various institutions and individuals.

We appreciate the support of Bread for the World for funding the project.

We acknowledge IBON International in partnering with Fahamu on the climate justice project.

Of special mention are the various movements and community members who willingly shared their experiences including the lived realities in the wake of climate change. We thank Malindi Rights Forum, Ragana Faith Women Group, Bunge La Wamama Mashinani (BLW), Sengwer Supreme Council of Elders, Sengwer Integrated Community Development Association and Anglican Development Services (ADS-Nyanza), their inputs made the exercise more informative and enriching.

We are indebted to Fahamu and IBON staff namely George Mwai and Marlene C. Francia and Leonida Odongo for their contributions including raising critical questions on climate justice amongst grassroots communities, insights during community interactive sessions and overall program support.

Last but not least we acknowledge the contribution of Fahamu staff that in one way or another contributed towards making the validation exercise a reality.

Section 1: Ragana Faith Women Group

Ragana Faith Women Group is a Community Based Organization (CBO) operating in Migori County. Migori county is located 262 Kms Southwestern part of Kenya. The county has a population of 917,170 (1999 census), of whom 43% live below poverty line. The county serves as an important link between Kenya and Tanzania with the border point at Sirare. The main economic activities in Migori are agricultural production, fishing, manufacturing and mining. The area has gold deposits at MAs alder mines. The main agricultural products in the area are maize, millet, sugarcane, groundnuts, cassava, sweet potatoes, beans, kales and sweet bananas

Ragana Faith Women Group was started in 2011 by alumnae of Fahamu's Pan African Fellowship Programme (FPAF), to empower grassroots women and translate what had been learnt during the fellowship into action. The group comprises of small-scale farmers majority of who are women. The activities undertaken by the group include planting trees, sale of tree seedlings, livelihoods program through table banking and conducting referrals for cases of Gender Based Violence (GBV) And comprises of small-scale farmers, majority of whom are women.

General Changes that have occurred in the community over decades as a result of environmental changes

- There are times when the rainy season is longer but then it abruptly stops
- Drought resulting into wilting of crops
- Unpredictable rainfall. The planting season for the community was April of every year but now this fluctuates
- Losses to farmers due to drying of crops
- Extinction of indigenous crops

40 years ago, there was regulated climate. We knew in March the rains would come. But now there is unregulated climate, so much that we cannot predict when and how long the rains will take-
Community member, Migori

- The pattern of consumption of food e.g. maize has changed .In the previous years, maize would stay on the farm till it matured (dried), but now due to high rates of roasting maize, farmers no longer wait till the crop is fully matured. In addition thieves are stealing green corn from the farms before they are fully matured.

- Meteorological information has become distorted, the information being shared on daily or seasonal weather is misleading and this is affecting farming negatively.
- Introduction of new varieties of crops in the region is rampant, drought resistant crops that used to be grown in the past e.g. *Ochuti*¹ millet



Ragana Faith Women Group members explaining their interventions on environmental protection (tree planting)

¹ Ochuti – a type of drought resistant millet that has now become extinct

Impact of Climate Change on Agricultural Production

According to the community, production has been affected through:

- Low yields
- Soil fertility has been eroded with organizations starting initiatives in the community to improve soil fertility
- Unpredictable rainfall
- High population rate leading to pressure on land
- Sale of land without informing family members



Deliberations on how climate change has affected women

To address climate change and household food security, the community member have initiated a food bank system where crops are bought during harvest, stored then sold to community members at affordable prices.

Emerging questions

a) How is the community responding to the impacts of climate change?

Men are taking up more roles in supporting women access food e.g. going to the market and purchasing food for their families, something that was unheard of in the past.

b) Does the lowered production create tension among families?

Many people do not want women to own land after the death of a husband, the widows are mostly deemed as intruders after the death of a husband. There are

also high incidences of land grabbing and selling of land by male heads of households without informing other family members.

c) How has the community reacted to the impact of environmental crisis?

The main activity is tree planting and selling seedlings. Some farmers lease off their land (contract farming) and get farm inputs bought for them but they have to pay a small fee. Demonstration farms have also been set up where farmers can learn more on farming husbandry. Institutions such as One Acre Fund have also come in where farmers work in groups and are given farm inputs at subsidized prices.



Experience sharing session: how climate change has affected women and children on health and nutrition



d) How has devolution impacted on environmental issues in the County?

There lacks public participation and environment docket has not been effectively devolved .The National Environmental Management Authority (NEMA) is still at the national level, in addition, some policies at national level are yet to be devolved to the county. This has created a lot of confusion. Political patronage is also further affecting environmental issues as environmental experts re not employed in the relevant docket. In Migori, people are taken to ministries they have no idea about egg a person trained in finance being taken to head an agricultural department.

e) Which other partners does Ragana Faith Women Group work with?

The group works with APHIA plus on referral for cases of HIV/AIDS, and other local Community Based Organizations (CBOs).

Due to poverty, farmers sell their produce early, for instance selling a 2kg tin of maize at Kshs 40 and buying the same amount of maize at Kshs 100 in a span of two months- Killion Adwar- Community elder, Migori

Section 2: Anglican Development Services (ADS-Nyanza)

Anglican Development Services is a development arm of the Anglican Church in Nyanza region covering four (4) dioceses namely Maseno South, Maseno West, Bondo and South Nyanza. The goal of ADS is to improve quality of life Nyanza region. The institution runs an integrated development program on food security, water and environment, health (preventive health and reproductive health), economic empowerment for market led agriculture.

Climate change and fisher folk

The context of the validation exercise was Anglican Development Service's work with fisher folk in Lake Victoria. How climate change has impacted on the fishing community was shared as:

Section 3: Malindi Rights Forum

Malindi Rights Forum (MRF) is a grassroots movement based in Marereni, Malindi. Started in 2006. The movement is an umbrella of 10 Community Based Organizations (CBOs) namely Kubuka Farmers Association, Mmukado Farmers Association, Magarini Youth for Development, Marereni Township Committee, Kesabe Rights Group, Changamka² Women Group, Kikambo Farmers Association, Kagombani Transparency and Vindakala Farmers Association. Initiatives by the Malindi Rights Forum include land rights (advocacy on anti-evictions, compensation and illegal allocation of land to salt companies), labour rights advocacy for workers in salt industry, climate change mitigation, and adaptation and alternative livelihood. Civic education and women and girl child empowerment.

² Changamka is a Swahili word meaning to reawaken



Malindi Rights Forum members

The main struggle of the movement was shared as land rights. Other demands by the movement include revision of land lease to salt companies in Marereni, reverting of land ownership to the community, effective compensation to land evictees (a perpetual type of compensation which is a percentile of the profits derived from land in which a community member has been evicted from).

Climatic challenges facing the community

Challenges brought about by climate change were shared as:

- Inability to access fresh water due to expansion of salt lagoons by salt firms, this leads to household members mostly women trekking for long distances in search of water
- Exploitation of community members by the salt companies including poor pay, long working hours, poor pay and non-unionization of workers
- Sexual harassment and abuse of women in the salt companies
- Reduced soil fertility as a result of chemicals from the salt companies
- Low crop yields
- Household conflicts especially when women take long to fetch water, they are accused of infidelity by their husbands
- High poverty levels as a result of evictions from their land, this has resulted to high school drop out and early marriages
- Repression of the community through arrests (a police station has been built within one of the salt companies with the OCPD housed in a salt firm compound)

- Inability of the National Environmental Management Authority (NEMA) to monitor negative environmental impacts brought about by the salt companies including dumping of chemicals
- Reproductive health issues for women working in the salt companies (prolonged menstruation) including back pains



Consultation on climate change with community members in Kanagoni

Emerging questions

What brings the group together?

Reasons for Malindi Rights Forum (MRF) members coming together is having similar issues among the members organizations namely struggle over land and the belief that coming together enables them work with a collective voice

How did the salt firms come to own land in the area?

The land was initially communally owned. The salt companies asked the community to allow them to occupy the marshy areas and lagoons, which was not being utilized by the community. With time the salt companies backed by local politicians started encroaching on arable land as well, which was being used by the community as land for farming.



Salt lagoons in Marereni



Experience sharing on strategies used to counter social injustices

What strategies does the movement use in its activism?

The movement adopts a variety of strategies, including anarchist approach (e.g. burning tractors that come to demolish their houses), alliance building with like-minded organizations, petitions and inquiries e.g. Malindi Inquiry (www.knchr.org/Portals/0/Reports/Malindi_Inquiry.pdf)

What is the area governor's (Amason Kingi) position on land issues?

The governor has been responsible for contributing to the community's current situation, ever since he was elected; he has done nothing to support the community. In some instances, local area chiefs are the one's who supervise when community members are being forcefully evicted to pave way for salt companies to expand.

"If the whole of Coast region is public land, where should the indigenous people in the region go" - John Mwenda- Activist, Malindi Rights Forum

Section 4: Sengwer Integrated Community Development Association and Sengwer Supreme Council of Elders

The Sengwer Supreme Council of Elders is a group comprising of heads of clans .The group has been organizing community governance dialogues of which the centrality lies in the community being given the mandate to control the forest. The major reasons for conserving the forest for the Sengwer community were shared as: Preservation for medicinal purposes mostly roots, leaves and herbs, wildlife conservation, source of livelihood and a source of rain.

According to the community, continued oppression has been meted on them since the colonial days including the successive government regimes through false accusation that the Sengwer are destroying the forest while the community has occupied the forest since time immemorial. The government through Kenya Forest Services continues to evict the Sengwer from their ancestral homes through burning houses and arrests.



Consultations with the Sengwer Supreme Council of Elders on climate change as experienced in the Embobut Forest

It was further shared that the Community Forest Association (CFAs) members are not indigenous Sengwer community but communities, which have no cultural affiliation with the forest. Furthermore, it was pointed out that the intensity of eviction through militarized systems has intensified with the worst evictions taking place in 2013 and 2014 respectively.

Comparative analysis of Sengwer Community Lifestyle over decades

Sengwer 30 years ago	Sengwer today
<ul style="list-style-type: none"> • Community controlling the forest using indigenous knowledge under the leadership of clan elders • The community occupied a large expanse of land including Trans-Nzoia and Cherangani • Were living freely in the forest, practicing their culture and protecting the forest • Community entirely depending on forest for food for food e.g. honey Planting seasons were predictable, the community was planting in February • There were high population of wildlife enough for the community • No chemicals were used on any crops to improve yields • Low rates of disease prevalence, the community used their own indigenous medicine to cure diseases • Had free access to natural resources within the forests e.g. honey and wild animals were available in large numbers. Animal fat was being used to dress wounds • Land belonged to the community • The community used to deworm their own animals using traditional medicines • Medicinal plants were readily available and could cure a variety of diseases • Extinction of a sacred species of a bird known as <i>lematek</i> 	<ul style="list-style-type: none"> • Community dispossessed of their control of the forest, are evictees in their ancestral land and accused of destroying the forest • The community has dispersed in various parts of Rift valley and have now been relegated to a minority community status • Gradual and persistent assimilation into other communities resulting into cultural genocide • Community influenced to undertake agricultural production. Planting season has changed, now the community plants crops in April instead of January • Huge amounts of chemicals are used on crops to ensure a bumper harvest • Emergence of new diseases e.g. cancer with large numbers of people being hospitalized • Wild animals have migrated due to changes in climate • Land has become individualized with the entrenchment of the concept of willing buyer willing seller • Wild animals moved for longer periods in search of food and water leading to human –wildlife • Are restricted from utilizing existing natural resources through evictions • Chemicals (referred to as

	<p>boosters) pumped into animals to fatten them for more earnings in the market</p> <ul style="list-style-type: none"> • Medicinal plants have been uprooted alongside indigenous trees making the community more vulnerable to previously preventable diseases
--	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------



The Chair-Sengwer Supreme Council of elders giving a comparative overview on how climate change has impacted on the Sengwer over the decades

According to the Sengwer, community management of the Embobut forest will result into:

- Creation of alternatives to forest management
- Benefits to the government and the community in terms of savings on government expenditure in employment of forest guards and provision of revenue as an indigenous tourist attraction for the community

Actors and factors in environmental destruction in Embobut

The deliberations resulted to identification of the following as major actors:

- The government through illegal logging
 - Community Forest Association (CFA) members who are not of Sengwer origin hence do not understand the cultural importance of the forest to the Sengwer
 - The community itself – being divided as those living still living in Embobut and those living in the wider Cherangani area
- The community members shared that as an initiative in addressing the devastating effects of climate change, the community had developed by-laws,

which they would lobby the government to adopt. The by- laws if adopted would give the community more control over the Embobut Forest.

Section 5: Bunge la Wamama Mashinani

The aim of the meeting was to deliberate on climate change within urban settings including briefing on the history of Mathare, comparative analysis of Mathare in the 1980s and Mathare today in relation to climate issues.

Bunge la Wamama Mashinani (BLW) is a platform established in 2008 after the Post Election Violence (PEV) as a platform for women living in informal settlements as a platform where women in informal settlements could address their issues. The movement's vision is empowered women who can stand and defend their rights. Bunge la Wamama Mashinani (BLW) is organized informally but has collective organizing through debates and forums to discuss issues affecting women. The movement has engaged in various processes in the past including:

- Constitution making process
- Gender Based Violence (GBV) issues
- Rights of women in informal work

Changes that have occurred in Mathare as a result of climate change

- Used to have many organic trees but now are no longer there. There used to be trees in every household but these trees have now been cut. Construction of houses to sustain growing population has impacted on the environment. Used to pick guavas from the Nairobi River, but this is no longer accessible
- There was ample spaces for children to play but this has greatly dwindled due to constructions
- Many people are becoming victims of flooding. These are calamities that never used to happen.
- Climate change is challenge to women because most of them carry out domestic work. When there is shortage of water women go for long distances in search of water, in addition, women in domestic work who wash clothes miss out on their economic activity when there is water shortage hence interrupted sources of livelihoods.
- Reproduction has been affected by climate change as women consume products they do not know how to regulate, food such as vegetables grown on river banks have chemicals which end up in the body system once consumed.



Consultation with Bunge la Wamama Mashinani members

Emerging questions

a) What is the community's source of water?

Water vendors sell water from local kiosks

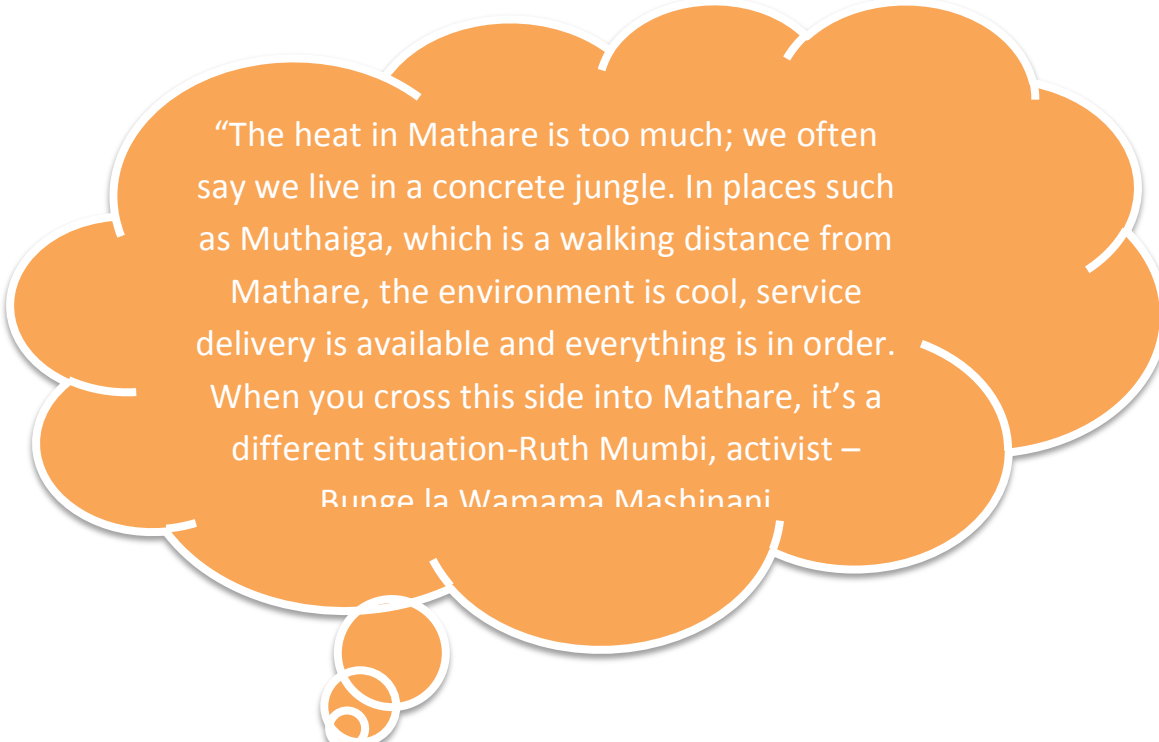
b) How is the quality of water in Kiamaiko?

The quality of water is poor; some water pipes are connected with sewer leading to high outbreaks of diseases. A stream existed in Kiamaiko but is no longer producing water because all trees were cut down to pave way for construction of an estate by a private developer. *Jua kali*³ factories existing within the community (Kariobangi Light Industries) emit various toxic gases leading to pollutions and other air borne diseases.

c) Do people in Westlands and Mathare go through the same in terms of climate change?

No, in Mathare the situation is worse due to dumping, exposure to toxic gases, pollution of Nairobi River among other climatic challenges. In addition drinking water mixes with sewerage water leading to outbreak of disease such as cholera. The life for people in Mathare is not the same as those in Westlands because of class issues.

³ jua kali means the informal sector



“The heat in Mathare is too much; we often say we live in a concrete jungle. In places such as Muthaiga, which is a walking distance from Mathare, the environment is cool, service delivery is available and everything is in order. When you cross this side into Mathare, it’s a different situation-Ruth Mumbi, activist –
Runge la Wamama Mashinani

How is cholera being managed in Mathare?

A mobile clinic has been set up in Mathare North to address cholera but the community members have to make use of motorbikes to enable them access healthcare services.

How is life like generally for the people of Mathare?

The level of exposure to many dangers for the community is comparatively higher, including impacts of flooding, congestion and chemical wastes. The education level for children is also of a lower quality due to high teacher: pupil ratio. Bordering Mathare, many factories exist which emit toxic gases and wastes .In addition road construction has resulted into felling of many indigenous trees. Furthermore, the City Council of Nairobi (CCN) mandates to provide basic services including garbage collection is not concerned about health of people in slums, there are many mosquitoes in houses in Mathare due to stagnant water resulting from poor drainage system.

How has the community’s livelihood changed as a result of climate change?

Roadside vendors conduct less sales during rainfall or floods hence less earnings. Initially it was possible to predict seasons but currently it’s difficult and this has affected community members carrying out urban-based farming.

Is membership of Bunge contained to Mathare only?

No it has grown to other areas, Mukuru and other slums

How many members does Bunge La Wamama have?

Bunge La Wamama (BLW) is an open platform for women, sometimes its difficult to ascertain the exact number of women who are members of the movement. Mathare is predominantly a mixed community with some moving from Northern Kenya leading to high rates of congestion.

How are relationships in Mathare, between fellow community members and between the community and the state?

Domestic issues in the family arise especially during floods there are domestic problems. When the house floods, you pour water using a basic not caring where this water floods. This brings conflicts amongst neighbours.

Relationship between tenants and landlords is also problematic. Tenants cannot tell landlords when there are problems with housing brought about by heavy rains e.g. leakages e.g.. When tenants complain they are told to vacate the houses. Sometimes during floods, the water washes out utensils, when these utensils end up at the neighbours it creates domestic conflicts. During the recent floods in Nairobi, food grown along the Nairobi River was swept away leaving families depending on urban farming with no food, in addition, a lot of topsoil was eroded thus further reducing soil fertility.

Do you think women at national and international level are asking why this is happening at national and international level?

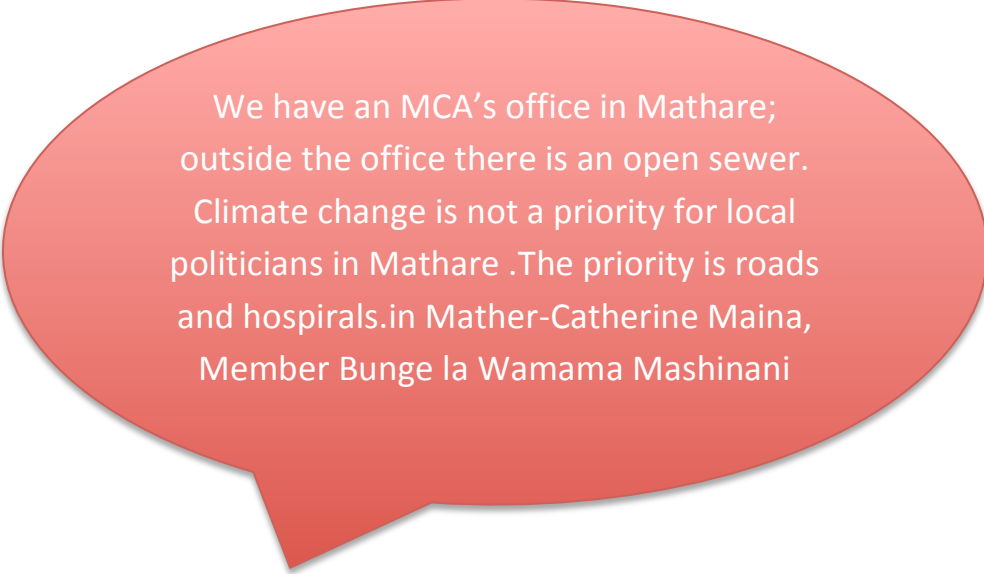
Many people at the grassroots are unaware of climate justice issues and are not aware of policies .A lot of advocacy has been on gender-based violence but on climate justice nothing much that has been done.

Do you think men and women bear the effects of climate change in the same way?

No, women are impacted more than men because they are the major users of water both in domestic and economic sphere. In Mathare there is a group of women (Dhobi Women) who wash clothes as a source of livelihood and depend entirely on availability of water. In areas where there is car wash business, its women who play the role of supplying water to these enterprises.

Children are becoming more vulnerable to diseases and men never find time to take children to hospital. It is a woman's burden to take children to hospital. Floods are seen as a burden to women, in a flooded house it's a woman who removes all the

water, sometimes spending the whole night awake, this affects her health e.g. causing backaches



We have an MCA's office in Mathare; outside the office there is an open sewer. Climate change is not a priority for local politicians in Mathare. The priority is roads and hospitals. in Mather-Catherine Maina, Member Bunge la Wamama Mashinani

Is climate a priority to the local politicians in Mathare?

Area leaders never participate in clean ups. Clean up in the area is something that ought to be questioned. If Mathare has effective sanitation there is no need for clean ups. Previously there were cans allocated for collecting garbage from the community twice a week, but nowadays the garbage is never collected by the County council.

If the council does not undertake sanitation in Mathare, how does the community organize to get sanitation within the community?

The National Youth Service (NYS) organizes clean ups but these are not in the entire Mathare. The clean up are not sustainable as they are only in 2 wards in Mathare Mabatini and Mlango Kubwa and Hospital ward

Is Bunge La Wamama movement in a positive where you can approach local politicians on issues on climate change and environmental sanitation?

The local politicians never listen to the people; it's the people who must adapt to the government system and not vice versa. Things cannot work unless there is a very strong network able to demand change

Does Bunge La Wamama have networks they can work with on climate justice?

Yes they can map out other networks e.g. Money Grow and Mathare Number 10 youth group (which does urban farming) and environmental comrades

Conclusions

Based on the validation exercise, it can be concluded that all the communities visited had information on how the climate has changed over the years and how this has affected them and their livelihoods

What the communities lacked is understanding of the politics of climate change including how negotiations on climate change are undertaken at national and international levels.

All the communities are willing to be part of a process aimed at enabling meaningful change within their communities in the context of climatic issues.

Based on interactions with the communities, it was noted that women are affected more by climate change because of their closer contact with the environment.

