



## NRT GENDER ANALYSIS REPORT



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**by**

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Cover Photo: Charcoal-based milk coolant in Shurr Conservancy.*

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## **ABBREVIATIONS**

ACK:	Anglican Church of Kenya
AGM:	Annual General Meeting
AIDS:	Acquired Immune Deficiency Syndrome
ASDSP:	Agricultural Sector Development Support Program
BMU:	Beach Management Unit
CBO:	Community Based Organization
EMC:	Environmental Management Committee
FGM:	Female Genital Mutilation
HIV:	Human Immuno-deficiency Virus
HR:	Human Resource
KALRO:	Kenya Agricultural & Livestock Research Organization
KWFT:	Kenya Women Finance Trust
MCA:	Member of County Assembly
M&E:	Monitoring and Evaluation
NGO:	Non-Governmental Organization
NRT:	Northern Rangelands Trust
SACCO:	Savings & Credit Cooperative Organization
WEF:	Women's Enterprise Fund
YEF:	Youth Enterprise Fund

## EXECUTIVE SUMMARY

The purpose of the gender analysis was to:

- a) identify key gender-related conservation/pastoralists' needs, interests, issues, and constraints;
- b) determine strategic gender-specific game-changers for NRT conservation efforts; and
- c) provide recommendations for developing appropriate interventions to offset existing strategic gender needs, and gender-based inequalities and/or disparities.

The study covered 10 conservancies populated by different communities namely Maasai, Samburu, Pokot, Somali, Borana, Turkana, Gabra, Pokomo, Orma, Bajuni and Rendile. There were three key informants, 77 conservancy staff members (67 male, 10 female) and 231 community members (86 men, 79 women, 49 male youth, 17 female youth).

### Key Findings and Conclusions

#### Gender and Age Analysis

1. In all the communities, women are subordinate as manifested in household and community leadership, levels of education, gender division of labor and access to and control over resources. This is a function of patriarchy which is enshrined in religion, cultural norms, beliefs, practices and institutions such as moranism, beading of girls, exclusive male leadership structures and folklore. These systems must be addressed if women's status is to be meaningfully transformed.
2. Women's status is that of minors and property whether this is overtly articulated or not. In some communities (Borana, Rendile), they are directly equated to children while in others, they are regarded as aliens or sojourners because their community membership is defined by marriage rather than birth.
3. Nature is used to deny women status and participation in certain activities in some communities. Menses was cited as a deterrent to leadership among the Bajuni and to fishing and harvesting of honey among the Pokomo. In virtually all the communities, there is a perception that security-related and external work is not appropriate for women because they are risky and physically demanding yet they are skill-based and there is evidence of women in such occupations as the police and armed forces.
4. Women participate heavily in productive and reproductive activities and have a heavy workload that constrains their ability to take on additional responsibilities especially those that require absence from home overnight. Men have largely administrative, productive, and community management responsibilities. This gives them a head start in leadership and exposure. In pastoralist communities, livestock-related roles require absence of men and male youth in search of pasture and water. While these roles are critical for household survival, they transfer male roles to women and girls with regard to livestock left behind to sustain the families. The women and girls are also left exposed to insecurity.
5. In pastoralist communities, some sons are retained and dedicated to herding. While this is justified as an inevitable support to siblings and the whole family, it denies the boys the benefits of modern education. In essence, there are two parallel development trajectories for boys – one of a full traditional life and the other of a modernized lifestyle. The same applies for girls with regard to beading (Samburu and Rendile), which

consigns affected girls to traditional life, and early marriage which curtails girls' formal education.

6. Male power is traditionally vested in automatic inheritance and ownership of family assets, such as land and livestock, except in the Bajuni community where livestock are owned by women by virtue of the community being largely a fishing entity and a tradition that vests inheritance of family shelter on females. Chicken that is universally owned and controlled by women although it is not highly regarded despite its economic potential. Women's ownership of livestock is mainly through groups, which are relatively immune from traditional restrictions. The other asset universally controlled by women is milk.
7. Goats, camels and donkeys are the most critical animals for women, the first two because of milk and the last because it alleviates their workload (except in Shurr where it has lost value). The economic potential of donkey meat is high in Baringo where a Chinese company has set up a donkey slaughterhouse in Mogotio Town. The goat is regarded as the currency stock because of its hardiness and convertibility into food and income. In a few communities, sheep fat is used as medication (for snake bites among the Samburu and ulcers among the Orma).
8. Natural resources are accessible to all household members based on their responsibilities but management is traditionally vested in male elders. However, this is increasingly becoming a shared responsibility with conservancies and county governments. Women are increasingly playing a part in resource management due to emerging membership in conservancy boards and beach management units. Otherwise, women mainly contribute to environmental conservation by harvesting only dead or upper branches of trees for firewood. They also exercise surveillance and report misuse of resources to conservancies and elders.
9. Forestry and water are the most widely exploited resources by both men and women. The first benefits both with raw materials for traditional crafts, timber, herbal medicine and honey. Specific benefits derived by women are firewood, charcoal and raw materials for weaving and building traditional shelters. Men mainly derive pasture and grass for livestock. Acacia pods are important as a source of nutritious fodder and are highly protected. The "Mathenge" (*Propolis Juliflora*) plant is also common and is used as fodder and firewood. Its economic importance in Baringo is enhanced by the proposal by an American company, Cummings Inc., to generate electricity from it. The waters benefit both with fish for sale and subsistence and transport. Men benefit from watering livestock while women get water for domestic use.
10. Decision making and power are exercised by men through traditional councils of elders. Among the Maasai, Rendile, Gabra, Borana, Pokomo and Orma, the councils are exclusive to men. Among the Turkana, the structure has recently opened up to women (although still a minority) in order to conform to the country's constitution. This indicates that mandating inclusion of women in leadership is one sure way of achieving the same. However, the physical presence of women in leadership does not automatically translate into them influencing decisions. There was a general sense in communities that even the women in boards simply endorse men's views.

### **Entry Points for Gender Mainstreaming in Planned Activities**

There are various planned activities in NRT Operational Plan and Nakuprat-Gotu plan for 2016 that have clear potential for gender mainstreaming.

### **Opportunities for Capacity Building**

1. There is little collaboration between the conservancies and county governments on youth and gender issues. Thus opportunities in the county government system are not utilized.
2. Youth groups exist in most conservancies but are constrained by poor capacity and linkages with sources of support. Women's groups also exist in all conservancies but not all are linked to available funding opportunities and NRT Trading.
3. Each conservancy has traditional crafts in which women and men are engaged and which provide scope for specialization and diversification of enterprises.
4. Conservancies have mainly carried out training related to conservation. None of the conservancies covered in the study has carried out any training on gender for communities, staff and Board members. Thus there is limited understanding of how to mainstream gender in conservancy activities. But some gender training has been carried out for staff and community members of three conservancies that were not covered by the study namely Namunyak, Sera and Melako. This training was conducted as part of a participatory gender analysis carried out with around 150 people over a 16 month period between July 2014 and November 2015. It covered 14 people (4 from each of the conservancies and 2 NRT staff).
5. No conservancy records participants in training and meetings by age and gender but staff indicate they can distinguish males from females from the names. Without such disaggregation, there is no immediate way of establishing disparities in levels of participation of youth and women.

### **Staffing and Leadership**

1. All conservancies have male-dominated staffs and boards. Main reasons for the dearth of women are: lower levels of education; religion and culture; male entitlement to leadership; stereotyping of security work; heavy domestic workload for women; domestication of women; and lack of assertiveness by even women in leadership positions. However, communities recognize the benefits of including women as: diversification of ideas; pacification of discussions; attention to issues not raised by men; and attraction of donor funding.
2. It should be noted that religion is probably being used as a convenient excuse to exclude women and justify non-use of contraception due its authority and treatment as sacrosanct. This comes to light considering that women in pate who are Muslims have no problem using contraceptives. To put the matter into perspective, NRT should involve religious scholars and practitioners on matters gender in order to debunk such excuses. Such personalities should also be included among the gender equality champions.
3. If left to the discretion of communities, hardly any woman would be elected to leadership positions. And even where NRT has demanded women's inclusion, communities have gone for only the numbers stated by NRT.

### **Potential Game Changers**

1. FGM is a common practice in virtually all the pastoralist communities. It is only the Turkana and Bajuni that do not practice it as a tradition. The Borana of Gotu also indicated that the practice has died out but this was not easy to verify. The practice is largely linked to control of sexual promiscuity, initiation into adulthood and acceptability in marriage. Prevalence was reported to be near universal in affected communities.

Members of the communities know the practice has been criminalized in Kenya but they are reluctant to abandon it because it is age-old and is associated with their value systems.

2. A key disadvantage to women and girls is lack of formal education. This can be traced to son preference in allocation of educational opportunities which has resulted in very few women ever going to school. Thus girls lack role models. Girls' education continues to be compromised by early marriage due to father's thirst for bride wealth, early sexual debut leading to pregnancies hence marriage as a consensual settlement, perception that education exposes girls to moral corruption and lack of motivation because education no longer guarantees employment. Boys' education is compromised by dedication to herding (moranism), attraction to income earning activities, poverty and lack of belief in education as a route to employment. Unless girls' education is fully realized, this cycle of gender disparities will continue to persist.
3. The use of modern contraceptives is minimal due to religious restrictions, motivation to generate labor and voters, belief that children are a blessing and fear of negative side effects. The problem is compounded by lack of modern health facilities and long distances to the few existing ones. But use of abstinence during breastfeeding is common. Lack of health facilities also contributes to home deliveries, a phenomenon worsened by shortage of community health workers and government medical staff. The large levels of parity obviously has a huge physical toll on women and exerts economic pressure on families.

### **Project Monitoring and Evaluation**

To ensure that gender is mainstreamed in project monitoring, evaluation and reporting, the following standard procedures need to be followed.

1. Ensure that project objectives and targets are specific on intended improvements for women, men and male and female youth.
2. Conduct gender training for staff and other stakeholders ensuring comprehensive coverage of the project cycle.
3. Mandate gender and age disaggregation of all data and information. This should go beyond capturing numbers to reflecting views of the different groups in monitoring evaluation exercises and reports.
4. Ensure use of research methods and instruments which have scope for gender and age disaggregation of quantitative and qualitative data.
5. Include women, men, male youth and female youth as sources of monitoring and evaluation data and information.
6. Use teams of monitors and evaluators that are gender balanced and trained on gender.
7. Package and disseminate monitoring and evaluation reports in media that can be consumed by all age and gender categories.

### **Key Recommendations**

1. Amend the conservancy constitutions to mandate gender mainstreaming and include provisions for inclusion of marginalized groups.

2. Develop a stand-alone NRT gender policy and have all other policies harmonized with it.
3. Mandate annual reporting on progress made towards gender mainstreaming, challenges faced, best practices and lessons for the future.
4. Include gender awareness as a standing item in all trainings for the Board, staff and communities.
5. Adopt an overt policy on gender balance in staffing, include the equal opportunity clause in all vacancy announcements and use affirmative action to achieve the same.
6. Promote women's leadership through affirmative action, internship, mentorship, training and agreements with traditional councils of elders.
7. Promote economic empowerment through: niche conservancy enterprises based on local skills and resources; customized Moran Empowerment Program and Peace Ambassadors Program to address the unique needs and interests of youth; micro-financing schemes; linkage with Uwezo Fund, Youth Enterprise Fund and Women's Enterprise; partnership with cooperatives and other financial institutions; economic exchange program; establishment of multi-purpose cultural resource centers; value addition; and commercial poultry farming.
8. Enhance the inclusion of youth and women in project training and other activities through affirmative action, sensitization on the right to participate, use of elected women's and youth's representatives to liaise with NRT, targeted training, and mandatory gender and age disaggregation of all conservancy data including lists of participants in meetings and training activities.
9. Promote formal education especially for girls. This will include: gender equitable distribution of bursaries; audit of girls completing primary and secondary schools; obligation of parents to keep their daughters in school; disaggregation of beneficiaries of bursaries by gender; providing information on schools and harmful traditional practices to partners for action; and alternative basic education for boys dedicated to herding.
10. Promote family planning and other health interventions through: awareness on sexual and reproductive health services for men and women; collaboration with existing health facilities, NGOs, CBOs and government; expansion of the population of CHWs and TBAs; and use of mobile clinics and door to door sexual and reproductive health campaigns.
11. Create cadres of change champions among community men, youth and women to campaign for gender equality and against harmful traditional practices.
12. Establish a cadre of staff to spearhead gender mainstreaming in each NRT region.
13. Link with departments in charge of gender and youth issues in county governments to identify entry points for collaboration.



## 1.0 INTRODUCTION

### 1.1 Background

Northern Rangelands Trust (NRT) is an umbrella organization supporting 33 community conservancies in northern Kenya ([www.nrt-kenya.org](http://www.nrt-kenya.org)), covering 4.4 million hectares over 11 counties and home to about 450,000 people. This gender analysis is a first step to integrating gender dimensions into conservation and livelihoods programs and important for informing gender integration in NRT, which is supported by USAID under the “Climate Resilient Community Conservancies Program 2015-2020.”

The USAID) *Gender Equality and Female Empowerment Policy* (2012) states that “gender equality and female empowerment are core development objectives, fundamental for the realization of human rights and key to effective and sustainable development outcomes”. It adds that “although many gender gaps have narrowed over the past two decades, substantial inequalities remain across all sectors in which USAID works, particularly in low income and conflict-affected countries and among disadvantaged groups”. In this context, the policy outlines the following three overarching outcomes USAID aims for across multiple sectors and fields:

1. Reduce gender disparities in access to, control over and benefit from resources, wealth, opportunities and services - economic, social, political, and cultural;
2. Reduce gender-based violence and mitigate its harmful effects on individuals and communities; and
3. Increase capability of women and girls to realize their rights, determine their life outcomes, and influence decision making in households, communities, and societies.

Achievement of these objectives and realization of this policy is expected to “bring to fruition USAID’s development vision of a world in which women and men, girls and boys enjoy economic, social, cultural, civil, and political rights and are equally empowered to secure better lives for themselves, their families, and their communities”.

Bechtel, J.D. (2010) notes that “women and men use natural resources differently and to different extents to accomplish their defined roles in the community”. At the same time, “men and women are treated differently under legal, political and social regimes and such treatment has implications for their ability to manage resources effectively”. The gender question is summarized cogently in *The Nature Conservancy Central Science* (2013) which highlights that men control access to most productive assets in Kenya (World Bank 2003); a woman’s total fertility rate drops by more than half if she has some secondary education (DHS 2010); staying in school reduces the likelihood of early pregnancies; 47% of rural girls fail to complete primary school (DHS 2010); 36% of females aged 15-19 are already mothers or pregnant (DHS 2010); conservation activities that increase girls’ distances to water and firewood sources add to their workload and negatively impacts their schooling; being in a polygynous union is strongly correlated with lower formal education among women (DHS, 201); 40% of men associate contraception with promiscuity (DHS 2010); physical insecurity impairs women’s participation because it confines them to the domestic sphere (AfDB 2007); and women experience acute time poverty hence adding to their responsibilities and worsens their situation. In a nutshell, these revelations show that the gender variables cannot be ignored in any sector including conservation.

## 1.2 Purpose

The gender analysis was done to assist NRT to:

- d) identify key gender-related conservation/pastoralists' needs, interests, issues, and constraints;
- e) determine strategic gender-specific game-changers for NRT conservation efforts; and
- f) provide recommendations for developing appropriate interventions to offset existing strategic gender needs, and gender-based inequalities and/or disparities.

## 1.3 Specific Objectives

The specific objectives were as follows:

1. Identify gender and age entry points by: i) developing a gender and age analysis for the project area based on the domains of gender analysis as defined by USAID; ii) identifying natural resources where men and women use the resource differently and understand the local governance framework for these resources; and iii) screening the project work plans to identify project activities that could serve as entry points for gender and youth education including the greater empowerment of local women.
2. Identify opportunities to strengthen staff capacities in NRT and conservancies about gender and youth and how to integrate related issues into project activities by: i) identifying and recommending gender and youth capacity building activities, and other participatory activities that can broaden the knowledge and practices of gender and youth integration; ii) identifying recommendations on how to collaborate closely with the relevant county governments and other conservancies on influencing their gender and youth strategies; iii) proposing possible trainings for partner and project staff to understand how a greater focus on empowering women and youth leads to increased well-being for the community and more sustainable use of natural resources; iv) identifying and recommending meaningful approaches that can ensure that in all project trainings, at least 30% of participants are women and a good representation of youth is incorporated; and v) proposing possible ways to track the number of women and youth trained by the project for each training initiative, ensuring all project data collection is disaggregated by sex and age.
3. Investigate how to increase the number of women in leadership positions by: i) establishing baseline numbers for existing women on conservancy boards, conservancy management positions and other organizations, with a minimum annual monitoring of these numbers; ii) investigating and identifying innovative approaches on how to encourage women to apply for leadership roles; and iii) identifying mentors for new women leaders and facilitating mentor-mentee relationships.
4. Investigate and recommend possible game-changers to optimize gender integration such as integrating health and family planning into conservation projects by identifying opportunities within the existing initiatives and partnerships, particularly with the beneficiaries, on how to diversify and promote sustainability through a range of business and funding models (for-profit, social impact and enterprise).
5. Make recommendations on project implementation, monitoring and evaluation (M&E) and reporting. This entailed: i) identifying and making recommendations for M&E on gender, youth and sustainability data and activities as required; ii) identifying how to collect, analyze, use and disseminate gender, age and sustainability best practices and lessons learned at different project sites; iii) making recommendations on designing, for example, gender-based results, gender-sensitive indicators and sex-disaggregated qualitative and quantitative data. Based on the findings of the gender analysis, propose a set of gender-sensitive indicators to measure: the income gap between men and women,

differential control over resources, freedom of movement and risk of violence, voice and influence in decision-making, involvement in entrepreneurial projects and endorsement of gender considerations by various stakeholders engaged throughout the project; and recommend how NRT can enhance compliance to USAID's gender requirements and related policies.

#### 1.4 Study Methods and Limitations

The study was conducted from August 8, 2016 to September 3, 2016 through a mail institutional gender audit, secondary data review and field work. The second primarily focused on NRT's current strategic and operational plans. The last involved interviews with key informants and focus group discussions with conservancy staff members and community members. In total, this covered three key informants, 77 conservancy staff members (67 male, 10 female) and 231 community members (86 men, 79 women, 49 male youth, 17 female youth) in 10 conservancies. The table below summarizes the data on respondents.

**Table 1: Number of Staff and Community Members Interviewed**

Conservancy & Communities		Staff Members			Community Members				
		M	F	Total	M	F	MY	FY	Total
1	Ilngwesi (Maasai)	13	5	18	2	8	3	0	13
2	Jaldesa (Borana)	9	0	9	2	0	2	2	6
3	Lower Tana (Orma & Pokomo)	8	0	8	9	15	5	5	34 <sup>1</sup>
4	Meibae (Samburu)	6	1	7	12	9	0	0	21
5	Nakuprat – Gotu (Turkana & Borana)	4	0	4	13	14	15	0	42 <sup>2</sup>
6	Nasuulu (Samburu & Somali)	9	1	10	7	9	3	3	22 <sup>3</sup>
7	Pate (Bajuni)	9	1	10	9	5	7	5	26
8	Ruko (Pokot)	5	2	7	11	4	9	0	24
9	Shurr (Gabra)	2	0	2	10	5	2	0	17
10	Songa (Rendile)	2	0	2	11	10	3	2	26
	<b>Grand Totals</b>	<b>67</b>	<b>10</b>	<b>77</b>	<b>86</b>	<b>79</b>	<b>49</b>	<b>17</b>	<b>231</b>

Key: M – Male; F – Female; MY – Male Youth; FY – Female Youth

The data was processed and analyzed per conservancy before it was synthesized into this report. A validation meeting was held on October 25, 2016 and comments used to finalize the report.

A few challenges were experienced during field work. First was lack of female youth among respondents. Female youth were not available for discussions in all conservancies except Nasuulu, Jaldesa, Lower Tana and Pate. The category is quite thin as the boundary between childhood and adulthood is blurred by early marriage. Thus those who would ordinarily constitute female youth are technically women. In Ruko, they were unavailable on account of having attended market day on the day of the field visit.

Second was the problem of long distances on very rough terrain in virtually all conservancies. This ate into the time available for engagement with communities. Third was

<sup>1</sup> This consists of 15 Pokomo (4 men, 4 women, 5 male youth, 2 female youth) and 19 Orma (5 men, 11 women, 3 female youth)

<sup>2</sup> This consists of 25 Turkana (7 men, 8 women, 10 male youth) and 17 Borana (6 men, 6 women, 5 male youth).

<sup>3</sup> This consists of 12 Samburu (3 men, 3 women, 3 male youth, 3 female youth) and 10 Somali (4 men, 6 women)

mobilization of community respondents. Although it was indicated that the appointments for different groups be staggered, all appeared at the same time. This created pressure on completion of discussions with first groups in order not to keep others waiting for too long. Fourth was research fatigue. This was articulated in Ilingwesi and Nasuulu where community members cited that many researchers collect information from them but do not provide feedback. In the view of male youth in Ilingwesi, this is tantamount to “stealing community secrets”. Finally was the problem of expectation of material or financial compensation for time taken in Pate Island and among the Somali of Nasuulu. The problem was overcome by having the conservancy managers explain that the study was part of routine NRT activities.

## 1.5 Report Structure

The report presents the findings and conclusions of the study organized around study objectives. The last section presents the recommendations. Additional information is provided in annexes.

## 2.0 FINDINGS AND CONCLUSIONS

### 2.1 Gender and Age Analysis

**Objective 1:** Identify gender and age entry points for NRT. This required: developing a gender and age analysis based on the domains of gender analysis as defined by USAID; identifying natural resources where men and women use the resource differently and understand the local governance framework for these resources; and screening the project work plans to identify project activities that could serve as entry points for gender and youth education including the greater empowerment of local women.

#### 2.1.1 Laws, Policies, Regulations, and Institutional Practices

To contextualize gender mainstreaming, the study conducted a rapid institutional gender audit of NRT to assess existence of an institutional framework to support gender mainstreaming. The findings were as follows.

NRT does not have a gender policy. But its Human Resource (HR) Policy addresses gender through compliance with the Employment Act 2007. Specifically, the policy provides equal employment benefits and three months maternity leave and 10 days paternity leave in any one year, exclusive of annual leave. The female employee on maternity leave does not incur any loss of privilege during such period and, on resumption of duty, is allowed to leave work earlier (4:00 pm instead of 5:00pm) until the baby is one year old. However, a male employee who does not take paternity leave within one month of the birth of the new born forfeits it. There is commitment to a safe working environment for all staff and visitors and a no harassment policy which covers sexual harassment. The policy is disseminated to all staff. There is a confidential feedback and grievance mechanism and NRT conducts training, team building and employee orientation to harmonize behavior in the working environment. Employees are required to uphold gender sensitivity by complying with the HR policy but this does not include a formal requirement to contribute to gender mainstreaming. Gender dis-aggregation of information is required and implemented for reporting.

Vacancies are advertised through BrighterMonday website, internal email and by circulation to partner organizations. Interviews are carried out competitively and the best candidate employed regardless of gender. There is no undertaking in the HR policy to ensure gender balance in staffing and no statement that NRT is an equal opportunity employer. Affirmative action is not used to bridge gender gaps in staffing. Interviews are carried out by different panels depending on the position but all are attended by the HR Officer. No gender

sensitization has been carried out for the panels and there is no overt commitment to ensuring that recruitment is free of sexual harassment and abuse of power. Sex of the employee is not stated as part of the details in the appointment letter.

At the time of the study, NRT had 152 employees in permanent and casual jobs (130 men, 22 women). The Board of Directors, which is the highest decision making body, has two women out of 15 members. There are two female heads of department out of eight, one of them being the HR Officer. There is no designated gender unit or member of staff. No gender training has been carried out for staff members and gender sensitization is not formally structured into staff induction.

The conservancies are governed by one standard constitution an audit of which revealed no overt commitment to gender equality and mainstreaming. Beyond this, each community has its own customary laws, practices and institutions. All the communities are patriarchal, a system embedded in tradition and religion. The Somali, Borana, Gabra and Bajuni are mainly Islamic while the Turkana, Rendile, Maasai, Pokot and Samburu are largely Christian. There are specific institutions and practices that perpetuate women's subordination.

One is *moranism* which exists in all the communities except the Bajuni of Pate Islands. This is a system where male youth in puberty are circumcised after which they assume a life of herding livestock for between 10 and 15 years before they get married. It is a quasi-military institution which instills machismo, accords the members a high status and allows sexual permissiveness. Some sons are retained by fathers and dedicated to this lifestyle. These sons do not benefit from modern education but eventually inherit the livestock that remains after the rest is used to educate their siblings and sustain the family. They live a totally traditional lifestyle and also marry traditional girls that have not gone to school. The Samburu Moran is socialized to treat women as inferior. He cannot have a meal in the presence of a woman unless accompanied by another Moran. If a woman sees an animal slaughtered by morans, the carcass is abandoned as this is regarded a bad omen. Most Samburu morans in school drop out because the institution is very prestigious, makes them highly attractive to girls and entitles them to a *laissez faire* life.

Second is beading of girls which is quite prevalent among the Samburu and Rendile. This is a practice through which a Moran bedecks an adolescent girl with a beaded necklace to restrict her to his exclusive sexual use without any guarantee of marriage. Among the Samburu, the Moran first liaises with the girl's cousins (fellow morans) to mediate with the girl and the mother. The girl must hail from the same clan as the Moran. Once consent is granted, the Moran bedecks the girl. The girl's mother then erects for her a shelter where she and the Moran have nocturnal sexual liaisons which, are however, not meant to end in pregnancy. The Moran takes care of all the girl's needs except food. The irony is that the Moran cannot marry the girl and their sexual relationship ends once she gets married. Then, she becomes like a sister to him. Beaded girls never go to school and those already enrolled drop out. For both Rendile and Samburu, the practice was meant to prevent morans from sexually molesting married women. Among the Orma, morans are also known to sexually prey on girls. To reduce such risks, girls walk in the company of married women. In Songa (Rendile), the practice was reported to be dying as a result of action by parents who have decided to protect their daughters from this form of sexual exploitation.

Third are traditional councils of elders that are either exclusive to men or have a small number of women. The male-exclusive examples are Jarres Erega (Borana, Jaldesa), Jalab, Dabela, Hayu and Yaa (Gabra, Shurr), Naabu (Rendile, Songa), Jarule (Borana, Gotu), Gasa (Pokomo, Lower Tana) and Matadeda (Orma, Lower Tana). The Ekiriam of the Turkana used to be male-dominated but has opened up to women in order to conform to the Constitution of Kenya 2010.





*Samburu Female Youth (Left to Right - Joyce Lesashore, Ndasawua Larka & Junina Lerangila). Nasuuulu Conservancy. The first two left are traditional while the last goes to school.*

### **2.1.2 Cultural Norms and Beliefs**

Each community has cultural norms and beliefs on the status of women and men. Among the Maasai of IIngwesi, women cannot own livestock unless they go through a long process of empowerment. Women are also not allowed to speak in the presence of male elders and preside over men. Outspoken women are regarded as deviant. Women in this community

are considered part of men's property. According to one male respondent, "Bibi na mbuzi ni sawa" (a wife and a goat are similar); they are both material property.

The Samburu and Maasai share a myth that women and men originally owned livestock which they cared for separately. Due to women's carelessness, their livestock escaped into the bush and became what we today know as wildlife. The myth is used to exclude women from ownership of livestock. The status of women among the Samburu is also encoded in community sayings. One is that "Women do not see where it has rained". This is to say that they are so pre-occupied with domestic work that even when they get out, they cannot detect atmospheric changes. The sense is that they have domesticated minds. The other is that "Women are not perpetual; they die with their legacy". It is said that when an elder woman dies, she goes down with the homestead. The sense is that women are a dead-end.

The Rendile equate women with children, the same way the Borana of Nakuptrat-Gotu euphemize them as "children with big footsteps"<sup>4</sup>. They are not allowed by husbands to assume leadership positions outside the homestead. There is also a tradition that they cannot travel without men. This is used to justify their exclusion from structures and activities that require absence from home. Among the Gabra of Shurr, women are not allowed to leave the community during the two months of the annual Sorio ceremony<sup>5</sup>. This constrains their participation in Board activities.

In virtually all the communities, leadership is regarded as a male entitlement and women's inclusion is seen as a favor. Among the Islamic communities, this position is fortified by resort to the explanation that none of the Quranic prophets was a woman. Among the Borana of Jaldesa, this is also enshrined in the fact that no "manyatta" (village) is named after a woman. The Jaldesa Borana, Rendile of Songa and Pokomo of Lower Tana consider it an abomination for women to attend the elders' council meetings. If they have an issue, they can only present it through a male proxy. The Pokomo also exclude women from Gasa because they are considered clan-less as they can marry anywhere and so cannot be relied upon to keep community secrets. In Jaldesa, men contended that women are naturally weak with one stating that they have "small minds".

Among the Bajuni is a belief that women leaders tend to be oppressive and that mood swings during menses make them unreliable hence their leadership is bound to fail. Any woman in leadership must be endorsed, advised and directed by men. Respondents were categorical that no woman can be Governor, Senator, area Member of Parliament or chief even if qualified. One who tried to become chief flopped miserably in what one of the staff members called "upuzi" (stupid joke).

Exclusion from certain activities is also justified by beliefs and folklore. Affected activities include bee-keeping, harvesting of honey and fishing. Among the Pokomo of Lower Tana, it is believed that bee colonies disappear if visited by women. Women who try to harvest honey are therefore severely punished. Thus even women's groups involved in bee-keeping employ men to harvest honey. There is a similar belief that fish disappear when women in their menses venture into fishing waters. The Pokomo say that a defiant woman who tried to go fishing in the past was banished after which the area she inhabited became a desert.

In all the communities are stereotypes about what work women cannot do. For instance, there is a perception that security-related work is masculine and hence the dearth of women

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<sup>4</sup> Interview with male youth

<sup>5</sup> Sorio is a thanks-giving ceremony conducted four times a year. The community carries out engagements, weddings, cleansing ceremonies, loaning of animals and memorial services for the dead.

employed as rangers. Yet in the same communities are women in the police and armed forces! There is also a perception among the Bajuni that fishing is too heavy for women yet in neighboring Shangarabu and Shakane communities, women go out fishing and collecting cowrie shells. Among the Samburu, it is considered a taboo for a man to cook; such a man risks being deserted by the wife. It is also believed among the Samburu that women are not adept at negotiating good prices hence their exclusion from selling livestock.

### **2.1.3 Gender Roles, Responsibilities and Time Use**

In order to contextualize the gender division of labor, the study looked at livelihoods of each community.

*Ilingwesi (Maasai):* The community keeps cattle, camels, goats, sheep, donkeys and chicken. Cattle are the main source of milk, the staple food, while goats are the utility animal sold for school fees and to meet domestic needs. The donkey is used by women to ferry water, firewood, shopping and the elderly, small children, the sick and small stock during migration. Commercial poultry production for egg and meat has attracted male entrepreneurs for supply to the conservancy lodge.

Men's productive roles span herding, drawing water for livestock during drought and some limited cultivation. Men are also exclusively responsible for livestock sales after which part of the income is given to the wives for domestic use. Their reproductive roles are household headship, harvesting honey for family consumption, fencing the homestead and the livestock shed and extracting herbal medicine.

Male youth (morans) herd livestock, provide entertainment to tourists during high season, do some crop farming (tomatoes, onions, beans and maize for sale in Isiolo)<sup>6</sup>, trace lost or stolen animals and defend the community against external aggression. Today, there are two types of morans - traditional ones with no formal education and the reverse.

Women milk and manage milk, fetch water during droughts (for donkeys, shoats and young animals), herd goats and sheep, collect livestock droppings for sale to farmers and produce beadwork for sale. Because more and more children go to school now, fetching water and herding that was previously done by youth has transferred to women. At the reproductive front, women cook, care for children, gather fencing materials, extract herbal medicine, construct the traditional family shelter, and fetch water and firewood. Girls assist mothers with reproductive work but also go herding where they gather intelligence on impending raids and share it with families for action.

*Jaldesa (Borana):* The Borana are mainly cattle keepers. But goats are becoming more popular because they survive droughts better. The camel is not very common and its use for freight is not widespread. Donkeys are central for women in ferrying water, firewood, wares to and from the market and household items during migration. There is some limited crop farming (vegetables, maize, beans, wheat and millet) but this is constrained by frequent droughts. The cultivation of *miraa* is becoming increasingly popular because it fetches good prices (Kshs 300 per kilo). *Miraa* business in Marsabit is dominated by women partly because it is a sedentary activity which men shun. It was reported that many women in the business have deserted marriage to escape male hegemony.

Men are responsible for herding, watering livestock, health care and security for livestock, milking of camels (exclusive to them), sale of livestock except chicken, casual labor and

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<sup>6</sup> Green houses started by Lewa Conservancy flopped due to poor management and maintenance of infrastructure.



cultivation of *miraa*. Their reproductive activities span providing for the family, financing household health care and household headship. Men also engage in community management through traditional and religious leadership structures. Male youth are involved in herding, watering livestock, security, poaching and cattle rustling. They also migrate with livestock during droughts. The middle son is usually retained by the father to herd livestock as a lifelong career to support the household and siblings' education. This son does not benefit from modern education.

Women are in charge of herding cattle that have not been migrated and goats, milking and managing milk and sale of chicken and eggs. Their reproductive roles include cooking, fetching water and firewood, laundry, child care, constructing traditional family shelters, fencing the homestead, preserving meat (slicing, drying and chunking into a delicacy for husbands) and assisting with household headship. Female youth herd goats, sheep and young animals near home. They also assist in the mothers' reproductive roles.

*Lower Tana (Orma)*: Pastoralism is the main livelihood followed by crop farming (water melons, maize, tomatoes and beans) and small scale business. The stock kept are cattle, goats, sheep, donkeys and dogs (for security). Cattle are the most important livestock for both men and women as they yield milk (and related products such as yoghurt and butter), meat for subsistence and income, and bride-wealth. Goats are valued because they yield milk during drought, provide meat and are easy to sell. Sheep are similar to goats but also yield fat for cooking and treatment of ulcers. Donkeys are most handy during migration. Chicken produce eggs and meat for domestic use and sale in markets about 40 kms away. Hides and skins are mainly used by women as mattresses but if there are substantial quantities, they are sold in Mandingo, Garsen and Mombasa. Livestock value has reduced due to weather conditions and diseases.

Men's productive activities revolve around livestock (herding, watering, health care, security, slaughtering and sale). The men also participate in manual tilling (oxen and donkeys not used), weeding and harvesting of crops. Their main reproductive role is household headship while their community management role is participation in the council of elders called Matadeda. Male youth mirror men's productive activities but are the main actors in fishing, processing of fish and wholesale fish trade. They also harvest honey.

Boys become morans at 15 to 18 years of age and may leave the institution at 25 years of age upon marriage. Some sons are retained by parents to concentrate on herding while others go to school. They herd cattle, trace rustled livestock and migrate with livestock usually twice a year (April-May and October-November), provide security and are the emergency team for the community e.g. ferrying invalid members to health centers.

Women's productive activities span milking, erecting pens for heifers, crop farming (planting, weeding, harvesting and processing), fish retail and sale of honey. In the reproductive sphere, women undertake cooking, laundry, fetching water and firewood, child care and construction of traditional family shelters. Girls replicate their mothers' roles. Specialized men and women practice herbal medicine.

*Lower Tana (Pokomo)*: The Pokomo are agriculturalists but also keep a few cattle, goats, sheep and poultry mainly for subsistence. They produce maize, pulses, vegetables, rice and fruits (mangoes, oranges, lemons, coconuts and bananas). NRT has started piloting with mango sales from the community. Bee-keeping was a major livelihood before the inter-ethnic conflict of 2012. The community also relies on fishing although this has gone down after Tana River was diverted by individuals who interfered with the meanders. A few people do small-scale business.

Men's main productive activities are herding, cultivation (all stages), fishing (canoe building, making fish traps, actual fishing, transportation and whole sale of fish to female retailers), harvesting honey and weaving large containers for storing grains. Fishermen may stay in camps along the river for days processing fish. Fishing in rivers and the ocean is an exclusive male activity. Women only fish in shallow swamps or flush floods. Bee harvesting is also an exclusive male activity. But women can sell the honey and beekeeping is one of the past ventures the women's groups wish to revive. Men also produce traditional wooden items such as beds, stools and walking sticks. Their reproductive activities span fending for families through casual work and construction of traditional shelters. Consumption of palm wine (Mkoma) and *miraa* chewing are major problems which make men unproductive. Male youth (warugu) mainly participate in providing security for the community and family labor.

Women's main productive activities are cultivation (all stages except threshing, drying and storage which are done by men), fish processing and retail, charcoal burning and weaving of mats, carpets and baskets from palm leaves for sale. They also milk livestock. Their reproductive activities span fetching water and firewood, cooking, laundry and child care.



*Carpet woven by women in Lower Tana (Pokomo)*

*Meibae (Samburu)*: The main stock are camels, cattle, goats, sheep and donkeys. The donkey assists women in fetching water and firewood, migration and carrying items to and from the market. Women also value the camel because it can be milked twice a day. Trained ones can also be used for freight. For men, the most critical stock are cattle, used to pay bride wealth, generate income and for traditional ceremonies such as initiation.

Men's productive roles are herding, watering livestock twice or thrice a week and sale of livestock. The reproductive roles are providing for the family, household administration, fencing the livestock corrals and family compound, security, socializing young men and slaughtering animals for subsistence. Community management roles include planning the calendar of cultural activities and praying every morning at the shrine. For male youth,

productive roles are herding and watering livestock (includes drawing water from wells or valleys during drought, and migrating). Their community role is to provide defense against external aggression.

Women's productive roles are: milking of all livestock; harvesting gum for sale; tending goats; opening the shed for livestock to go grazing; separating the kids from their mothers; and cleaning milking gourds. The reproductive roles are fetching firewood and water manually or using donkeys, cooking and serving food, shopping, child care, collecting animal droppings (not used for farming or sold; only cow dung is used to plaster traditional shelters) and constructing traditional shelters. Female youth herd goats, camels and donkeys and assist mothers with domestic chores.

*Nakuprat Gotu (Turkana)*: Pastoralism is the main source of livelihood. The main livestock are cattle, donkeys, goats, sheep, camels and chicken. Livestock is the main form of banking and awareness about formal banking is low. Cattle rustling by male youth is common and contributes to widowhood hence destitution among men and women leading to begging as a livelihood.

Men's main productive roles are herding, watering livestock, health care and security for livestock, sale of livestock (except chicken)<sup>7</sup>, casual labor and small scale businesses. The main reproductive roles are household headship, fending for the family and financing and building modern shelters but women and children collect the materials. Male youth earn from motor cycle transport, casual labor and shop keeping. They are also responsible for community defense, herding and watering livestock.

Women earn from small scale business (kiosks, sale of beads), casual labor (especially harvesting murrum) and charcoal burning which has been banned by the government. They are responsible for herding small stock, milking, slaughtering small stock and sale of chicken. Women's limited sources of income makes them dependent on husbands for sustenance. This lowers their autonomy. Crop farming is limited by lack of water due to diversion of the stream. Business is constrained by poor road conditions and lack of shopping centers in locations such as Daaba. According to one key informant, overheads in transporting livestock to Isiolo and bringing back consumer goods erase women's profits and leave the local economy dormant. Women's reproductive roles are construction of traditional family shelters, fencing, cooking, fetching water and firewood, laundry and care for children, the elderly and the sick. During drought, women get water from nearby boreholes. But they wait long hours when the water table dips.

Community management is male dominated through the Ekiriam (council of elders) which has a few women. Men plan how water troughs are used for livestock and domestic consumption. Male youth provide labor to maintain the piped water system.

*Nakuprat Gotu (Borana)*: The community is primarily pastoralist. It keeps goats, sheep, cattle, camels and donkeys. Goats are the foundational stock used to build other stock. Women consider it critical because it is hardier than cattle, reproduces frequently (twice a year), is easy to liquidate and is a main source of milk and meat. It is also used to gift others and in hospitality. Donkeys are used by women to fetch water and firewood, and carry small animals and children during migration. Thus they are highly protected from overwork and are given priority at watering points. In terms of income, the camel is more valuable. There was no mention of chicken as a major stock. Livestock markets are far away e.g. Isiolo and Meru. The NRT livestock purchase scheme was a reliable source of income but stopped after 2014.

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<sup>7</sup> Skins and hides are no longer very marketable and are thrown away or fashioned into domestic items. In the past, they used to be sold at Kshs 200 apiece.

Men's productive roles include herding and coordination of sale of livestock. On the reproductive front, they provide for families and socialize boys from five years of age on. The main productive roles of male youth are herding and watering livestock (includes migration during drought). They also engage in casual labor and provision of security, apart from going to school. One son is retained by the father exclusively to herd.

Women participate in herding and watering weak livestock left behind when others migrate, milking and sale of livestock on behalf of husbands. They socialize all children up to year 5 (and girls till maturity), cook, provide child care, fetch water and firewood, fence and construct the traditional family shelter. Female youth assist the mother when not at school.

*Nasuulu (Samburu):* The community is predominantly pastoralist. The main stock are cattle, camels, goats, sheep and donkeys. The goat is an important source of manure for women who collect and sell it to farmers in Meru and Isiolo. It is also a source of income, food (milk and meat) and can be slaughtered for family consumption in the absence of the husband. "The goat is like the family account", says one staff member. Sheep produce milk, meat and fat which is used for cooking and treating common ailments including snake bites. They also reproduce faster than goats. The donkey aids women in transporting water, wood, small stock, children, shopping and household items during migration. The camel is hardy and produces the most milk since it is milked twice a day. Women celebrate when it gives birth because there is plenty of milk for subsistence and sharing with neighbors. They are hardly sold due to lack of market.

Men's productive roles are herding, security for livestock (includes erecting the corral), tracing lost livestock, sale of livestock, excavation of wells during drought and casual labor for income. The reproductive roles are to provide for the family, household administration and socialization and initiation of boys. In terms of community management, they act as a judiciary.

Male youth (morans) herd and water livestock, migrate with livestock during drought, participate in cattle raids and pilferage, provide security for livestock and women harvesting gum, track lost livestock and entertain tourists during high season. At community level, they trek livestock paid as bride wealth to the bride's family and provide entertainment at nuptial events.

A boy becomes a moran upon being circumcised. He takes up herding for about 15 years. The morans designated to herding by fathers do not go to school but have a higher traditional status than their counterparts who go to school but are regarded as cultural sell-outs. The traditional Moran must marry a traditional girl who has not gone to school. They fear that girls' formal education will deny them wives because of discordance in worldviews. They do not want their wives to be exposed to urban influence which they associate with prostitution although they themselves enjoy a liberal sex life.

Women's productive roles are milking, collecting and selling manure, watering donkeys, looking after goats and sheep, counting livestock at the end of the day and reporting losses to the husband and harvesting gum. Their reproductive roles are to fetch firewood and water manually or using the donkey, cook and serve food, construct traditional family shelter, launder clothes, take care of children and clean gourds and calabashes. Female youth assist in goat herding, milking and clearing the homestead of litter. They also entertain tourists in the lodges for Kshs 100 per session (it is not a daily activity).

*Nasuulu (Somali):* The community is pastoralist and also heavy on business. The main stock are cattle, camels, goats, sheep, donkeys and chicken. The camel is the most important stock for women because it sustains the family with milk (twice a day when wet) and survives

drought better. The donkey is a major labor saving stock because of its role in freight (water, children, small stock and household items during migration).

Men are heads of households. Their productive roles cover herding, watering livestock, building cattle corrals, getting veterinary services, planning of grazing and migration with stock during drought. The reproductive roles are providing for the family, security and household headship. Rural male youth herd while their female counterparts assist the mothers with domestic work. Peri-urban and urban youth largely go to school.

Women's roles are largely reproductive and span cooking, laundry, child care, fetching water, preparing children for school and constructing the traditional family shelter. At the productive level, they look after kids, heifers and donkeys and herd cattle when men are absent. They also milk and manage milk and its products.

*Pate (Bajuni):* The community largely depends on fishing for subsistence and income. The conservancy's Fish to Market project purchases from the community and sells to external markets at better than local prices. Other sources of income are mangrove timber (sold locally and farther afield), crop farming (maize and coconut) and small scale business. There are different mangrove species each with its purpose e.g. boat making, fencing, charcoal burning and building. Livestock keeping is not a traditional livelihood.

Men's productive roles span: digging; planting; fishing (but not processing and retail); harvesting, transporting and selling mangrove; and herding. Men's income is apportioned 50% for their personal use and 50% to wives for domestic sustenance. Their reproductive roles are: erecting wooden frameworks for traditional shelters and masonry. Boys are socialized into fishing early and so tend to drop out of school to start earning. Many men and male youth engage in consumption of narcotic drugs, lose their sense of responsibility and engage in crime.

Women's productive roles include: planting, weeding and harvesting crops; planting mangrove seedlings (in groups); processing fish; care for livestock at home; and milking. Women also make carpets, mats and roofing thatch from palm leaves. The reproductive roles include cooking, laundry, child care and walling traditional shelters. Girls assist the mothers with domestic chores after school.

*Ruko (Pokot):* The community keeps cattle, goats, sheep, donkeys and a few camels. Goats are most critical for women because they reproduce fast, are hardier, can be liquidated easily and can be used without the husband's permission. Donkeys are used to fetch water, provide freight during migration and as a source of meat and income. A Chinese firm has established a donkey slaughter house in nearby Mogotio Town. There is also limited production of maize and beans.

Men's main roles are: herding and watering livestock (involves migrating in search of pasture), health care for livestock, planning of grazing, inspecting livestock in the evening, sale of livestock, bee keeping, harvesting of honey and cultivation of maize and beans (all stages). Their reproductive roles include providing for families, financing family health care, hiring domestic workers, slaughtering and providing household headship. Male youth replicate the adult male roles. Traditionally, a quarter of sons are retained by the father and dedicated to herding. They also provide security for livestock and the community, trace lost livestock and trek livestock to markets.

Women's productive roles cover building goat pens, opening up for goats in the morning, milking goats and cattle, sale of milk and honey, cultivation of maize and beans (all stages), casual labor for income and brewing and sale of traditional alcohol. The reproductive roles are construction of traditional family shelters, fencing the homestead, cooking, fetching

water and firewood, laundry, child care and physical care for the sick and the elderly. Female youth replicate the roles of mothers.

*Shurr (Gabra):* The Gabra are traditionally camel keepers but also rear cattle, goats and sheep. Goats and sheep have multiple uses namely: sale for income; slaughter for food; gifting of friends; and use in nuptial ceremonies. Cattle are important for meat, milk and income. Women regard the camel as the most important livestock because it: can survive the harsh environment; is used to fetch water and ferry the collapsible traditional shelter, small stock, children and household items during migration; and is a reliable source of milk. Its use to fetch water is going down as the community increasingly relies on nearby boreholes. For men, the camel is the main form of saving, source of prestige and asset for promoting social cohesion as giving a camel to a neighboring community symbolizes friendship and goodwill. Donkeys were used in the past for transportation but have been phased out by motor bikes. Currently, they are regarded as a liability because they over-graze and are not a source of food. Families have virtually left their herds to roam wild and wish they had a way of disposing of them.

Men's productive roles include herding, migrating with livestock, controlling herd movement, health care for livestock, sale of livestock, milking camels and erecting pens for goats. The reproductive roles are household headship, socializing and disciplining boys, security for the family, linking the family with kin for social support, traditional education for the household and fending for the family. They participate in community management meetings and resolve disputes over watering points. Male youth are responsible for herding (all livestock), providing community security and going to school. Some engage in small-scale business. Some sons are retained by the fathers to exclusively herd livestock to support families and siblings' education.

Women's productive roles span: weaving carpets, roofing mats and milking gourds; milking all animals except camels<sup>8</sup>; managing milk for consumption and sale; care for the livestock retained at home when others migrate during drought; and small scale business. The reproductive roles are to cook and manage food, construct traditional family shelter, fetch firewood and water, care for children and socialize girls. Female youth herd close to home (especially shoats and their young ones), go to school and assist the mother although they only become active in domestic management after marriage.

*Songa (Rendile):* The community is agro-pastoralist. The main livestock are cattle, sheep and goats. Shoats are becoming more popular than cattle because they survive droughts better. A few people keep camels. Women's productive roles span: zero grazing cattle; tending shoats, heifers and kids; milking; selling milk; kitchen gardening; and managing chicken. Women also collect and use cow dung for plastering traditional shelters and as manure for their kitchen gardens. The reproductive roles are building traditional family shelters, cooking, fetching water and firewood, child care and shopping. Female youth carry out similar tasks apart from going to school.

Men's productive roles cover cultivation, herding, drawing water from wells for livestock, selling livestock and casual labor. At reproductive level, they construct modern shelters, excavate wells, split firewood and slaughter livestock. In community management, they

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<sup>8</sup> The camel is regarded as sacred and is only milked by "clean" men (of good character, unmarried and/or abstaining from coitus when their wives are breastfeeding). Women are considered contaminated by menses. The camel is also considered to be more physically difficult to handle for women.

provide security for water pipes, repair the same and participate in forums for community administration. Male youth herd, water livestock, cultivate and excavate wells.

Male youth are circumcised at 12-15 years of age after which they become morans, the community's warriors who no longer eat from their mothers' pots. They graduate after about 10 years. Their main task is herding. Some sons are dedicated by their fathers to herding to sustain the families and generate school fees for siblings. They inherit whatever remains of the livestock while those who go to school rely on their education.

#### **2.1.4 Access to and Control over Assets and Resources**

*Ilingwesi (Maasai):* All the livestock are under men's control except chicken which can be owned by either men or women because it is not a traditional stock. Even donkeys, dominantly used by women, are under male control.

The main natural resources are wildlife (including birds), wood, water (Ngare Ndare River which is permanent), natural springs, land, sand, rocks, bees and pasture. The most exploited of these are wildlife, grass (for pasture), water (for livestock, wildlife and human use) and forestry (for herbal medicine, honey, firewood and raw materials for carving and making other wooden items such as clubs). Women harvest only dry branches or those broken off by elephants. There is so far no commercial exploitation of rocks and sand. Any commercial exploitation of the resources is managed by the conservancy. Men make all the decisions about communal resources without consulting women.

*Jaldesa (Borana):* Traditionally, livestock are owned by men. However, women have a route to ownership on wedding day when the bride is gifted some cattle by the groom's family. The livestock comes in the name of the bride's parents but belong to her perpetually. Milk is controlled by women but there is no value addition beyond fermentation into sour milk called *liti*.

The main natural resources are wildlife, forestry, wells, springs and craters. The resources are controlled by men through the council of elders called Jarres Erega. It protects nearby wells from use until distant ones are dry and lays down guidelines on exploitation of vegetation e.g. that women can only collect dry wood and harvest the upper branches to allow trees regenerate.

Wildlife benefits both women and men with forex via the conservancy for community welfare. Forestry benefits men with charcoal, herbal medicine and honey (harvested by men only) to supplement family diets and for sale, medication and payment of bride wealth. Women benefit from charcoal burning, materials for building traditional shelters and furniture, firewood, grass for livestock during the dry season, herbal medicine and honey to sweeten beverages. Seasonal rivers benefit men with water for livestock and women with water for domestic use. Stones and sand benefit men with employment (quarrying) and hence income.

*Lower Tana (Orma):* All livestock are owned and controlled by men except chicken (traditional breeds) which are under women's dominion. Land and income from crops are controlled by men.

Water (ocean, River Tana and shallow wells established by non-governmental organizations - NGOs) benefit men and male youth with fish, income and water for livestock. Women benefit from fish for food and income and water for domestic use. Forestry benefits men with palm wine, herbal medicine and honey for marriage proposals and to sweeten *miraa*. Women get timber and palm leaves for traditional shelters, firewood, charcoal, fruits, herbal medicine, honey (for sale and treatment of oral ulcers) and palm leaves for weaving mats,

carpets and brooms for domestic use and sale. Land benefits women and men with farming, women with soil for walling shelters and men with pasture for livestock. The resources are protected by the male council of elders called Matadeda which has banned cutting down and burning of mature trees and hunting of wildlife. Women contribute through rotational harvesting of firewood.

*Lower Tana (Pokomo):* Of all the livestock, women control only chicken. Forestry benefits men with herbal medicine, timber, honey, palm leaves for thatching and weaving and palm wine (Mkoma). Honey sells at Kshs 400 per liter and is used to manage ulcers, for brewing alcohol and as part of bride wealth. Women get herbal medicine, fruits, firewood, charcoal, raw materials for weaving and natural dyes for decorating the woven products which are sold locally, in nearby towns such as Garsen and in Tanzania.

Waters benefit men with self-employment and income from fishing while women get fish for domestic consumption and sale. Both benefit from domestic water, transport and subsistence production of rice. Land is beneficial to both for subsistence crops (rice, maize and pulses). Men also benefit from pasture for livestock. Wildlife benefit all with food and tourism revenue used for bursaries for girls and boys in secondary and higher education. Birds are also a source of ornamental feathers to decorate ceremonial attire. Sand is harvested by men for local construction. There is no commercial exploitation due to poor roads.

Beach management units (BMUs) monitor the quantity and sizes of fish harvested and order the return of immature ones to the waters. They also control fishing gears. Women contribute to resource management by monitoring and reporting trespassers and misusers. They also harvest only dry branches for firewood and mature palm shoots for weaving. They are hardly involved in managing marine resources because of distance.

*Meibae (Samburu):* All livestock are controlled by men but there is consultation of wives on use and disposal. At birth, each child, male or female, is allocated an inheritance but this tends to favor male children. Girls are not allocated cattle because of a belief that they cannot be entrusted with major livestock. Though most handy in reducing women's workload, the donkey still falls under the man's control. Chicken is the only stock exclusively controlled by women who can sell them and eggs without consultation. It is regarded a marginal stock and most members of the community do not even eat it. Milk is fully controlled by women although husbands are entitled to a specified daily ration. Women can sell the milk without consultation.

The natural resources are sand, hard core, wildlife, wood, Rivers Ewaso Nyiro and Seiya, pasture and honey from traditional hives. Forestry benefits women with firewood, timber, fencing materials, shade, thorns as substitutes for needles, gum and resin (sold for use in making glass and glue), pods and fodder for feeding livestock, herbal medicine and ingredients for making soup. Women also earn from separating pasture seeds and selling it to the conservancy. Men derive water and pasture, honey and herbal medicine. Wildlife benefits include employment for rangers (mostly male) which leads to income and sustenance for families and income from tourism. Where there is external exploitation of resources, the conservancy charges a fee and uses the revenue for bursaries for girls and boys.

The resources are managed by male elders. For instance, during drought, they plan seasonal grazing, decree when the acacia pods can be harvested and punish those who flout the orders. Traditionally, women are not included in communal decision making. But today the structures are opening up to women.



*Nakuprat-Gotu (Turkana):* All livestock are owned and controlled by men except chicken which are regarded as marginal and non-traditional stock. However, widows and elder wives have more leeway on managing household livestock. Men who have realized the economic potential of poultry encourage their wives to keep more. However, this is not to empower women but to cushion other animals from sale. The goat is very important because it is easily convertible into food and cash. For women, the donkey is very important for freight. It is called the woman's vehicle. However, they cannot dispose of the donkeys without the husbands' permission. The main benefits from livestock are bride wealth, food, prestige and income for both women and men.

The main natural resources are sand, hard core, murrum, minerals (not exploited), rivers, pasture and wildlife. Hard core and sand are mainly harvested and loaded by male youth for sale. But a few female youth and women also participate. Ballast is collected by women but loaded and offloaded by male youth. Women manage water kiosks from where they derive income to maintain the piped water system.

Forestry benefits women with timber for traditional shelters and fencing and acacia pods to feed small livestock or for sale. Women conserve forests by harvesting only dry wood. Men benefit from herbal medicine (exclusive to men). Male and female youth belong to conservancy forest associations and environmental committees which monitor forest cover and carry out re-afforestation. Members of the conservancy board create awareness on the benefits of wildlife and conservation in the hope that the number of animals would increase and make the area a significant tourist destination. The proceeds are used for educational bursaries for girls and boys.

Nomadism and lack of titles to land has made it difficult to recognize and lay a claim on the resources. The most useful resources are sand/murrum and trees for charcoal because of ready market. A male-dominated council of elders charges harvesters of sand and murrum 20% of the value of every truckload. Currently, the council relies on registered youth groups, women's groups and community based organizations (CBOs) to bank incomes from the resources which they use to meet school fees. Other resources are controlled by the county government.

*Nakuprat-Gotu (Borana):* All livestock are controlled by men. The exception are widows or single mothers, unless they have mature sons. The main natural resources are wildlife, forestry (for building, fencing and livestock feeds), River Ewaso Nyiro and natural springs (for livestock and domestic use), pastureland and hard core, sand and murrum (not exploited commercially because of poor roads). There is potential for tourist lodges but Joy Camp has been closed. Nomadism has contributed to the non-exploitation of the resources. These resources are accessible to all household members based on their responsibilities but control is vested in the male council of elders (Jarule) and the conservancy. Women protect forestry by harvesting only dry wood and monitoring those cutting down green mature trees. They protect trees that have sprouted inside water as it is believed that removing such trees leads to desiccation. They also exercise vigilance over wild animals and raise any alarm on sensing any transgression.

*Nasuulu (Samburu):* Livestock are under the control of men. A wife cannot sell livestock without the husband's permission. The only thing women have full control over is milk, which they can sell without the husband's consent. They also benefit from meat for subsistence and manure for sale. Men derive food, income, prestige and status. Proceeds from the NRT livestock purchase scheme are handled by husbands. Chicken is not a common stock but is exclusive to women where it exists.

The natural resources include wildlife, sand, murrum, stones, forestry, water (Ewaso Nyiro River, natural springs), gum, resin, bees, pasture and camping sites. Sand provides

employment for mainly male youth (but also a few female youth and women) as loaders. The river and springs provide water for livestock and human consumption as well as lush pasture. Forestry is a source of wood for charcoal and firewood which are women's domains.

The resources are managed by a community committee which has men, women and youth. The chair is a man, secretary a youth and treasurer a woman. For sand extracted by external prospectors, there is a commission per load and the revenue is kept in a community account and used to provide educational bursaries for girls and boys and business loans. Stones are not exploited yet because of lack of a market.

*Nasuulu (Somali)*: The livestock are owned and controlled by men. The community has sand, murram, hard core, wildlife, forestry, land and water. The main benefits for women are firewood and charcoal. The community disallows the cutting down of acacia trees because they yield nutritious pods for feeding livestock. Respondents reported a conflict between the Somali and Turkana on two fronts. First, Somali women complained that their Turkana counterparts prevent them from fetching firewood in Turkana areas. Second, they also complained that they do not always have free access to the only dam located in areas occupied by the Turkana.

*Pate (Bajuni)*: Cattle, goats, sheep and chicken are owned and controlled by women but donkeys are owned and controlled by a few men who use them for transport to earn income. The women pool resources in their groups to purchase livestock or get seed capital from external agencies e.g. Agricultural Sector Development Support Program (ASDSP).

Women own the family houses even if building them is financed by men. This is because men are itinerant due to polygamy, tend to sell off the assets to finance their leisure and therefore cannot be made custodians of such assets on which whole families depend. By tradition, it is daughters who inherit the family shelter. Women are also in charge of managing the fish catch by allocating what goes for subsistence and sale.

Ocean waters benefit men and women with employment (as fishermen and traders respectively), sea food for sale and subsistence and for transport. Coral reefs benefit men with building blocks from dead reefs and fish laying nests. Mangrove trees benefit women with firewood and men with fish laying nests, income from timber, and raw materials for building, fencing, making canoes and fishing gear, clubs and sticks for traditional dances. Marine wildlife (turtles and ornamental fish.), terrestrial wildlife (animals and birds), historical sites (ruins) and beaches all generate forex which goes to the conservancy and 60% is passed on to community welfare projects.

The conservancy, BMUs and fishing cooperatives take a lead with resource management. Women contribute by harvesting only dead mangrove branches for firewood, re-planting denuded areas, cleaning the beaches of solid pollutants and monitoring harvesting of under-size fish. Youth also monitor over-fishing and have been involved in mangrove re-forestation.

*Ruko (Pokot)*: All livestock are owned by men except chicken which fall under women. Milk is fully controlled by women whether sold or consumed at home.

Lake Baringo benefits men with fishing, transportation and basal wood for making canoes. Women derive domestic water, fish for sale, floating roots (*Kinoi*) used as food and reeds for building. Swamps are used for grazing by men and seasonal fishing by men and women. Hot springs are used by both for traditional religious ceremonies and skin toning (medicinal spa).

Wildlife are traditionally used as food and to make ornaments from skins, hooves, horns and birds' feathers. Trees provide herbal medicine, wild fruits, pods for shoats, firewood and raw materials (timber and grass) for erection of traditional shelters and charcoal for women.

Men derive raw materials for traditional furniture and other items such as walking sticks. Sand and hard core are sold by men for building construction.

The area has large populations of the “Mathenge” (*Proposis Juliflora*) plant. On August 24, 2016, the *Daily Nation* newspaper on p. 40 reported that the American firm, Cummings Inc., in a joint venture with Gentec Energy from Britain, has set October 30, 2016 to commence generation of electricity from the plant. Women exercise quiet surveillance on forestry and report misuse to the elders and chief. For firewood, women cut branches and leave the trunks intact for regeneration. They also harvest only dry wood.

The conservancy has two speed boats, one used by rangers and the other to provide rides to tourists on Lake Baringo. Revenue is used to provide educational bursaries which have so far benefited 200 students in institutions of higher learning. The list of beneficiaries is not gender-disaggregated although the Board, which identified them, knows the beneficiaries by sex.

*Shurr (Gabra)*: All the livestock are owned by men. Wives exercise delegated responsibility during husbands’ absence but cannot dispose of the livestock. However, they can use goats and sheep to feed families without reference to the husbands. All milk belongs to women.

The main natural resources include pasture, bees, gum, resin, limestone and wind power but they are not commercially exploited. Sand is mainly harvested in Bubisa. There are reports of seven valuable minerals including rubies but there is no extraction yet except by pilferers. The area is famous for an indigenous species of elephants. The most highly exploited resource is forestry from which men get pasture for livestock and women get firewood, fencing materials, pods for shoats and raw materials (poles, rafters, tendrils and roots) for constructing traditional shelters and making traditional crafts.

There is an Environmental Management Committee (EMC) of 12 members (4 men, 4 male youth and 4 women) which plans wet and dry season grazing, monitors use of forestry and takes action against destructive users. The conservancy has stopped harvesting of firewood by private businesspeople. It develops by-laws that are endorsed by the community. Those who break the rules are penalized by the traditional leadership system. Harvesting of sand is controlled by the county government that charges a fee part of which is paid to local loaders (male). Shared resources such as pasture are also managed through neighborhood agreements.

*Songa (Rendile)*: All livestock are owned by men except chicken. Women only control livestock if they are widows or divorced. But they have full control over milk whether it is consumed domestically or sold. In polygamous families, each wife is allocated stock for her upkeep but she has no authority on disposal. Women control only goats in their group projects. Male children are allocated cattle at birth but they only own them fully once they get married and establish their own homes. There is no similar system for female children.

Wildlife benefits the whole community with forex and employment of local youth as rangers. Land benefits women with fruits, vegetables, maize and beans for subsistence and sale in local markets. Seasonal rivers and piped water benefit women with water for domestic use and irrigation and men with water for livestock. Forestry is used by women to source: firewood for domestic use and sale; wood for charcoal burning; honey for subsistence and sale (but harvested by men); herbal medicine; fodder for livestock; and rafters, poles and tendrils for constructing traditional shelters. Men gain pasture, honey and herbal medicine. Quarries in Ula are not significant but are male-owned. The natural resources are managed by sectoral committees (land, environment, peace and health) all dominated by men.

## 2.1.5 Patterns of Power and Decision-making

*Iingwesi (Maasai)*: Men have a traditional forum where they discuss community affairs. At the conservancy level, decision making is made through the ranch which has 11 officials (all male) elected by community elders for a tenure of five years. The Trust arm has seven officials of whom two are female. The Board has four members and two coopted women none of whom is an official. It distributes revenue from the lodge to households at the end of the year net of educational bursaries and expenditure on infrastructure, piped water to the lodge and purchase of external farmland and pasture<sup>9</sup>. The bursaries are allocated equally to all students in secondary and higher education regardless of sex but females are fewer.<sup>10</sup>

*Jaldesa (Borana)*: The community has a male-only council of elders called Jarres Erega that: plans grazing and access to water for livestock; resolves conflicts over resources; administers punishment to violators of laid down regulations; presides over cultural activities such as rites of passage and weddings; and protects sacred sites. Women do not attend its meetings.

*Lower Tana (Orma)*: Community affairs are managed by the Council of Elders called Matadeda which is exclusive to men who are at least 48 years of age. It is responsible for: dispute resolution; inter-ethnic co-existence; discipline; deliberations on security; enforcement of Islamic regulations; political decision making; and regulation of the use of natural resources.

*Lower Tana (Pokomo)*: The community has a traditional council of elders called Gasa, exclusive to men aged 50 years and above. It promotes Pokomo culture and acts as the judiciary that establishes land boundaries, resolves domestic disputes, develops guidelines on resource use and punishes those who flout the regulations, including administering traditional curses on them. It has a police unit which apprehends such offenders. The members are included in the conservancy's leadership system.

*Meibae (Samburu)*: Male community elders congregate and discuss the issues before convening the whole community to share their decisions.

*Nakuprat Gotu (Turkana)*: Every clan has a traditional council of elders called Ekiriam which discusses cultural issues, management of natural resources, grazing patterns, control of land and relationship with provincial administration and external organizations. It has 48 elected members of whom seven are women recently included to conform to the country's constitution. Benefits of women's inclusion were identified as new insights on conflict, enhanced intelligence gathering and a pacific approach to conflict management.

*Nakuprat Gotu (Borana)*: Decisions over natural resources are made by male elders through the council called Jarule. The grazing committee organizes grazing patterns and ensures that there is no interference with migratory routes for wildlife. It has set aside a specific site where there must not be any human activity. The Borana community does not kill wildlife.

*Nasuulu (Samburu)*: The community is governed by male elders and the local chief (male) who congregate and discuss the issues before convening the whole community to share their decisions. It is during these general meetings that women can express their views, most times simply endorsing what the men have decided. There is also a grazing committee that

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<sup>9</sup> The conservancy has acquired land in Aberdares and Mount Kenya to sustain its livestock during drought to avoid conflicts with other communities.

<sup>10</sup> The conservancy has two arms. One is the Trust which raises funds for social services. Two is the Company Ltd which handles tourism and the proceeds thereof. The programs are: conservation of wildlife; education; water; women's enterprise; eco-lodge; temporary camp sites; and cultural village to showcase local culture.

consists of three men, three women and three male youth. Female youth are assumed to be represented by women.

*Nasuulu (Somali)*: The resources are managed by committees. For instance, the Grazing Committee has sub-divided the community into four blocks for rainy and dry season grazing. It has 12 members of whom three are women. Extractive resources are governed by the county government. For instance, sand harvesters are charged a fee which is divided 50% to the county government and 50% to the community. The latter is paid to the male youth who load the lorries.

*Pate (Bajuni)*: Tradition and religion (Islam) dictate that all top leadership positions be occupied by men. Women are not allowed to outnumber men in leadership and any of them in leadership must be endorsed, advised and directed by men.

*Ruko (Pokot)*: The traditional decision makers on resources are elders (all men). Specific clans specialize on different trades e.g. rangeland management and prayers. Virtually all the specialists are men except in traditional medicine where some women feature. Today, the resources are jointly managed by national and county governments, the conservancy and traditional leaders. Elderly men and the location chief monitor and penalize those who misuse the resources. They decree which species of trees can be harvested for different purposes e.g. building and firewood. They allocate resources, site development projects and do conflict resolution.

*Shurr (Gabra)*: The community has a four-tiered traditional leadership system. First is the Jalab, a junior minister who operates at village level, creates awareness and communicates messages from higher authorities. Second is the Dabela, a spiritual leader with authority to bless and curse. Third is the Hayu, a senior minister who makes final decisions in meetings. Finally is the Yaa, the supreme government of the Gabra nation and custodian of its customs. All these positions and structures are held by men. However, the holders are known to consult their wives before making decisions. The continued adoption of sedentary life is eroding this system as administrative authority is increasingly being vested in the government chief.

*Songa (Rendile)*: There is a traditional male only council called Naabu, which is the community's parliament. It is an abomination for a woman to appear before it. All changes to traditional practices can only be effected with its approval.

### 2.1.6 Conclusions

1. In all the communities, women are subordinate as manifested in household and community leadership, levels of education, gender division of labor and access to and control over resources. This is a function of patriarchy which is enshrined in religion, cultural norms, beliefs, practices and institutions such as moranism, beading of girls, exclusive male leadership structures and folklore.
2. Women's status is that of minors and property whether this is overtly articulated or not. In some communities (Borana, Rendile), they are directly equated to children while in others, they are regarded as aliens or sojourners because their membership to the communities is defined by marriage rather than birth.
3. Nature is used to deny women status and participation in certain activities in some communities. Menses was cited as a deterrent to leadership among the Bajuni and to fishing and harvesting of honey among the Pokomo. In virtually all the communities, there is a perception that security-related and external work is not appropriate for women because they are risky and physically demanding yet they are skill-based and there is evidence of women in such occupations as the police and armed forces.

4. Women participate heavily in productive and reproductive activities and have a heavy workload that constrains their ability to take on additional responsibilities especially those that require absence from home overnight. Men have largely administrative, productive, and community management responsibilities. This gives them a headway in leadership and exposure. In pastoralist communities, livestock-related roles require absence of men and male youth in search of pasture and water. While these roles are critical for household survival, they transfer male roles to women and girls with regard to livestock left behind to sustain the families. The women and girls are also left exposed to insecurity.
5. In pastoralist communities, some sons are retained and dedicated to herding. While this is justified as an inevitable support to siblings and the whole family, it denies the boys the benefits of modern education. In essence, there are two parallel development trajectories for boys – one of a full traditional life and the other of a modernized lifestyle. The same applies for girls with regard to beading (Samburu and Rendile) and early marriage which curtail girls' education.
6. Male power is traditionally vested in automatic inheritance and ownership of family assets, such as land and livestock, except in the Bajuni community where livestock are owned by women by virtue of the community being largely a fishing entity and a tradition that vests inheritance of family shelter on females. The only livestock universally owned and controlled by women are chicken which are not highly regarded but have a high economic potential. Women's main route to ownership of livestock is groups, which are not encumbered by traditional restrictions. The other asset universally controlled by women is milk.
7. Goats, camels and donkeys are the most critical animals for women, the first two because of milk and the last because it alleviates their workload (except in Shurr where it has lost value). The economic potential of donkey meat is high in Baringo where a Chinese company has set up a donkey slaughterhouse in Mogotio Town. The goat is regarded as the currency stock because of its hardiness and convertibility into food and income. In a few communities, sheep fat is used as medication (for snake bites among the Samburu and ulcers among the Orma).
8. Natural resources are accessible to all household members based on their responsibilities but management is traditionally vested in male elders. However, this is increasingly becoming a shared responsibility with conservancies and county governments. Women are increasingly playing a part in resource management due to membership in conservancy boards and BMUs. Otherwise, women mainly contribute to environmental conservation by harvesting only dead or upper branches of trees for firewood. They also exercise surveillance and report misuse of resources to conservancies and elders.
9. Forestry and water are the most widely exploited resources by both men and women. The first benefits both with raw materials for traditional crafts, timber, herbal medicine and honey. Specific benefits derived by women are firewood, charcoal and raw materials for weaving and building traditional shelters. Men mainly derive pasture and grass for livestock. Acacia pods are important as a source of nutritious fodder and are highly protected. The "Mathenge" (*Propolis Juliflora*) plant is also common and is used as fodder and firewood. Its economic importance in Baringo is enhanced by the proposal by an American company, Cummings Inc., to generate electricity from it. The waters benefit both with fish for sale and subsistence and transport. Men benefit from watering livestock while women get water for domestic use.

10. Decision making and power are exercised by men through traditional councils of elders. Among the Maasai, Rendile, Gabra, Borana, Pokomo and Orma, the councils are exclusive to men. Among the Turkana, the structure has recently opened up to women (although still a minority) in order to conform to the country's constitution. This indicates that mandating inclusion of women in leadership is one sure way of achieving the same. However, the physical presence of women in leadership does not automatically translate into them influencing decisions. There was a general sense in communities that even the women in boards simply endorse men's views.

## 2.2a Entry Points for Gender Mainstreaming in NRT Operational Plan 2016

The various activities already planned by NRT which have potential for integration of gender are outlined below.

### Goal I: Good Governance and Peace

1. Partner with Samburu Girls Foundation (SGF)<sup>11</sup> to raise gender awareness and promote women's representation in conservancy governance and strengthen women's leadership roles.
2. Recruit gender expertise to support the conservancies.
3. To ensure strong representation of women and youth, and wide community participation in the affairs of the conservancy, NRT will work to broaden the inclusion of marginal voices in conservancy governing structures.
4. Encourage conservancies to apply for Constituency Development Fund, Women Representative Fund<sup>12</sup> and ward development funds to support conservancy infrastructure development
5. Co-opt elites and experts in the Council of Elders to inject new thinking and provide guidance from time to time.
6. Support conservancies to instill mindset change among the youth (Moran) through a "peace ambassadors' program". To achieve this, NRT will engage three most respected elders and a peace intern to work closely with the Conservancy leadership in addressing such differences.
7. Engage a competent peace trainer to develop the peace training curriculum.
8. Target 224 people from 17 conservancies in conflict prone zones for peace training.
9. Engage youth (herders) through the economic empowerment initiative.
10. Sensitize women on peace building and how to reach out to youth taking part in conflicts and livestock thefts in the 17 conservancies operating in conflict prone areas.
11. Encourage women to speak in all community peace meetings.
12. Identify key women leaders who can be engaged in peace building and who will be integrated into the NRTT enterprise initiatives to keep them engaged in the wider conservancy programs such as bead crafts and micro-finance.
13. Promote peace clubs in schools.
14. Promote participation of women and female youth in social events such as sports.
15. Train local chiefs and ward administrators on peace-building.
16. Engage with local radio stations and social media to propagate peace messages.
17. Train 250 youth through Technoserve.

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<sup>11</sup> This is a local NGO started in 2011. It works in Marsabit, Isiolo, Samburu and Laikipia counties to rescue young girls from Female Genital Mutilation, early marriage and beading for enrolment in private schools. It also conducts civic education on retrogressive cultural practices and reconciles the rescued children with their families.

<sup>12</sup> It is officially called the National Affirmative Action Fund.

### **Goal 2: Resilient Livelihoods**

1. Develop conservancies as water supply service support centers, in particular to strengthen WRUAs to oversee governance, investment and maintenance of water supplies.
2. Establish Water Resources Management Program supported by USAID.

### **Goal 4: Productive Ecosystems**

1. Capacity building for conservancy institutions.
2. Develop grazing by-laws.
3. Work with local leaders to address livestock numbers, settlement patterns, water and infrastructure development, and movement.

### **Goal 6: Growing Enterprise**

Develop enterprises.

### **Goal 7: Sustainable Growth**

Document the impacts of conservancies.

## **2.3b Entry Points for Gender Mainstreaming in Nakuprat-Gotu Plan 2016**

The various activities already planned by Nakuprat-Gotu Conservancy which have potential for integration of gender are outlined below. No other conservancy had written plans.

1. Develop a cadre of CHWs and outreach services.
2. Sensitization on the importance of education and to curb early marriage, provide bursaries and stimulate adult education.
3. Support to women's and youth groups in livestock and natural resource based cottage industries.
4. Construction and infrastructure development.
5. Bursaries.
6. Representation of women in community structures e.g. planning grazing and rehabilitation.
7. Growing the economy e.g. livestock markets.
8. Moran Empowerment Program
9. Peace Ambassadors Program
10. Annual Young Warrior's Program which talks to male and female pupils on wildlife conservation, peace and conservation and awards the most outstanding with exposure tours.
11. Annual Lion Kids Camp sponsored by Ewaso Lions to teach about lions in schools.

Detailed tables with recommendations on how to mainstream gender in the activities as well as indicators are available in Annexes 1 & 2.

## **2.3 Opportunities for Capacity Strengthening**

### **Objective 2: Identify opportunities to strengthen staff capacities in NRT and conservancies about gender and youth, and how to integrate related issues into project activities.**

The study looked at existence of women's and youth groups, the linkages they have with NRT Trading, county governments and funding sources and the kind of training the conservancies have carried out for staff and communities in order to identify opportunities for capacity building.



### 2.3.1 Iingwesi (Maasai)

*Women's Groups:* The conservancy runs a number of women's enterprises. First is beadwork, which is the main source of income for women's groups. The women source raw materials from Nanyuki or Isiolo and sell products at the conservancy curio shop. Two of the groups are linked to NRT Trading. The income is divided equally among the households. This relieves men of domestic expenditure, payment of school fees, purchase of school uniforms and disposal of livestock. It also reduces women's economic dependence on husbands. Second is a micro-finance scheme which gives the women's groups loans using a Shs 5 million seed capital from the European Union. Third is production of sanitary towels sold at subsidized prices or issued free to needy students. The conservancy is currently establishing a production unit in Shumvi. The women's enterprise has a coordinator (male) and a sales officer (female). The groups have no links with the county governments or affirmative funds for women.

*Youth Groups:* There are no youth groups in the community apart from the traditional moran age sets. Individual youth have participated in the Lewa marathon and other sports activities. The youth have no link with the county government but they know about the Youth Enterprise Fund (YEF) although there has been no formal awareness raising about it. They have not benefited from the Moran Empowerment Program. Priorities of male youth are sporting activities and awareness on contemporary lifestyles. Girls' problems were identified as dropout from school due to preference given to sons. Boys also drop out due to lack of school fees.

*Linkage with County Government:* The conservancy manager knows about county government initiatives on sports, social services and women's affirmative funds. But the conservancy only has linkages related to education, conservation and infrastructure.

*Training:* The conservancy has trained the community on security, HIV/AIDS, tranquilizing dangerous animals and planned grazing. It also provides educational bursaries, internships and employment for rangers. It holds monthly community meetings to deliberate on routine matters such as grazing patterns, security and water. It has also held meetings for women on economic enterprises. There has been no specific meeting on gender awareness for the community and staff. Attendance in meetings is captured by gender but not age.



**Items in Iingwesi Conservancy Curio Shop**

### **2.3.2 Jaldesa (Borana)**

*Women's Groups:* An initiative called Boma Fund based in Marsabit provides loans to women's groups and trains them on saving. The same is done by Kenya Women Finance Trust (KWFT). The groups also benefit from Uwezo Fund. Women from the community can make bead products, bangles, necklaces, ear rings and head gear.

*Youth Groups:* All the youth groups have male and female members. They engage in small scale business, merry go round schemes, motor cycle business, tree nurseries, vegetable farming, provision of local security and traditional dancing for a fee (e.g. at Kalacha and Lake Turkana cultural festivals and public ceremonies). One of the more visible ones is Badasa Youth Group which promotes education, carries out community work, organizes tournaments to promote ethnic co-existence and promotes motor cycle transport business for male youths out of school. It received Ksh 100,000 from Uwezo Fund in 2014 and distributed it to individual members for businesses. The conservancy does not run the Moran Empowerment Program in the community.

Common problems of both male and female youth are unemployment and lack of fees for higher education. Some male youth engage in substance abuse due to peer pressure, stress and idleness while female youth face early marriage due to loss of interest in education as it seems a dead-end due to unemployment.

*Linkage with County Government:* The conservancy links up with the county government through the Department of Environment for operational equipment and infrastructure (e.g. housing) and the Department of Social Services for registration, filing of annual reports, supervision of Board elections and introductory letters for opening bank accounts. The staff did not know about the department dealing with gender.

*Training:* No training has been done for the community by the conservancy. However, various meetings have been held. Emphasis is placed on women's presence because they are known to be better at disseminating messages than men, who tend to keep the information to themselves. The conservancy keeps a list of participants indicating gender but this is mainly for annual general meetings (AGMs).

### **2.3.3 Lower Tana (Orma)**

*Women's Groups:* Women indicated that there are seven women's groups in the area. They focus on: livestock purchase, fattening and sale (from Kshs 50 pooled per individual per month); sale of water from shallow wells; farming of water melons, kales and cabbages; rearing of local poultry for sale in nearby urban centers; and merry ground schemes. One group runs a posho mill but the engine is not very efficient. Some have been supported by NGOs to install irrigation equipment and one has benefited from Uwezo Fund. The livestock belonging to the groups are cared for by members' husbands who also take them to the market but the income is handed over to the women.

*Youth Groups:* Only one youth group (Kipini West Ward Students' Association) exists. It was formed by students in institutions of higher learning and registered with the Department of Social Services. It seeks to promote girls' education and prevent drug abuse (specifically *miraa*). One of the members was trained by Uwezo Fund and deployed to conduct awareness about the fund in the area. The dearth of youth groups is attributed to lack of capital.

*Linkage with County Government:* There is hardly any relationship between the community and the county government. Although the conservancy has invited the county government to its meetings, over the Board, there has been no response so there is a belief that the county government has no interest in the conservancy.

*Training:* The conservancy has created awareness on conservation. Gender has only been mentioned with regard to membership in the Board. Female youth did not have information about the bursaries offered by the conservancy. In fact, they had very scant knowledge of the conservancy.

#### **2.3.4 Lower Tana (Pokomo)**

*Women's Groups:* Women's groups focus on vegetable farming (tomatoes, kales), savings and credit, poultry keeping for sale in Malindi, small scale businesses, sale of water from shallow wells established by NGOs, weaving baskets and carpets, sale of fish, poultry rearing and tree nurseries. They used to invest in livestock but stopped after raids in the 2012 inter-ethnic violence. They have not benefited from the affirmative funds yet despite submitting several proposals.

*Youth Groups:* Both male and female youth reported that there is no youth group in the area. The youth are not motivated to start such groups. Past sports groups died with the 2012 clashes. The youth have a very vague idea about funds available for youth and have had no interaction with any official from the national or county government on the same. If youth groups were to be formed, they would be interested in irrigated farming; fish ponds, environmental sanitation and motor cycle business (but only if they own the bikes). They have no interest in fishing due to lack of skills, experience and capital and a belief that fishing is an exclusive occupation. So far, the conservancy has not linked them up with the Moran Empowerment Program. Male youth said they had not benefited from the conservancy in any way. But the two female youth interviewed had. One received a Kshs 5000 bursary and the other was protected from violence by the rangers.

*Linkage with County Government:* See Pokomo section above.

*Training:* The conservancy has conducted community awareness on conservation, governance and conflict resolution. No gender training has been done for either the community or the staff. But people know about gender equality from public meetings. The conservancy keeps a list of participants in meetings (but not at AGMs which are very large) but does not disaggregate by age or gender.

#### **2.3.5 Meibae (Samburu)**

*Women's Groups:* Although women indicated that their groups are dormant, staff claimed that there are active ones that have received funding from established schemes. The women make beadwork and mainly sell to morans for decoration and to gift beaded girls. The women said they have no link with NRT Trading but the staff indicated otherwise adding that income from NRT Trading cushions families from selling goats to meet household needs. They also reported a women's group that runs a large scale poultry business and Murdsa Women's Group that is involved in refining honey. Women listed their main problems as lack of market for bead products, complications during delivery due to lack of modern health facilities, lack of capital for business (sale of livestock, skins and hides) and long distances to water sources.

*Youth Groups:* There are many youth groups of mixed membership that pool resources to buy and sell livestock. Some respondents knew of the YEF. The Moran Empowerment Program trained some morans in 2013 but they have not yet received the expected loans.

*Linkage with County Government:* The community did not know of any county government initiatives for youth and women.

*Training:* When it was being established, the conservancy trained the community on grazing, settlement, co-existence with wildlife, security and environmental conservation. No records are kept of numbers attending meetings. No gender training has been done for staff and the community.

### **2.3.6 Nakuprat-Gotu (Turkana)**

*Women's Groups:* There are many women's groups at Tractor, Akunoit, Ngare Mara, Kiwanja, Manyatta Zebra and Gotu centers. They focus on bead work, basketry, tailoring, table banking and sale of small stock. However, there is no reliable market for handicrafts. Through bead work and management of cultural villages, the conservancy has trained more than eight women's groups now waiting for funding. One key informant surprisingly did not know how NRT Trading assists women and lamented that women in Daaba were asked to form groups in anticipation of assistance which has not been fulfilled. "We hear many things but there is no follow up", she says. They have therefore lost interest. Alternative Livelihoods Program has two women's groups trained on irrigation with kits ready for production of water melons and vegetables. Women did not know what the county government is doing about gender and youth affairs.

*Youth Groups:* Many youth groups have been formed but are dormant because of lack of knowledge on viable businesses and lack of mentors. The main problems of male youth are: unemployment; lack of capital for business; drug and substance abuse (*mira*; *busaa*<sup>13</sup> and cigarettes); vulnerability to radicalization due to unemployment; and inter-ethnic conflict from cattle rustling. They lamented that NGOs and other institutions target only women and neglect men and boys. Most female youth were reported to be school dropouts who end up being unemployed single mothers. Boys mainly drop out due to lack of fees and resort to motor cycle riding business or criminal activities.

*Linkage with County Government:* The staff are not aware of what the county government is doing on gender and youth.

*Training:* There has been no gender training for the community and staff. The conservancy has no system in place to track participation by gender and age. Training reports only indicate dates, names and identity card numbers but not sex or age.

### **2.3.7 Nakuprat-Gotu (Borana)**

*Women's Groups:* The area has women's groups that focus on construction of traditional shelters, weaving, petty business and charity work. They developed a proposal which was funded by Kivulini Trust and the funds used to erect shelters for widows. The women did not know about NRT Trading.

*Youth Groups:* Male youth did not know county government initiatives on youth and gender issues. But they were aware of the YEF although they have not benefited from it because of remoteness from county headquarters. The existing youth groups have no capital or knowhow to initiate meaningful activities. The male youth identified their priorities as: capital to start agro vet business to serve the large livestock population; employment; support with a vehicle to speed up recovery of stolen cattle; and bottling of spring water.

*Linkage with County Government:* Poor linkage with the county government was attributed to the remoteness of the community from county headquarters and people's concentration on nomadic pastoralism.

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<sup>13</sup> Gruel-like alcoholic beverage made out of grain flour.

*Training:* NRT created awareness on the importance of wildlife and conservation when the conservancy was being established. No gender training has been carried out for staff and the community although NRT has emphasized the need to include women in leadership. The community was aware about gender from the constitutional review process and thinks it is good for improving the status of women and girls.

### **2.3.8 Nasuulu (Samburu)**

*Women's Groups:* Women's groups existed before the conflict with the Turkana in 2015. The community is resettling now and re-establishing the groups under Ripples, an NGO which has established a table banking scheme where women save Ksh 50 per week per person. Eight groups have so far been established. Ripples also distributes medicine, relief food and educational bursaries to needy girls. Women knew about NRT Trading and participate in the beadwork project. NRT was reported to have established a credit scheme for individual women to start businesses.

*Youth Groups:* Youth groups disintegrated during the 2015 conflict. Male youth knew of funds at the county government but they have not benefited. NRT's Moran Empowerment Program has trained 24 morans in preparation for business loans. There was also a training of peace ambassadors. Morans are included in the grazing committee and trained on sharing of resources. Female youth indicated that NRT has held trainings for women, men and morans but not for them. According to staff, male youth were prioritized because they were the perpetrators of cattle raids and conflict.

*Linkage with County Government:* Neither the staff nor members of the community knew of any county initiatives on gender and youth.

*Training:* The conservancy has provided training on security awareness, importance of conservation, grazing plans and distribution of bursaries. The participants are recorded by name but not by gender or age although staff say they can easily distinguish them from their names. No gender awareness has been created for the community and staff but people are aware of the constitutional requirement for gender-based inclusion. The Board was taken on exposure visits to Baringo, Pokot and Turkana in 2011.

### **2.3.9 Nasuulu (Somali)**

*Women's Groups:* Women have not benefited from county government projects although they are often advised to form groups without any follow up. The women did not know about Uwezo Fund and Women's Enterprise Fund (WEF). Women listed their main problems as lack of bursaries for children's education, loss of value in livestock during drought and constant conflict with other communities over water and pasture. They reported that the water shortage is caused by diversion for irrigation by the Meru community upstream hence discontinuation of crop farming in the Somali community.

*Youth Groups:* Male respondents described the assistance given from the county government as tokenistic e.g. six motor bikes for thousands of unemployed youth. This creates no impact.

*Linkage with County Government:* See Samburu section above.

*Training:* The conservancy has conducted training on environmental conservation in collaboration with the Kenya Wildlife Service and county rangers. Some women's groups were trained on drought, security and environmental conservation. There has been no training on gender for staff and the community.

### **2.3.10 Pate (Bajuni)**

*Women's Groups:* There are many women's groups focusing on conservation of mangrove trees, purchase and sale of cattle, goats and sheep, sale of fresh water from underground tanks, crop farming, shop keeping, sale of clothes and apparel, poultry rearing, beekeeping, processing and sale of fish, merry go round schemes and sale of hides and skins. The groups have benefited from Uwezo Fund and WEF. They also have table banking. The conservancy has identified seven groups which include women specifically for promotion of tuna fishing and marketing. The groups have been registered with ASDSP in Lamu. The women listed two main problems. First was lack of fresh water for domestic use. Such water is only available from community underground rain water harvesting tanks. The nearest tanks belong to privateers who sell the water more expensively than the community tanks. The water becomes more expensive during dry seasons when the harvest is low. Second is that women go long distances to fetch firewood.

*Youth Groups:* Only one youth group (Young Muslims) exists. Populated by male youth only, it focuses on promoting the Islamic faith among the youth. The youth were not aware of available government funds and had not received any training from the conservancy. Only one was able to describe what the conservancy is about.

*Linkage with County Government:* County officials visit the area and talk to women's groups.

*Training:* The conservancy has conducted community training on protection of fish nesting sites, use of correct fishing gear, handling of fish, value addition on fisheries, governance of BMUs and groups, marketing of fish, data collection on fisheries and the importance of conservation. Staff have been trained on data collection and entry, basic security operations, radio operation and marine wildlife management and monitoring system. Training lists are not age and gender disaggregated. No gender training has been done for the community and staff. But there is a general awareness about gender equality especially the constitutional one third principle<sup>14</sup>.

### **2.3.11 Ruko (Pokot)**

*Women's Groups:* There are many women's groups in the area. The conservancy fund raised and established a micro finance savings and credit scheme of Kshs 2 million managed by Boresha Savings and Credit Cooperative Organization (SACCO). The funds were disbursed to mixed women's and youth groups which had submitted acceptable proposals. In 2016, it raised another Kshs 1 million and used part of it to buy uniforms for primary school pupils. The SACCO supports 156 members (86 women, 70 men) from 17 groups involved in diverse activities such as fish mongering, poultry farming, shop keeping, sale of honey, brewing and sale of traditional liquor and traditional crafts (bead works, gourds, ornamental belts for men and women, necklaces and traditional skirts). Most women's groups have also benefited from Uwezo Fund and the Farming System Project run by the Anglican Church of Kenya (ACK). Men produce traditional beaded stools, pen knives for slicing meat and leather items from skins and hides. The market for traditional crafts is not reliable because of the low flow of tourists and the unrefined quality of the items. But traditional stools are reported to be very popular among the occasional tourists.

*Youth Groups:* There is one youth group on beach management and another (called Chomyot) on bee keeping. They have benefited from Uwezo Fund and Ruko SACCO but not the YEF.

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<sup>14</sup> The Constitution of Kenya 2010 states that not more than two thirds of occupants of leadership positions should be of the same sex.

*Linkage with County Government:* The potential to collaborate with the county government is reported to be high as the conservancy is the only one in the county and its launch was attended by the County Governor. The conservancy has links with the Social Services Department in the county government.

*Training:* Through public meetings, the conservancy has created awareness on human-wildlife co-existence, planned grazing, peace, wildlife conservation and children's education. The community was taken on an exposure tour to Lewa. Lists of participants in meetings are not disaggregated by gender but staff can identify them from the names. No training on gender has been done for staff and the community. However, one staff indicated he had attended a gender training by ActionAid at Tangelbei.

### **2.3.12 Shurr (Gabra)**

*Women's Groups:* There are six women's groups (according to the conservancy manager) the most active ones being in Galjabesa and Dakiye. The former focuses on selling camel milk, running a local lodge (but visitors are not guaranteed and some of the huts have collapsed) and sale of *miraa*<sup>15</sup>. The groups were given a greenhouse by a donor but it is non-functional due to poor maintenance. The Dakiye group focuses on a revolving loan for members. Others are engaged in small-scale business, selling of milk and tree planting but they are nascent and relatively docile. Two are linked to Pastoralist Communities Initiatives and Development Assistance.

A survey by an organization from Marsabit, according to the conservancy manager, established that production of camel milk is high and commercially viable. The women involved with camel milk collect, test, sieve and then boil it before it is cooled overnight using a charcoal-based coolant installed by the county government in collaboration with the Marsabit County government, University of Nairobi and Kenya Agricultural and Livestock Research Organization (KALRO)<sup>16</sup>. They initially had a solar deep freezer but it malfunctioned. The milk is transported to Marsabit but there is potential for sale even farther as some private business people take it all the way to Nairobi. The project started recently and the women are still accumulating the earnings before deciding how to proceed. The groups have not yet benefited from Uwezo Fund or WEF. But there is a nominated female Member of County Assembly (MCA) from the area who has created awareness about such funds.

Women also make carpets, mats, fans, roofing carpets and gourds from forestry products. The conservancy is trying to get NRT Trading to train the groups on bead work. Recently, Kivulini Trust facilitated 12 women (two from each group) to participate in the Kalacha Cultural Festival for exposure. There is also potential for women to manage the local water kiosks since they are the main domestic users of water. The local kiosk is currently managed by a man employed by the Water Users Association which charges each household Kshs 200 per month.

*Youth Groups:* There is only one youth group (Shurr Youth Association) for boys and girls in primary and secondary schools and institutions of higher learning (some conservancy rangers are members). But the membership of girls is lower. The group purchases examination papers for students. So far, it has not received any external funding. The youth hope the conservancy can award them local contracts and provide employment and funding.

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<sup>15</sup> Shoot chewed as stimulant. It is a major cash crop in some parts of Kenya.

<sup>16</sup> See cover page for the coolant.

*Linkage with County Government:* The conservancy manager knows that the county government has a department that deals with gender and that it is in the process of establishing a gender desk but has not linked up with the system except for recruitment of rangers. However, two female MCAs have visited the community to create awareness on general gender issues and available opportunities for women.

*Training:* The conservancy has conducted awareness on environmental conservation, eradication of poaching, the importance of wildlife and forestry, promotion of rangeland management, conflict resolution and surveillance on natural resources. Women indicated that they do not attend conservancy training events because they are not invited. The conservancy keeps lists of participants in structured meetings but there is no age and gender disaggregation although the manager says he can easily identify females and males from their names. No training has been done on gender for staff and community.

In December 2015, professionals from the area converged to discuss community development. They initiated the establishment and staffing of a health center, posting of five government teachers to the local school and enrolment of pupils.

### **2.3.13 Songa (Rendile)**

*Women's Groups:* The women's groups in the area focus on tree nurseries, dairy goat rearing, cultural dances and kitchen gardening. Some have benefited from Uwezo Fund. Beadwork by women is a traditional craft but there is no serious local market. For now, the women sell their products in the village and at Marsabit. The women have been informed about NRT Trading but have not been linked to it yet. They would like to benefit from improved production skills and external markets. The women listed four main problems: i) long distances to markets, compounded by impassable poor roads during rainy seasons and lack of reliable transport; ii) ignorance about the affirmative funds and how to access them; iii) inadequate supply of water as the community largely depends on hand-dug wells which serve human beings, livestock and wildlife hence high competition leading to long hours of waiting; and iv) shortage of medical staff at the local health center.

*Youth Groups:* Youth groups in the area are demotivated because very few have received funding due to tedious procedures. In December 2015, the youth sent representatives to liaise with the county government on their concerns but have received no feedback. Their main problems are unemployment, high dropout from school due to lack of fees and lack of support for higher education. Male dropouts end up in substance abuse and negatively influencing those still in school.

*Linkage with County Government:* No significant linkage has been established with the county government system on gender.

*Training:* The conservancy has created awareness on the importance of conservation and ownership by the community. It also linked up with the Neighborhood Initiative Alliance which trained some community members on keeping small stock after which it facilitated them to visit Kajiado and attend the Nairobi International Trade Fair. Participant lists are not disaggregated by gender or age. There has been no gender training for Board, staff and the community.

### **2.3.14 Conclusions**

- I. There is little collaboration between the conservancies and county governments on youth and gender issues. Thus opportunities in the county government system are not utilized.



2. Youth groups exist in most conservancies but are constrained by poor capacity and linkages with sources of support. Women's groups also exist in all conservancies but not all are linked to available funding opportunities and NRT Trading.
3. Each conservancy has traditional crafts in which women and men are engaged and which provide scope for specialization and diversification of enterprises.
4. Conservancies have mainly carried out training related to conservation. None of the conservancies covered in the study has done any training on gender for communities, staff and Board members. Thus there is limited understanding of how to mainstream gender in conservancy activities. But some gender training has been carried out for staff and community members of three conservancies that were not covered by the study namely Namunyak, Sera and Melako. This training was conducted as part of a participatory gender analysis carried out with around 150 people over a 16 month period between July 2014 and November 2015. It covered 14 people (4 from each of the conservancies and 2 NRT staff).
5. No conservancy records participants in training and meetings by age and gender but staff indicate they can distinguish males from females from the names. Without such disaggregation, there is no immediate way of establishing disparities in levels of participation of youth and women.

## 2.4 Staffing and Leadership

### Objective 3: Investigate how to increase the number of women in leadership positions.

The study looked at baseline numbers of female staff and women on conservancy boards, conservancy management positions and other organizations and potential mentors.

#### 2.4.1 Staffing

All managers in conservancies covered were male except in Ruko. The table below outlines the composition of staff in each conservancy covered.

**Table 2: Conservancy Staffing Levels by Gender**

Conservancy	M	F	Total	Notes
Ilingwesi <sup>17</sup>	28	7	35	Male staff believe that females cannot make good rangers because the work is risky and physically demanding. However, two of the formally educated female staff contended that they can if given relevant training.
Jaldesa	9	0	9	Ranger recruitment prioritized Kenya Police Reservists. The staff believe that females can perform ranger duties. Two females have applied for the recent Rangeland Coordinator position out of 10 applicants.
Lower Tana	13	0	13	There is a perception that females cannot do ranger work because of long distances, harsh environment and lack of arms. Men expressed fear that female rangers would be exposed to sexual exploitation by male colleagues and rape from others. Female youth believe females can do ranger work because it is skill based. They point out that there are women in the army and the police. Staff identified the benefits of having female rangers as scope for conducting searches on female suspects and gathering

<sup>17</sup> 20 staff are under the Trust (one female, the curio shop manager) and 15 under the Company (6 female, 9 male). All the rangers are male while all housekeeping staff are female except the Assistant Chef.

Conservancy	M	F	Total	Notes
				of intelligence from female members of the community.
Meibae	31	2	33	The female staff are a ranger and radio operator. Women interviewed believe that female rangers can do range work if given the opportunity.
Nakuprat-Gotu	30	1	31	The female staff (Borana) is a ranger recruited to replace her deceased husband. By virtue of being the sole female staff, she features in all training activities.
Nasuulu	25	1	26	The female ranger was recruited to replace her father who retired. She is assigned to be the radio operator and data clerk while her male colleagues do operations <sup>18</sup> . But she is trained and willing to do all ranger work. The staff argued that the area is very insecure and inappropriate for deployment of females in the forefront.
Pate	11	2	13	Both female staff are radio operators. The attire for rangers is not Islam-compliant and females need an additional cloak to cover their physique. However, the women and female youth insisted this is not a deterrent. That the first employees of the conservancy were male set a precedent that persists.
Ruko	16	4	20	The female staff are Conservancy Manager, two radio operators and one driver. Most conservancy work is security-oriented and the sector has historically been dominated by males hence getting female applicants is difficult.
Shurr	13	0	13	Only males were ready to take up available opportunities. The male youth believed that females can do ranger work since there are women in the armed forces. The post of a Rangeland Coordinator attracted four applicants, all male. The conservancy plans to recruit a female radio operator once the post is established. There is a perception that frequent travelling for long distances with basic facilities and staying away for nights is not appropriate for women.
Songa	13	0	13	The current rangers were sourced from reformed traditional warriors and Kenya Police Reservists. Recruitment was also influenced by the traditional role of men to defend the community. Women are discouraged by the remote stations, ascetic lives, physical work and long periods of absence. No female has applied for the post of Rangeland Coordinator despite wide publicity in community meetings and social media.

### **Ruko: Breaking Stereotyping in Staffing**

Jacklyn Cherono, 27 years of age, is the Ruko conservancy driver. An alumna of Kapropita Girls Secondary School and the Automobiles Association Driving School in Nakuru, she was earlier employed as a Class BCE driver by a private company where she honed her skills. She learnt of the vacancy at NRT through the internet. Of the 13 shortlisted applicants, she was the only female. After an oral and practical test, she was recruited and taken for orientation in Marsabit.

Two months in the job, she has not faced any challenge due to gender and is considered a celebrity in the local community. In her view, the challenge of numbers of female staff and

<sup>18</sup> Operations cover: going after cattle raiders; monitoring and collecting data on wildlife, conflicts, carcasses, poachers and trespassers; patrols; awareness to herders on areas infested by wild dogs; security escorts; collaboration with the police & KWS; guarding the local primary school ;and road construction.

Board members lies in lower levels of formal education hence inability to compete for available opportunities.

Another female staff member at Ruko is Marylyn Loriet, the radio operator, a Pokot of Form 4 level of education. She was hired in 2008 through a non-competitive process in which the Board selected two women from the two communities (Njemps and Pokot) and had them employed. They were thereafter trained at Kalama in Archers Post.

The other female staff members are the Conservancy Manager and another radio operator. Ruko had the highest number of female staff members in non-traditional roles.

## 2.4.2 Board and Other Leadership Structures

The table below outlines the composition of boards and other leadership structures in each conservancy covered.

**Table 3: Conservancy Board and Other Leadership Levels by Gender**

Conservancy	M	F	Total	Notes
Ilingwesi	4	2	6	The ranch has 11 officials (all male) and Trust seven officials of whom two are female. The Board has four men and two coopted women to assist with women's enterprises. Although they support having more women in the Board, women are comfortable endorsing men's choices. The conservancy established a separate Women's Umbrella which meets quarterly to discuss issues of concern to women for presentation to the Board. The two women in the Board sit in this committee and sign cheques for the women's enterprises.
Jaldesa	9	3	12	One of the women is the treasurer and head of Tourism Sub-committee. The Grazing Committee of 12 members has three women.
Lower Tana	8	4	12	The 12 are members of the executive Board. There is also an overall committee of 36 of whom 12 are women. The Board has three sub-committees (Peace, Investment & Finance). Three of the women in the Board belong to the last committee due to a stereotype that women are more trustworthy. The last woman does not belong to any committee.  Women and female youth considered it important to include women to enrich the Board's perspectives and have women's concerns addressed. Orma men were satisfied with the low number of women and averred that no one will ever support women for Board chairs. Pokomo men said that women's inclusion was only done to comply with the country's constitution but they do not see any added value in it. The two BMUs have many female members who are the majority wholesalers of fish.
Meibae	13	2	15	One of the women sits in the Finance Committee. The Grazing Committee has 15 members (all male) and Security Committee five (all male). Women wished their number in the Board could be increased but are doubtful about women's ability to perform in the structure. They know the Belinda Grevy Zebra project insists on at least one third of its

Conservancy	M	F	Total	Notes
				participants being women.
Nakuprat-Gotu	12	2	14	The women were coopted from women's groups in 2015 after a demand by NRT. The original number was 12, all male. The two women are in all Board committees. Respondents considered it important to include women because they raise issues not usually raised by men (e.g. child welfare, health and education) and will get information from NRT first hand. The Grazing Committee has 14 members (12 men, 2 women). Males dominate it to maintain discipline among morans who respect only male elders. The security committee has only men.
Nasuulu	4	4	12	The Grazing Committee of 12 has four women included because NRT demanded it. They were elected by male elders and endorsed by women. The Chair is male but the vice is female. Women wished there were more women in the Board so they can also develop leadership skills, enrich Board's ideas, pacify discussions, raise issues from a wider spectrum and attract donor funding. However, they complained that the female members do not relay any information to them.
Pate	10	3	13	There are 11 BMUs. All chairs are men, secretaries are mixed and all treasurers are women based on a belief that they are more honest, adept at financial management and averse to embarrassment from diverting funds. Chairs are men because of Islamic edict and a belief that men are more suited to resolving conflicts. The current BMUs have some women but the traditional ones did not. The fisher cooperatives also include a few women e.g. Rasini has 14 out of 241 members.
Ruko	10	2	12	The two women come from either community (Pokot and Njemps). Respondents indicated that they are ready to include more women but the conservancy asked for only one from each community. Co-opted members (two MCAs, KWS, two chiefs and one county government official) are all male. The Grazing Committee has 16 members (all men).
Shurr	9	3	12	The Grazing Committee has 12 members (three female). The conservancy emphasized the need to include at least two women. The EMC has 12 members (4 men, 4 male youth and 4 women).
Songa	10	2	12	The women elected were proposed by men and endorsed by women. One belongs to the Finance Committee. The Grazing Committee of 12 members has one woman.

### 2.4.3 Barriers to Women's Leadership

Below are the factors identified by respondents as hindering women's ascension to conservancy Boards and other leadership structures.

1. Culture and religion prescribe leadership to men. Cited in 10 conservancies - Iingwesi, Jaldesa, Lower Tana (Orma & Pokomo), Meibae, Nakuprat-Gotu (Turkana), Pate, Ruko, Shurr & Songa.
2. Lower levels of formal education make women unable to compete where education is required. It also makes them less confident. Cited in 10 conservancies - Iingwesi, Lower

Tana (Orma & Pokomo), Nakuprat-Gotu (Turkana & Borana), Nasuulu (Somali), Pate, Ruko, Shurr & Songa.

3. Women are consigned to the domestic sphere and need husbands' permission to take up public responsibilities especially those that require overnight absence from home. Cited in nine conservancies - Ilingwesi, Jaldesa, Lower Tana (Orma & Pokomo), Nakuprat-Gotu (Borana), Nasuulu (Samburu), Ruko, Shurr & Songa.
4. Heavy workload makes it difficult for women to attend decision making forums and elections and assume leadership positions even when proposed<sup>19</sup>. Cited in nine conservancies - Jaldesa, Lower Tana (Orma & Pokomo), Nakuprat-Gotu (Turkana & Borana), Nasuulu (Samburu), Ruko, Shurr & Songa,
5. Women have poor access to information on conservancy activities such as Board elections. In some cases, they cannot read the posters used due to illiteracy. Cited in six conservancies - Ilingwesi, Lower Tana (Pokomo), Meibae, Pate, Shurr & Songa.
6. Tasks which require trekking long distances in insecure terrain and security related work are considered too risky for women. Cited in six conservancies - Ilingwesi, Jaldesa, Meibae, Nakuprat Gotu (Borana), Nasuulu (Samburu) & Pate.
7. Women tend to be timid in men's presence. A confident woman is considered impudent. Cited in five conservancies – Ilingwesi, Meibae, Lower Tana (Orma & Pokomo), Nasuulu (Samburu) & Songa.
8. The legacy of women's marginalization is perpetuated through a mindset of male entitlement to leadership<sup>20</sup>. Cited in four conservancies - Lower Tana (Orma), Nakuprat-Gotu (Turkana), Pate & Songa.
9. Democracy allows communities to elect whoever they wish. Cited in three conservancies - Ilingwesi, Nakuprat-Gotu (Borana) & Songa.
10. Women in leadership are not assertive and tend to simply endorse men's opinions. So their inclusion is not seen as adding value. Cited in two conservancies - Lower Tana (Pokomo) & Nakuprat-Gotu (Turkana).
11. There is a belief that women are easy to manipulate or mislead because of lower formal education and less exposure. Cited in two conservancies - Lower Tana (Pokomo) & Nasuulu (Samburu).
12. During conservancy establishment, inter-ethnic conflict made it unsafe to include women in leadership because security is a male role. Cited in two conservancies – Nakuprat-Gotu (Borana) & Songa.
13. Political patronage determines who gets elected. Cited in Nakuprat-Gotu (Turkana).
14. Men regard women as sojourners or strangers who cannot be entrusted with community leadership. Cited in Lower Turkana (Pokomo).

#### **2.4.4 Proposed Mentors**

Various potential mentors were proposed in each conservancy. The lists included teachers, medical staff, chiefs, NGO workers, businesswomen, politicians, members of school committees, activists, leaders of women's groups, church leaders, members of conservancy

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<sup>19</sup> In Shurr, the cultural calendar constrains the women in the Board from performing their duties. During the traditional Sorio ceremony, the women will certainly not attend because they must stay within the community as dictated by tradition. This was the case in 2015.

<sup>20</sup> In Pate, there is a belief that women in power are very oppressive and their leadership is doomed to fail. There is also a belief that mood swings during menses make women unreliable leaders.

boards, county government workers, police officers, KWS staff, conservancy rangers and staff of financial institutions. The full list is in Annex 4.

#### 2.4.5 Conclusions

1. All conservancies have male-dominated staffs and boards. Main reasons for the dearth of women are: lower levels of education; religion and culture; feelings of male entitlement to leadership; stereotyping of security work; heavy domestic workload for women; domestication of women; and lack of assertiveness by even women in leadership positions. However, communities recognize the benefits of including women as diversification of ideas, pacification of discussions, attention to issues not raised by men and attraction of donor funding.
2. It should be noted that religion is probably being used as a convenient excuse to exclude women and justify non-use of contraception due its authority and treatment as sacrosanct. This comes to light considering that women in pate who are Muslims have no problem using contraceptives.
3. If left to the discretion of communities, hardly any woman would be elected to leadership positions. And even where NRT has demanded women's inclusion, communities have gone for only the numbers stated by NRT.



*Nalitan Lengaina & Nauro Lesidele, Female Board Members, Songa Conservancy*

#### 2.5 Game Changers

**Objective 4: Investigate and recommend possible game-changers to optimize gender integration such as integrating health and family planning into conservation projects.**



From the foregoing sections are already pointers to game changing activities that need to be carried out. They revolve around tackling: the patriarchal beliefs, norms and practices that subordinate women; institutional set-ups that are male dominated; domestic workload; economic empowerment; and formal education especially for girls. Beyond these, the study also sought information on harmful traditional practices and use of modern family planning which is of particular interest to NRT. The findings are summarized below.

### 2.5.1 Female Genital Mutilation

*Ilngwesi (Maasai)*: Staff estimated prevalence of female genital mutilation (FGM) at 90%. The conservancy has raised the issue but met with resistance from men who argue that eradicating it will destabilize families. The staff say that older women do not see anything wrong with the practice because they survived it. There is also the fear of ostracization for pioneers. Furthermore, no one will marry a girl who has not gone through the rite. Members of the community felt it is part of local culture so there is no reason to abandon it, an attitude even displayed by male staff who confided that they do not know of any dangers of FGM. However, some staff and men reported that families are now carrying out alternative rites of passage which are symbolic and do not involve mutilation.

*Jaldesa (Borana)*: FGM is justified as useful in controlling promiscuity and the spread of sexually transmitted infections. It is done at family level without fanfare because people know it is criminal. The age at which it is done depends on the parents. All categories of respondents did not consider it inimical to the health of girls and women. One staff member who knew of its dangers from training at Manyani is still not convinced it should be eradicated. It is socially embarrassing for a girl/woman not to go through it as it is considered a source of pride and pre-qualification for marriage. The female youth considered it a simple procedure done during holidays after which they resume life seamlessly. Generally, people consider it an internal community business.

*Lower Tana (Orma)*: The rite is universal and done secretly. Respondents knew that it is outlawed. It is the mothers that are reported to continue taking their daughters for the rite to avoid stigma.

*Meibae (Samburu)*: The staff estimate that over 90% of girls go through the rite between 12 and 16 years of age after which most are married off by their fathers. The main driver is that it is a rite of passage into adulthood. It was argued that girls need to be synchronized with boys who have been circumcised. Men were cited as the stumbling block as they will not marry girls who have not gone through the rite. Women indicated that marriage is a compulsory institution and the mother of an unmarried girl would herself be thrown out by the husband. The men were categorical that FGM is not going to stop soon although they have heard about its dangers but without any proper education on it. They claim that no girl from the community has ever died from it, which they point as proof that it is done safely. The staff indicated that the county government has been partnering with World Vision to campaign against FGM and encouraging alternative livelihoods for practitioners of FGM.

*Nasuulu (Samburu)*: FGM is reportedly universal. The men were categorical that it cannot end because girls who do not go through it will not get suitors, will be despised and will lose status. This position was reiterated by male youth who insisted that the rite makes girls hygienic. Samburu Girls Foundation has a network of activists that monitor cases and report for action.

*Nasuulu (Somali)*: FGM is still practiced but in a mild symbolic form that involves a small cut to release blood just to conform to culture.

*Ruko (Pokot)*: FGM contributes to girls' dropout from school because the candidates are married off immediately after the rite. The few families that have abandoned the practice are those with a strong Christian orientation. Training on it has been done by ActionAid and ACK. Old men say they support its eradication but their efforts are sabotaged by girls and women who demand the rite to avoid stigma.

*Shurr (Gabra)*: Although there is awareness that FGM is criminal, men were categorical that it will not stop regardless of the government position. They pointed out that girls even do it themselves to avoid ridicule, stigma and rejection by potential suitors. The community believes that it prevents female promiscuity. It is currently perpetuated by mothers who engage the practitioners secretly. The educated male youth said they have learnt of its negative effects from health officials, NGOs and county government leaders. But they fear to oppose it lest they be ostracized. A female MCA from the area has reportedly been creating awareness about it.

*Songa (Rendile)*: The practice is done secretly because of knowledge that it is criminal. In the past, it preceded marriage. Today, it is done without being attached to marriage and so the candidates still go to school after. There has been no systematic education for the community on its effects beyond casual mentions by the area chief that it is criminal. One man averred that it is mothers who collude with their daughters and practitioners to hide for the operation before returning when the daughters have healed. Without it, girls would not be recognized as adults and will be excluded from many traditional activities, stigmatized and denied some gifts on wedding day. It is also done to control female libido and help polygamous men manage their sexual workload. The practitioners are paid a token fee and get some gifts on the girls' wedding day. Only a few people have stopped it in their families. One is a pastor. All villages were reported to have committees to campaign against it but they are largely dormant. Only one training has reportedly been done for 30 community members by an NGO called GOAL. But the trainees are dormant.

### 2.5.2 Early Marriage and Education

*Ilngwesi (Maasai)*: Girls are married off at 12 – 15 years of age by their fathers but people know the legal age of marriage is 18 years. Girls oblige so they are not seen to be disobedient. The traditional girl who does not go to school gets a suitor more readily. Those who go to school often want to make their own choices and are therefore not seen as quick avenues to bride wealth. Staff say early marriage is going down because of formal education but is still high.

*Jaldesa (Borana)*: Traditionally, a girl is marriageable even at 11 years of age. Marriage is arranged by fathers. Today, the community knows that girls should not be married before age 18. There are reportedly more boys than girls with formal education. The men attribute this to: poor performance of girls in examinations; neglect by families in the belief that educating a girl is investing in the welfare of her eventual marital family; and a deliberate tactic by girls to absent themselves from school for long periods before eventually dropping out. The staff believe that education and modern lifestyles promote promiscuity and pregnancy out of wedlock. They consider educated girls undesirable and believe that all such girls have been sexually corrupted. They were categorical that they would only marry girls who have not gone to school.

*Lower Tana (Pokomo & Orma)*: Girls are usually married off at 15 to 18 years of age as soon as their bodies become prominent. Boys typically marry after 20. Among the Pokomo, the typical girl does not go to school because it no longer guarantees employment. Girls' education is also compromised by late enrolment hence encumbrance by adolescence while still in early stages of schooling. They also drop out due to pregnancy from early sexual debut, household poverty, peer influence, inadequate parental guidance and parental



complicity in feigning transfers only to attach them to suitors. Boys drop out to engage in fishing, casual work and motor cycle riding business. Orphaned boys do so to support their siblings. Boys are also wasted by substance abuse (*miraa*, marijuana and alcohol). None of the male youth respondents had gone beyond Form 1. One explained that he stopped in Class 7 due to trauma from the 2012 clashes between pastoralists and agriculturalists. Others cited lack of school fees.

Among the Orma, boys are given preferential treatment when parents do not have adequate resources to educate all children. As a result, there are very few girls who proceed to secondary school. Female youth indicated that only three girls have reached university from the area. In their view, parents do not make enough effort to educate girls and use poverty as an excuse to withdraw them from school. Girls who drop out tend to elope into marriage because of lack of an alternative. Boys drop out due to loss of interest and lack of school fees and scholastic materials. Such boys end up in herding for their families. The Girl Child Network, an NGO based in Garsen, campaigns against early marriage.

*Meibae (Samburu)*: Girls are largely valued as a source of bride wealth. They are given out by the fathers without their consent. Those who have received some education, however, tend to resist.

*Nakuprat-Gotu (Borana)*: Marriage for girls at 13-14 years is common due to lack of educational opportunities. According to the women, the typical girl drops out at Class 3. The net effect is that there are no educated role models for girls. The area has one primary school which goes up to Class 7 but has only four classrooms and is understaffed. There is no secondary school in the locality. Fathers accelerate the marriage of daughters in order to “protect” them from moral corruption and gain livestock paid as bride wealth. This is compounded by preferential allocation of educational opportunities to sons.

*Nakuprat-Gotu (Turkana)*: Girls are married off at 14-15 years of age. When faced with limited resources, fathers prioritize sons and accelerate daughters into marriage for bride wealth. The male youth blame parents for encouraging pregnancy by accepting financial compensation and allowing the girls to get married. Boys mainly drop out due to lack of fees and resort to motor cycle riding business or criminal activities. Most dropouts occur at Form 2 when the fee burden becomes too heavy. Because of high levels of unemployment, education has lost its attractiveness to the youth and some parents consider it a waste of time.

*Nasuulu (Samburu)*: Men marry off their daughters from as early as 12 years of age in order to get livestock. Such fathers consider girls’ education an investment for the marital rather than maiden family. Fathers were reported to fear that educated girls will get morally corrupted and become commercial sex workers in nearby towns. Incidentally, the girls interviewed did not see anything wrong with early marriage. However, it is becoming clandestine because some parents have been arrested and the affected girls taken to school by NGOs such as Ripples and Samburu Girls Foundation.

*Nasuulu (Somali)*: In the past, girls used to be married at 15 years of age. The age of marriage has reportedly gone up because of education. Boys marry slightly later, from 25 years on.

*Pate (Bajuni)*: Girls get married as early as 12 years of age, especially those that do not go to school. They then end up in businesses such as selling fish and firewood. Early marriage was attributed to early sexual debut and pregnancy followed by marriage as a consensual settlement. The marriage is also seen as a way of offloading family burden. Boys marry later since weddings are expensive.

*Ruko (Pokot)*: In the past, mostly sons were taken to school because girls were seen as a source of wealth from marriage. The net effect is that there are very few women with

formal education. Community respondents indicated that there are only four females from the community who have completed Form Four. In one school, staff reported, there were only three girls out of 17 in Class 8. Boys drop out to engage in motor cycle riding business, fishing and charcoal burning so that they can become breadwinners often out of peer influence by those already in the trades.

*Shurr (Gabra):* Girls not in school are often married off by fathers at 15 or 16 years of age. The phenomenon is also attributed to the fact that girls mature physically faster than boys. Board members indicated that girls' education is not prioritized. Parents pressure girls not performing well to drop out before Class 8. They reportedly fear that formal education will corrupt their daughters morally. In the past, girls who got educated were lost to the community because they were a mismatch to the traditional boys who remained to herd.

*Songa (Rendile):* Morans perpetuate early marriage because they prefer girls who have not gone to school. They target girls as early as 10 years of age.

### **2.5.3 Family Planning and Other Health Interventions**

*Ilngwesi (Maasai):* Contraception is hardly practiced because large families are desired to generate labor. Polygamy is very common among men aged 60 years and above. But it is reportedly reducing among the younger generation due to economic hardships of raising large families. Parity was estimated at 4-12. Men confirmed that no awareness has been created on family planning and believe that it is a road to mischief and contraction of HIV/AIDS hence they resist it. There has been some awareness on safe motherhood by CHWs but they are few and their impact is limited. There are no operational maternity facilities so home deliveries are the norm. The nearest facility is in Isiolo. However, a donor has established a dispensary with a maternity wing but it is not yet operational.

*Jaldesa (Borana):* Parity is estimated at 6-10 children. Religion and local culture were mentioned as deterrents to family planning. A large population is considered strategic for gaining political power and generating domestic labor. Mothers reportedly breastfeed for three years during which time they abstain. Family planning is only just beginning to be popularized by CHWs trained by the government and NGOs. However, the CHWS are mostly active during national vaccination campaigns. Virtually all mothers are delivered at home by elderly women and traditional birth attendants (TBAs). Most avoid modern facilities for fear of being handled by male midwives. Access to maternity services is also constrained by long distances and lack of transport. But those in Badasa are close to the health center which has a maternity wing.

*Lower Tana (Orma):* Contraception is not used because Islam reportedly prohibits it and women fear the negative side effects. Parity is estimated at 8 - 15 children per woman with high rates of survival. It is believed that "every child comes with its own food" and that contraception may eliminate a potential luminary from being born. Having large families is also seen as an expansion of the potential to get children of both sexes and generate household labor. Husbands who discover that their wives are using contraceptives resort to violence. But the youth are willing to marry fewer women due to economic hardships. Polygamy is common and is allowed by Islam.

*Lower Tana (Pokomo):* Parity is estimated at 8-12 children per woman not using contraceptives and 4-6 children among their counterparts. Women see the benefits of contraception as more manageable families in light of the harsh economic times. Those who use contraceptives are aware that their husbands would turn violent or even neglect them economically should they discover the same. Men consider the use of condoms childish and confirmed that they desire as many as 10 to 12 children per wife because children are a

blessing from God. Furthermore, a high number of children is considered an insurance against risk of death and an enhancement of the probability that some will succeed in life. It is said that “Kuzaa ndiyo utajiri” (Procreation is wealth) and that “children are the wealth of a poor man”. Delayed birth raises eyebrows and can even lead to polygamy, which is allowed by Islam. Large families are popular to generate labor and political clout. People also fear the negative side effects of contraception, listed as blockage of the fallopian tube, excessive menstrual flow, hypertension and ulcers. Religion (Islam) was also cited as a deterrent. But male youth say they will have smaller families because of today’s economic hardships.

*Meibae (Samburu)*: Contraception is not widely practiced because children are seen as a ready source of family labor for herding. Parity is estimated at 7 – 10 children per woman. Polygamy is common but is reported to be going down with most men having a maximum of two to three wives. In the past, the main motivation was to symbolize wealth and generate labor. Some women use contraceptives secretly but this often leads to violence if discovered by the husband. There has reportedly been no community awareness on family planning. Men say they do not oppose family planning per se but leave change to come through the younger generation. Respondents reported that there were no CHWs in the community. Women largely give birth at home, in the bushes or wherever they go into labor. There is a local dispensary but it does not have a maternity wing. The next health center is in Wamba, far away. This creates a heavy burden on the conservancy which is often asked to transport women experiencing complicated labor to Wamba.

*Nakuprat-Gotu (Turkana)*: A typical mother was reported to have between 6 and 10 children. This is fuelled by polygamy and limited use of contraception. There is a belief that contraceptives have negative effects identified as high blood pressure, obesity, loss of libido, cancer, loss of weight, excessive bleeding during menses and infidelity among women. Husbands reportedly become violent on discovery of a wife using contraceptives. Awareness about contraception is being created by CHWs and government health facilities. However, it is discouraged by the Catholic Church which is the main denomination in the area.

*Nakuprat Gotu (Borana)*: Contraceptives are reportedly not allowed by Islam. The average woman has 5-10 children. Husbands consider reproduction to be the primary role of a wife and are likely to divorce those unwilling to conform. There is a belief that contraceptives have negative side effects including cancer. There are no health facilities in the locality. As a result, women travel long distances to access maternity services in Isiolo. Many end up giving birth at home, on the way or dying from labor. The women say the community does not have CHWs.

*Nasuulu (Samburu)*: Parity was estimated at 7-12 per wife, a figure contributed to by early marriage. Polygamy is common and is mainly motivated by desire to establish an adequate labor force especially among wealthy men with large herds of livestock. Family planning is hardly practiced. “We reproduce until the woman’s stock of eggs is exhausted”, says one of the men. A large number of children is considered a form of insurance against mortality and an expansion of the probability that some children will succeed in life. The typical woman will not accept contraception because of a belief that it can even be fatal. Men also believe that contraception is dangerous and consider it a curse to interfere with nature. The women know about family planning from health workers from Isiolo and Nairobi and some use contraceptives secretly at the risk of being chastised by the husbands. There are no modern maternity facilities in the community. The nearest is a dispensary within the Samburu Community School.

*Nasuulu (Somali)*: Contraception is reportedly not allowed by religion (Islam). So women get as many children as nature allows according to “God’s will”. The typical family practices

spacing of birth through abstinence during 18 months of breast feeding. But women indicated that they have heard of family planning from Isiolo District Hospital.

*Pate (Bajuni)*: Use of contraceptives was reported by women to be very common and highly popular to manage their family sizes and reduce household poverty although the community is Islamic. However, there are perceived negative side effects and it is seen as a contributor to a decrease in number of voters hence is not strategic for political competition.

*Ruko (Pokot)*: Use of contraception is limited and women who practice it may be sent away by their husbands. Parity is estimated at close to 10 children per woman. Polygamy is the default form of marriage.

*Shurr (Gabra)*: Contraception is not practiced, especially by the older generation, because of lack of awareness. But women abstain when breastfeeding (three years for boys and two for girls). The local dispensary is creating awareness but there is little confidence in modern contraception. Mothers are reported to have an average of six to eight children each.

*Songa (Rendile)*: There is limited awareness on contraception despite awareness creation by chiefs, CHWs, health centers and voluntary counselling centers. Parity is estimated at 7-10 children per woman. People believe in the biblical edict "Go ye into the world and multiply". The younger generation of women are, however, reported to be having fewer children due to economic difficulties of raising large families. Some women reported fear of negative effects of contraceptives. They also reported use of abstinence for two years while breast feeding. There is a maternity wing with a waiting bay at the local health center. Maternal care is also enhanced by the government-sponsored Resource Based Financing Program which pays incentives to medical staff to carry out more deliveries. There are also CHWs and TBAs.

#### 2.5.4 Conclusions

1. FGM is a common practice in virtually all the pastoralist communities. It is only the Turkana and Bajuni that do not practice it as a tradition. The Borana of Gotu also indicated that the practice has died out but this was not easy to verify. The practice is largely linked to control of promiscuity, initiation into adulthood and acceptability in marriage. Prevalence was reported to be near universal. Members of the communities know the practice has been criminalized in Kenya but they are reluctant to abandon it because it is age-old and is associated with their value systems.
2. A key disadvantage to women is lack of formal education. This can be traced to son preference in allocation of educational opportunities which has resulted in very few women in the communities ever going to school. Thus girls lack role models. Girls' education continues to be compromised by early marriage due to fathers' thirst for bride wealth, early sexual debut leading to pregnancies hence marriage as a consensual settlement, perception that education exposes girls to moral corruption and lack of motivation because education no longer guarantees employment. Boys' education is compromised by moranism, attraction to income earning activities, poverty and lack of belief in education as a route to employment. Unless girls' education is fully realized, this cycle of gender disparities will continue to persist.
3. The use of modern contraceptives is minimal due to religious restrictions, motivation to generate labor and voters, belief that children are a blessing and fear of negative side effects. The problem is compounded by lack of modern health facilities and long distances to the few existing ones. But use of abstinence during breastfeeding was reported to be common. Lack of health facilities also contributes to home deliveries, a phenomenon worsened by shortage of CHWs and government medical staff. The large

levels of parity obviously has a huge physical toll on women and exerts economic pressure on families to sustain the households.

## 2.6 Gender Mainstreaming in Monitoring and Evaluation

### **Objective 5: Project Implementation, Monitoring, Evaluation and Reporting.**

The institutional gender audit revealed that gender dis-aggregation of information is required and implemented for reporting in NRT. However, it needs to be strengthened. A list of relevant indicators to measure achievement of the study recommendations is provided next to each recommendation in the next section of the report.

FINAL

### 3.0 RECOMMENDATIONS

Below is a set of recommendations and relevant indicators to enhance gender mainstreaming in NRT. The first are recommendations for institutional gender mainstreaming. The second are recommendations for programmatic gender mainstreaming arising from the primary data. The third are recommendations on integrating gender in activities outlined in NRT current plans.

#### 3.1 Institutional Gender Mainstreaming

##### 3.1.1 Revisions in Conservancy Constitutions

Recommendation	Indicators
<ul style="list-style-type: none"> <li>Amend the conservancy constitutions to reserve a specified number of leadership positions for women.</li> </ul>	<ul style="list-style-type: none"> <li>Amendments to conservancy constitutions.</li> <li>Increase in no. &amp; proportion of women in leadership positions.</li> </ul>
<i>Part 5: Objects</i>	
<ul style="list-style-type: none"> <li>Include promotion of gender equality in the objectives.</li> </ul>	<ul style="list-style-type: none"> <li>Commitment to gender equality reflected in conservancy constitutions.</li> </ul>
<i>Part 6.1.13: To ensure effective and representative community participation, liaison and good governance.</i>	
<ul style="list-style-type: none"> <li>Include gender &amp; age balance under representativeness.</li> </ul>	<ul style="list-style-type: none"> <li>Level of women's &amp; youth's participation in community activities.</li> <li>Contributions of women &amp; youth in community activities.</li> </ul>
<i>Part 7: Management of the Conservancy</i>	
<ul style="list-style-type: none"> <li>Include gender mainstreaming in conservancy managers' responsibilities.</li> </ul>	<ul style="list-style-type: none"> <li>Gender mainstreaming included in conservancy managers' terms of reference.</li> <li>Initiatives taken by conservancy managers to mainstream gender &amp; achievements realized.</li> </ul>
<i>Part 8: Operating principles which include equality, democracy and fairness.</i>	
<ul style="list-style-type: none"> <li>Add "taking into account gender, age, disability &amp; other diversity variables.</li> </ul>	<ul style="list-style-type: none"> <li>Inclusion of gender, age, disability &amp; other variables in operating principles.</li> </ul>
<i>Part 9: Benefit distribution plan.</i>	
<ul style="list-style-type: none"> <li>Build gender equity in the distribution plan.</li> </ul>	<ul style="list-style-type: none"> <li>No. &amp; proportion of women &amp; youth (male &amp; female) receiving conservancy benefits by type &amp; value of benefit.</li> </ul>
<i>Part 12: Members (Clause 12.1.1 and 12.1.2 on number of Board members).</i>	
<ul style="list-style-type: none"> <li>Use term "Chair" instead of Chairman.</li> <li>Include County Woman Representative &amp; County Department in charge of gender issues.</li> </ul>	<ul style="list-style-type: none"> <li>Gender responsiveness of language in NRT documents.</li> <li>Presence of Woman Representative &amp; County Department in charge of gender in list of coopted Board members.</li> </ul>
<i>Clause 12.3: Register of members.</i>	
<ul style="list-style-type: none"> <li>Include sex under members' details in the register.</li> </ul>	<ul style="list-style-type: none"> <li>Revised register includes sex under required details.</li> </ul>

Recommendation	Indicators
<ul style="list-style-type: none"> <li>Amend the conservancy constitutions to reserve a specified number of leadership positions for women.</li> </ul>	<ul style="list-style-type: none"> <li>Amendments to conservancy constitutions.</li> <li>Increase in no. &amp; proportion of women in leadership positions.</li> </ul>
<i>Clause 16.2 Election of Members of the Committee</i>	
<ul style="list-style-type: none"> <li>Include provision that not more than two thirds of positions shall be held by members of one sex.</li> <li>Use the Zebra system in allocating leadership positions.</li> </ul>	<ul style="list-style-type: none"> <li>Commitment to gender balance in committee membership articulated in election provisions.</li> <li>Increase in no. &amp; proportion of female to male committee members.</li> </ul>
<i>Clause 16.3: Functions of the Board.</i>	
<ul style="list-style-type: none"> <li>Include “to ensure non-discrimination by taking such measures as necessary to promote inclusion by age, gender &amp; other significant variables”.</li> </ul>	<ul style="list-style-type: none"> <li>Promotion of gender equality added to Board terms of reference.</li> <li>Initiatives by &amp; achievements of each Board member to promote gender equality.</li> </ul>
<i>Part 19: Amendment</i>	
<ul style="list-style-type: none"> <li>Include sex under the details of members petitioning for amendment.</li> </ul>	<ul style="list-style-type: none"> <li>Inclusion of sex under details required of members proposing amendments to the constitutions.</li> </ul>

### 3.1.2: Policy

Recommendations	Indicators
1. Develop a stand-alone NRT gender policy for institutional & programmatic gender mainstreaming & have all other policies harmonized with it.	<ul style="list-style-type: none"> <li>Existence of a comprehensive NRT gender policy.</li> </ul>
2. Include progress on gender mainstreaming in annual conservancy audits.	<ul style="list-style-type: none"> <li>Changes in the composition, programs, procedures, practices &amp; culture of NRT as a result of implementation of gender policy.</li> </ul>

### 3.1.3: Human Resources Development

Recommendations	Indicators
1. Include gender awareness as a standing item in all trainings for the Board, staff & communities.	<ul style="list-style-type: none"> <li>No. of Board, staff &amp; community members trained on gender.</li> </ul>
2. Adopt an overt policy on gender balance in staffing & include the equal opportunity clause in all vacancy announcements.	<ul style="list-style-type: none"> <li>Gender balance mandated in NRT.</li> </ul>
3. Set annual staffing targets towards achieving gender balance at NRT headquarters & in all conservancies.	<ul style="list-style-type: none"> <li>Increase in the proportion of female to male staff in each conservancy &amp; at NRT headquarters by type of employment.</li> </ul>
4. Make deliberate calls for females to apply for conservancy jobs.	<ul style="list-style-type: none"> <li>Increase in no. of females applying for vacancies.</li> </ul>
5. Announce vacancies using channels that will reach women & female youth e.g. women’s groups, youth groups,	<ul style="list-style-type: none"> <li>Increase in no. of female applicants &amp; successful candidates.</li> </ul>

Recommendations	Indicators
social media, FM radio stations, chiefs' barazas, religious organizations, NGOs & CBOs.	
6. Adopt various forms of affirmative action to improve gender balance at NRT headquarters & in conservancies e.g. reserved positions, head hunting, zebra system, concessions on qualifications but with a requirement that the candidate attains the minimum within a specified period, preference to the minority group, preference to female applicants where there is a tie & targeted in-house capacity building to enable female staff in junior positions to climb the ladder & benefit from horizontal mobility.	<ul style="list-style-type: none"> <li>• No. of female staff recruited affirmatively.</li> </ul>
7. Take all conservancy managers & NRT senior management through gender training to develop buy-in.	<ul style="list-style-type: none"> <li>• No. &amp; level of staff trained on gender.</li> <li>• Support for gender mainstreaming in NRT.</li> </ul>
8. Conduct gender training of trainers for selected conservancy & headquarters staff to spearhead gender mainstreaming.	<ul style="list-style-type: none"> <li>• No. of male &amp; female gender trainers of trainers in each conservancy.</li> <li>• No. of staff trained by internal gender trainers per conservancy.</li> </ul>
9. Recruit women in traditional male domains & vice versa to break gender stereotypes e.g. avoid consigning female rangers to office work & radio operation & female lodge staff & interns to housekeeping.	<ul style="list-style-type: none"> <li>• Increase in no. of female &amp; male staff in jobs traditionally occupied by the other.</li> </ul>
10. Introduce internship in all conservancies with priority to female youth as a way of motivating female education & identifying potential female employees.	<ul style="list-style-type: none"> <li>• No. of female interns per conservancy.</li> <li>• Increase in no. of female interns recruited into jobs by NRT.</li> </ul>
11. Sensitize conservancy staff & interns to lead by example e.g. propagating positive messages about gender equality & not perpetuating retrogressive traditional practices in their own lives.	<ul style="list-style-type: none"> <li>• No. of staff professing support for gender equality in personal life.</li> </ul>
12. Create gender awareness for staff & communities in all conservancies in stand-alone gender forums or through routine conservancy activities.	<ul style="list-style-type: none"> <li>• No. of male &amp; female staff trained on gender per conservancy.</li> <li>• Action plans drawn &amp; implemented to mainstream gender per conservancy.</li> </ul>
13. Establish gender resource centers in conservancies & at NRT headquarters.	<ul style="list-style-type: none"> <li>• Availability of gender resources in NRT &amp; conservancies.</li> <li>• No. of conservancies with gender resource centers.</li> <li>• No. of staff using gender resource centers.</li> </ul>
14. Ensure annual reporting on progress made towards inclusion of women &	<ul style="list-style-type: none"> <li>• Existence of data &amp; information on progress on gender mainstreaming in NRT.</li> </ul>



Recommendations	Indicators
youth, challenges faced, best practices & lessons for the future.	

### 3.1.4: Leadership

Recommendations	Indicators
1. Amend the conservancy constitutions to reserve a specified number of positions of leadership for women. Strengthen this by using affirmative action e.g. zebra system to increase the number of women in leadership. Further strengthen this by allowing assistant chairs of Boards to also attend Council of Elders meetings so as to allow women in such positions gain exposure.	<ul style="list-style-type: none"> <li>• Increase in the no. &amp; proportion of women in conservancy boards sand NRT Council of Elders.</li> </ul>
2. Co-opt women into the Board as a form of internship for future leadership positions.	<ul style="list-style-type: none"> <li>• No. of women in Board internship program.</li> <li>• Increase in the no. &amp; proportion of women in various leadership structures in conservancies.</li> </ul>
3. Enroll past female Board members into an alumnus program to mentor new female Board members & run a role modeling program in their communities.	<ul style="list-style-type: none"> <li>• No. of past female Board members in alumnus program role modeling in their communities.</li> </ul>
4. Announce Board elections using channels that reach women e.g. megaphones, women's groups, chiefs' barazas, cooperatives, market notice boards, youth groups, social media, FM radio stations, religious organizations, NGOs & CBOs.	<ul style="list-style-type: none"> <li>• Increase in no. of women accessing information on &amp; participating in Board elections.</li> </ul>
5. Prior to Board elections, hold women-only forums to strategize on how to elect women to leadership positions instead of over-relying on affirmative posts.	<ul style="list-style-type: none"> <li>• Increase in no. &amp; proportion of women elected to conservancy boards.</li> </ul>
6. Set annual targets for increasing the number & proportion of women in Board & other leadership structures. At the minimum, adhere to the one third gender principle.	<ul style="list-style-type: none"> <li>• At least one third of all Board members are women.</li> </ul>
7. Carry out leadership training for women in the Board. This should include exposure to luminary women who can share skills, knowledge & experiences.	<ul style="list-style-type: none"> <li>• No. of female Board members trained on leadership.</li> <li>• Improvements reported by each conservancy on the performance of female Board members.</li> </ul>
8. Introduce rotational leadership to enable women occupy top Board positions for experience & confidence.	<ul style="list-style-type: none"> <li>• No. of women holding topmost Board positions per conservancy.</li> </ul>
9. Establish a mentorship program that brings together female staff, female Board members, women in enterprises & external mentors.	<ul style="list-style-type: none"> <li>• Initiatives taken by mentors.</li> <li>• Increase in no. of women mentored into leadership.</li> </ul>

Recommendations	Indicators
10. Use women's groups, NGOs, CBOs, church organizations, school committees, networks of professionals (e.g. in Shurr) & women already in leadership to identify potential women leaders & to carry out capacity building for identified leaders.	<ul style="list-style-type: none"> <li>Comprehensive conservancy lists of potential mentors.</li> </ul>
11. Use existing NRT enterprises to cultivate leadership among women & recruit competent ones into the Board & other structures.	<ul style="list-style-type: none"> <li>No. of women leaders recruited from existing enterprises.</li> </ul>
12. Insist on all collaborating structures such as BMUs & water users associations adhering to minimum thresholds for inclusion of women in leadership positions.	<ul style="list-style-type: none"> <li>Increase in no. &amp; proportion of women in leadership of collaborating structures.</li> </ul>
13. Discuss with traditional councils of elders on how to increase the no. & participation of women in leadership.	<ul style="list-style-type: none"> <li>Increase in no. of women included in traditional leadership structures.</li> </ul>
14. Harmonize Board activities with cultural calendars to ensure that women in the Board attend.	<ul style="list-style-type: none"> <li>Reduction in absenteeism of women from Board activities.</li> </ul>

### 3.2 Programmatic Gender Mainstreaming

#### 3.2.1: Economic Empowerment

	Recommendations	Indicators
1	Customize NRT Trading to enable each conservancy develop niche enterprises that tap into local resources & skills beyond beadwork (e.g. gum & resin in Isiolo, Samburu & Marsabit; weaving, bee keeping & livestock & sale of manure in virtually all; dairy products in Shurr & Lower Tana; fish farming in Lake Baringo; fish trade in Lower Tana & Pate; mango production & irrigated vegetable farming in Lower Tana; bangles, necklaces, ear rings & head gear in Jaldesa; bottling of spring water in Gotu; mangrove production in Pate) so they command different markets. This should include enterprises for men e.g. woodwork & carving in Ruko & modeling of swords among the Somali in Nasuulu.	<ul style="list-style-type: none"> <li>Diversity of income streams for women, men &amp; youth (male &amp; female) in each conservancy.</li> <li>Increase in levels of income for women, men &amp; youth (male &amp; female) in each conservancy.</li> </ul>
2	Consider opening up wholesale shops near to headquarters of conservancies involved in beadwork.	<ul style="list-style-type: none"> <li>Improved access to beads.</li> </ul>
3	Customize the Moran Empowerment Program & Peace Ambassadors Program to address the unique needs & interests of male youth in different conservancies. Alongside this, identify specific economic programs for female youth. Also consider	<ul style="list-style-type: none"> <li>Increase in no. of male &amp; female youth engaged in relevant economic activities per conservancy.</li> </ul>

	Recommendations	Indicators
	re-naming the Moran Empowerment Program to Youth Empowerment Program to remove the skew suggested by the word <i>moran</i> which connotes maleness.	
4	Establish micro-financing schemes in all conservancies to enable women & youth access capital for economic enterprises.	<ul style="list-style-type: none"> <li>• Increase in no. of women &amp; male &amp; female youth accessing credit in each conservancy.</li> </ul>
5	Familiarize women's & youth groups with Uwezo Fund, YEF & National Affirmative Action Fund procedures. This requires partnership with county government departments responsible for gender issues & collaboration with female MCAs from the areas.	<ul style="list-style-type: none"> <li>• Increase in no. of women's &amp; youth groups accessing government funds.</li> <li>• Strength of linkages with county government departments.</li> </ul>
6	Partner with cooperatives & other financial institutions to support conservancy based women's & youth groups e.g. in business skills training. Examples are Boma Fund in Marsabit, KWFT & Equity Bank. In Songa, this should include the Neighborhood Initiative Alliance for training community members on keeping small stock.	<ul style="list-style-type: none"> <li>• No. of conservancies partnering with financial institutions.</li> <li>• No. of women's &amp; youth groups accessing support from financial institutions by level of support.</li> </ul>
7	Establish an inter-conservancy economic exchange program to enable women & youth involved in similar enterprises e.g. the Shurr women's groups involved in camel milk enterprise can be linked with Anolei Cooperative Society in Isiolo & the fish sellers in Lower Tana with the fishing cooperatives in Faza, Pate Island.	<ul style="list-style-type: none"> <li>• Lessons successfully adopted from economic exchange programs in each conservancy.</li> </ul>
8	Establish multi-purpose cultural resource centers in each conservancy for learning, to showcase local culture & as marketing points for products from enterprises.	<ul style="list-style-type: none"> <li>• Increase in streams &amp; levels of income for women, men &amp; youth (male &amp; female) in each conservancy.</li> </ul>
9	Negotiate reasonable entertainment contracts for women's & youth groups in conservancies running lodges.	<ul style="list-style-type: none"> <li>• Signed entertainment contracts with terms acceptable to women's &amp; youth groups.</li> <li>• Increase in streams &amp; levels of income for women's &amp; youth groups in each conservancy.</li> </ul>
10	Prioritize women & youth when awarding short term conservancy contracts e.g. for construction.	<ul style="list-style-type: none"> <li>• Increase in streams &amp; levels of income for youth in each conservancy.</li> <li>• No. of male &amp; female youth benefiting from conservancy contracts.</li> </ul>
11	Support household donkey ownership to alleviate women's workload & open up new economic opportunities. In Shurr where the animal is regarded as a liability, an exchange program may be initiated to	<ul style="list-style-type: none"> <li>• Increase in no. of households owning donkeys in relevant conservancies.</li> <li>• Reduction in workload for women at household level.</li> <li>• Increase in streams &amp; levels of income</li> </ul>

	Recommendations	Indicators
	transfer the donkeys to neighboring Jaldesa & Songa. In Ruko, women's & youth groups should be sensitized on & linked up with the donkey slaughterhouse in Mogotio.	for women's & youth groups from donkey rearing & sale.
<b>12</b>	Promote value addition e.g. processing & bottling of honey & milk to diversify products for strengthening women's economic status.	<ul style="list-style-type: none"> <li>No. of conservancies supporting value addition by type of enterprise.</li> <li>Increase in streams &amp; levels of income for women.</li> </ul>
<b>13</b>	Promote sustainable harvesting & use of the "Mathenge" ( <i>Proposis Juliflora</i> ) plant for domestic fuel & charcoal burning. In Baringo, this should include linkage with the company that is intending to generate electricity from it.	<ul style="list-style-type: none"> <li>No. of conservancies using "Mathenge" (<i>Proposis Juliflora</i>) plant as an economic plant.</li> <li>Increase in streams &amp; levels of income for women, men &amp; youth.</li> </ul>
<b>14</b>	Advocate with water users associations to give women's & youth groups the opportunity to manage the water kiosks as an income earner. In Pate, this should include establishment of more fresh water underground tanks & in Lower Tana, it should encompass sinking of more shallow wells.	<ul style="list-style-type: none"> <li>Increase in no. of water kiosks managed by women's &amp; youth groups.</li> <li>Increase in streams &amp; levels of income for women's &amp; youth groups.</li> </ul>
<b>15</b>	Train agro-pastoralist communities on the use of oxen & donkey ploughs e.g. Pokomo & Orma.	<ul style="list-style-type: none"> <li>No. of households that have adopted oxen &amp; donkey ploughs in agro-pastoralist communities.</li> </ul>
<b>16</b>	Promote commercial poultry farming for women's & youth groups as this is the only stock fully controlled by women in all communities.	<ul style="list-style-type: none"> <li>No. of women's &amp; youth groups involved in profitable poultry farming in each conservancy.</li> <li>Increase in streams &amp; levels of income for women's &amp; youth groups.</li> </ul>

### 3.2.2: Inclusion in Project Training and Other Activities

Recommendations	Indicators
1. Sensitize youth (male & female) & women on their right to inclusion in project training & other activities.	<ul style="list-style-type: none"> <li>No. of women &amp; youth (male &amp; female) sensitized &amp; demanding inclusion.</li> <li>Increase in no. of women &amp; youth (male &amp; female) participating in conservancy training &amp; other activities.</li> </ul>
2. Set minimum targets for inclusion of youth (male & female) and women in all project training & other activities. At the minimum, adhere to the one third gender principle. Revise the targets annually towards achieving 50-50 parity.	<ul style="list-style-type: none"> <li>Increase in no. of women &amp; youth (male &amp; female) participating in conservancy training &amp; other activities.</li> </ul>
3. Use a zebra system in allocating opportunities in project training & other activities.	<ul style="list-style-type: none"> <li>Increase in no. of women &amp; youth (male &amp; female) participating in conservancy training &amp; other activities.</li> </ul>
4. Task women & youth (male & female) to elect their representatives who will liaise with NRT, mobilize their categories for NRT activities & report on their participation to inform conservancy annual reports.	<ul style="list-style-type: none"> <li>No. of women &amp; youth leaders (male &amp; female) liaising with NRT.</li> <li>Improvements in participation of women &amp; youth (male &amp; female) in NRT activities.</li> </ul>
5. Conduct youth-specific training on selected topics primarily business, career development, gender awareness, opportunities available in the county government system & drug & substance abuse.	<ul style="list-style-type: none"> <li>Increase in no. of male &amp; female youth trained &amp; using knowledge &amp; skills imparted gainfully.</li> </ul>
6. Specifically mobilize female youth for inclusion in all training opportunities.	<ul style="list-style-type: none"> <li>Increase in proportion of female youth participating in training activities.</li> </ul>
7. Mandate age & gender disaggregation of all conservancy data including lists of participants in meetings & training activities in order to monitor participation of women & youth.	<ul style="list-style-type: none"> <li>No. of conservancies with comprehensive data &amp; information disaggregated by age &amp; gender.</li> </ul>

### 3.2.3: Formal Education

Recommendations	Indicators
1. Adopt a policy on gender equitable distribution of bursaries.	<ul style="list-style-type: none"> <li>Existence of policy on gender equitable distribution of bursaries.</li> </ul>
2. Use conservancy bursaries to promote girls' formal education. This should include an audit of girls completing primary & secondary schools & obliging parents to keep their daughters in school as a condition for allocation of bursaries.	<ul style="list-style-type: none"> <li>Increase in no. of females benefiting from bursaries.</li> <li>Data on girls in primary &amp; secondary schools in each conservancy.</li> <li>Increase in no. of girls retained in &amp; completing cycles of education.</li> </ul>
3. Disaggregate the beneficiaries of bursaries by gender as one way of starting a discussion on disparities in education.	<ul style="list-style-type: none"> <li>Gender disaggregated lists of bursary beneficiaries.</li> <li>Evidence of gender disparities in education per conservancy.</li> </ul>

Recommendations	Indicators
4. Track beneficiaries of bursaries so boys do not fall victim to nomadism & girls to early marriage.	<ul style="list-style-type: none"> <li>No. of boys &amp; girls benefiting from bursaries that are retained in &amp; completing school.</li> </ul>
5. Establish how many primary & secondary schools are there in each conservancy, the transition rates by gender & how they are dealing with FGM & early marriage & provide statistics to SGF, The Girl Child Network, Ripples & other partners for action. Where necessary, mobilize communities to start schools.	<ul style="list-style-type: none"> <li>No. of primary &amp; secondary schools in each conservancy.</li> <li>Entry points for promotion of formal education in each conservancy.</li> </ul>
6. Promote alternative basic education, seasonal schooling & evening classes for boys dedicated to herding in pastoralist communities. Lessons on this can be derived from Bubisa, Ademo & Galbo/Odola in Shurr where “shepherd schools” exist.	<ul style="list-style-type: none"> <li>No. of boys traditionally dedicated to herding that are benefiting from formal education in pastoralist conservancies.</li> </ul>

#### 3.2.4: Family Planning and Other Health Interventions

Recommendations	Indicators
1. Target men for awareness on sexual and reproductive health services to get their buy-in.	<ul style="list-style-type: none"> <li>Increase in no. of men supporting family planning in each conservancy.</li> </ul>
2. Collaborate with NGOs, CBOs & government to promote family planning. In Songa, a good entry point is the government-sponsored Resource Based Financing Program meant to improve safe motherhood.	<ul style="list-style-type: none"> <li>Increase in no. of men &amp; women reached with accurate family planning information.</li> </ul>
3. Expand the population of CHWs & TBAs trained to promote accurate knowledge about modern family planning & monitor maternal health. Ensure that men are included in the cadres.	<ul style="list-style-type: none"> <li>Increase in no. &amp; spread of CHWs &amp; TBAs per conservancy.</li> <li>Increase in no. of men &amp; women supporting family planning.</li> </ul>
4. Collaborate with existing health facilities to promote sexual & reproductive health services & establish maternity facilities.	<ul style="list-style-type: none"> <li>Reduction in distances covered by women to access modern maternity services.</li> </ul>
5. Advocate & work with the county governments to set up health facilities (with maternity wings) & provide sexual & reproductive health services. This should include general improvement of infrastructure such as access roads.	<ul style="list-style-type: none"> <li>Reduction in distances covered by women to reach modern maternity services.</li> </ul>
6. Use mobile clinics & door to door sexual & reproductive health campaigns & services to expand outreach.	<ul style="list-style-type: none"> <li>Increase in no. of men &amp; women reached with accurate family planning information.</li> <li>Increase in no. of men &amp; women using modern family planning methods.</li> </ul>

#### 3.2.5: Change Champions

Recommendations	Indicators
1. Sensitize parents, especially mothers, on early marriage & the negative effects of FGM & transform them into champions against the practices.	<ul style="list-style-type: none"> <li>No. of women campaigning against harmful practices in each conservancy.</li> <li>Increase in no. of households that have stopped harmful practices.</li> </ul>
2. Take all Board members through a mandatory gender sensitization & task each to campaign for gender equality & eradication of harmful practices.	<ul style="list-style-type: none"> <li>No. of male &amp; female Board members trained on &amp; campaigning for gender equality.</li> <li>Achievements by each Board member on gender mainstreaming.</li> </ul>
3. Collaborate with NGOs, CBOs, water users associations, BMUs, cooperatives, religious institutions & other networks to promote gender equality e.g. The Girl Child Network in Lower Tana, Ripples International in Isiolo, Samburu Girls Foundation in Isiolo, Samburu, Laikipia & Marsabit & professional networks in Shurr.	<ul style="list-style-type: none"> <li>Increase in no. of men, women, &amp; female &amp; male youth aware of &amp; supporting gender equality.</li> </ul>
4. Use the women's enterprises to create a cadre of women campaigning against FGM & early marriage & promoting family planning.	<ul style="list-style-type: none"> <li>No. of existing women's enterprises campaigning against harmful practices.</li> <li>Reduction in no. of girls &amp; women exposed to harmful practices.</li> </ul>
5. Identify & train men to be gender equality champions in each conservancy. Include opinion leaders, male elders, ward administrators & individuals who have resisted or stopped negative practices.	<ul style="list-style-type: none"> <li>No. of male champions of gender equality in each conservancy.</li> <li>Increased community support for eradication of harmful practices.</li> </ul>
6. Conduct gender training for councils of elders and clergy from different religions religious and develop action plans for gender mainstreaming.	<ul style="list-style-type: none"> <li>No. of members of councils of elders and religious faiths trained on gender.</li> <li>Initiatives by councils of elders and clergy to mainstream gender and achievements realized.</li> </ul>
7. To put the matter of religion into perspective, NRT should involve religious scholars and practitioners on matters gender in order to debunk religious as an excuse to exclude women. Such personalities should also be included among the gender equality champions.	<ul style="list-style-type: none"> <li>No. &amp; diversity of religious scholars and authorities collaborating with NRT in championing gender equality.</li> <li>Messages disseminated by religious authorities on gender equality and changes realized among congregations.</li> </ul>
8. Link up with departments in charge of gender issues in county governments to identify entry points for collaboration.	<ul style="list-style-type: none"> <li>Collaborative ventures between conservancies &amp; county departments of gender.</li> </ul>

### 3.2.6 Entry Points for Gender Mainstreaming in NRT Operational Plan 2016

#### Goal 1: Good Governance and Peace

Recommendation	Indicators
<i>Activity: Partner with Samburu Girls Foundation to raise gender awareness and promote women's representation in conservancy governance and strengthen women's leadership roles.</i>	
<ul style="list-style-type: none"> <li>Ask SGF to develop a gender action plan.</li> </ul>	<ul style="list-style-type: none"> <li>Existence of gender action plan by Samburu Girls Foundation.</li> </ul>
<i>Activity: Recruit gender expertise to support the conservancies.</i>	
<ul style="list-style-type: none"> <li>Include gender awareness as a standing item in all trainings for the Board, staff and communities.</li> <li>Conduct gender training of trainers for selected conservancy staff to replicate such training.</li> <li>Establish gender resource centers in conservancies and at NRT headquarters.</li> </ul>	<ul style="list-style-type: none"> <li>Presence of gender expert in NRT.</li> <li>Inclusion of gender in routine NRT trainings.</li> <li>Adequate reflection of gender in content of NRT trainings.</li> <li>No. &amp; geographical spread of conservancies that have incorporated gender training in their work plans and routine activities.</li> <li>No. sex &amp; level of staff trained on gender.</li> <li>No. &amp; sex of Board members trained on gender per conservancy.</li> <li>No. of staff &amp; Board members applying knowledge and skills from gender training.</li> <li>Changes in conservancy practices attributed to gender training.</li> </ul>
<i>Activity: To ensure strong representation of women and youth, and wide community participation in the affairs of the conservancy, NRT will work to broaden the inclusion of marginal voices in conservancy governing structures.</i>	
<ul style="list-style-type: none"> <li>Set annual targets to achieve inclusion of marginalized groups.</li> <li>Specify measures to broaden inclusion e.g. reserved slots, zebra system<sup>21</sup>, gender based rotation in leadership, head hunting and capacity building.</li> <li>Revise conservancy constitutions to include commitment to gender equality and mandate gender training for the Board, staff and communities.</li> <li>Ensure annual reporting on progress made towards inclusion of women and youth, challenges faced, best practices and lessons for the future.</li> </ul>	<ul style="list-style-type: none"> <li>Increase in the proportion of women relative to men in conservancy staff and leadership positions.</li> <li>Expression of commitment to gender equality in revised conservancy constitutions.</li> <li>Comprehensive reporting on gender mainstreaming in annual reports.</li> <li>Annual achievements on inclusion and measures taken to address shortcomings.</li> </ul>
<i>Activity: Encourage conservancies to apply for CDF, National Affirmative Action Fund and ward development funds to support conservancy infrastructure development.</i>	
<ul style="list-style-type: none"> <li>Link up with Uwezo Fund, National Affirmative Action Fund and YEF.</li> </ul>	<ul style="list-style-type: none"> <li>No. of conservancies linked with Uwezo Fund, National Affirmative Action Fund &amp; YEF.</li> <li>No. of women, female youth &amp; male</li> </ul>

<sup>21</sup> Zebra system refers to a policy where if the holder of a position is male, the deputy is female and vice versa or the next senior most position is held by a person of the other sex.



Recommendation	Indicators
	youth benefiting from the funds by amount of funds disbursed.
<i>Activity: Co-opt elites and experts in the NRT Council of Elders to inject new thinking and provide guidance from time to time.</i>	
<ul style="list-style-type: none"> <li>• Include gender experts among co-opted members of the NRT Council of Elders.</li> </ul>	<ul style="list-style-type: none"> <li>• Innovations on gender adopted by the NRT Council of Elders.</li> </ul>
<i>Activity: Support conservancies to instill mindset change among the youth (morans) through a Peace Ambassadors Program. To achieve this, NRT will engage three most respected elders and a peace intern to work closely with the conservancy leadership in addressing such differences.</i>	
<ul style="list-style-type: none"> <li>• Ensure that female youth are included as moranism is a male institution.</li> <li>• Include promotion of gender equality in the terms of reference for peace ambassadors.</li> <li>• Conduct gender training for peace ambassadors.</li> <li>• Include influential female elders among respected leaders.</li> <li>• Conduct gender training for the respected community elders and make them champions of gender equality.</li> </ul>	<ul style="list-style-type: none"> <li>• No. &amp; spread of female youth included in Peace Ambassadors Program.</li> <li>• Initiatives taken by peace ambassadors to promote gender equality.</li> <li>• Achievements by peace ambassadors in addressing gender equality.</li> <li>• No. of male &amp; female peace ambassadors trained on gender and applying the knowledge and skills.</li> <li>• No. of male and female community elders trained and acting as gender equality champions.</li> </ul>
<i>Activity: Engage a competent peace trainer to develop the peace training curriculum.</i>	
<ul style="list-style-type: none"> <li>• Include gender in the peace training curriculum and audit it for gender responsiveness before finalization.</li> </ul>	<ul style="list-style-type: none"> <li>• Evidence of comprehensive inclusion of gender in the peace training curriculum.</li> </ul>
<i>Activity: Target 224 people from 17 conservancies in conflict-prone zones for peace training.</i>	
<ul style="list-style-type: none"> <li>• Ensure adequate inclusion of women, male youth and female youth in peace training.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of women and youth (male and female) in the 17 conservancies in the peace training.</li> </ul>
<i>Activity: Engage youth (herders) through the economic empowerment initiative.</i>	
<ul style="list-style-type: none"> <li>• Include female youth engaged in herding and/or activities exclusively or dominantly carried out by girls.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of female youth per conservancy included in the economic development program.</li> <li>• Benefits derived by male &amp; female youth from economic development programs.</li> </ul>
<i>Activity: Sensitize women on peace building and how to reach out to youth taking part in conflicts and livestock thefts in the 17 conservancies operating in conflict-prone areas.</i>	
<ul style="list-style-type: none"> <li>• Identify, document and integrate women's insights and traditional approaches to peace building.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of women sensitized on peace building per conservancy.</li> <li>• Evidence of inclusion of women's insights in peace building initiatives.</li> </ul>
<i>Activity: Encourage women to speak in all community peace meetings.</i>	
<ul style="list-style-type: none"> <li>• Specify measures to ensure that women speak in peace forums e.g. zebra system of contributing.</li> <li>• Have separate forums where women can articulate their issues uninhibited.</li> </ul>	<ul style="list-style-type: none"> <li>• Measures adopted to enable women speak in community meetings.</li> <li>• Content of contributions made by women in community peace meetings.</li> <li>• Increase in no. of women making contributions in community peace meetings.</li> </ul>

Recommendation	Indicators
<i>Activity: Identify key women leaders who can be engaged in peace building and who will be integrated into the NRTT enterprise initiatives to keep them engaged in the wider conservancy programs such as bead crafts and micro-finance.</i>	
<ul style="list-style-type: none"> <li>Use the enterprises as hubs for promoting gender equality e.g. by capacitating the women to promote girls' education and tackle early marriage, FGM, beading and other retrogressive practices.</li> </ul>	<ul style="list-style-type: none"> <li>No. of female leaders included in peace building.</li> <li>Achievements in peace building attributed to inclusion of women leaders.</li> <li>No. of women per conservancy that are championing gender equality.</li> </ul>
<i>Activity: Promote peace clubs in schools.</i>	
<ul style="list-style-type: none"> <li>Include promotion of gender awareness and equality in the mandate of the peace clubs.</li> <li>Ensure that peace clubs include female and male youth.</li> <li>Carry out gender training for the peace clubs.</li> </ul>	<ul style="list-style-type: none"> <li>Initiatives by peace clubs to mainstream gender.</li> <li>Proportion of female to male youth in school peace clubs.</li> <li>No. of peace clubs that have integrated gender in their work plans and activities.</li> </ul>
<i>Activity: Promote participation of women and female youth in social events such as sports.</i>	
<ul style="list-style-type: none"> <li>Mobilize women and female youth for the social events.</li> <li>Consider holding female-only sports events.</li> </ul>	<ul style="list-style-type: none"> <li>Increase in no. of women &amp; female youth participating in social events.</li> <li>Benefits derived by women &amp; female youth attributed to participation in social events.</li> </ul>
<i>Activity: Train local chiefs and ward administrators on peace-building.</i>	
<ul style="list-style-type: none"> <li>Include gender in the peace building training package.</li> </ul>	<ul style="list-style-type: none"> <li>Evidence of comprehensive gender content in the peace building training package.</li> <li>No. &amp; proportion of male &amp; female chiefs &amp; ward administrations trained on peace building.</li> </ul>
<i>Activity: Engage with local radio stations and social media to propagate peace messages.</i>	
<ul style="list-style-type: none"> <li>Expand the engagement with local radio stations and social media to include promotion of gender awareness and equality.</li> <li>Develop appropriate gender messages for radio and social media for radio and social media.</li> </ul>	<ul style="list-style-type: none"> <li>No., geographical spread &amp; coverage of radio stations conveying gender equality messages.</li> <li>Themes &amp; content of the radio and social media gender equality messages.</li> <li>Responses by men, women, and female &amp; male youth to the radio &amp; social media messages on gender equality.</li> </ul>
<i>Activity: Train 250 youth through Technoserve.</i>	
<ul style="list-style-type: none"> <li>Ensure gender balance in the no. of youth to be trained by Technoserve.</li> <li>Ensure that Technoserve training includes gender awareness.</li> </ul>	<ul style="list-style-type: none"> <li>Proportion of male to female youth trained by Technoserve.</li> <li>Evidence of comprehensive gender content in Technoserve training package.</li> </ul>

*Goal 2: Resilient Livelihoods*

Recommendation	Indicators
<i>Activity: Develop conservancies as water supply service support centers, in particular to strengthen WRUAs to oversee governance, investment and maintenance of water supplies.</i>	

<ul style="list-style-type: none"> <li>• Include women in the leadership of WRUAs.</li> <li>• Conduct gender training for WRUAs.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of WRUAs that have included women in top leadership per conservancy.</li> <li>• No. of WRUAs trained on gender.</li> <li>• Measures taken by WRUAs to mainstream gender.</li> </ul>
<i>Activity: Establish Water Resources Management Program supported by USAID.</i>	
<ul style="list-style-type: none"> <li>• Require the program to develop and implement a gender action plan for the water sector.</li> </ul>	<ul style="list-style-type: none"> <li>• Existence of a gender action plan for the program.</li> <li>• No. of women in the leadership of the program.</li> <li>• Achievements by the program in addressing gender issues in the water sector in each community.</li> </ul>

#### Goal 4: Productive Ecosystems

Recommendation	Indicators
<i>Activity: Capacity building for conservancy institutions.</i>	
<ul style="list-style-type: none"> <li>• Ensure adequate representation of women and youth (female and male) in the capacity building forums and that their interests are addressed.</li> <li>• Include gender awareness in the capacity building package.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of women &amp; youth (male &amp; female) included in conservancy capacity building initiatives.</li> <li>• Evidence of comprehensive gender content in the capacity building package.</li> </ul>
<i>Activity: Develop grazing by-laws.</i>	
<ul style="list-style-type: none"> <li>• Seek and include the views of women and female and male youth in the grazing by-laws.</li> </ul>	<ul style="list-style-type: none"> <li>• Specificity of by-laws on gender issues.</li> <li>• Evidence of views of women &amp; youth in the by-laws.</li> </ul>
<i>Activity: Work with local leaders to address livestock numbers, settlement patterns, water and infrastructure development, and movement.</i>	
<ul style="list-style-type: none"> <li>• Select women and youth leaders for the initiative.</li> <li>• Ensure that women's and youth's perspectives are sought e.g. through women's and youth groups.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of women &amp; youth leaders included.</li> <li>• Evidence of women's &amp; youth's (male &amp; female) perspectives in working with local leaders.</li> </ul>

#### Goal 6: Growing Enterprise

Recommendation	Indicators
<i>Activity: Develop enterprises.</i>	
<ul style="list-style-type: none"> <li>• Explore enterprises that can be developed for specific groups based on the traditional knowledge and skills in each conservancy e.g. small stock, poultry, value addition &amp; weaving</li> <li>• Identify specific enterprises for male and female youth.</li> <li>• Dedicate a specific proportion of the incomes to addressing strategic gender interests such as girls' education.</li> <li>• Train the beaders to become champions of gender equality and advocates against retrogressive cultural practices.</li> </ul>	<ul style="list-style-type: none"> <li>• No. &amp; types of new enterprises for women and youth.</li> <li>• Proportion of income spent in addressing strategic gender interests.</li> <li>• Achievements realized in addressing strategic gender interests.</li> <li>• No. of beaders championing gender equality.</li> <li>• Positive changes on gender contributed to by the beaders</li> </ul>

	championing gender equality.
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*Goal 7: Sustainable Growth*

Recommendation	Indicators
<i>Activity: Document the impacts of conservancies.</i>	
<ul style="list-style-type: none"> <li>Disaggregate impact by gender and age.</li> <li>Ensure that women and male and female youth are included as informants in impact surveys.</li> </ul>	<ul style="list-style-type: none"> <li>Level of gender &amp; age disaggregation in impact reports.</li> <li>Evidence of views of women, men, youth (male &amp; female) in impact reports.</li> <li>No. of men, women &amp; youth (male &amp; female) consulted in impact surveys.</li> </ul>

**3.2.7: Entry Points for Gender Mainstreaming in Nakuprat-Gotu Conservancy Plan**

Recommendation	Indicators
<i>Activity: Develop a cadre of CHWs and outreach services.</i>	
<ul style="list-style-type: none"> <li>Ensure gender balance in the cadre of CHWs.</li> <li>Create gender awareness for CHWs &amp; train them to promote knowledge of family planning.</li> </ul>	<ul style="list-style-type: none"> <li>No. &amp; proportion of women to men among CHWs.</li> <li>Increase in use of family planning methods.</li> </ul>
<i>Activity: Sensitization on the importance of education and to curb early marriage, provide bursaries and stimulate adult education.</i>	
<ul style="list-style-type: none"> <li>Conduct gender sensitization for teachers.</li> <li>Use adult education centers to advocate for eradication of retrogressive cultural practices.</li> </ul>	<ul style="list-style-type: none"> <li>No., sex &amp; spread of teachers trained.</li> <li>No. of adult education centers actively campaigning against harmful practices.</li> </ul>
<i>Activity: Support to women's and youth groups in livestock and natural resource based cottage industries.</i>	
<ul style="list-style-type: none"> <li>Build the capacity of women &amp; youth in cottage industries to champion gender equality &amp; campaign against retrogressive practices.</li> </ul>	<ul style="list-style-type: none"> <li>No. &amp; proportion of male to female youth engaged in industries.</li> <li>No. of women and youth (male &amp; female) in cottage industries campaigning against retrogressive practices and achievements realized.</li> </ul>
<i>Activity: Construction and infrastructure development.</i>	
<ul style="list-style-type: none"> <li>Ensure that employment opportunities are fairly distributed so as to benefit women, men, male youth &amp; female youth.</li> </ul>	<ul style="list-style-type: none"> <li>No. of males &amp; females employed in infrastructure projects.</li> <li>Parity in incomes for males &amp; females employed.</li> </ul>
<i>Activity: Bursaries.</i>	
<ul style="list-style-type: none"> <li>Ensure that bursaries are equitably distributed among girls and boys.</li> <li>Disaggregate the list of bursary beneficiaries by gender.</li> </ul>	<ul style="list-style-type: none"> <li>No. of male &amp; female recipients of bursaries.</li> </ul>
<i>Activity: Representation of women in community structures e.g. planning grazing and rehabilitation.</i>	
<ul style="list-style-type: none"> <li>Set minimum targets for inclusion of women in adherence with the Constitution of Kenya 2010.</li> </ul>	<ul style="list-style-type: none"> <li>No. &amp; proportion of women in community structures.</li> <li>Level of contribution by women in</li> </ul>

Recommendation	Indicators
	community forums.
<i>Activity: Growing the economy e.g. livestock markets.</i>	
<ul style="list-style-type: none"> <li>• Get the opinions of both men &amp; women on location &amp; types of markets to establish.</li> <li>• Establish spaces for women to conduct business in the livestock markets.</li> <li>• Establish separate toilets for males &amp; females.</li> <li>• Set minimum targets for inclusion of women in the market management structures.</li> </ul>	<ul style="list-style-type: none"> <li>• Reduction in distances to markets for men &amp; women.</li> <li>• No. &amp; size of spaces allocated to women in markets.</li> <li>• Existence of adequate markets toilets for women &amp; men.</li> <li>• No. &amp; proportion of women in leadership of marketing associations.</li> <li>• Level of contribution by women to decision making in the structures.</li> </ul>
<i>Activity: Moran Empowerment Program</i>	
<ul style="list-style-type: none"> <li>• Include male youth not involved in herding in the program.</li> <li>• Target female youth for economic empowerment e.g. loans.</li> </ul>	<ul style="list-style-type: none"> <li>• No. of non-herding male youth incorporated.</li> <li>• No. of female youth benefiting from economic program.</li> </ul>
<i>Activity: Peace Ambassadors Program</i>	
<ul style="list-style-type: none"> <li>• Incorporate female youth in the peace ambassadors' program.</li> </ul>	<ul style="list-style-type: none"> <li>• No. &amp; proportion of female to male youth in the program.</li> </ul>
<i>Activity: Annual Young Warrior's Program which talks to male and female pupils on wildlife conservation, peace and conservation and awards the most outstanding with exposure tours.</i>	
<ul style="list-style-type: none"> <li>• Establish separate reward schemes for girls &amp; boys.</li> </ul>	<ul style="list-style-type: none"> <li>• No. &amp; proportion of female to male youth involved &amp; rewarded.</li> </ul>
<i>Activity: Annual Lion Kids Camp sponsored by Ewaso Lions to teach about lions in schools.</i>	
<ul style="list-style-type: none"> <li>• Mandate inclusion of girls &amp; boys.</li> <li>• Disaggregate lists of members by gender to track continued membership &amp; performance.</li> </ul>	<ul style="list-style-type: none"> <li>• No. &amp; proportion of female to male youth involved.</li> </ul>

### 3.2.8 Project Monitoring, Evaluation and Reporting

To ensure that gender is mainstreamed in project M&E and reporting, the following standard procedures need to be followed.

1. Ensure that project objectives and targets are specific on intended improvements for women, men and male and female youth.
2. Ensure that project activities are scheduled with gender division of labor in mind.
3. Strive for gender balance in numbers and positions of staff and community partners.
4. Ensure that collaborating partners subscribe to gender mainstreaming and are willing to assist NRT in achieving the same.
5. Conduct gender training for staff and other stakeholders ensuring comprehensive coverage of gender mainstreaming in the project cycle.
6. Mandate gender and age disaggregation of all data and information. This should go beyond capturing numbers to reflecting views of the different groups.
7. Ensure use of research methods and instruments which have scope for gender and age disaggregation of quantitative and qualitative data.
8. Include women, men, male youth and female youth as sources of monitoring and evaluation data and information.
9. Use teams of monitors and evaluators that are gender balanced and trained on gender.
10. Package and disseminate monitoring and evaluation reports in media that can be consumed by all age and gender categories.

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## ANNEXES

### Annex I: Proposed Mentors

<p><i>Ilingwesi</i></p> <ol style="list-style-type: none"> <li>1. Nancy Tausi, head teacher of Ngare Ndare Primary School.</li> <li>2. Nurses &amp; other medical staff.</li> <li>3. Women in the conservancy Board.</li> <li>4. Nominated female MPs &amp; MCAs.</li> <li>5. Women leaders in church-based associations.</li> </ol>	<p><i>Nasuulu (Somali)</i></p> <ol style="list-style-type: none"> <li>1. Madame Safiya, Chair of Anolei Women's Cooperative which buys &amp; processes camel milk for sale in Nairobi.</li> <li>2. Nominated female MCAs.</li> <li>3. Habiba Mohamed Sheikh, Emejen Women's Group, Tupendane Health Centre &amp; Emejen Primary School.</li> </ol> <p>Other sources are schools, women's groups &amp; business. Respondents indicated that they can produce a comprehensive list if given time to do so.</p>
<p><i>Jaldesa</i></p> <ol style="list-style-type: none"> <li>1. Two female Assistant Chiefs e.g. of Nagayo Location.</li> <li>2. County Minister of Tourism, Culture &amp; Social Services.</li> <li>3. Nurses.</li> <li>4. "Mama Maendeleo", an activist &amp; Chair of Marsabit Women's Group.</li> <li>5. Women working with NGOs &amp; CBOs.</li> <li>6. Rev. Naomi Waqo, Anglican Church of Kenya, Marsabit.</li> <li>7. Principal of Moi Girls Secondary School Marsabit.</li> <li>8. Fatuma Kalicha, a teacher at Marsabit Mixed Secondary School.</li> <li>9. Turu Getacho, a teacher at Moi Girls High School, Marsabit.</li> <li>10. Women in the conservancy Board.</li> </ol>	<p><i>Nasuulu (Samburu)</i></p> <ol style="list-style-type: none"> <li>1. Agnes Lemantile, Board member.</li> <li>2. Lina Lemeramba, conservancy ranger &amp; secretary to one women's group.</li> <li>3. Josephine Lekurana</li> <li>4. Naramatu Lemaina.</li> <li>5. Rose Lesachore, secretary to one women's group.</li> <li>6. Miriam Lekiondo, chair of one women's group.</li> <li>7. Naisulu Lesuda, nominated Senator (not from Isiolo).</li> <li>8. Hon. Maison Leshoomo, woman county representative (not from Isiolo).</li> <li>9. Elizabeth Lerantile (Form Four school leaver teaching in the Samburu Community School; not from locality).</li> <li>10. Health assistant in the local dispensary.</li> </ol>
<p><i>Lower Tana, Orma</i></p> <ol style="list-style-type: none"> <li>1. Madina Abukumu, Police Officer.</li> <li>2. Madina Buruno, Businesswoman.</li> <li>3. Halima Dube, Businesswoman.</li> <li>4. Ramadhan Kalkacho, Businesswoman.</li> <li>5. Owa Adan, Businesswoman.</li> <li>6. Halima Shora, Businesswoman.</li> <li>7. Amina Salim, Businesswoman.</li> <li>8. Fatuma Bucha, Teacher.</li> <li>9. Zeinab Buyole, Teacher.</li> <li>10. Amina Mohamed, Teacher.</li> <li>11. Hamida Ware, Teacher.</li> <li>12. Diramo Dido, Teacher.</li> <li>13. Zahara Buruno, Polytechnic Manager.</li> <li>14. Halima Hanti, County government staff.</li> </ol>	<p><i>Lower Tana, Pokomo</i></p> <ol style="list-style-type: none"> <li>1. Fatuma Salim, Teacher.</li> <li>2. Salima Diramo Mkao, Teacher, Semikaro Primary School.</li> <li>3. Fatuma Haluwa, Teacher, Borara Secondary School.</li> <li>4. Salima Ali Bakari, Teacher, Hola.</li> <li>5. Jahi Awadh Dhadho, Police Officer, Nairobi.</li> <li>6. Fatuma Hadija Athman, Clerk, District Commissioners' Office, Garsen.</li> <li>7. Mwanaharusi Abuye, Public Works staff, Hola.</li> <li>8. Hadija Issa, County government staff.</li> <li>9. Mwanajuma Ali Bariesa, Nominated MCA.</li> <li>10. Salima Chilati, Nominated MCA.</li> </ol>

	<ol style="list-style-type: none"> <li>11. Mwanajuma Mohammed, Teacher.</li> <li>12. Bahati Alikundani, Businesswoman.</li> <li>13. Amina Gobo, Businesswoman.</li> <li>14. Namasuru Mwarabu, Businesswoman.</li> <li>15. Mkiandera Mohamed, Nurse, Semikaro Health Centre.</li> <li>16. Hadulo Hamisi, Red Cross staff.</li> <li>17. Fatuma Hamesa, KWS staff, Kwale.</li> </ol>
<p><i>Meibae (Samburu)</i> Possible sources of mentors are women's groups, churches (especially the Catholic Church) &amp; school committees.</p>	<p><i>Ruko</i></p> <ol style="list-style-type: none"> <li>1. Chepurai Longoteko, Businesswoman.</li> <li>2. Rhoda Mkomoi, Teacher, Chepkatecha Primary School but married elsewhere.</li> <li>3. Milka Onde, women's leader, PAG Church.</li> <li>4. Jennifer Siwareng, church leader.</li> <li>5. Jennifer Manamuk, Board member, business lady &amp; PAG church leader.</li> <li>6. Marylyn Loriet, conservancy radio operator.</li> </ol>
<p><i>Pate</i></p> <ol style="list-style-type: none"> <li>1. Samia Omar Mbwana, Museum staff, Lamu.</li> <li>2. Dahren Mbwana, Director KWS.</li> <li>3. Shakila Abdalla, Lamu County Woman Representative, a native of the island.</li> <li>4. Tima Mwalimu, Nominated MCA.</li> <li>5. Amina Bahari, Board member.</li> <li>6. Hadija Mohammed, Board member.</li> <li>7. Captain Roida, Pilot.</li> </ol> <p>Other sources are: women's groups, schools, medical sector, financial sector, business sector, county government, the police, &amp; Kizingitini &amp; Rasini Fishermen Cooperative societies.</p>	<p><i>Shurr</i></p> <ol style="list-style-type: none"> <li>1. Nominated female MCA.</li> <li>2. Assistant County Director of Medical Services.</li> <li>3. Two female head teachers of secondary schools.</li> <li>4. Two female head teachers of primary schools.</li> <li>5. Medical staff.</li> <li>6. Diko Fora, County Administrator, Marsabit.</li> </ol>
<p><i>Nakuprat Gotu (Turkana)</i></p> <ol style="list-style-type: none"> <li>1. Josephine Eregai, Ward Administrator, Ngare Mara.</li> <li>2. Josephine Ekiru, Peace Coordinator, NRT.</li> <li>3. The Deputy Chair of Ngare Mara Mixed High School Board of Management.</li> <li>4. Sub-chiefs of Attan &amp; Zebra sub-locations.</li> <li>5. Women in the Ekiriam.</li> </ol> <p>Other sources are: conservancy zones; local primary schools; churches (Catholic, Seventh Day Adventist, Anglican &amp; Baptist); business sector; Zebra Peace &amp; Cultural Development Centre; NGOs &amp; CBOs (Action Aid, World Vision, SNV, Pastoral Women for Health &amp; Education); banking institutions (Equity Bank, KWFT &amp; SMEP);</p>	<p><i>Songa</i></p> <ol style="list-style-type: none"> <li>1. Rafaela Buliar, Chief Administrator, County Government.</li> <li>2. Bore Galoro, Nominated MCA.</li> <li>3. Ms Adukan, Ward Administrator, Logologo.</li> <li>4. Ms Celestine, Nurse.</li> <li>5. Ms Domogo, Nurse.</li> <li>6. Alice Kolbaha, Superintendent, Laisamis Hospital.</li> <li>7. Mrs. Chorodo, Teacher, Songa Primary School.</li> <li>8. Ruth Kisike, Teacher, St Theresa's Primary School.</li> <li>9. Salima Lekalaile, Teacher, Marsabit Boys Secondary School.</li> <li>10. Selina Sekaldere, Teacher, Kirisia Boys School, Maralal.</li> <li>11. Eliza Galoro, Teacher, Nyeri.</li> <li>12. Ntusunyan Maryline, Chair, Catholic</li> </ol>



<p>county government &amp; Maendeleo ya Wanawake.</p> <p><i>Nakuprat Gotu (Borana)</i></p> <ol style="list-style-type: none"> <li>1. The county woman representative.</li> <li>2. The area sub-chief.</li> <li>3. The early childhood development teacher at Gotu.</li> <li>4. Leaders of women's groups.</li> <li>5. Women in school committee.</li> </ol>	<p>Women's Association.</p> <ol style="list-style-type: none"> <li>13. Joyce Dafardai, Vice Chair, AIC Women's Group &amp; leader of Songa Women's Group.</li> <li>14. Jerusha Mwenda, Secretary, AIC Women's Group.</li> <li>15. Anne Kimbor, County Ministry of Agriculture.</li> <li>16. Gladys Lekidayo, Police Officer, Nairobi.</li> <li>17. Leah Mosor, Police Officer, Eldoret.</li> <li>18. Sarah Labarkwi, Police Officer, Machakos.</li> <li>19. Pauline Marlini, NGO in Marsabit.</li> <li>20. Mariama Busia, Boma Fund, Marsabit.</li> <li>21. Susan Lealo, CDF staff</li> <li>22. Pantroren Leitoro, KWS Assistant Director.</li> <li>23. Chiefs of Karare &amp; Ula locations.</li> </ol>
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## Annex 2: List of Respondents

### A2 – I: Key Informants

	Name	Designation
1	Josephine Kulea	Founder, Samburu Girl Foundation
2	Beatrice Lampire	NRT Trading staff
3	Dominic Ooko	NRT Chief Operation Officer

### A2-2: Staff and Community Members

#### ILNGWESI CONSERVANCY

	Name	Sex/Category
<b>Staff Members</b>		
1	John Shwerr	M (Ranger)
2	Linus Mung'athia	M (Fence Maintainer )
3	Mwagiru Gilisho	M (Ranger)
4	Cyrus Kisio	M (Warden)
5	Saning'o Kilisha	M (Ranger)
6	James Gitonga	M (Accounts Clerk)
7	Patrick Karemusho	M (Manager)
8	Stephen Nyausi	M (Pool Attendant)
9	Tirma Pakusa	M (Head of Security)
10	Loputari Nyausi	M (Security Guard)
11	Mbapu Kawai	M (Security Guard)
12	Francis Ndetunga	M (Asst. Chef)
13	Benson Kiperus	M (Security Guard)
14	Jacklyne Kaso	F (Intern Storekeeper)
15	Grace Kiia	F (House keeper)
16	Pasacalina Kebo	F (Intern Waitress)
17	Jane Peter	F (Housekeeper)
18	Agnes Tambushi	F (Staff Cook)
<b>Community Members</b>		
1	Peter Kenchai	MY
2	Ngasakile Timorit	MY
3	Nguiyo Monjo	MY

	Name	Sex/Category
4	Dorcas Kortol	F
5	Stella Marijo	F
6	Molinga	F
7	Esther Torongos	F
8	Monica Godei	F
9	Kitayion Timorit	F
10	Nasimari	F
11	Julia Adis	F
12	Daniel Ndondu	M (CHW)
13	Lamaria Keshiria	M

### JALDESA CONSERVANCY

	Name	Sex/Category
<b>Staff Members</b>		
1	Barako Golicha	M (Conservancy Manager)
2	Liban Boru	M (Driver)
3	Dida Thadicha	M (Ranger)
4	Salat Elio Golicha	M (Ag. Conservancy Warden)
5	Golicha Boru	M (Ag. Dep C/Warden)
6	Adan Waqo	M (Ranger)
7	Waqo Denge	M (Ranger)
8	Boru Barago	M (Ranger)
9	Boru Lokata	M (Ranger)
<b>Community Members</b>		
1	Molu Arero	M
2	Guyo Bonaya	M
3	Hassan Saburr	MY
4	George Duba	MY
5	Tume Guyo	FY
6	Rale Guyo	FY

### LOWER TANA CONSERVANCY

	Name	Sex/Category
<b>Staff Members</b>		
1	Hussein Wayu	M (Warden)
2	Muluwa M. Hiribae	M (Sergeant)
3	Bakero Masha	M (Corporal)
4	Bute Bashora	M (Ranger)
5	Ibrahim Boride	M (Ranger)
6	Ali Bonea	M (Ranger)
7	Maulidi Wario	M (Ranger)
8	Omar Barissa	M (Ranger)
<b>Community Members (Pokomo)</b>		
1	Abdalla Rova	M (Board member)
2	Ali Tambo	M (Board member)
3	Ali Abdalla	M
4	Bwana Idi Awadhi	M (Member Zonal Committee)
5	Somoe Hade Rhova	F
6	Zubeida Ali	F (Board Member)
7	Mwanahamisi Abdalla	F
8	Zainab Said	F
9	Fatma Abdalla	FY
10	Maimuna Galan	FY
11	Mohamed Abdalla	MY
12	Ana Omar	MY

13	Abubakar Abdalla	MY
14	Mohammed Anar	MY
15	Saidi Thambo Dhadho	MY (Board member)
	<b>Community Members (Orma)</b>	
1	Mukulo Dube	M (Zonal Committee Member)
2	Abdul Hakim Ware	M
3	Hantiro Kone	M
4	Ismail Kanchora	M (Board member)
5	Mwolu Yayo Dadi	M
6	Zuhura Guyo	F
7	Amina Abarufa Kokane	F
8	Hagarbo Mwolu	F
9	Rukia Koricha	F
10	Zainabu Wachu	F
11	Amina Koricha	F
12	Alia Hassan	F
13	Hadija Abdulla	F
14	Diramo Mkulo	F
15	Madina Jillo	F
16	Madina Buruno	F
17	Adija Kuno	FY
18	Madina Ismail	FY
19	Fatuma Galgalo	FY

#### MEIBAE CONSERVANCY

	Name	Sex/Category
	<b>Staff Members</b>	
1	James Lekalau	M (Dep C/Manager)
2	Edward Leitore	M (Corporal)
3	Gerry Leng'ojine	M (Ranger)
4	Daudi Saroney	M (Radio Operator)
5	Lperuni Lemanarker	M (Ranger)
6	Dumila Labarleiya	M (Ranger)
7	Antonela Lekumwisa	F (Ranger)
	<b>Community Members</b>	
1	Leoporole	M
2	Lesantarguy	M
3	Lenyangume	M
4	Leluata	M
5	James	M
6	Langonjine	M
7	Longuran	M
8	Lolkunyati	M
9	Lesargeni	M
10	Leperesian	M
11	Lebulkash	M (Board member)
12	Lekibku	M
13	Ntipoos	F
14	Nchuluk	F
15	Laatiya	F
16	Noolkuta	F
17	Salian	F
18	Noolpusi	F
19	Ngano	F
20	Tiwa	F
21	Atiia	F

**NAKUPRAT GOTU CONSERVANCY**

	Name	Sex/Category
	<b>Staff Members</b>	
1	Hassan Godana	M (Manager)
2	Joseph Ekusi	M (Asst. Manager)
3	Abdullahi Kana	M (Warden)
4	Michael Lele	M (Rangeland Coordinator)
	<b>Community Members (Turkana)</b>	
1	Pauline Epur	F
2	Veronica Esuru	F
3	Margaret Akuroi	F
4	Josephine Aloto	F
5	Mary Eregai	F
6	Margaret Mutu	F
7	Penina Bulai	F
8	Sabina Lopeyo	F (Board member)
9	Lowoi Lernkale	M
10	Gabriel Ilikwel	M
11	Peter Ekidor	M
12	Julius Lowalokereto	M
13	Gabriel Edenyo	M
14	Joseph Bahati	M
15	Nicholas Echuman	M
16	Job Junior	MY
17	Victor Kikai	MY
18	William Nyirau	MY
19	James Ado	MY
20	Phillip Ekai	MY
21	Bosco Lodu	MY
22	Duncan Lomoyo	MY
23	Paulo Erunya	MY
24	Alex Eburu	MY
25	Joseph Long'ori	MY
	<b>Community Members (Borana)</b>	
1	Biba Roga	F
2	Halima Waqo	F
3	Mariam Abdulaziz	F
4	Kaltuma Siad	F
5	Hadija Waqo	F
6	Hadija Hussein	F
7	Salat Wario Abduba	MY
8	Somo Selisa Waqo	MY
9	Mohammed Ali	MY
10	Abdirahim Adel	MY
11	Abdulaziz Kotola	MY
12	Mohammed Ali	M (Board member)
13	Abdulahi Godana	M
14	Isaak Hussein	M
15	Rashid Susa	M (Board member)
16	Ibrahim Alio	M
17	Abdi Mohamed	M

**NASUULU CONSERVANCY**

	Name	Sex/Category
	<b>Staff Members</b>	
1	Augustino Bayan	M (Ranger)

2	Lina Lemeramba	F (Ranger)
3	Ngesili Letabo	M (Ranger)
4	Joseph Erupe	M (Ranger)
5	Tajiri Lowagutuk	M (Ranger)
6	Abdikarim Roba	M (Ranger)
7	Abdi Abdule	M (Ranger)
8	Mohammed Diba	M (Ranger)
9	Francis Wamalwa	M (Warden)
10	Shukri Golo	M (Ranger)
<b>Community Members (Samburu)</b>		
1	Indira Lesangera	M (Board member)
2	Nhokajai Lemasian	M
3	Joshua Kipish	M (Board member)
4	Nturiae Lemaina	F
5	Rose Lekuye	F
6	Nokishu Lemsian	F
7	Junina Lerangila	FY
8	Ndasawua Larka	FY
9	Joyce Lesashore	FY
10	Lengokwai	MY
11	Theng'ere	MY
12	Lemantile	MY
<b>Community Members (Somali)</b>		
1	Mariam Juma	F
2	Halima Abdi	F
3	Madina Abdulla	F
4	Hawa Aden	F
5	Dahabo Osman	F
6	Abiba Isaak	F
7	Ali Sheikh	M (Board member)
8	Gabo Hassan	M
9	Sherif Ibrahim	M (Board member)
10	Isaak Aden	M

#### **PATE CONSERVANCY**

	Name	Sex
<b>Staff Members</b>		
1	Nadhir Hashim	M (Conservancy Manager)
2	Nassir Mohid	M (Ranger)
3	Omar Atwas	M (Ranger)
4	Hassan Omar	M (Ranger)
5	Athuman Shee	M (Corporal)
6	Mbwana Athman	M (Sergeant)
7	Shali Mohamed Kale	M (Warden)
8	Ali Omar	M (Corporal)
9	Bwanaobo Shee	M (Ranger)
10	Jaha Hussein	F (Radio Operator)
<b>Community Members</b>		
1	Anwar Omar	M (Board member)
2	Bakari Buru	M (Board member)
3	Atwas Sabir	M (Board member)
4	Lali Mbwazidi	M
5	Mohammed Bwanaheri	M
6	Leonard Njahe	M
7	Mohammed Sharif	M
8	Musa Omar	M
9	Mohammed Fati	M

10	Amina Bahari	F (Board member)
11	Hadija Mohammed	F (Board member)
12	Khairati Abdalla	F
13	Zuleikha Mwalimu	F
14	Manthura Abdulrahman	F
15	Faroiya Yussuf	FY
16	Zeinab Shee	FY
17	Riziki Hussein	FY
18	Shamsa Ali	FY
19	Mwanafakii Tilawa	FY
20	Yusuf Mohammed	MY
21	Zuheri Bwanahamadi	MY
22	Kasim Ahmed	MY
23	Athman Fadau	MY
24	Arafat Mchia	MY
25	Swaleh Ali	MY
26	Mohammed Athman	MY

### RUKO CONSERVANCY

	Name	Sex/Category
<b>Staff Members</b>		
1	Rebecca Chebet	F (Conservancy Manager)
2	Nixon Ole Naso	M (Ranger)
3	Michael Parkei	M (Ranger)
4	Nicholas Ole Maitano	M (Ranger)
5	Charles Lekatai	M (Sergeant)
6	Maryline Loriet	F (Radio Operator)
7	James Cheptulel	M (Conservancy Warden)
<b>Community Members</b>		
1	Aaron Aluma	M
2	Moses Limakamar	M
3	Tonem Longuran	M
4	Amos Loikolee	M
5	Laban Losikai	M
6	Ngoletiang' Riomoo	M
7	Limatiang' Riomoo	M
8	Achomolima Loremoi	M
9	Amuria Loroki	M
10	Richard Churo	M
11	Francis Kamaen	M
12	Cheptoyo Nyangaita	F
13	Viola Kaner	F
14	Chepocheponya Lonyangat	F
15	Chemket Tonyam	F
16	James Kaselem	MY
17	Atetele Kaner	MY
18	Kelvin Tonyam	MY
19	Frank Kangoror	MY
20	Nelson Ngoletiang	MY
21	Rodgers Chereba	MY
22	Boutros Tepangor	MY
23	Augustine Kasetam	MY
24	Charles Yerangole	MY

### SHURR CONSERVANCY

	Name	Sex/Category
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<b>Staff Members</b>		
1	Ali Mohammed	M (Conservancy Manager)
2	Roba Shama	M (Conservancy Warden)
<b>Community Members</b>		
1	Talasu Woto	F
2	Talasu Muro	F
3	Sene Wata	F
4	Gumatu Alkano	F
5	Doko Katelo	F
6	Woto Guyo	M
7	Katelo Diba	M
8	Uka Komba	M
9	Umuro Guyo	M
10	Abudo Guyo	M
11	Guyo Birgel	M
12	Dika Dido	M
13	Godana Boru	M
14	Hoko Guyo	M (Board member)
15	Huqa Guyo	M (Board member)
16	Abdu Woto	MY
17	Selema Golo	MY

### **SONGA CONSERVANCY**

	Name	Sex/Category
<b>Staff Members</b>		
1	Daniel Esimbasele	M (Conservancy manager)
2	Peter Lito	M (Conservancy Warden)
<b>Community Members</b>		
1	Ntusunyan Maryline	F
2	Jerusha Mwenda	F
3	Faith Lomowo	F
4	Eunice Lapakio	F
5	Mbirianayi Korole	F
6	Nalitan Lengaina	F (Board member)
7	Nauro Lesidele	F (Board member)
8	Joyce Dafardai	F
9	Roselyn Lemoile	F
10	Faith Lekapana	F
11	Nterewa Adisomo	M
12	Lawrence Neepe	M
13	Daniel Lebusia	M
14	Lpison Gudere	M
15	Isaac Turuga	M
16	Haloro Lito	M
17	Lotikara Lerapu	M (Board member)
18	Patrick Lepakio	M (Board member)
19	Leringan Burcha	M (Board member)
20	Yusuf Letiwa	M
21	John Lito	M
22	Lacha Garaweke	MY
23	Steven Lekapana	MY
24	Samwel Neepe	MY
25	Anne Kasula	FY
26	Jacinta Sakaldere	FY

### **Annex 3: Terms of Reference**

## **I. Overview**

NRT is an umbrella organization supporting 33 community conservancies in northern Kenya ([www.nrt-kenya.org](http://www.nrt-kenya.org)), covering 4.4m ha over 11 counties and home to about 450,000 people.

Gender analysis is an essential first step to integrating gender dimensions into conservation and livelihoods Programs and important for informing gender integration in NRT, which is supported by USAID under the “Climate Resilient Community Conservancies Program 2015-2020.”

## **II. Purpose**

The gender analysis is to assist NRT as follows:

1. To identify key gender-related conservation/ pastoralists’ needs, interests, issues, and constraints;
2. To determine strategic, gender-specific game-changers for NRT conservancies efforts; and
3. To provide recommendations for developing appropriate interventions to offset existing strategic gender needs, gender-based inequalities and/or disparities.

The analysis will entail finding and collecting information on differences in gender roles, activities, constraints and opportunities for men, women, youth potentially involved or affected by the conservancies. The analysis will identify the different roles, responsibilities and rights of men and women (including young men and women); the existence of barriers or opportunities for women or men to participate in and benefit from conservation and livelihood activities. These obstacles range from cultural barriers, which make it difficult for women or men to contribute to and benefit from community conservation efforts, to the unequal division of labor in household and child-rearing duties, which particularly limits women’s ability to participate in other activities; to the differences between men’s and women’s rights to access and control natural resources.

This scope of work calls for detailed, strategic program design interventions, with a focus on recommending entry point activities; proxy interventions; requisite training; and development of gender sensitive indicators to monitor performance, inform activities and enrich reporting.

## **III. Specific Objectives**

### **I. Identify Gender & Age Entry Points**

- a) Develop a gender and age analysis for the project area based on the six domains of gender analysis as defined by USAID.
- b) Identify natural resources where men and women use the resource differently and understand the local governance framework for these resources.
- c) Screen the project work plans to identify project activities that could serve as entry points for gender and youth education including the greater empowerment of local women.

### **2. Identify opportunities to strengthen staff capacities in NRT and conservancies about Gender & Youth and how to integrate related issues into project activities**

- a) Identify and recommend gender and youth capacity building activities, and other participatory activities that can broaden the knowledge and practices of gender and youth integration.
- b) Identify recommendations on how to collaborate closely with the relevant County Governments and other conservancies on influencing their gender and youth strategies.
- c) Propose possible trainings for partner and project staff to understand how a greater focus on empowering women and youth leads to increased well-being for the community and more sustainable use of natural resources.
- d) Identify and recommend meaningful approaches that can ensure that in all project trainings at least 30% of participants are women and a good representation of youth is incorporated.
- e) Propose possible ways to track the number of women and youth trained by the project for each training initiative, ensuring all project data collection is disaggregated by sex and age.

### **3. Investigate how to increase the Number of Women in Leadership Positions**

- a) Establish baseline numbers for existing women on conservancy boards, conservancy management positions and other organizations, with a minimum annual monitoring of these numbers.
- b) Investigate and identify innovative approaches on to how to encourage women to apply for leadership roles.



- c) Identify mentors for new women leaders and facilitate mentor-mentee relationships.
4. Investigate and recommend possible game-changers to optimize gender integration such as integrating health and family planning into conservation projects.
- a) Identify opportunities within the existing initiatives and partnerships, particularly with the beneficiaries, on how to diversify and promote sustainability through a range of business and funding models (for-profit, social impact and enterprise).
5. Project Implementation, M&E and reporting
- a) Identify and make recommendations for M&E on gender, youth and sustainability data and activities as required.
  - b) Identify how to collect, analyze, use and disseminate gender, age and sustainability best practices and lessons learned at different project sites.
  - c) Make recommendations on designing, for example, gender-based results, gender-sensitive indicators and sex-disaggregated qualitative and quantitative data. Based on the findings of a gender analysis (step 1) conducted there, propose a set of gender-sensitive indicators to measure: the income gap between men and women, differential control over resources, freedom of movement and risk of violence, voice and influence in decision-making, involvement in entrepreneurial projects and endorsement of gender considerations by various stakeholders engaged throughout the project.
  - d) Recommend how NRT can enhance compliance to USAID's Gender requirements and related policies.

#### **IV Tasks**

The primary tasks of the Consultant are to:

1. Draw from and build on past pastoralists' and conservation related gender analyses, conduct an analysis of the key gender-related needs, issues, and constraints and provide program design interventions that address these issues. Analysis should focus on:
  - a) Determining male and female use of, access to, control over conservancies benefits.
  - b) Collecting data related to the direct and indirect impact of conservation efforts use that are generally overlooked, such as power and decision making; control over resources, maternal and child health, nutrition, and time / work burden.
  - c) Assessing the role and position of men and women in the conservancies and its connection to female and male empowerment.
2. Develop a gender action plan of activities that lays out the necessary steps for addressing gender constraints/inequalities in programmatic activities as well as integrating gender into NRT activities.

The Consultant will identify technical areas where gender is likely to be a factor in the NRT strategy and activity design, and will present recommended methods and actions for integrating gender throughout the program and in compliance with USAID's requirements. The report should include recommendations on indicator development, data collection, analysis disaggregated by sex, and other relevant information.

#### **V Deliverables**

The final report will include the Gender Analysis and provide specific recommendations for the activity's implementation plan, M&E plan, capacity building plan.

The Gender Analysis will use the data from interviews and secondary sources to assess the appropriate areas for gender integration into current activities and make recommendations for increased gender integration.

The Consultant will develop the deliverables using the following timeline:

- A preliminary list of key findings and recommendations will be presented at a debriefing with NRT upon completion of fieldwork, in both oral and written form (electronic copy and hardcopies).

NRT will provide written comments to the Consultant electronically within 15 working days of receipt.

- A draft Gender Analysis incorporating NRT's input will be submitted, no later than end July 2016. NRT will provide any additional written comments electronically within 10 working days of receipt of the draft report.
- The final Gender Analysis will be submitted within 10 working days after receiving comments on the revised draft.

## **VI Required Skills, Qualifications & Experience**

- The applicant must have a solid understanding of gender, age and sustainability issues of the context of northern Kenya. The applicant must have specialist knowledge in gender and age analysis. The applicant must have specialist knowledge in sustainability models and related issues. The applicant must have demonstrable facilitation skills. The applicant must have a high degree of understanding about the many local cultures and local gender and age sensitivities found in northern Kenya. The applicant must show past experience in performing successfully with minimal supervision in this field of work.
- The applicant must have a demonstrated ability in dealing effectively and diplomatically with a variety of people and target groups. The applicant must have strong teamwork and interpersonal skills with the ability to build consensus.

## **VI. Applications**

- Experienced and qualified persons are invited to submit their application by May 16, 2016 with a cover letter and CV demonstrating clearly how they meet the required qualifications and experience to Betty Mugo (USAID)-[bmugo@usaid.gov](mailto:bmugo@usaid.gov) and Dominic Ooko (NRT) - [dominic.ooko@nrt-kenya.org](mailto:dominic.ooko@nrt-kenya.org).

## **Annex 4: Master Questionnaire**

### **1. Identify Gender & Age Entry Points**

- What are the six domains of gender analysis as defined by USAID?
- Which are the most significant natural resources in the conservancies?
- How do women/girls/men/male youth use the resources?
- What benefits do women/female youth/men/male youth derive from use of the resources?
- What decision making powers do men/male youth/women/female youth have over the resources?
- What decision making powers do men/women/male youth/female youth have over the benefits from the resources?
- What roles do women/men/female youth/male youth play in the management of the natural resources?
- What constraints are faced by women/men/male youth/female youth in performing these roles?
- What opportunities exist for men/male youth/women/female youth to better benefit from the natural resources?
- What activities outlined in project work plans can serve as entry points for integration of gender and youth including the greater empowerment of local women?
- What activities are currently being carried that integrate gender and youth?
- How can they be improved for greater impact?

### **2. Identify opportunities to strengthen staff capacities in NRT and conservancies about gender & youth and how to integrate related issues into project activities**

- To what extent has NRT conducted gender awareness among women, men, female youth and male youth in project areas?
- What should capacity building on gender for communities focus on?
- What strategies are county government using to address gender and youth?
- How are different conservancies currently collaborating with county governments on gender and youth affairs?
- How can NRT better collaborate with county governments on gender and youth affairs?
- What strategies are being used by different conservancies to address gender and youth?
- What opportunities on youth and gender exist in county governments that NRT/conservancies can take advantage of to strengthen gender mainstreaming?

- h) What kinds of training do partners and project staff need to understand the importance of empowering women and youth towards more sustainable use of natural resources?
- i) What topics should such training focus on?
- j) What is the current level of participation of women and youth in project trainings?
- k) What approaches are currently used to ensure that women and youth are represented in project trainings?
- l) How does NRT currently track the number of women and youth trained by the project?
- m) What factors hinder the participation of women and youth in project trainings? How can these obstacles be overcome to increase the participation of women and youth in all project trainings?
- n) What difficulties is NRT facing in ensuring that all project data collected is disaggregated by sex and age?
- o) How can these difficulties be overcome?

### **3. Investigate how to increase the number of women in leadership positions at NRT**

- a) What are the major organizational structures in each conservancy?
- b) What is the current number of women and men on conservancy boards, management positions and other organizational structures?
- c) What are the criteria used to appoint members to these structures?
- d) How do these criteria promote or discourage the appointment of women?
- e) What factors constrain women from being elected or appointed to positions in conservancy boards, management and other structures?
- f) What are the current approaches used by NRT and conservancies to include women in the boards, management and other structures?
- g) What are the shortcomings of these approaches?
- h) What needs to be done to improve the proportion of women in these structures?
- i) What hinders more women from applying for leadership positions in the conservancies?
- j) What new methods can be used to encourage women to apply for leadership roles?
- k) Which women leaders in the project area would you recommend to mentor other women for leadership positions?
- l) Which organizations in project areas can be used to identify potential women leaders for mentoring?
- m) How else can potential women leaders be identified in project areas?

### **4. Investigate and recommend possible game-changers to optimize gender integration such as integrating health and family planning into conservation projects**

- a) What are the major hindrances to improvement of the status of women in project communities (classify as political, economic, social, cultural, technological and environmental)?
- b) Which current initiatives and partnerships are creating the greatest impact on women's empowerment?
- c) How can they be improved?
- d) What three new initiatives would make a major difference in the empowerment of women and girls in project areas?

### **5. Project implementation, M&E and reporting**

- a) How is NRT currently collecting data on gender and age?
- b) How is NRT currently analyzing data collected on gender and age?
- c) How is NRT currently disseminating data on gender and age?
- d) What are the shortcomings in the current system?
- e) How can these shortcomings be overcome?
- f) What are the best practices and lessons on integration of gender and youth?
- g) How can these best practices be replicated in other areas?
- h) What are the key M&E indicators currently used by NRT/conservancies?
- i) To what extent do they capture gender and age?
- j) How is NRT currently reporting on the income gap between men and women?
- k) How is NRT currently reporting on the differential control over resources by men and women?

- l) How is NRT currently reporting on the freedom of movement and risk of violence for men and women?
- m) How is NRT currently reporting on voice and influence in decision-making by men and women?
- n) How is NRT currently reporting on women's involvement in entrepreneurial projects?
- o) How is NRT currently reporting on the endorsement of gender considerations by various stakeholders engaged throughout the project?
- p) How well is NRT currently complying with USAID's gender requirements and related policies?
- q) What constraints is NRT facing in complying with USAID's gender requirements and policies?
- r) How can the level of compliance with USAID gender requirements and policies be improved?
- s) In what areas do you require gender training to enable you better comply with USAID gender requirements and policies?

## **Annex 5: NRT Institutional Gender Audit Tool**

### **A. Policy & Political Commitment**

1. Does NRT have a gender policy? If yes, provide a copy.
2. Is the policy disseminated and well understood by staff?
3. Are adequate resources earmarked for implementation of the policy?
4. How is the implementation of the policy monitored?
5. Is there a designated gender unit in the organizational structures? If yes, where is it placed in the hierarchy?
6. Is there a gender action plan and a time frame for its implementation?
7. Is gender dis-aggregation of information required and implemented by NRT?
8. Is capacity building for gender mainstreaming mandated for all staff in NRT?
9. Is there a system of rewarding those who have promoted gender equality at NRT?
10. Are gender issues included in other organizational policies? If yes, list the policies.
11. How many women and men are in the highest decision making bodies in NRT? Specify the bodies.
12. What is the attitude of senior management staff to gender issues?
13. Is gender mainstreaming mandated as a responsibility for all staff and stated in their terms of reference?
14. Does NRT build the capacity of staff on gender mainstreaming?
15. Is gender analysis and dis-aggregation of data institutionalized in NRT?
16. Does NRT have gender responsive monitoring and evaluation tools?
17. Are best practices and lessons learnt on gender mainstreaming documented?
18. Do NRT organizational values include commitment to gender equality? If yes, specify.

### **B. Recruitment & Staffing**

1. What steps are taken to ensure that there is no gender bias in recruitment of staff at NRT?
2. Where are vacancies in NRT posted?
3. What steps are taken at NRT to ensure that vacancy announcements reach both women and men?
4. Is affirmative action used to bridge gender gaps in staffing at NRT? If yes, specify.
5. What steps are taken to ensure an increased number of women in senior management?
6. Are there jobs in NRT that are exclusively occupied by men? If yes, why?
7. Are there jobs in NRT that are exclusively occupied by women? If yes, why?
8. Does the recruitment panel at NRT include men and women? If yes, state proportion.
9. Has the recruitment panel at NRT gone through gender sensitization?
10. Does staff induction at NRT include gender sensitization?
11. What is the number of men and women employed at NRT in permanent and casual jobs?
12. Are there sex disaggregated statistics on staffing, wages, entitlements etc.?

### **C. Performance & Career Development**

1. Are staff required to uphold gender sensitivity in the work place? If yes, how?
2. Is contribution to gender mainstreaming assessed during performance appraisal?
3. Are there flexible working arrangements in view of family responsibilities? If yes, specify.

4. How does NRT ensure that women do not forego career development opportunities due to maternity and family responsibilities?
5. What measures are taken by NRT to ensure that training and other career development opportunities benefit women and men equitably?

#### D. Entitlements

1. Does NRT have a policy on equal pay for work of equal value?
2. Does staff medical and insurance cover maternity, gynecology and specific male conditions such as prostate cancer?
3. Is there maternal leave? If yes, for how long?
4. Is there paternity leave? If yes, for how long?
5. Are maternity and paternity leave exclusive of annual leave?
6. Are other benefits allocated to female and male staff equally?

#### E. Organizational Culture

1. How does NRT ensure that there is respect between and among men and women?
2. Does NRT have a policy on gender based violence (including sexual harassment) and other gender - based abuses of power?
3. Does NRT have confidential feedback and grievance mechanisms?
4. How does NRT ensure that employees' cultural beliefs and practices do not interfere with the working environment?
5. How does NRT ensure a safe and practical environment for women and men (consider issues like transport arrangement, working hours, sanitation, childcare facilities)?

#### Annex 6: Study Schedule

	Dates	County	Location	Activity
1	July 25- 29			Secondary data review, development of data collection tools, administration of mail questionnaires.
2	Aug 1-5			Receipt and analysis of mail questionnaires Interviews with Josephine Kulea of Samburu Girl Foundation (0720-369228) and Veronica Lekopole (0722498281) Completion of secondary data review
4	Aug 8 (Mon)	Isiolo	Nakuprat Gotu (Ngare Mara)	Interviews with conservancy staff, Board members, community men, women and male youth (Turkana).
5	Aug 9 (Tue)	Isiolo	Nakuprat Gotu (Gotu)	FGDs with Board, community women, female youth and male youth (Borana)
6	Aug 10 (Wed)	Isiolo	Nakuprat Gotu (Daaba, Lewa)	Board member; staff interviews at NRT headquarters.
7	Aug 11 (Thur)	Isiolo	Nasulu	FGDs with community women, female youth & male youth (Samburu) Interviews with conservancy staff and Board members.
8	Aug 12 (Fri)	Isiolo	Nasulu	FGDs with community men, women, male youth, female youth (Somali). Coordination lapses led to cancelation. Done next day but only for women and men.
10	Aug 15 (Mon)	Laikipia	Lukurukwi - Iingwesi	Interviews with conservancy staff, Board members, community men, women, female youth & male youth (Maasai).
11	Aug 16 (Tue)	Samburu	Meibae	Interviews with conservancy staff, Board members, men, women, female youth & male youth (Samburu).
12	Aug 17 (Wed)	Travel to Marsabit		
13	Aug 18 (Thur)	Marsabit	Songa	Interviews with conservancy staff, Board members, community men, women, female youth & male youth (Rendile).
14	Aug 19	Marsabit	Jaldesa	Key informant interviews with conservancy staff, Board

	Dates	County	Location	Activity
	(Fri)			members, community men, women, female youth & male youth (Borana)
15	Aug 20 (Sat)	Marsabit	Chulu (Bobisa)	Key informant interviews with conservancy staff, Board members, community men, women, female youth & male youth (Gabra).
17	Aug 22 (Mon)	Isiolo	Break: data processing	
19	Aug 24 (Wed)	Baringo	Ruko	Key informant interviews with conservancy staff, Board members, community men, women, female youth & male youth (Pokot).
23	Aug 30 (Tue)	Lamu	Travel to Pate	Interviews with conservancy staff, Board members, community men, women, youth (Bajuni)
26	Sept 1 (Thur)	Tana River	Lower Tana	Interviews with conservancy staff, Board members, community men, women, female youth & male youth (Pokomo)
27	Sept 2 (Fri)	Tana River	Lower Tana Travel back to Lamu	Interviews with conservancy staff, Board members, community men, women, female youth & male youth (Orma)
28	Sept 3 (Sat)	Fly to Nairobi		

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