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Social Assessment Report  
**Kenya Social and Economic Inclusion  
Project (KSEIP)**

*June 2018*

## ACKNOWLEDGEMENT

This Social Assessment for the Kenya Social and Economic Inclusion Project (KSEIP) was done concurrently with the Vulnerable and Marginalised Group Framework (VMGF) for the KSEIP. Thanks to the State Department for Social Protection and the National Drought Management Authority and the County staff who mobilized Vulnerable and Marginalized Groups (VMGs) and other participants, accompanied the consultant and rendered invaluable support in ensuring success of this work.

Appreciation goes to the World Bank team, Nadia Selim, Vanessa Tilstone, Kevin Heraniah and Emma Mistiaen who provided extensive review of this Social Assessment Report to ensure that it conforms to the World Bank requirements. Also, acknowledgement goes to the staff of the Department of Social Development (DSD) and the National Drought Management Authority (NDMA) for their review and feedback.

Support is acknowledged of the National and County Government staff, Sub-county administrators, community members, NGOs, faith-based organisations, representatives of VMGs who not only facilitated the meetings, but also took part in interviews and focused group discussions. Further, gratitude goes to the representatives of various groups – indigenous people, men, women, youth, and people living with disabilities, all who made themselves available to engage freely. The KSEIP to enhance access of poor and vulnerable households and strengthen delivery systems for provision of social and economic inclusion services and shock-responsive safety nets. It builds on the National Safety Net Program (NSNP) by continuing to strengthen systems already established under the NSNP program; but also contains new interventions, including expanding nutrition sensitive safety net services for pregnant and lactating mothers and children under the age of 2, and testing economic inclusion activities to inform design decisions for possible future scale up contextualized to the Kenyan experience.

# 1. EXECUTIVE SUMMARY

## 1.1 Introduction

1. This Social Assessment (SA) has been done with respect to the proposed Kenya Social and Economic Inclusion Project (KSEIP) to be financed by the World Bank. Some elements of the project are national while others are in specific counties. Since the proposed project interventions will be implemented in areas where Indigenous Peoples (IPs), known in Kenya as Vulnerable and Marginalised Groups (VMGs), are present, the World Bank (WB) safeguard policy OP/BP 4.10 has been triggered and this social assessment was required, as part of project preparation.

2. The KSEIP project is likely to have positive impacts at the individual, community and national levels. At the national level, the project activities are expected to lead to a more robust social protection (SP) delivery system, including a more coherent and expanded system of beneficiary targeting beyond the cash transfer programs, thereby increasing inclusion of the poor and vulnerable; enhanced Grievance and Case Management (G&CM) system to cater for the new KSEIP activities which will improve citizen engagement in the SP sector, strengthen payment mechanisms to ensure more flexibility and choice in cash transfers, and improve program management through ongoing monitoring and evaluation and capacity building. At the individual and community levels, benefits entail new integrated SP services for the poor and vulnerable, including investments in nutrition sensitive safety net services through cash top ups and nutrition counseling, testing various models of economic inclusion activities to determine the optimal approach for the Kenyan context, expanded coverage of universal health care through linkages with the National Hospital Insurance Fund (NHIF) registration for existing National Safety Net Program (NSNP) cash transfer beneficiaries, and expansion of regular cash transfers in Arid and Semi-Arid Lands (ASALs) experiencing high levels of poverty, as well as emergency cash transfers during times of natural disaster particularly droughts.

### 1.1.1 Objective of the Social Assessment

3. The objective of the SA is to develop an understanding of the socio-economic and cultural characteristics of the VMGs in the selected project areas to inform the design of KSEIP project, so it is responsive to their social development needs. The SA shall inform the process of incorporating the principles of the World Bank's OP4.10 into the different project interventions, as relevant.

### 1.1.2 The Project Components

4. The KSEIP project has three components as follows:

5. *Component 1 – Strengthening Social Protection Delivery Systems*, aims to support the enhancement of SP delivery systems put in place under the ongoing NSNP and focuses on three areas: (i) Enhancing the Single Registry by expanding its scope beyond the NSNP, to make it possible to target additional beneficiaries for SP services beyond the cash transfers and contribute to a shock responsive SP system; (ii) Improved Payments, as well as Grievance and Complaints Redress Mechanism (G&CM); and (iii) Institutional and Capacity Strengthening - to enable effective project implementation, monitoring and evaluation.

6. *Component 2 - Increasing Access to Social and Economic Inclusion Interventions*, that include: (i) Supporting the Government to systematically enroll and register NSNP beneficiaries in the NHIF through an established

referral mechanism; (ii) expand nutrition-sensitive safety net through top-up cash transfers to eligible NSNP households with pregnant and lactating women and children under two, coupled with nutrition counseling, for investments in early years of life; and (c) testing various economic inclusion interventions to assess approaches appropriate for the Kenyan context in an effort to inform design decisions by the Government for possible future scale up. This would involve adopting customized cash-based BRAC<sup>1</sup> model to a few different scenarios at a small scale to test various approaches and “learn by doing.”

7. *Component 3 – Improving the Shock-responsiveness of the Social Protection System*, aims to support the Government to expand the coverage of the HSNP and improve the shock-responsiveness of the safety net system, aligned with the Government’s priority related to food and nutrition security. It would specifically focus on two key areas: (i) increased government financing and coverage of the HSNP; and (ii) enhanced scalability mechanism and predictable financing of emergency payments to poor and vulnerable households as a response to drought.

### 1.1.3 Project Location

8. Activities aimed at strengthening the SP delivery system under component 1 of KSEIP will be implemented in all 47 counties of Kenya. Activities under the other two components will be implemented in 11 counties under the project as follows: (i) Economic inclusion activities in Kisumu, Makueni and Kisii; (ii) Nutrition sensitive safety net services in Kitui, West Pokot, Turkana, Marsabit, and Garissa; and (iii) HSNP cash transfers shall be expanded to Garissa, Isiolo, Samburu and Tana River. The majority of counties in Kenya have VMGs, including some of the counties where new activities will be piloted.

9. The World Bank’s OP 4.10, definition of IPs/VMGs includes nomadic pastoralists, hunter-gatherers, and other nomadic groups e.g. traditional fishing communities. As this project is national and it was not possible to consult with all VMG groups, three counties were sampled for the SA consultations: Kwale, Makueni and West Pokot. These were selected as they had different types of VMGs including hunter-gatherers, fisherfolk and pastoralists and covered the areas where the piloting of the new activities is likely to take place. The study also built on the findings of the SA for the Cash Transfer for Orphans and Vulnerable Children (CT-OVC) program and Environmental and Social Safeguards Assessment (ESSA) for the NSNP, as well as various other relevant reviews of NSNP and SAs of World Bank funded projects in similar areas or with similar activities.

### 1.1.4 Implementing Agencies

10. Components 1 and 2 shall be implemented by the State Department for Social Protection (SDSP) in the Ministry of Labour and Social Protection (MLSP). Partnerships are envisaged for delivery of component 2, particularly with Ministry of Health for delivery of nutrition-sensitive social protection, with technical assistance from UNICEF, and with relevant service provider for testing of economic inclusion activities. The NDMA will implement Component 3.

### 1.1.5 Methodology

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<sup>1</sup> Bangladesh Rehabilitation Assistance Committee, then as the Bangladesh Rural Advancement Committee, and later as Building Resources Across Communities. BRAC is the largest NGO in the world, focusing on savings and loans for poor women and social and economic empowerment.

11. The methodology entailed collecting data using primary and secondary sources to simultaneously inform the development of the SA and the VMGF. Secondary data was obtained through literature review, while primary information was collected through consultation with stakeholders, key informant interviews (KII), focused group discussions and field observations including with VMGs and other groups in the selected counties.

## 1.2 Institutional, Policy and Legal Frameworks

12. The Constitution of Kenya (CoK) 2010 recognizes the socio-economic and cultural rights of all citizens as stipulated in Article 43. Article 21 requires State organs and public officers to address the needs of vulnerable groups within society including women, older members of society, persons with disabilities, members of minority or marginalised communities, and members of particular ethnic, religious or cultural communities. It identifies marginalised communities as:

- a. a community that because of their relatively small population or for any other reason, has been unable to fully participate in the integrated social and economic life of Kenya as a whole;
- b. a traditional community that, out of a need or desire to preserve its unique culture and identity from assimilation, has remained outside the integrated social and economic life of Kenya as a whole;
- c. an indigenous community that has retained and maintained a traditional lifestyle and livelihood based on a hunter or gatherer economy; or
- d. pastoralist persons and communities, whether they are—(i) Nomadic; or (ii) A settled community that, because of its relative geographic isolation, has experienced only marginal participation in the integrated social and economic life of Kenya as a whole.

13. This definition is in line with that of World Bank's OP4.10. The Marginalisation Policy 2010-2018 of Kenya, defined marginalized counties as the 14 arid counties: Turkana, Mandera, Wajir, Marsabit, Samburu, West Pokot, Tana River, Narok, Kwale, Garissa, Kilifi, Taita-Taveta, Isiolo and Lamu, although this is currently under review.

## 1.3 Socio-Economic Situation of VMGs

14. The VMGs identified experience food insecurity, limited access to basic social services, and poor economic and livelihood opportunities. This is due to historical marginalization, small populations and remoteness from the county headquarters. They have different livelihood occupations, including pastoralism, hunter gathering, traditional fishing, combined with subsistence crop farming, daily labour and petty trade. These VMGs are in areas where the project will be implemented and therefore should be appropriately consulted and engaged so that they can meaningfully benefit from the project in appropriate ways. The three sampled counties of Kwale, West Pokot and Makueni have VMGs located in areas that are remote and have poor infrastructure, similar to other counties where VMGs are found. Due to their culture and geographical location in remote areas they have not been fully integrated into the development programs of the country and are not well understood or reached.

15. Consultations were held in Kwale with the Wakifundi, Watswaka, Makonde and Watha; in Makueni the Angulia; while in West Pokot consultations were held with the Sengwer and Arkom. The Wakifundi and Watswaka are traditional fisherfolk, the Watha, Angulia and Sengwer are hunter-gathers, and the Arkom are nomadic pastoralists. To get perceptions of IPs/VMGs by the dominant groups in these counties; the Digo and Duruma in Kwale were also interviewed as well as the Kamba in Makueni and Pokot in West Pokot.

Besides the IPs, the participants identified poor older persons, women, youth, orphans and vulnerable children, people with severe disabilities (PWSDs) and child-headed households as in particular need of attention due to their vulnerability.

16. VMGs generally include minority groups following traditional livelihoods e.g. pastoralists, hunter-gatherers and traditional fisher folk. They are often marginalised as they are small in number or are discriminated by the larger society due to their traditional livelihoods e.g. hunter-gathering or artisanal livelihoods such as blacksmiths. They are also sometimes shunned as they may engage in low status occupations, or live in remote isolated areas, and/or are associated with witchcraft or other traditional beliefs.

17. The SA found that many VMGs are dwindling in numbers or are abandoning their cultures in favour of the dominant culture; for example, the Arkom language is extinct and the Watha have abandoned their traditional names in favour of Duruma names. However, some were found to be also reasserting their identity as a result of devolution. Most of the VMGs have community structures comprising of councils of elders, community associations and faith-based organisations which are generally utilized for mobilizing people around development initiatives. The Social Development Officers (SDOs) under the SDSP, as well as chiefs and their assistants, were singled out as good allies in mobilisation. Awareness levels by national and county staff about the IPs presence and their location were found to be generally low.

18. Regarding other vulnerable groups both within marginalized communities and beyond, the following were the most cited.

19. *Older persons:* This group of people was said to be increasingly left to fend for themselves in rural, and sometimes in very remote, areas often without traditional family support and financial resources. Although the NSNP is supporting older persons, the participants observed that a lot more needs to be done to reach more of them in remote areas.

20. *Persons with disability:* People living with disabilities are often discriminated against and excluded from development activities (i.e. people living with albinism), often due to cultural and traditional beliefs. In the sampled counties of the SA, PWSDs are often hidden away and therefore are not included in the Cash Transfer for Persons with Severe Disabilities (CT-PWSD) program. Being certified as a PWSD is also challenging as it can only be done in County headquarters. Given that many PWSDs can benefit from the KSEIP activities, special attention is needed to ensure their participation.

21. *Women:* Women face a number of barriers to inclusion in the current NSNP program. For example, generally men are selected to receive cash transfers under the Older Persons Cash Transfer (OPCT), as only one person per household can be included. Moreover, polygamous households with multiple wives living together are treated as one household even though they may have up to 40 children. This requires further examination as a household is defined as all those who eat from the “same pot.” In addition, gender inclusion in the IP/VMG communities is lacking, as men act as the decision makers in the families and communities. Poor access to information, lack of exposure and low literacy levels further contributes to the marginalisation of women. Thus special efforts are needed to reach women for consultations and awareness raising.

22. *Child-headed households:* Child headed households are generally deemed to be marginalised (i.e. among the Sengwer and Pokot where parents have been killed due to cattle rustling and other hostilities). These households face severe challenges of malnutrition as well as education, and can be restricted from accessing CT-OVC benefits, as well as other services that require IDs, as some do not have a caregiver and maybe



unable to appoint someone. The 2018 NSNP Operational Monitoring Report Cycle 4 found that child-headed families are systematically excluded because of lack of identification papers and caregiver to take the responsibility.

23. *Youth*: Youth were mentioned as vulnerable as they are often not involved in community decision-making. Youth from these communities suffer from low levels of education and inadequate skills. Most of the VMG communities do not prioritize girl-child education and most boys do not go beyond class 8. Early marriages in the far-to-reach communities are also widespread. Cultural practices such as female genital mutilation (FGM) and polygamy further prioritize marriage over education. Thus, youth engagement in KSEIP activities will require additional effort.

24. *Mentally ill persons*: People with severe mental illness were reported to not to be included in the CT-PLWSD because of the challenges of gaining certification. PWSD are defined as those requiring 24 hour care which could include people living with mental disabilities. This should be further examined and monitored by KSEIP.

25. *Vulnerable children*: Very poor children who are at threat of exploitation and abuse, may not necessarily be orphans and thus are not include in the program, even though they may be more vulnerable. This should be further investigated and links to other support considered.

26. *Other VMGs*: This SA consultations revealed that there are other VMGs besides the ones covered above, as highlighted by the Operational Review Report for NSNP of 2018. These categories of VMGs include: prostitutes, those classified as witches by the communities they reside in, single mothers whose children are vulnerable, people living with HIV-AIDs and jiggers-infested persons.

## 1.4 Potential Impacts by Component

### *Component 1 – Strengthening Social Protection Delivery System*

27. This component was viewed very favourably by all the participants during the SA process. The positive benefits for each element of this component include:

(i) *Enhanced Single Registry*: both the key informants and individual VMGs concurred that this intervention would streamline registration of beneficiaries by enabling potential beneficiaries to be included in the system, in addition to only existing beneficiaries which is currently the case of the single registry. The participants were optimistic that the system would enhance data collection processes for VMGs and capture data of beneficiaries as well as potential beneficiaries. Further, that in situations where there are severe climatic conditions, it will be easier to respond to those households requiring the most assistance.

(ii) *Improved Payments as well as Grievance and Case Management (G&CM) Mechanisms*: participants observed that this intervention would enable them a choice of modes of payment to better suit their circumstances. It would also streamline payments by making them more regular. On support to strengthen the G&CM mechanism, it was noted that it will shorten the time it takes to address complaints and make case updates whilst enhancing communication.

(iii) *Institutional and Capacity Strengthening*: this intervention was received well and would build the capacity of County level officers to deliver services better and faster. No negative impact was noted.

## ***Component 2 – Increasing Access to Social and Economic Inclusion Interventions***

28. This component was welcomed by participants in all the counties visited, and identified to have the following potential positive and negative impacts:

(i) *Ensure systemic enrolment and registration of NSNP beneficiaries in NHIF through an established referral mechanism:* This will help existing NSNP beneficiaries who are near enough to health facilities to benefit from medical services, and reduce their medical bills, which would help save on the cash transfers for other needs. However, since it targets only cash transfer beneficiaries those excluded shall continue being excluded. Thus the recertification of the NSNP program and any expansion should consider including groups that may have been excluded in the initial registration. Although, the Government has made a commitment to universal health care coverage under its “Big Four” agenda, it is expected that those excluded under KSEIP may be included in the NHIF through other means, if there is sufficient awareness and outreach to these VMGs.

(ii) *Testing of economic inclusion approaches:* the testing of economic inclusion approaches for potential future scale up by the Government was welcomed as it would enable beneficiaries to undertake income generating activities. There was however a fear among the poor and vulnerable that they might be left out of the intervention, as they may lack sufficient entrepreneurial skills to productively engage.

(iii) *Nutrition sensitive safety net:* The aspect of expanding this intervention to new counties was deemed as positive. It has the potential to reduce malnutrition amongst children within VMGs households by equipping them with necessary information and counseling, as well as accelerating investments from the top-up cash transfers. The challenges of ascertaining whether a woman is truly pregnant was raised. Concerns were also raised that the top up cash transfer may influence a woman to get pregnant in order to receive the benefits.

## ***Component 3 – Improving the shock-responsiveness of the Safety Net System***

29. This component is supporting National Drought Management Authority (NDMA) to implement and expand the Hunger Safety Net Programme (HSNP), while also strengthening systems to respond more effectively in times of emergencies. The positive aspect of this is that new needy households shall be covered, including those requiring emergency support during drought. The VMGs expressed concern that cash transfers and not focusing on developing alternative livelihood systems, which are consistent with climate change, might fail to nurture climate-resilience through adaptation.

30. Some key informants raised the need to better sensitize beneficiaries on proper use of CTs to will bring about improved individual and community socio-economic status, and also to view CTs and KSEIP as development-oriented programs and not a humanitarian assistance program.

## ***Cross-cutting potential positive impacts***

31. *Strengthened technical capacity among project beneficiaries:* the IPs/VMGs made a number of suggestions on how their capacity can be strengthened so that they can meaningfully engage in, and benefit from KSEIP including: (i) increased access to self-employment opportunities through investments, (ii) development of entrepreneurial skills for setting up businesses but also to access devolved funds (UWEZO, Youth and Women Funds), (iii) skills development in leadership, managing groups and civic education, and (iv) training on personal and community development. While recognizing that some of this may be outside the scope of



KSEIP, specific effort should be given to enhancing the capacity of the IPs/VMGs to the greatest extent possible to ensure their meaningful participation in and benefit from the project.

32. *Civic education:* In all the County consultations with IPs/VMGs, it was apparent that many of them are losing their identity as they struggle to fit within the majority groups linguistically and otherwise. Thus, as they participate more and more in the project, awareness on their rights and what they are entitled to constitutionally, is expected to increase through enhanced beneficiary outreach and communication delivery. These include: right to development, representation, to be heard at different levels of governance, protect their cultural heritage including language and participation in leadership.

33. *Increased knowledge of IPs/VMGs:* The proposed KSEIP project shall continue to improve knowledge amongst the County staff and other stakeholders on VMGs presence, characteristics, locations and mechanisms to reach and consult with them. Already the SA has been described as an ‘eye-opener’ in the counties consulted, as some county staff were unaware of the groups or the extent of some groups marginalization under their area of operation. More needs to be done to document and make available accurate information on VMGs at county and community level for better engagement.

## 1.5 Cross Cutting Potential Risks/Challenges and Positive and Negative Impacts

34. There is a fear that due to their marginalization and lack of representation, the VMGs might be overlooked in planned KSEIP interventions, requiring adequate efforts aimed at awareness-raising and inclusion into the project. Specific negative impacts of KSEIP activities are related to the likelihood of exacerbating inter-household, inter-family and inter-clan conflicts between the beneficiaries and non-beneficiaries; lack of VMG representation in community level management and oversight structures; lack of women and youth participation, and potential of some project activities (i.e. those considered under economic inclusion) might interfere with their cultural heritage (i.e. in the sacred caves in Kilibasi Hill among the Watha) if activities take place there.

35. In addition, there are a number of social risks that will be inherent in the implementation of KSEIP. However, with sufficient awareness of the project by staff and proper implementation of risk mitigation mechanisms, these can be managed.

36. Key potential risks/challenges and positive and negative impacts and mitigation measures of KSEIP interventions are below.

*Table 1: Potential Positive and Negative Impact and Risks/Challenges per Component and Proposed Mitigation Measures*

Key area	Risks/Challenges	Negative	Positive	Mitigation
<i>Component 1 – Strengthening Social Protection Delivery Systems</i>				
<b>i. Enhancing the Single Registry</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Streamlining registration of beneficiaries</li> <li>• Easy to respond to those households requiring the most assistance</li> <li>• Increased access to other services</li> </ul>	

<b>ii. Improved Payments as well as G&amp;CM Mechanisms</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Ability to vary modes of payment and more accessible payment points</li> <li>• Streamline payments</li> <li>• Shortening time to address C&amp;G</li> <li>• Enhancing communication</li> </ul>	
<b>iii. Institutional and Capacity Strengthening</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Will build capacity of SDOs, SCOs, CSACs at county and sub-county level</li> </ul>	
<i>Component 2 – Access to Social and Economic Inclusion Interventions</i>				
<b>i. Enhance systemic enrolment and registration of NSNP beneficiaries in NHIF through an established referral mechanism</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of needy non-NSNP VMGs</li> <li>• Increased tension between beneficiaries and non- beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• New beneficiaries</li> <li>• Reduction of medical bills</li> </ul>	<ul style="list-style-type: none"> <li>• Government has committed to universal NHIF coverage, but KSEIP would only target existing NSNP beneficiaries</li> </ul>
<b>ii. Expansion of nutrition sensitive safety net and testing of economic inclusion approaches</b>	<ul style="list-style-type: none"> <li>• Polygamous homes with large families may exacerbate malnutrition</li> <li>• Misusage of the cash transfer which precludes nutritional foods</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of needy non-NSNP VMGs</li> <li>• Increased tension between beneficiaries and non- beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• Reduction of malnutrition</li> <li>• Information &amp; counseling</li> <li>• Accelerating investments from top- ups</li> </ul>	<ul style="list-style-type: none"> <li>• Ensure proper targeting so that multiple HHs are not considered as one.</li> <li>• Economic inclusion interventions would also include some non-NSNP beneficiaries</li> <li>• Include VMGs in community level committees</li> <li>• Nutrition counseling to include guidance on nutritional food and importance of parents providing their children with nutritional food</li> </ul>
<b>iii. Testing of Economic Inclusion approaches</b>	<ul style="list-style-type: none"> <li>• Cultural practices e.g. FGM may affect inclusion and leadership role within project; as uncircumcised woman cannot lead a project</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of non-NSNP VMGs</li> <li>• Increased tension between beneficiaries and non- beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• Increased income generating opportunities</li> </ul>	<ul style="list-style-type: none"> <li>• Economic inclusion interventions would also include some non-NSNP beneficiaries</li> <li>• Beneficiary outreach strategy, enhancing the understanding of communities on the need for inclusion of all VMGs</li> </ul>
<i>Component 3 – Improving the shock-responsiveness of the Safety Net System</i>				
<b>i. Support to NDMA for</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Over-reliance on cash transfers and</li> </ul>	<ul style="list-style-type: none"> <li>• More needy households</li> </ul>	<ul style="list-style-type: none"> <li>• Create better awareness among beneficiaries that</li> </ul>

<b>implementation and expansion HSNP</b>		failure to engage in livelihood activities that build resilience to climate change <ul style="list-style-type: none"> <li>Increased tension between beneficiaries and non- beneficiaries</li> </ul>	served in new counties	the CT programs are resilience building and should not be seen as humanitarian assistance
<b>Cross Cutting</b>	<ul style="list-style-type: none"> <li>Interaction between the majority groups and the minorities.</li> </ul>	<ul style="list-style-type: none"> <li>None</li> </ul>	<ul style="list-style-type: none"> <li>None</li> </ul>	<ul style="list-style-type: none"> <li>Involve both majority and minority groups in project design, planning and implementation</li> </ul>

## 1.7 Free Prior and Informed Consultation Process (FPIC)

37. The SA consultations with the VMGs in the selected areas indicated overwhelming support for the KSEIP project, exceeding the requirement of OP4.10 for broad community support. The VMGs noted that with enhanced access to healthcare, economic inclusion and nutritional support, and emergency cash transfers, as needed, they anticipated improved socio-economic status and increased civic awareness. They also noted that the VMGs should be directly involved in the project activities, particularly regarding major decisions including the design, and identifying beneficiary groups for social inclusion. VMGs also noted that they should play a key role in selection of those who will be in the community level oversight and governance committees.

38. The consultations highlighted a key recommendation from Kwale, Makueni and West Pokot that before groups are identified for economic inclusion activities, raising of awareness levels and training on group dynamics should be first undertaken to better facilitate effective implementation of KSEIP activities and the grievance redress; i.e. by enabling VMGs to decide if they want to operate within existing project structures or develop new ones specifically suited to their concerns and needs.

39. **Public disclosure:** The project should involve participation of VMGs throughout implementation. Effective participation will require public disclosure of material facts about the project. In line with Kenya's CoK (2010) and the World Bank's Public Disclosure Policy (2011), transparency and accountability are critical in development processes towards poverty alleviation. Disclosure should be made on the activities that the project is funding; how resources have been allocated and spent; the progress in implementing the project; and finally, experiences and lessons learnt to be shared amongst project participants and stakeholders. Appropriate medium of disclosing this information can vary over time, although consultations revealed that public barazas, project committees and information posted in the chief's office would be preferred. It is noteworthy that although FM radios are often regarded as the best means for reaching VMGs, the signals are not received in certain areas, and where they can be broadcasted, they are broadcast in the majority language, which may not be accessible to all people. Thus consultations should be held with VMGs on how best to reach them with information and multiple channels used.

40. Finally, the SA should be disclosed on all relevant websites, including those of MLSP and NDMA and on the World Bank Infoshop to allow the public and interested stakeholders to stay informed and provide feedback. Similarly, the executive summaries should be sent to the county staff to display in public

establishments, e.g. chief offices within the counties for wide circulation and public scrutiny. A public dissemination event in form of presentations and explanations to the VMGs should be considered.

## 1.8 Stakeholder and Institutional analysis

41. The implementation of KSEIP project interventions in the targeted counties will involve a number of stakeholders. The different implementing partners including SPS, SAU, the children's department and NDMA both at national and county level will need awareness raising on the need to include VMGs and the need to work with key informants at county level to identify VMGs, their locations and how to reach and include them. All team members in the implementing partners need to be involved and understanding their responsibilities, including the targeting, communication and monitoring teams. Capacity building of communities should be built to understand that all citizens are eligible for the services if they fit the criteria and encourage inclusion of VMGs on these and among staff. Also, further investigation into possible barriers to access of services e.g. lack of adult carers in the case of CT-OVCs, IDs and certificates for PLWSDs, and where possible actions to address. The consultations with representatives of National and County governments, faith-based organisations, and NGOs indicated the need for early consultations during the project design, implementation, monitoring and evaluation, as the support of these stakeholders is key for project sustainability.

## 1.9 Conclusions

42. The proposed KSEIP provides an opportunity for social and economic inclusion of VMGs in the existing NSNP, as well as in new proposed activities, and increased consideration of VMG needs and mechanisms to reach them. However, awareness, resources and mechanism remain a challenge and will need to be further reviewed following increased information of the extent of the problem. This social assessment was considered to be a good starting point for the engagement of VMGs, which the implementing agencies can build on. The consultation process brought to the fore the need to involve the community at the very earliest stage of design and throughout implementation and monitoring.

1. Relevant stakeholders, from the Beneficiary Welfare Committees at the village level up to the agency staff at national level do not have sufficient understanding and knowledge of the VMGs, their geographical location and characteristics. Effort is required to ensure that all stakeholders involved in the implementation of KSEIP are aware of the presence of the VMGs and the need and mechanisms to target them for inclusion.
2. In some counties where SA consultations took place, it was noted that ineligible individuals were included in the NSNP, or that some beneficiaries were receiving benefits from multiple programs. This points to the need for a recertification of NSNP beneficiaries, including a need to ascertain the VMG status of beneficiaries and re-register them in the NSNP, as appropriate.
3. There is a challenge with targeting for polygamous households who live together as they are regarded as one household. However, as a household is defined as all those eating from the "same pot," which requires further examination, as a polygamous household may not all be eating from the "same pot." Also in the case of OPCT, only one person can be targeted per household, which normally tends to be the man, although this will change under the universal pension which is currently being rolled out. There also seems to be an over-dependence on the CTs by beneficiaries for short term needs, with attendant failure to use it to improve their general socio-economic conditions.
4. For beneficiaries, particularly in the remote areas, as much as half of the CT amount is paid in travel costs to the nearest payment point and sometimes informal payments to the chief or payment provider. KSEIP

should explore alternate methods of payments, i.e. mobile payments, which can reduce transaction cost for those living in remote areas and ensuring beneficiaries understand that the services are a right not a favour to them.

## 1.10 Recommendations

43. For greater engagement and inclusion of the VMGs, there is need to involve them at all stages of project implementation, particularly before starting new activities. Consultations should ensure that there is broad community support and activities consider their needs and circumstance. During implementation, inclusion of VMGs and their relationships with other communities, as well as the impact of the project on their welfare should be adequately monitored.

- a. Appropriate communication and outreach activities during the targeting process and around the G&CM should be undertaken. The Beneficiary Outreach Strategy should specifically provide guidance on means of sharing information with VMG beneficiaries.
- b. Track the number and type of complaints that are lodged with the program and the actions taken and ensure that mitigation measures are planned and implemented.
- c. Carry out periodic reviews of beneficiary and grievance data to ensure targeted locations where minorities are present are reached.
- d. Ensure that barriers to inclusion (e.g. difficulty securing IDs) are addressed for eligible population, including minority groups.

44. There is a need to further sensitize and build capacity of all relevant stakeholders on proper identification and inclusion of different categories of VMGs. Furthermore, program officers should be sensitized on the stigmatization of particular groups and awareness raising on their rights to be included, as well as how to include such groups in KESIP. Documentation on VMG profiles and their locations should be provided to all national, county and sub-county NSNP officials. It is also recommended that a recertification exercise of NSNP beneficiaries is carried out to remove ineligible beneficiaries and ensure the status and re-registration of VMGs in NSNP.

45. Training and civic education of the recruited VMG groups should be undertaken to enhance understanding of their rights and entitlements. Training of rights can be done as part of beneficiary outreach for all NSNP beneficiaries and communities.

46. In communicating with VMGs, consultations should be made on the most appropriate ways of reaching the most vulnerable and multiple mechanism should be used to ensure different groups are reached.

47. When targeting minorities, involve the majority groups in planning to get their support and promote cohesion.

48. The list of selected beneficiaries should be disclosed at the Assistant Chief's office.

## ABBREVIATIONS AND ACRONYMS

BWCs	Beneficiary Welfare Committees
BP	Bank Policy
CoK	Constitution of Kenya
CBO	Community Based Organisation
G&CM	Grievance & Case Management
C&G	Complaints and Grievances
CIDP	County Integrated Development Plan
CT-OVC	Cash transfer-orphaned and vulnerable children
DfID	Department for International Development
DSD	Department of Social Development
FGD	Focus Group discussion
FGM	Female genital mutilation
FIDA	Federation of Women Lawyers
FPIC	Free, Prior and Informed Consultation
GBV	Gender based violence
HSNP	Hunger Safety Net Programme
IOM	International Organisation for Immigration
KHRC	Kenya Human Rights Commission
KSEIP	Kenya Social and Economic Inclusion Project
Ksh	Kenyan Shilling
LOCs	Location OVC Committees
LTCs	Location Targeting Committees
M&E	Monitoring and Evaluation
ML&SP	Ministry of Labour and Social Protection
MD&ASAL	Ministry of Devolution and Arid and Semi-Arid Lands
NDMA	National Drought Management Authority
NGO	Non-Governmental Organisation
NSNP	National Safety Net Program
NSSF	National Social Security Fund
OP	Operational Policy
OPCT	Older Persons Cash Transfer
PWSD-CT	Persons with Severe Disabilities Cash Transfer
SAU	Social Assistance Unit
SCOs	Sub-County Officers
SDS	Social Development Secretariat
SDSP	State Department of Social Protection
SDO	Social Development Officer
VMGs	Vulnerable and Marginalized Groups
VMGF	Vulnerable and Marginalized Groups Framework
VMGP	Vulnerable and Marginalized Groups Plan
WB	World Bank



## TABLE OF CONTENTS

1.	EXECUTIVE SUMMARY .....	ii
1.1	Introduction .....	ii
1.1.1	Objective of the Social Assessment.....	ii
1.1.2	The Project Components .....	ii
1.1.3	Project Location.....	iii
1.1.4	Implementing Agencies.....	iii
1.1.5	Methodology .....	iii
1.2	Institutional, Policy and Legal Frameworks.....	iv
1.3	Socio-Economic Situation of VMGs.....	iv
1.4	Potential Impacts by Component .....	vi
1.5	Cross Cutting Potential Risks/Challenges and Positive and Negative Impacts .....	viii
1.7	Free Prior and Informed Consultation Process (FPIC).....	x
1.8	Stakeholder and Institutional analysis.....	xi
1.9	Conclusions .....	xi
1.10	Recommendations.....	xii
	ABBREVIATIONS AND ACRONYMS .....	xiii
	TABLE OF CONTENTS .....	xiv
2.	INTRODUCTION.....	1
2.1	Project Background .....	1
2.2	Project Components.....	1
2.3	Project Location.....	3
2.4	Implementation Arrangements .....	3
2.5	Rationale for the SA .....	4
2.6	Objectives of the Social Assessment .....	4
2.6	Approach and Methodology .....	4
2.6.1	Approach.....	4
2.6.2	Sampling of Counties.....	4
2.6.3	Literature review .....	5
2.6.2	Stakeholder Consultations for Ensuring Free, Prior and Informed Consultation.....	5
2.6.3	Data Analysis and Report writing.....	8
2.6.4	Challenges .....	8
3.0	INSTITUTIONAL, POLICY AND LEGAL FRAMEWORKS .....	9
3.1	Institutional Framework for IPs/VMGs in Kenya .....	9
3.2	Legal Recognition of Vulnerable and Marginalized Groups .....	9
3.3	Legal Framework on IPs and VMGs in Kenya.....	11
3.3.1	Policy Framework .....	11
3.3.2	The Legal Framework.....	11

4	SOCIO-ECONOMIC PROFILE OF VMGs IN THE OPERATIONAL COUNTIES .....	13
4.1	Introduction .....	13
4.2	Vulnerable and Marginalised Groups in the KSEIP Operational Counties .....	13
4.2.1	Socio-Economic Profile of the Majority VMGs in the KSEIP Counties .....	14
4.2.2	Socio-Economic Profile of the Minority VMGs in KSEIP Counties .....	20
4.3	Categorization of the VMGs in the Project Operational Counties.....	25
4.3.1	In-depth Consultation with IPs in the three Sample Counties.....	26
4.3.6	Alcohol and substance abuse victims.....	31
4.3.7	Mentally ill persons .....	31
4.3.8	Vulnerable children .....	31
4.3.9	Other VMGs.....	31
4.4	Gender Relations .....	31
5.1	Potential Positive and Negative Impacts by Component .....	33
5.2	Cross Cutting Potential Risks/Challenges and Positive and Negative Impacts.....	35
6	STAKEHOLDERS AND INSTITUTIONAL ANALYSIS .....	37
6.1	Stakeholder Analysis .....	37
6.2	Institutional capacity.....	38
8	SUMMARY FINDINGS, CONCLUSION AND RECOMMENDATIONS.....	50
8.1	Summary Findings .....	50
8.2	Conclusions.....	50
8.3	Recommendations.....	51
	ANNEX 1: Free, Prior and Informed Consultation Process .....	53
	Framework for Free, Prior and Informed (FPI) Consultation.....	53
	Consultations during the Social Assessment .....	54
	Consultation with the VMGs and other stakeholders in project counties .....	54
	Targeted Consultations with the Minority VMGs .....	55
	Summary of Key Issues from the VMGs and Stakeholder Consultations .....	56
	Consultation during the Social Assessment Disclosure to the VMGs .....	57
	Consultation during project implementation.....	57
	Culturally Appropriate Methods for Meaningful Participation of VMGs.....	57
	Social Accountability .....	59
	ANNEX 2: Key Issues Discussed with VMGs during the SA Consultation for KSEIP.....	60
	ANNEX 3: KIIs In-Depth Interview Guide for The Social Assessment and VMGF .....	65
	ANNEX 4: Focus Group Discussion Guide for Social Assessment and VMGF.....	67
	ANNEX 5: PARTICIPANTS IN THE SA CONSULTATION PROCESS IN KWALE, MAKUENI AND WEST POKOT COUNTIES.....	69
	ANNEX 6: REFERENCES.....	76



## 2. INTRODUCTION

### 2.1 Project Background

1. Kenya has in the recent past, witnessed important growth in SP initiatives fueled by the development of the National Social Protection Policy (NSPP) (2011). This policy aims at strengthening the delivery of social assistance to the poor and vulnerable populations. The Policy affirms the Government's commitment to gradually realize for every citizen, the right to social protection in line with the Constitution (2010). The systems and structures used to deliver these programs have seen steady improvement. The sector was further strengthened in 2013 with the launch of the NSNP. The NSNP, coordinated by the Ministry of Labour and Social Protection (ML&SP) is increasing efficiency and effectiveness of safety net support to poor and vulnerable populations in Kenya by bringing the four main cash transfer programs under one common framework: the Cash Transfer for Orphans and Vulnerable Children (CT-OVC), Older Persons Cash Transfer Program (OPCT), and Persons with Severe Disabilities Cash Transfer (PWSD-CT) under the Social Assistance Unit in the ML&SP, and the Hunger Safety Net Programme (HSNP) in the National Drought Management Authority (NDMA) in the Ministry of Devolution and Arid and Semi-Arid Lands (MDA).

2. The NSNP aims to improve the welfare and resilience of beneficiaries, thereby reducing poverty and vulnerability in the country. The NSNP targets poor households whose vulnerability is accentuated by where they live (the arid and semi-arid lands of particularly marginalised counties in northern Kenya experiencing high food insecurity due to droughts) or because of their circumstances (households caring for orphans and vulnerable children, persons with severe disabilities, and older people). The Government of Kenya is working to have a robust social protection system for (i) identifying and registering poor and vulnerable beneficiaries, (ii) making sure that payments are delivered in a timely, predictable and accountable manner, and (iii) enhancing mechanisms for accountability. With the on-going harmonization of the cash transfer programs, the safety net sector is expected to continue witnessing more coherence and expansion of the coverage. However, a lot more needs to be done to ensure that this flagship program is as inclusive of Vulnerable and Marginalized Groups (VMGs) as possible.

3. The Government of Kenya (GoK) has requested the World Bank to support the proposed Kenya Social and Economic Inclusion Project (KSEIP). The KSEIP aims to enhance access of poor and vulnerable households and strengthen delivery systems for social and economic inclusion services and shock responsive safety nets. The KSEIP proposes to (i) further strengthen social protection delivery systems, building on the existing systems based on the achievements and lessons learned under the NSNP; (ii) increase access to social and economic inclusion services by ensuring systemic enrolment and registration of NSNP beneficiaries in the National Hospital Insurance Fund (NHIF); expand nutrition sensitive safety net services; and test economic inclusion approaches; and (iii) improve the shock responsiveness of the safety net system.

### 2.2 Project Components

4. The KSEIP project is structured around three components including:
- Component 1: Strengthening Social Protection Delivery Systems
  - Component 2: Increasing Access to Social and Economic Inclusion Interventions
  - Component 3: Improving the shock-responsiveness of the Social Safety Net System

5. **Component 1 – Strengthening Social Protection Delivery Systems:** This component shall continue to support advancement of systems put in place under the ongoing NSNP. It shall focus on three key areas: (i) Enhancing the Single Registry by expanding its coverage of potential beneficiaries and enable provision of other social protection (SP) services beyond the NSNP. This will also contribute to a shock responsive SP system which assists in objective and timely identification of the households in the most needs; and (ii) Improved Payments as well as Grievance and Case Management (G&CM) Mechanisms. This will support the roll-out of the new innovative demand-driven payment solution based on beneficiary choice of service providers and enhance the scope of the G&CM to enable the mechanism to support other social and economic inclusion services; and (iii) Institutional and Capacity Strengthening - to enable effective project implementation, monitoring and evaluation.

6. Under this component, it is envisaged that the grievance and case management system will be reviewed. This will provide an opportunity for broader complaints to be incorporated into the system and to strengthen weak areas, such as lack of feedback and ensuring that recipients, particularly VMGs, understand that cash transfers are a right, not a favour so that service providers are held accountable. The capacity strengthening for monitoring will enable to the tools for monitoring inclusion and social impacts to be enhanced.

7. **Component 2 - Increasing Access to Social and Economic Inclusion Interventions:** This component shall have a number of interventions that include: (i) Supporting the Government to systematically enroll and register NSNP beneficiaries in the NHIF by establishing a referral mechanism; (ii) Expanding nutrition sensitive safety net services to additional NSNP beneficiaries to incentivize investments in the early years combined with counseling for nutrition and child development; and (iii) test economic inclusion approaches to inform decisions on the most optimal model for the Kenyan context which can be successfully scaled up under the Government's systems.

8. The process of registering cash transfer beneficiaries into NHIF under the KSEIP program will be determined during preparation for implementation. However, the current NHIF registration process entails the institution to obtain information on cash transfer beneficiaries from the Single Registry (SR) database. Using this information, they go out for recruitment campaigns in places such as urban centres, churches and social halls where NSNP beneficiaries can be gathered for enrollment. Registration can be done via the NHIF eWallet App, using physical forms, or using \*263# USSD code. Currently, there is no formal linkage of the NHIF registrations to the Single Registry, particularly in terms of NHIF feedback on registration of NSNP beneficiaries to the SR. However, this is currently being developed under the NSNP and will be further formalize and enhanced through the KSEIP referral mechanism.

9. On nutrition-sensitive safety net, nutrition training and a cash top up will be provided to NSNP households in target counties with pregnant and lactating women and/or children under the age of 2 years. Cash top ups will be provided through the NSNP payment mechanism and nutrition training will be carried out by community health workers, who are from the community. The training will focus on ensuring appropriate good nutrition practices for pregnant and lactating mothers and children, including breastfeeding and weaning practices.

10. **Component 3 – Improving the Shock-responsiveness of the Social Safety Net System:** This component shall provide continued support to the National Drought Management Authority (NDMA) for implementation and expansion of the HSNP. The support is envisaged to include: (i) enhancing the existing scalability mechanism enabling the SP system to be more responsive to shocks, including those related to climate change, (ii) enhancing financing and institutional arrangements, especially at the local level, for timely delivery of shock-responsive safety nets in affected areas and lastly,

(iii) supporting the NDMA as the implementation agency for this component, with resources for strengthening of institutional capacity for overall project implementation, monitoring and evaluation.

## 2.3 Project Location

11. Component 1 shall support system strengthening nationally, whilst components 2 and 3 have specific geographic focus that potentially includes areas with VMGs. Economic inclusion activities shall be implemented in three counties, namely: Kisumu, Makueni and Kisii. Nutrition Sensitive Social Protection shall be implemented in Kitui, West Pokot, Turkana, Marsabit, and Garissa. Lastly, the HSNP shall be expanded to Garissa, Isiolo, Samburu and Tana River. Several of these counties have groups of communities known in Kenya as Vulnerable and Marginalized Groups (VMGs) (CoK, 2010) and in the World Bank Policy OP 4.10, Indigenous Peoples (IP).

Table 2: County Allocation of KSEIP Interventions

	Counties	Economic Inclusion	Nutrition	HSNP (Expansion)
1	Kisumu	X		
2	Makueni	X		
3	Kisii	X		
4	Kitui		X	
5	West Pokot		X	
6	Turkana		X	
7	Marsabit		X	
8	Garissa		X	X
9	Isiolo			X
10	Samburu			X
11	Tana River			X

12. Since KSEIP is being implemented in some of the counties with IPs/VMGs, the Bank Policy OP 4.10 on Indigenous Peoples has been triggered. The core principle of this is to:

*‘Give due consideration to the cultural appropriateness of, and equitable access to, program benefits, giving special attention to the rights and interests of indigenous peoples and to the needs and concerns of vulnerable groups’.* (OP4.10)

13. In line with the above requirement, this SA has been undertaken and a Vulnerable and Marginalised Group Framework (VMGF) has been developed to ensure effective engagement and benefit-sharing by the VMGs.

## 2.4 Implementation Arrangements

14. Components 1 and 2 shall be implemented by the State Department for Social Protection in the MLSP. Partnerships are envisaged for delivery of component 2, particularly with Ministry of Health for delivery of nutrition-sensitive social protection, with potential technical assistance from UNICEF, and with relevant service provider for testing of economic inclusion approaches. The NDMA under the MDA will be implementing Component 3, and necessary technical assistance (TA) shall be brought on board to support NDMA. Internal Monitoring and Evaluation will be done by both implementing Ministries. External monitoring and evaluation would potentially be done through collaboration with DfID and



UNICEF. Strategic technical assistance may be provided through a proposed Bank-Executed Trust Fund (financed by DfID) for system strengthening and capacity building.

## 2.5 Rationale for the SA

15. The key issue for the project is to ensure that VMGs are not excluded from the project where they fit the criteria, and that the project is appropriate to them to ensure that there is broad community support for the KSEIP project and that specific recommendations for different VMG contexts are integrated in the project design. Thus the SA undertook community consultations with a range of IPs/VMGs, including: those with extremely low literacy levels, low economic empowerment, particularly women; traditional nomadic pastoralists, hunters and gatherers and traditional fisher folk VMGs. Since KSEIP is a national project and it was impossible to consult with all VMG groups, the focus was on different types of VMGs and representatives based on cultures and livelihoods within the proposed counties for new KSEIP activities.

## 2.6 Objectives of the Social Assessment

16. The objective of the SA was to develop an understanding of the socio-economic and cultural characteristics of the VMGs in the operational counties to inform the design of KSEIP project, so as to make it responsive to their social development needs. The SA shall inform the process of incorporating the principles of the World Bank's OP4.10 into the different KSEIP project components. It broadly entailed: evaluating the legal and institutional framework applicable to VMGs; baseline information on socio-economic, cultural, political; and identifying KSEIP activities and their negative and positive impacts and how to manage them in a manner that is culturally appropriate.

17. Apart from deepening the understanding of key social issues and evaluating mitigation measures, the assessment also sought to discern appropriate ways to reach these groups so as to ensure that the project objectives are acceptable to them. To ensure that VMGs are included in project activities and receive social and economic benefits that are deemed culturally appropriate, gender and inter-generationally inclusive, the assessment also examined their awareness levels, recruitment into the program, training and monitoring system needs. This is expected to lead enhanced inclusion and local ownership while reducing and compensating for adverse social impacts.

## 2.6 Approach and Methodology

### 2.6.1 Approach

18. Representative counties were sampled for the SA that entailed collecting data using primary and secondary sources. Secondary data was obtained through literature review, while primary information was collected through consultation with stakeholders, key informant interviews (KII), focus group discussions (FGD) and field observations.

### 2.6.2 Sampling of Counties

19. The KSEIP is a national project and therefore it was not possible to consult with all VMG groups in all 47 counties. However, three counties, Kwale, Makueni and West Pokot, were purposively sampled based on proposed KSEIP activities and representation of different types of VMGs and geographical areas in which VMGs are found, namely: (i) pastoralists, (i) hunters and gatherers; and (iii) traditional fishing communities. These VMGs have different requirements given their different cultures and livelihoods, and the sampled counties bring out this diversity. Preliminary consultations and brainstorming sessions between World Bank staff, Social Protection Secretariat (SPS) staff and the Consultant indicated that

Kwale, Makueni and West Pokot have VMGs that fit the World Bank criteria of OP 4.10 (Table 3). The VMGs present in these counties are: (i) Kwale - Watswaka, Wakifundi, Makonde and Watha (ii) Makueni – Angulia (iii) West Pokot – Sengwer and Arkom. Further probing was done on the ground during consultations to generate primary information on whether they fit the OP4.10 criteria.

*Table 3: Counties Sampled for Social Assessment*

County	VMG	Location	Characteristic
<b>Kwale</b>	Wakifundi	Msambweni, Lunga Lunga, Shimoni, Pongwe Kidimu,	Fisher folk
	Watswaka	Msambweni, Lunga Lunga, Shimoni, Pongwe Kidimu,	Fisher folk
	Watha	Kilibasi in Samburu-Kwale	Hunters and gatherers
	Makonde	Urban Centres of Ukunda, Msambweni, Lunga Lunga,	Squatters
<b>Makueni</b>	Angulia	Kikumbulyu, Kibwezi West	Hunters and gatherers
<b>West Pokot</b>	Sengwer	Siyoi Ward, Kapenguria	Hunters and gathers, have also adopted livestock rearing and farming
	Arkom	Alale, North Pokot	Nomadic pastoralists

### 2.6.3 Literature review

20. Several documents were reviewed including: Constitution of Kenya (2010), Kenya Vision 2030, National Social Protection Policy (2011), Gender Policy (2011), Kenya National Youth Policy (2016), National Land Policy (2009), National Policy for Older Persons and Ageing (2009), the draft disability policy, the County Integrated Development Plans (CIDPs), and the Economic Survey (2018). Other documents include: various evaluations and reviews of the NSNP, other recent social assessments that have been carried out for relevant World Bank projects, NSNP Environmental and Social Safeguards Assessment (ESSA), VMGF for Cash Transfer for Orphans and Vulnerable Children (CT-OVC) Program, draft report on social risk in the North and North Eastern Development Initiative (NEDI) counties, the review of social safeguards for the NSNP and the CT-OVC which was carried out in 2016 and the 2018 Operational Monitoring reports for NSNP, particularly reports 3 and 4, which looked at grievance redress mechanism and VMGs, respectively.

### 2.6.2 Stakeholder Consultations for Ensuring Free, Prior and Informed Consultation

21. The stakeholder consultation was considered key to the preparation of this SA and forms the basis for the determination of key issues for consideration in project design and implementation strategies. Annex 1 provides details of the views captured during the consultations, which aimed to:

- Fully inform the communities about the proposed KSEIP project;
- Identify in a participatory process potential impacts and benefits;
- Accord the VMGs in a fair and culturally appropriate way, a chance to be engaged and determine how they wish to be involved throughout the project cycle;
- Solicit the support of the VMGs for the proposed project;
- Determine the nature of the local power structure and document the procedures for the entry and access into the community.
- Obtain accurate and detailed data on local livelihoods, customs and historical traditions for information to all KSEIP and partner agencies and agents.

- Determine through careful consultation with the VMGs the preferred mechanisms for information provision and consultations and representatives in decision making.

22. Primary information was collected through a range of consultations undertaken through meetings and field work. Field work entailed mobilizing a representative sample of different groups of VMGs from scattered locations to a central place for in-depth interviews and FGDs. In all cases, provision of transport allowance to representatives from remote communities was given by the Government. Mobilisation was led by the County Social Development Officers (SDOs) who also involved the chiefs and other relevant stakeholders. In Makueni and West Pokot, women and men were consulted separately. In Kilibasi area of Samburu-Kwale where the Watha were consulted, women were conspicuously absent. In contrast, the Wakifundi, Watswaka and Makonde, women in Msambweni expressed themselves freely in the presence of men.

23. **Preliminary Meeting:** Preliminary meetings were held in Nairobi with relevant staff of the State Department of Social Protection staff and World Bank Safeguards Specialist for induction on safeguards policies and lessons learnt from the NSNP and similar programs. In the same meeting, mutual understanding was arrived at on the SA goals, approach, activities, tools of analysis and the outputs. Further, agreement was secured on the counties for the SA sub-projects, locations for visits, groups to consult with, key informants to meet and key issues to be elaborated on.

24. **VMG Consultations:** Consultations with VMGs were undertaken in three counties. Initial meetings were held with the national and County NSNP staff, County administrators, opinion leaders and other stakeholders before holding consultations with the various VMGs. Besides the County headquarters, locations where VMGs are concentrated were visited (Table 3).

Table 4: Areas Visited in Kwale, Makueni and West Pokot Counties

County	Areas visited	VMGs	Key Institutions/persons	Dates
Kwale	Ukunda, Msambweni, Lunga Lungu, Shimoni, Pongwe Kidimu, Kilibasi in Samburu-Kwale	Watswaka, Wakifundi, Makonde, Watha	Project Manager (IOM), CCSD, BWC/Village Chairmen, Chiefs, Community Assoc. Chairmen	22 <sup>nd</sup> - 26 <sup>th</sup> April
Makueni	Wote County headquarters, Kisayani in Kikumbulyu location	Angulia	Deputy County Commissioner, County Culture Officer, County SDO, County Youth Program Officer, County Disability Services Officer, Chairperson of Maendeleo Ya Wanawake, MCA, Pastors, Imam, Chiefs, Nyumba Kumi,	30 <sup>th</sup> – 2 <sup>nd</sup> May
West Pokot	Kapenguria County headquarters, Alale, Kaibosi and Talau Locations	Sengwer, Arkom, Pokot Northerners	County Director for Youth and Gender, County Coordinator SD, Imam, Pastors, County Children Coordinator, Pokot Youth Bunge County Disability Officer, Beyond FGM NGO and local CBO, 2 MCAs, Chief and Ass. Chief, 2 MCAs,	3-6 <sup>th</sup> May

25. A total of 12 key informant interviews, 8 focused group discussions, and several observations were undertaken (Table 2). The unstructured guides used for KIIs and FGDs are in Annex 1 and 2, while the list of the participants consulted is in Annex 3. These were drawn mainly from IPs/VMG communities but also some from the majority communities in the locations visited.

26. **Key Informant Interviews:** Key informant interviews were carried out with important stakeholders of the KSEIP project to obtain in depth qualitative data with respect to the SA. The key informants included: relevant officials in the national and county leadership; community opinion leaders, religious leaders, head of women and youth groups. Others were staff of the various NSNP cash transfer programs at national and county level, field based staff who would be involved in testing economic inclusion

approaches, and community health workers to be involved in the provision of the nutrition sensitive safety net service, and CSOs working with VMGs at the county levels. In Makueni and West Pokot, the team also interviewed the MCAs from three Wards, representatives of Governors and County Commissioners.

27. *Focused Group Discussions:* In order to understand the overall perception and group opinions of larger community and VMGs living within the project area, focus groups discussions were held. Before every FGD was held, an introduction about the aim of the FGD and screening of VMG was done. This helped to build confidence between the community and the study team, render clarity on purpose and expectations, and ensure that the team was holding discussions with right participants.

28. The FGDs involved consultations with a range of gender-disaggregated groups of VMG, comprising of adult men and women, and youth (male and female). These discussions were conducted at the village level in each of the sampled counties. A few participants from majority groups also participated to provide a different perspective on the issues discussed. The key discussion issues centered on identifying project stakeholders, distilling perceptions and general views of community members on the VMGs, as well as on the likely activities to be carried out (Table 4). Other issues discussed on the VMGs included; degree of community support, specific areas of potential antagonism and cooperation, understanding of their identity and location, community structure, methods of managing grievances as well as participation in development activities. The participants were asked to give suggestions on how to ensure that the VMGs could effectively participate in and benefit from the project.

*Table 5: Summary of SA Issues Discussed*

	<b>Main IP/VMG issues</b>	<b>Areas of discussion/probing</b>
1	Social, cultural and political characteristics	Ethnic groups, clans, languages, cultural differences, power structure, role of youth and women
2	Economic activities	Livelihood sources, services available for IPs, experiences with NSNP, desired economic/social projects
3	Community structure and consultation	Presence of groups/organisations in villages, opinion leaders, how to consult with community
4	Community involvement in development projects	Involvement of IPs/VMGs in project planning, implementation and monitoring, and challenges in effective engagement
5	Social cohesion and conflict resolution	Conflicts (inter-household, clan, ethnic), relationship with majority groups, conflict resolution mechanisms
6	Gender relations	Relation between men and women, women empowerment, decision-making, GBV, resolution of gender-based conflicts
7	Grievance redress mechanism	Complaints on NSNP and devolved funds, grievance redress structures, responsiveness to VMGs/IPs, potential improvements on GRMs
8	Project impacts	Potential positive and negative impacts of project implementation, preventing and mitigating negative impacts

29. In Kwale and Makueni, the consultations were conducted in Kiswahili while in West Pokot, it was a mix of Pokot language and Kiswahili. In Alale, Pokot North, it was conducted exclusively in the Pokot language and the CEO of a local NGO, Pokot Women Empowerment Organisation (POWEO) assisted by the Senior Chief, acted as interpreters.

30. *Observations:* Observations were made in the study sites, including a visit to Kapenguria Museum to see documented cultures of the different VMGs. During this exercise, features noted include: cultural materials, livelihoods and production systems, settlement patterns and natural resources. These were captured on still cameras and video. The observed phenomena served to provide visual/audio evidence that triggered in-depth probing for explanations and further information on certain issues.

### 2.6.3 Data Analysis and Report writing

31. Data from the KIIs and FGDs were transcribed and analyzed using content analysis and category building. This enabled developing of themes in accordance with the objects of this social assessment. The audio and visual data were reviewed to give circumstantial evidence to enhance the social assessment report. In some cases, verbatim quotes have been deployed to give voice to respondents.

### 2.6.4 Challenges

32. Difficulties were encountered by the SDOs and Chiefs during mobilization in West Pokot and Kwale due to lack of awareness of the existence of these VMGs. For example, in Kwale County, it was difficult to get the Watha as the SDO did not know them, and stakeholders who had some vague knowledge of the Watha who knew them as the “Waliangulu”, which is a derogatory term. In West Pokot, the Chief of Alale location had difficulties locating groups of Arkom descent, as this group has been assimilated by the Pokot. Even the local NGO, POWEO confessed to hearing about them for the first time during this SA. Finally, in Makueni, the SA team was fortunate as the County SDO had previously studied the Angulia people, which made it easier to locate them.

## 3.0 INSTITUTIONAL, POLICY AND LEGAL FRAMEWORKS

### 3.1 Institutional Framework for IPs/VMGs in Kenya

33. There are four key institutions upon which the rights of the VMGs in Kenya are anchored: (i) MLSP; (ii) the Ministry of Public Service, Youth and Gender Affairs that coordinates empowerment programmes for the youth, women and people living with disabilities (PLWDs) in the country, and is also charged with promoting gender equity in the country; (iii) National Gender and Equality Commission that is involved in the mainstreaming of issues of minorities and marginalized communities and groups in development; (iv) Kenya National Commission on Human Rights that monitors government institutions and conducts investigations on alleged human rights violations; (v) The National Cohesion and Integration Commission that is primarily preventing discrimination on the basis of race or ethnicity, and advocating for cohesiveness among the diverse groups in the country, and (vi) Kenyan Museums for protecting cultural heritage.

### 3.2 Legal Recognition of Vulnerable and Marginalized Groups

34. The Constitution of Kenya (CoK) 2010 recognizes the socio-economic and cultural rights of all her citizens as stipulated in Article 43. It identifies indigenous peoples as being minority communities who have been marginalized through historical processes. It adopts a broad definition of marginalized groups that amalgamates most of the groups that identify themselves as indigenous peoples. Article 259 states that:

*“marginalized group” means a group of people who, because of laws or practices before, on, or after the effective date, were or are disadvantaged by discrimination on one or more of the grounds. In Article 27 (4) it states that ‘The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, color, age, disability, religion, conscience, belief, culture, dress, language or birth.’*

35. It prohibits alienation of marginalized groups by virtue of their relatively small population or those that have been unable to fully develop their structures or resources to facilitate participation in the socio-economic life of Kenya. Further, it recognizes communities that have preserved their unique culture and identity thereby preventing them from participating in the economic development process in the country including hunter-gatherers, pastoralists, fisher folk among others. The recognition of these IPs/VMGs should contribute to the preservation of their identities and enable them to engage at par in development with other majority groups, including participation in political life.

36. In Kenya, the World Bank has agreed to use the term ‘*Vulnerable and Marginalised Groups*’ (VMGs) rather than “*Indigenous Peoples*” in line with the Constitution of Kenya 2010 (Article 260) which recognizes that special attention needs to be paid to “*marginalized communities*” which are defined in a similar way as OP4.10. According to Article 260, marginalized communities are defined as:

- *A community that, because of its relatively small population or for any other reason, has been unable to fully participate in the integrated social and economic life of Kenya as a whole;*
- *A traditional community that, out of a need or desire to preserve its unique culture and identity from assimilation, has remained outside the integrated social and economic life of Kenya as a whole;*
- *An indigenous community that has retained and maintained a traditional lifestyle and livelihood based on a hunter or gatherer economy; or*



- *Pastoral persons and communities, whether they are: (i) Nomadic; or (ii) A settled community that, because of its relative geographic isolation, has experienced only marginal participation in the integrated social and economic life of Kenya as a whole.*

Article 27 which includes:

*The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, colour, age, disability, religion, conscience, belief, culture, dress, language or birth.*

37. Consequently, in Kenya, a Vulnerable and Marginalised Group Framework/Plan (VMGF/P) is prepared instead of an Indigenous People Plan Framework/Plan (IPPF/P). A recent Kenya social assessment carried out by the World Bank further clarified that in Kenya, the trigger for OP4.10 should not be based on the “mere” name of the group, but based on context and analysed on a case-by-case situation, and that screening should be verified by the Social Assessment and VMGP/Fs and county level teams to identify status and how these groups and others may be affected by or excluded from the project and mitigation measures.

#### ***World Bank Operational Principal 4.10***

38. These principles of OP4.10 align well with those enshrined in Kenya’s policy instruments regarding the VMGs. It contributes to the World Bank’s mission of poverty reduction and sustainable development by ensuring that development processes fully respect the dignity, human rights, economies, and cultures of indigenous people. Before lending, the World Bank requires that the borrower engages the IPs/VMGs in free prior and informed consent (FPIC) so as to secure broad community support to the project by the affected IPs. This ensures that financing is inclusive of measures to avoid potentially adverse impacts on the indigenous communities and that benefits accruing from the projects are gender sensitive, inter-generationally inclusive and culturally appropriate.

39. The World Bank safeguard policy OP/BP 4.10 is triggered by the proposed project because the activities in KSEIP to be implemented in some of the counties include areas where indigenous peoples are present. Moreover, the economic and social inclusion interventions are intended to pilot new customized services and expand existing ones into VMGs including indigenous people.

40. The World Bank in OP4.10 defines indigenous people as a “*distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees: (i) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; (ii) collective attachment to geographically distinct habitats or ancestral territories in the project area and to natural resources in these habitats and territories; (iii) customary cultural, economic, social or political institutions that are separate from those of the majority society and culture; and (iv) an indigenous language, often different from the official language of the country or region.*”

41. In the selected areas for consultations, the Wakifundi, Watswaka, and Watha in Kwale fit the criteria of OP 4.10. In the strictest sense, the Makonde, by virtue of the fact that they are squatters and therefore lack collective attachment to any geographical area, do not qualify under OP 4.10, but do qualify under the CoK (2010) as they have been marginalized since 1932. The Watha with their hunter-gatherer lifestyle and isolation from majority cultures, have maintained their identity. In Makueni, the Angulia sub-tribe of the Kamba fits the criteria, although to a large extent, they are assimilating to the majority Kamba. Lastly, in West Pokot, the Sengwer and Arkom qualify, although the language of the Arkom has become extinct.

### 3.3 Legal Framework on IPs and VMGs in Kenya

#### 3.3.1 Policy Framework

42. *The Kenya Vision 2030*: The social pillar of Kenya vision 2030 seeks to put in place efforts to promote protection from discrimination, dealing respectively with gender, youth and vulnerable groups and equity and poverty reduction. This mirrors the ideals of social and economic justice as espoused in the World Bank OP 4.10 on indigenous peoples.

43. *Gender Policy, 2011*: This Policy guarantees equality of men and women before the law in accessing economic and employment opportunities. It facilitates the review of laws that hinder women's access to and control over economic resources and improve vocational and technical skills of disadvantaged groups, notably unemployed youth, disabled women, poor urban and rural women, and street dwellers, for improved access to employment opportunities.

44. *Kenya National Youth Policy, 2006*: The Policy envisions a society where youth have equal opportunity to productively participate in economic, social, political, cultural and religious life. The young people are a component that makes up the VMG in communities. Any initiatives aimed at addressing the sources of disadvantage within societies must take cognizance of young peoples' special views and needs.

45. *National Land Policy, 2009*: The policy takes cognizance of the fact that women, children, minority groups and PWDs have been denied access to land rights as a result of discriminatory laws, customs and practices. Additionally, by recognising that the land and resources that the IPs/VMGs live in and depend on are inextricably linked to their identities, cultures, livelihoods, physical, and spiritual well-being, the policy seeks to ameliorate their continued marginalization.

46. *National Policy on Older Persons and Ageing, 2009*: The older people are often discriminated and neglected. They are also prone to risks as are children, women, youth and the PLWDs. The policy is facilitating the integration and mainstreaming of the needs and concerns of older persons in national development. The policy, among other issues, emphasizes on social protection in old age through either non-contributory benefits focused on reducing poverty and vulnerability, or contributory benefits aimed at maintaining the income of individuals. The national policy for older persons and ageing lays basis for the intervention of elderly.

47. *Draft Policy on Persons with Disabilities, 2006*: This policy seeks to address disparities in service provisions and also ensure that services that are available to other citizens are also available to PWDs in pursuance of article 19(b) of the Constitution. For purposes of KSEIP, targeting for economic inclusion shall need to take cognizance of this group.

#### 3.3.2 The Legal Framework

48. *National Cohesion and Integration Act, 2017*: The Act encourages national cohesion and integration by outlawing discrimination on ethnic grounds. It introduces important provisions for "ethnically equitable" distribution of public resources and stipulates that distribution of public resources should take into account Kenya's diverse population and poverty index.

49. *The Community Land Act, 2016*: The Act prohibits disposal of unregistered community land. Even though it does not limit compulsory acquisition for public purposes, it commits counties to hold compensation for the affected community until a formal title is secured. The Act recognizes the validity of

existing customary rights of occupancy in community land by IPs. Similarly, it spells out the rights of the community as the proprietor of the land.

50. ***County Governments Act, 2012:*** The county governments derive their mandate from chapter eleven of the Kenyan Constitution 2010, which provides for the establishment of county administrative units in the country. The County Governments Act, 2012 spells out the principles governing devolution. The act is relevant to the VMG since it aims at giving powers of self-governance to the people and enhancing their participation in decision making. It also seeks to protect and promote the interests and rights of minorities and marginalized communities.

51. ***The Protection of Traditional Knowledge and Cultural Expressions Act, 2016:*** The Act is intended to give effect to Articles 11, 40 and 69(1) (c) of the Constitution. Article 11 recognizes culture as the foundation of the nation and as the cumulative civilization of the Kenyan people and provides that Parliament shall enact legislation to ensure that communities receive compensation or royalties for the use of their cultures and cultural heritage. Article 40 (5) obliges the state to support, promote and protect the intellectual property rights of the people of Kenya. Art. 69(1) (c) and (e) mandates the state to protect and enhance intellectual property, traditional or indigenous knowledge of biodiversity and the genetic resources of the communities and protect genetic resources and biological diversity. The Act is relevant to VMGs as it considers protection of their cultures and heritage.

52. ***Kenya National Commission on Human Rights Act, 2011:*** The Act mandates the Kenya Human Rights Commission (KHRC) to investigate and provide redress for human rights violations in Kenya, to research and monitor the compliance of human rights norms and standards, human rights education and training and campaigns, advocate and collaborate with other stakeholders in Kenya.

53. ***The Equal Opportunities Commission Act, 2007:*** It aims at promoting equal opportunities for all persons, prohibits discrimination and provides for remedies for victims of discrimination and for connected purposes. Every person is entitled to equality with respect to the following without discrimination: employment; education and training; access and use of public facilities; health services and facilities; housing, goods, facilities and services including financial services; acquisition, change or retention of nationality and change of domicile; admission and membership into professional associations or qualification without which as a matter of law or of practice, a person would find it difficult to carry on a particular profession (including any vocation or occupation); or inheritance.

54. ***Persons with Disabilities Act, 2003:*** This is a comprehensive law covering rights, rehabilitation and equal opportunities for persons with disabilities. It creates the National Council of Persons with Disabilities (NCPWD) as a statutory organ to oversee the welfare of persons with disabilities. The Law also requires that both public and private sector employers reserve 5% of jobs for disabled persons.

55. ***The National Policy on Culture and Heritage, 2009:*** It aims to promote and protect cultures and cultural diversity among Kenya's ethnic communities. This includes the protection of indigenous languages, the expression of cultural traditions, knowledge, and practices, traditional medicines, and community rights.

## 4 SOCIO-ECONOMIC PROFILE OF VMGs IN THE OPERATIONAL COUNTIES

### 4.1 Introduction

56. Some of the counties in which KSEIP will be operational are home to VMGs. These areas are characterized by precarious socio-economic situations that include food insecurity, limited access to basic social services and income generating activities, and weak markets and infrastructures. This section describes the socio-economic profile of the VMGs in Kenya as a whole, and in the KSEIP counties in particular.

57. The categorization of VMGs (or IPs as is referred to in the World Bank) is based on the World Bank's OP4.10 policy that refers "Indigenous Peoples" as a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees: (i) self-identification as members of a distinct indigenous cultural group and recognition of this identity by others; (ii) collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories; (iii) customary, cultural, economic, social, or political institutions that are separate from those of the majority society and culture; and (iv) an indigenous language, often different from the official language of the country or region. The CoK, 2010 Articles 259 and 260 were also referred to in the identification of the Makonde and Arkom who do not fit in the Bank criteria, but are both vulnerable and marginalized.

58. The policy further holds that the identities and cultures of VMGs are inextricably linked to the lands on which they live and the natural resources on which they depend. These distinct circumstances expose IPs to different types of risks and levels of impacts from development projects, including loss of identity, culture, and customary livelihoods, as well as exposure to disease. Moreover, gender and intergenerational issues among these people are complex.

59. VMGs are often poorer than other communities, their rights are not always respected, and they are at times not included in development or other participatory planning processes. Consequently, members of these communities often feel excluded. For example, VMGs who were consulted indicated that they are aware of, and resent, being treated differently and having fewer opportunities. The SA consultations further revealed that poverty of VMG communities is compounded by the lack of official disaggregated data by ethnicity, which keeps the problem of minority and indigenous poverty hidden and unaddressed. The Bank policy recognizes that VMGs play a key role in sustainable development and therefore their status and inclusion is increasingly being brought to the fore.

60. Article 260 of the Constitution of Kenya (2010) supplemented by a host of World Bank funded projects have aided the identification and characterisation of the various VMGs in the 47 counties that meet the criteria by WB OP 4.10 (Table 4). The KSEIP social assessment draws from this list, noting that continual updating and screening is required so that VMGs in all counties are known and documented.

### 4.2 Vulnerable and Marginalised Groups in the KSEIP Operational Counties

61. The KSEIP project will cover all counties in Kenya through the systems building component, and will expand an existing cash transfer (HSNP) in 4 counties and carry out new activities in 8 counties (one of which overlaps with the HSNP). Through these activities, it is expected that the project will enhance the access of the poor and vulnerable groups to social and economic inclusion services to reduce vulnerability, improve nutrition and enhance livelihoods opportunities. The communities described as vulnerable and marginalized in the 11 counties are likely to be affected by this project (Table 5). The sections that follow provide a profile of some of the VMG communities in the KSEIP operational counties

in line with the CoK, 2010. However, even though the CoK, 2010 indicates communities categorized as VMGs, in the implementation of KSEIP, an identification process will be required to determine which groups fit the criteria as vulnerable and marginalized in the operational counties t.

62. It is important to note here that initially when the SA was conducted, Kwale was being considered as one of the county where the project would implement one of the new activities under KSEIP. While that is no longer the case, findings from the consultations in Kwale are still highly relevant as activities under the systems strengthening component, including enhanced grievance and case management system and beneficiary outreach strategy will be nation-wide. As such, Kwale is included in the table below.

*Table 6: Indicative VMGs in some KSEIP Operational Counties*

	County	VMG
1	Marsabit	Watha
2	Garissa	Munyoyaya
3	Isiolo	Watha, Sakuye, Turkana, Borana
4	Samburu	Ilkunona, Dorobo
5	Tana River	Watha, Munyoyaya, Malakote/Ilwana
6	West Pokot	Pokot, Sengwer, Arkom
7	Makueni	Angulia
	Kwale	Digo, Duruma, Wakifundi, Watswaka, Watha, Makonde
8	Kisii	Nubia
9	Turkana	Ngikebootok
10	Kisumu	NA
11	Kitui	NA

#### 4.2.1 Socio-Economic Profile of the Majority VMGs in the KSEIP Counties

63. **Borana:** The Borana have sub-clans of Boran, Boorana, Galla—an old name for the Oromo. The 2009 census gives a population of 161,000 for the Borana and 8,000 for the Galla. They live in northern Kenya, in Marsabit, around Moyale (near the Ethiopian border) but are also found in Isiolo as well as in Garissa and Tana River counties, where they are called Waso Borana. The Borana are related to the Oromo of Somalia and Ethiopia. They are of Eastern Cushitic origin and their language (Borana) is also widely spoken by other groups (the Gabra, the Sakuye and others). The Borana are semi-nomadic pastoralists, herding cattle, sheep and goats but also, increasingly, camels. Homestead groups move three to four times each year – covering large distances in search of rain and grazing. A homestead may group 10 to 30 movable huts which are set up by the women and consist of interwoven branches thatched with grass.

64. Borana society was traditionally structured in accordance with *gadaa*, a social stratification and governance system partially based on an eight-year cycle of age sets. Under *gadaa*, every eight years, the Borana would hold a popular assembly called the Gumi Gayo, where laws were established for the following eight years. A democratically elected leader, the Abba Gada, presided over the system for an eight-year term. Today, the *gadaa* system and the administration system based on peasant associations exist side by side. Whereas the northern Borana have kept their traditional religion and *gadaa* age organization, the Waso Borana have converted to Islam.

65. As a consequence of the Shifta War and droughts, many Waso Borana have been forced to sedentarize and move into urban areas. This has meant impoverishment and proletarianization as low-paid wage workers. Traditional social channels of reciprocity, stock loans, and reliance on kin have all but disappeared, and the Waso Borana remain one of the most destitute populations in Kenya. Throughout

the 1980s and 1990s, the Borana adopted farming and increasingly demarcated and privatized formerly communal lands. On the Kenya Ethiopian border, 200 sq. km of land has been enclosed for crop farming (millet and maize).

66. Ethnic identity among the northern pastoralist groups living near the border with Ethiopia and Somalia is often fluid and instrumental, people switching between being Oromo (Ethiopians) and Kenyans at different times and in different situations.

67. **Orma:** This is semi-nomadic pastoralist group that lives in the north-eastern part of Kenya, along the Tana River in Garissa and Tana River counties. The 2009 census lists them as an independent tribe with a population of 66,000. They are descendants of the Galla nation of Ethiopia and northern Kenya, who moved to the Tana Delta in the late 19th century after tribal clashes. They have been entirely Muslim for four generations. Their language is classified as Cushitic and is widely used.

68. Orma herd cattle, sheep and goats. They have their base villages in the delta but move back and forth with their cattle from the hinterlands (wet season grazing areas) towards the river (dry season grazing areas).

69. **Pokot:** The Pokot live both in Uganda and in Kenya. In Kenya, they are part of the Kalenjin tribal group and the 2009 census puts their population at 633,000. They live in Baringo and West Pokot counties. They speak Pökoot, language of the Southern Nilotic language family. Like most East African pastoral societies, the Pokot have an egalitarian political organization. Elders preside over important community decisions, festivals and religious ceremonies. Neighborhood councils grouping together elders from the communities are important for decision-making at local level and regarding communal resources (water, pastures).

70. Based on area and cultural differences, the Pokot people are usually divided into two groups: the Hill Pökoot and the Plains Pokot. The Plains Pokot live in the dry and infertile plains and are premajority ly pastoralists, herding cows, camels, goats and sheep. They speak the East Pökoot dialect. The Hill Pokot live in the rainy highlands in the west and in the central south of the Pokot area and are both farmers and pastoralists. They speak West Pökoot.

71. However, cattle play an important role for both groups and farming and herding were, and still are, complementary economies rather than mutually exclusive alternatives in West Pokot. Erratic rainfall, high temperatures and evaporation rates have taught the people not to rely on crops alone but also on animals. Their diet consists of grain and animal products—milk, meat and blood. In addition, their utilization of natural vegetation and wildlife for food has been extensive. Herding and hunting/gathering strategies are closely coordinated with grain producing activities for survival in a harsh environment.

72. While households move less frequently, cattle camps are highly mobile. Decisions on production, distribution and consumption are taken at household level. Management of communal resources (pastures, water) takes place at the neighborhood level. The majority of the Pokot still follow their traditional religion. Some of Pokot are Christians but the majority are traditionalists. Even among the Christians, the traditional religion worldview is still majority.

73. **Samburu:** The Samburu are semi-nomadic pastoralists. The 2009 census puts their number at 237,000. They mainly live in Samburu county, which stretches from the southern tip of Lake Turkana down to the Uaso Nyiro River. They speak the Northern Maa language, which belongs to the East Nilotic language and is very similar to that spoken by the Ilchamus.



74. A Samburu village is made up of 5 to 8 families living together in somewhat temporary huts made of plastered cowpat or hides and grass mats stretched over a frame of poles. A fence of thorns surrounds each family's cattle yard and huts. They will generally move on to new pastures every five weeks. Adult men care for the grazing cattle and are responsible for the safety and protection of the village and the cattle. Women are in charge of maintaining the portable huts, milking cows, obtaining water and gathering firewood.

75. Samburu society has been called a gerontocracy. The collective wisdom of the elders is a major premise. This is based on their extensive experience and knowledge, which is shared through local discussion and debate. Community decisions are normally made by men (senior elders or by both senior and junior elders but not morans), often under a tree designated as a "council" meeting site. Women may sit in an outer circle and will not usually speak directly in the open council but may convey a comment or concern through a male relative. However, women may have their own "council" discussions and then carry the results of such discussions to the men for consideration in the men's council.

76. The Samburu rear cattle, sheep and goats and their entire society and culture revolves around their cattle. The Samburu remain more traditional in life and attitude than their Maasai cousins and most still make their living through livestock-keeping. In recent years, however, recurrent droughts and cattle disease have undermined their livelihood. In 1984, their cattle herds were reduced by half or even completely destroyed because of the severe drought. This has forced an increasing number to become wage workers (night watchmen, policemen, soldiers and teachers) and many young warriors migrate to the coast where they become part of the tourist industry.

77. **Somali:** The Somali of Kenya are part of the larger Somali population found in Somalia and Ethiopia. The 2009 census lists the Somali as a population group made up of 6 different sub-groups (plus a group that identifies as —Somalil): the Ajuran (177,000), the Degodia (516,000), the Gurreh or Garri (694,000), the Hawiyah (58,000), the Murile (177,000) and the Ogaden (621,885). Including the —Somalil (141,000), this gives a total of 2,385,572. Furthermore, the census lists a few small Somali clans (the Galjeel—another name for the Hawiyah clan—the Isaak and the Leysan) as independent tribes with a total population of 15-16,000 people. Compared with the 1989 Kenyan census which put the Somali population in Kenya at approximately 900,000, the 2009 census figures seemed very high and therefore been contested.

78. The Somali are of eastern Cushitic origin. Somalis are not a unitary people group but a grouping of broad clan federations. However, they practice the same religion (Islam) and speak the same language or related dialects. Clans are the basic point of cultural and political identity for Somalis. Clans are genealogically based and cut across language lines. Somalis do not have age-sets, although the Hawiyah clan as well as a few others at one point in time did adopt an age-set system from the Galla.

79. Somali culture is primarily centered on livestock. Men herd and protect the camels and cattle (cattle mainly in area south of Garissa and camels mainly to the north), women are responsible for milking the animals, food preparation and family nurture. Formerly, the diet consisted almost entirely of milk and milk products but now includes maize meal and rice for most. Families live in portable huts made of bent saplings and woven mats; home building and home making are the women's responsibility. Villages consist of a group of huts for related families arranged in a circle or semi-circle with cattle pens in the center. Polygamy is widely practiced and each wife has her separate hut. Marriages are often arranged between a young bride and older groom. Suitable matches are made through clan alliances, although the practice is not as common today. Although female circumcision is fairly common throughout the tribes of Kenya, it is found in its most extreme forms among the Somali tribe.

80. While the majority of the Somali are still involved in pastoralism, many have settled in other parts of the country, as small-town merchants in Maasai and Turkana areas, and they have also asserted themselves in the business sector.

81. **Turkana:** The Turkana are a nomadic pastoralist community. The 2009 census lists the Turkana as an independent tribe with a population of 988,592, or 2.5% of the Kenyan population, making Turkana the tenth largest ethnic group in all of Kenya. The Turkana live in the north-western part of Kenya. This is an arid to semi-arid part of Kenya, with erratic rainfall (180 mm on average annually) and temperatures ranging from 24° to 38° C. The marginal nature of the Turkana environment creates survival risks, which the pastoralists must cope with through multi-resource exploitation. To contend with these factors, the Turkana pastoralists have evolved a highly flexible social system. The basic management and social unit is the *awi*, consisting of a man, his wives, children and other dependents. Each *awi* manages the multiple livestock species by dividing the management and labor requirements between different sub-family units. The *awi* unit is autonomous from any other family, but each *awi* forms part of a flexible neighborhood composed of members from one territorial group who negotiate rights for pasture and water rights with neighboring groups.

82. In contrast to many East African pastoralists, the Turkana employ diverse food-procuring strategies which include fishing, farming, and gathering of wild foods, in addition to multi-species pastoralism. It is, however, the latter which characterizes their economy and culture: in their oral tradition, they designate themselves the people of the grey bull, after the Zebu, the domestication of which played an important role in their history.

83. To take best advantage of the diverse land resources and environmental variability, the Turkana manage multiple species of livestock, comprising camels, goats, sheep, cattle and donkeys. Since each species has distinct dietary needs, the Turkana are able to exploit different expanses of the range during any period of the year. Cattle are confined to mountain areas and river courses during the dry season, and moved to the plains during the wet season, while the plains are endowed with sufficient grazing for sheep and goats and camels during the wet and the dry season as well.

84. Although culturally predisposed towards cattle production, gathering of wild fruits is an important activity, especially during droughts. In addition, hunting has been an important means of survival for some Turkana. The Turkana also practice small-scale agriculture, relying on floods along the main rivers and the lake shore. However, flood-dependent agriculture is a gamble, as crops are washed away whenever the floods are excessive, whereas inadequate.

85. **Mijikenda:** In the past, the Mijikenda tribe was also referred to as the *Nyika tribe*, a near-derogatory term implying bush people. "Mijikenda" literally means nine homes or nine homesteads (in Swahili), referring to the common ancestry of the Mijikenda people. The nine Mijikenda sub-tribes are believed to be nine different homes of the same tribe. Each sub-tribe speaks its own dialect of the Mijikenda language. Among the nine Mijikenda sub-tribes, the Giriama and the Digo are the most well-known, most populous, and therefore, most majority along the Kenyan coast. The other seven sub-tribes are the Chonyi, Duruma, Jibana, Kambe, Kauma, Rabai and Ribe. It's very common for other Kenyan tribes to refer to all Mijikenda people simply as Giriama.

86. Their origin can be traced to the southern regions of Somalia. It is believed that the Mijikenda people escaped constant attacks from the Oromo and other Cushitic tribes, and settled in the coastal ridges that were easier to defend. Historically, the Mijikenda have had close interactions with the Persian, Arab, and Portuguese traders who frequented their home territory along the Kenyan coast. This interaction and subsequent intermarriage with the Arabs gave birth to the Swahili culture and language.

As a result, the Swahili language - Kiswahili - bears a close lexical similarity with all dialects of the Mijikenda people.

87. The Mijikenda culture revolves around clans and age-sets. A Mijikenda clan consists of several family groups with a common patriarchal ancestor. Traditionally, each clan lived in one fortified village built in a cleared area of the forested ridges. A person's age-set determined their role and social standing within the clan and elaborate rituals were often held for members graduating from one age-set to another. Each Mijikenda clan had their own sacred place known as *kaya*, a shrine for prayer, sacrifices and other religious rituals. These kayas were located deep in the forests and it was considered taboo to cut the trees and vegetation around them. The kaya elders, often members of the oldest age-set, were deemed to possess supernatural powers including the ability to make rain.

88. Like other Kenyan tribes today, Mijikenda people have assimilated to modern cultural practices, resulting in the disappearance of many of their traditional customs. Most Mijikenda people are now either Christians or Muslims; however, some still practice their traditional culture or a mixture of Christianity or Islam with their traditional religion. Islam is more widespread among the Digo than in the other Mijikenda sub-tribes.

89. Agriculture is the main economic activity of the Mijikenda people. Their most important cash crop is the coconut palm, whose products include oil extracts and palm wine. Its fronds are also used for roofing and as material for making baskets, mats, brooms and other weaved products. Their important cash crops include cashew nuts, oranges and mangos. Where favorable weather conditions allow, some Mijikenda people also grow annual crops such as maize, sorghum, millet, and beans.

90. Fishing is another important economic activity for the Mijikenda people. Mijikendas actively fish in the neighboring Indian Ocean, where their "daily catch" forms part of the seafood supplied to Kenya's coastal hotels and residents. The Mijikenda, and more particularly the Digo tribe, are considered some of the best cooks among the Kenyan tribes. *Wali*, a popular Kenyan food, is also a staple of the Mijikenda tribe. *Wali* is rice prepared with coconut milk, giving it a sweet taste. Fish and other seafood are also common in Mijikenda cuisine.

91. **Digo:** The Digo are concentrated in Kwale. They are a Bantu tribe and are actually grouped together with eight other tribes. Together these tribes make up the Mijikenda, or "nine towns". According to the 2009 population census, they are about 313,288 speakers in Kenya with Chidigo being their language. The nine Mijikenda tribes originated farther north, but were driven south as a result of war. During the nineteenth and early twentieth centuries, the Digo experienced a time of great famine. It became a common practice for them to give either themselves or their children as kore, or "blood money," to serve as temporary collateral for a loan of food. Sadly, there were many times when the debt could not be redeemed, thus leaving them to live as slaves. Many of the Digo who were brought to Mombasa as slaves later obtained their freedom by converting to Islam. They inhabit the fertile plains of the Pangani River, between the Usambara Mountains and the Indian Ocean.

92. For many years the Digo have been involved in trade with Muslim Arabs. As a result, they have enjoyed a higher standard of living than most of their neighboring tribes. In addition to trading, farming and fishing are two other sources of income for them. Their principal crop is "manioc" a small shrub with thick roots that are eaten like potatoes. They also grow sesame, corn, rice, and beans. "Palm wine" is a popular drink produced from the palm tree.

93. The Digo tribe formerly lived in large, fortified villages but today their villages only consist of about 40 huts each. The shape of each hut clearly indicates to the villagers who live inside. The huts of

elders are round, while those of other people are rectangular. When a young Digo man marries, he must pay the normal bride-price of four heads of cattle, two goats or sheep, and palm wine. He is then incorporated into the bride's family. Eventually, as he demonstrates leadership qualities, he will be accepted into the body of tribal elders.

94. Islam is more widely accepted among the Digo than among any of the other Mijikenda tribes. Nevertheless, ties with traditional practices (such as animism and ancestor worship) still have more influence on the Digo community than does Islam. (Animism is the belief that non-human objects have spirits. Ancestor worship is the practice of praying to deceased ancestors for help and guidance). One example of spiritism is their use of blood sacrifices. Such sacrifices are very significant to the Digo, especially in the exorcism of evil spirits. Witchdoctors are also consulted regularly.

95. **Duruma:** They are one of the Nine Tribes of Mijikenda. All of the nine are sometimes called by the name of the largest (570,400) and most northern tribe of Mijikenda, the Giriama, who live in Malindi. Their area is roughly marked by the triangle of Taru, Mazeras and Lunga Lunga on the border. Kinango is the main administrative centre. The modern Duruma may be traced back to about the 17th century, along with other Mijikenda groups, to the southern movement of Bantu-speaking peoples from Somalia, having settled from around A.D. 500 as far north as Mogadishu, the expansions of the Somali then the Oromo from the north pushed these less warlike peoples back south. Many coastal peoples have a tradition of living together as family groups in a place called Kirao and a later place called Shungwaya in the 16th century.

96. They practice subsistence farming, growing maize, herding cattle, and raising tobacco as a cash crop. They have accepted successive small groups of Bantu settlers, including some of the refugee migrants from northern coast. It is from the latter that the Duruma identity with the Giriama-Mijikenda developed, notably the establishment of a traditional center called a Kaya. The Kaya is a sacred site in the forest, where special gatherings and rites of passage are held. It is the traditional tribal center for the Mijikenda peoples, unique among northeastern Bantu.

97. **Giriama:** The Giriama (also called Giryama) are one of the nine ethnic groups that make up the Mijikenda. Their language is called Kigiriama, or Kigiryama, and is a sub-language to the Kimijikenda. The Giriama are agricultural and hunter-gathering Bantu- living in the coastal areas of Kenya, specifically in the Kilifi and Malindi (the inland towns or Mariakani and Kaloleni) district. They are found also sparsely in Mombasa and Kwale Districts of the coast province. Their total population as of 2009 was over 750,000 people. They are therefore amongst the largest of the Mijikenda. The Giriama practice subsistence agriculture and grow crops – coconuts, cashew nuts, maize, millet and peas - for consumption and selling. Some traded or carry out fishing-albeit in small-scale.

98. They live in Makuti thatched houses. The Giriama were originally traditionalist, believing in idols, called the Koma (curved piece of wood). They used to sacrifice at the Koma, nearly on weekly basis. Sacrifices included Alcohol (the traditional Mnazi) which is palm wine. When trouble befalls a family, they would sometime go to sacrifice by the koma side, with porridge and blood used sometimes. The Giriama however, are now largely migrating from these believes and majority has become Christians, with some few becoming Muslims but they also believe in witchcraft.

99. The summary of the socio-economic profile for the Majority VMGs in KSEIP Operational Counties is provided (Table 6).

Table 7: Summary of Socio-economic baseline some majority VMGs

VMG	Population	Livelihood	Location	Language	Religion
Maasai	840,000	Semi-Nomadic	Kajiado, Narok	Nilotic/South Maa	Traditional/Christian.
Pokot	635,000	Semi-Nomadic Past./Agriculture	West Pokot	Nilotic/ Pökoot	Traditional/Christian
Samburu	240,000	Semi-Nomadic Pastor.	Samburu County	Nilotic North. Maa	Traditional
Turkana	988,592	Semi-Nomadic Pastor.	Turkana, Isiolo	Nilotic Turkana	Traditional
Rendille / Areal	60,000	Semi-Nomadic Pastoralists	Marsabit County Isiolo County	Cushite/ Rendille North. Maa	Traditional/Muslim
Borana/ Galla Oromo)	169,000	Semi-Nomadic	Marsabit Isiolo, Tana River Garissa	Ethiopian Cushite /Borana	Traditional/Muslim
Gabra	89,515	Nomadic Camel	Marsabit	Borana	Traditional/Muslim
Sakuye	27,000	Semi-Nomadic	Marsabit, Isiolo	Ethiopian Cushite/ Borana	Muslim
Somali,	2,300,000	Nomadic Pastoralists	Mandera, Wajir	Cushite/ Somali	Muslim
Orma	66,000	Nomadic Pastoralists	Lamu, Tana R, Garissa/	Cushite/ Orma	Muslim
Digo	316,000	Trading, farming, fishing	Pangani River	Chidigo	Traditional/Muslim
Duruma	570,400	Farming, livestock	Kinango	Duruma	Traditional/Muslim
Giriama	751,531	Farming, fishing, trading	Kilifi, Malindi, Marikani, Kaloleni, Kwale, Mombasa	Kigiriam	Traditional/Muslim

Sources: KNSB: 2009 Population and Housing Census (2011).

#### 4.2.2 Socio-Economic Profile of the Minority VMGs in KSEIP Counties

100. The socio-economic profile of the minority VMGs found in the KSEIP counties is as follows:

101. **Munyoyaya:** Some people refer to them as the *Korokoro*. In KSEIP counties, they are located in Garissa (Dujis-Balich & Fafi-Bura) and Tana River (Bura-Mbalambala, Muroro & Madogo). They are part of the larger Oromo people who are mainly found in Ethiopia. The community has a kingdom system of governance and community elders who lead the community in decision making and solving of conflicts. They are said to be a very close-knit group and also to be a very kind and hospitable people to strangers. They also have very strong traditional beliefs and customs.

102. The Oromo were cattle or camel-herders, but the Munyoyaya have become farmers and fishers along the Tana River. They practised subsistence farming on the flood plains of the Tana River, growing mainly corn and bananas and occasionally fishing. They also keep livestock, though very minimally.

Currently, their main source of livelihood is crop farming and livestock keeping. Some community members also undertake small businesses such as charcoal burning.

103. **Sengwer:** The Sengwer are found in Marakwet, West Pokot and Trans Nzoia, counties in and along the Cherangany Hills. In the KSEIP counties, they are found in West Pokot where they are found in Talau and Kaibosi areas of Siyoi Ward. The Sengwer language falls in between Pokot and Sabaot. Those in Trans Nzoia were displaced by white farmers. Having lost their land, they moved into the forest. The Sengwer continue to experience expropriation of their land and restriction to natural resources i.e. forests and water which further increases their marginalization, social discrimination, and impoverishment. Their population is estimated to be about 50,000.

104. They are divided into clans and the council of elders is highly respected as they are the key decision makers on community matters. Although they are legally recognized as a Kenyan people, they do not have the same access to land and natural resources, protection, social and political influence, legal status and/or organization, technical or economic capacities as other Kenyan citizens.

105. Traditionally, they were hunters and gatherers. Gathering of fruits and other non-timber products was mostly done by women, while collecting of honey was done by men. This has changed over time and some community members keep livestock and practice small scale farming.

106. **Aweer/Boni:** They are a remnant hunter group living along the Kenyan coast found in Lamu. In the project counties, they are found in Garissa (Ijara-Bodhai). They are also found in Lamu (Lamu West-Jima Pandanguo, Baragoni & Lamu East-Milimani, Mangai, Basuba, Kiangwe, Mararani, Kiunga, Mkononi, Buthei). Aweer population is estimated to be about 7,000.

107. In the early post-independence years, their homeland was a battle field between Kenya and Somalia. To date, they still struggle to survive in search of new identity. Traditionally, they depend on their elders for leadership.

108. The Aweer are often referred to - and even sometimes refer to themselves - as the "Boni". Considered by some as derogatory, Boni is based on the Swahili word "kubuni" which means 'to move', in reference to their proclivity, historically, to move around in pursuit of their livelihoods, rather than settle in one place. The Boni people are known for their unique tradition of whistling to birds that guide them to honey. They are mainly of Cushitic origin with unique characteristics. They still perceive the forests in their inhabited areas as theirs. They generally hold a belief in a Supreme Being, belief in spirits and other divinities, veneration of ancestors, use of magic and traditional medicine.

They are indigenous hunter/gatherers famous for their longbows and poison arrows. As they were forced into a more sedentary lifestyle, they adopted agriculture.

109. **Watha:** They are mostly found in the rural semi-arid lands. They are associated with the Oromo groups of Eastern Africa. They live in scattered territorial groups along the Tana and Galana rivers, Taru Desert in eastern Kenya, Kilifi, Kwale, Taita Taveta and Lamu counties on the Kenyan coast, in Isiolo, Mandera and Marsabit counties of northern Kenya, and in parts of southern, central and western Ethiopia, as well as in Tana River County. A minority of them still lives in thick forests across Kenya. In KSEIPP counties, they are found in Isiolo (Isiolo South-Garbatulla, Kinna, El-Dera, Modo Gashe); The population of the Watha community is estimated to be approximately 13,000.

110. The Watha community has a traditional council of elders and headman known as *Abagaaza*. In the areas in which they live, the land tenure system is communal ownership with very few individuals managing to obtain title deeds. Most of the trust lands are controlled by the majority tribes and is often a

source of conflict if the smaller tribes and outsiders are involved. This state of being disadvantaged pushes them farther into the forests.

111. They are traditionally hunters and gatherers. The abolishing of unlicensed hunting of game and wild animals forced them into other livelihoods. They now live in permanent settlements practicing mixed farming and fishing. Those along the forests carry out bee keeping while those along the river practice crop production.

112. From our focus group discussions, the Chairman of the Watha community in Kilibasi indicated that the Watha generally fear outsiders and their levels of exposure are very low coupled with lack of literacy and education. They have no land ownership titles. Their land is owned by few individuals claiming ownership rights but they live and share resources communally.

113. **Wasanye:** They are found in Lamu County (Lamu West-Mapenya (Shekale), Mkunumbi Witu, Madagoni, Sendemke) and Kwale County (Kinango-Kilibasi, Silaloni, Busho and Matuga-Mbegani/Mkongani). They are traditionally hunters and gatherers and were found deep in the forests of Mkunumbi. The community is made up of 7 clans: Walunku, Wamanka, Ebalawa, Ilam, Digilima, Simtumi, and Radhotu – speaking in sharp dialects that can compare to Xhosa in South Africa.

114. They hold suspicion toward outsiders since their territory was taken over by Swahili and Pokomo farmers in a resettlement scheme during the 1970s. The Sanye community is focused on the forests and takes immense pride in their land. They take much comfort in their forest, spending most of their time there and rely on it for medicine as opposed to nearby hospitals. The herbs are used to make beverages and heal people. The neighbouring communities refer to them as ‘witches’ as they actively practise witchcraft and believe in the existence of evil spirits. Their primary language is Dahalo.

115. Their indigenous source of livelihood was hunting and gathering. After hunting was banned by the Kenyan government, the tribe abandoned hunting and gathering and took on farming. They are currently doing subsistence farming, fishing as well as honey harvesting.

116. **Dasanach:** They are also known as the *Marille* or *Geleba*. The variant spellings recognized are: *Dasenach* and *Dassanech*. Their main homeland is in the Debub Omo Zone of the Southern Nations, Nationalities, and People's Region, adjacent to Lake Turkana. The Dasanach are referred to as the Marille especially by the Turkana people neighbouring them. In KSEIP counties, they are found in Illeret at Marsabit.

117. Politically, the Daasanach don't feel they belong to either country and prefer to self-govern by their own customs and interpretation of land borders. Like many tribes of the Omo Valley, the Daasanach depend on the annual flood cycle of the Omo River to nurture their crops. They are known for their fighting prowess and are feared by many neighboring groups, such as the Gabbra and Turkana. Raids to obtain more cattle are celebrated, and Daasanach warriors are proud of the number of enemies they have killed. Their unique culture is valued, and they are reluctant to adopt outside technology. Traditionally, they were nomadic pastoralists but due to gradual loss of their lands, they have become primarily agro pastoralists.

118. **Rendille:** The Rendille people (60,000) are semi-nomadic camel herders who live primarily in the dry regions of Marsabit and Isiolo counties. They originate from Somalia and can be divided into two rather distinct groups—the Rendille proper and the Ariaal Rendille. Their respective population size is not known. They are concentrated in the Kaisut Desert. They speak Rendille, a Cushitic language related to Somali, and they are organized into two moieties composed of nine patrilineal clans.

119. They live in large settlements with hundreds of people living together, and are a more defined and cohesive group than the Ariaal. The Ariaal Rendille live in an interdependent relationship with the Samburu and speak Samburu, a dialect of Maa. They form a cultural bridge between Samburu cattle pastoralists and Rendille camel pastoralists, sharing many cultural features with the Rendille (large lowland settlements, rituals, etc.) as well as with the Samburu (they keep cows, have the same ageset ceremonies, same ritual cycles, etc)

120. The Rendille tend to favor camels for their herds rather than cattle. This is likely because their lands are very dry and the camel is simply better suited to the environment. They are milked just like cows, providing the staple of the Rendille diet. The movements of the Rendille are not random but follow a specific pattern to allow access for all clans to the water sources and pasturing areas. Men are responsible for caring for the large herds of animals, as well as protecting them from predators and other tribes. All the household and childcare duties fall on the women of the tribe. It is the unmarried men who are required to travel the furthest from the camps with the herds.

121. **Sakuye:** The Sakuye (or Saguye) are a semi-nomadic pastoral people living in Marsabit and Isiolo counties. The Sakuye are listed in the 2009 census with 27,000 people. The Sakuye are affiliated to the Borana; they speak a Borana dialect and often used to settle next to them. Their name came from the old name for Marsabit, Saaku. The Sakuye adopted Islam in the early 20th century. Today the Sakuye population is divided and lives in Dabel and in Isiolo.

122. **Wakifundi:** According to Digo elders, it is the intermarriages of the Arab traders and the Digos that gave rise to the Wa-kifundi. The Wakifundi are now a majority at Shimoni in Kwale County (Msambweni-Majoreni/Ishimoni). The community is divided into clans that include Shirazi and Chuyu. As a community, they have a council of elders. In terms of leadership; the community has elders who resolve community disputes. Currently, their main sources of livelihood is fishing and farming. Some of the community members undertake weaving of mats and hats that are traded in the local markets.

123. **Wailiwana:** The Wailiwana people pejoratively called "Malakote" are found in Tana River County. The *Malakote* name was given to them by the Somalis which refers to slaves. It basically means "the people who don't belong anywhere". They are located at Bura-Madogo, Mororo, Bura, Garsen. In Tana River, the villages where they have settled are: Chewele, Sala, Nanighi, Shikadabu and Milungani. The Wailiwana community have their own traditional King called *Gasa* who handles all the community issues. In addition to this they have a women council called *Mwewe* who deal with women issues. The Wailiwana are an ethnically Bantu people who farm along the river banks. Having little to no official land ownership, they are a marginalized people. Their main sources of livelihood are: farming, bee keeping, livestock and poultry keeping. Climatic changes have forced the community members into alternative sources such as small-scale businesses.

124. **Konso:** This group is found in Marsabit County at Marsabit-Dub Gobba, Qachacha, Dakabaricha, Dalachas. A small number is found in northern Kenya with the majority in Ethiopia. The Konso largely follow their traditional religion and are famous for their carvings which they make in memory of a dead man who has killed an enemy. They are erected like totems in a group to represent the man's wives and family as well. They are agriculturalists, growing mainly sorghum, corn, cotton and coffee. They keep cattle, sheep and goats for their own food and milk.

125. **El Molo:** They are also known as Gurapau which loosely translates to "people of the lake". They inhabit the Marsabit County at Laisamis-Loiyangalani (Elmolobay), Moite. The El Molo is estimated to be about 2,900 in population. They are mainly found in two small villages of Layeni and Komote. Due to their constant historical suffering from other tribes, they have opted to remain cutoff from much of the



world, maintaining a very traditional life on the small island and at the shore of El Molo bay. Their main source of livelihood is fishing. They are the most skillful-hardy fishermen amongst the mostly semi-nomadic pastoral tribes around Lake Turkana in Loiyangalani.

126. **Watswaka:** The Watswaka are found in Msambweni and Matuga with the Duruma, Digo, Giriama, and Makonde. Initially, the Watswaka had shrines where they would go to pray for issues such as circumcision of girls. The Watswaka practiced traditional marriage but this is dying out now. They are 100% Muslims and therefore men can marry up to four wives. Economically, they rely on small businesses (eateries, shops and groceries), subsistence farming and fishing. The community is feared because it is known to practice witchcraft or black magic. They believe that in order to acquire wealth, sustain a job you need to visit a witchdoctor. However, they are very welcoming in line with the Swahili culture but one cannot enter their houses easily. They have problems accessing IDs.

127. **Makonde:** The Makonde people are found particularly in Msambweni Sub-County in Kwale County. They are located in Pongwe Kidimu sub-location of Kinondo location and also in Lunga Lunga sub-location in Vanga location. They speak the Kimakonde language. Some of their members are found in Kilifi. Older Makonde people have pierced and tattooed their faces as a distinct mark of the Makonde culture. Men have been mostly involved in wood carvings. For this reason, they mix a lot with the Kamba community that are wood carvers. The ethnic groups found in Msambweni include majority groups, the Digo and Duruma and the minority groups of Makonde, Watswaka and Wakifundi. The Makonde moved from Mozambique to Musambweni and Kilifi in 1936 to work as farm labourers in Vipingo sisal plantations. Until February 2017 when they were officially declared the 43rd Kenyan tribe and allowed to get Kenyan identity cards, they have been stateless.

128. In terms of cultural differences, the Makonde people are a matriarchal society. They circumcise boys like the majority groups but keep the circumcised in seclusion. On religion, they are mainly Christians (Catholic) and some Muslims. They have inter-married with the coastal people. According to the UNHCR study done in 2014-2016, the pure Makonde households are about 300 while there are 800 hundred without households; putting their total population at 4,000.

129. **Arkom:** This group is found in Alale in North Pokot, and also in in Kalapata and Lorusuk hills all in West Pokot County. Their original language, Arkom, was in between Karamojong and Diding'a of South Sudan. Its population is estimated 1,000. The Arkom people have been assimilated into the Pokot and their language has become extinct. Traditionally, the Arkom were blasmiths fabricating farm implements, fighting equipment and cutlery. They have the art of hydrologic survey in locating water to drill boreholes. Men used to sit in a circle of stones with fire in the middle from where they would discuss and solve community issues. They are by nature very polygamous with large families. Traditionally they depended on eating roots, honey, fruits and hunting. Subsistence farming is now setting in.

130. **Angulia:** The Angulia is a migratory hunter and gatherer community found in Kikumbulyo location in Kibwezi West Constituency of Makueni County. Their origins may be in the southern slopes of the Kilimanjaro. That they moved to new hunting grounds that straddled south-western Kenya in what is now known as Ngulia Hills in the Tsavo West National Park. This was until 1937 when they were moved by the colonial government after their hunting lands were converted into Crown Lands – the precursor to the national park status of the area. As a minority, they still exist on the periphery of the modern economy whereby many are still very poor. Most Angulia of Kikumbulyu serve as manual labourers in sisal plantations in Kibwezi.

131. The summary of the minority group is provided for in Table 8.

Table 8: Summary of Socio-economic Profile of the Minority VMGs

VMG	Population (2009)	Livelihood	County
Aweer/Boni	7,600	Hunting, gathering, agriculture	Lamu
Dahalo	2,400	Hunting and gathering	Lamu, Tana River
Watha/Sanye	12,582	Hunting and gathering	Lamu, Tana River
El Molo	3,000	Fishing	Marsabit
Sengwer	33,000	Hunting, gathering, agriculture	West Pokot
Munyoyaya	1,600	Fishing	Tana River, Garissa
Wailwana/Malakote	17,000	Fishing, Agriculture	Tana River
Burji	24,000	Agriculture	Marsabit
<b>Dasenach</b>	12,500	Agro-pastoralists, fishing	North L. Turkana

Source: KNBS 2009 Population and Housing Census (2011)

### 4.3 Categorization of the VMGs in the Project Operational Counties

132. In the categorization of VMGs, the World Bank Policy OP4.10 and the CoK have been used, similar to section 3.2. In addition, other vulnerable groups have also been identified. Vulnerability refers to the conditions determined by physical, social, economic and environmental factors or processes, which increase the susceptibility of a community to the impact of hazards. A vulnerable group is therefore a population that has some specific characteristics that places it at higher risk of falling into poverty than others living in areas targeted by a project.

133. Many factors contribute to vulnerability. These factors act to diminish capacity for self-protection, or hinder access to social protection or increase exposure to more frequent hazards compared to other groups. They include rapid population growth, poverty and hunger, poor health, low levels of education, gender inequality, fragile and hazardous location, lack of access to resources and services, including knowledge and technological means, disintegration of social patterns (social vulnerability), disinheritance of land and other livelihood related resources, exclusion from the political and socio-economic activities of the country, small population size. Other causes include: lack of access to information and knowledge, lack of public awareness, limited access to political power and representation (political vulnerability).

134. CoK 2010 has classified the following as vulnerable: the children, persons living with disability, and the elderly. From the findings of the SA, certain vulnerable groups may be hindered from equitably drawing the benefits of the proposed project. This is a result of the prevailing physical, socio-economic, socio-political, livelihood strategies, environmental, historical injustices, and cultural conditions in the localities. Therefore, the SA has in addition to ethnicity, considered gender, age, physical, mental state/status, and socioeconomic status as important parameters for determining adverse impacts on the VMGs by the KSEIP activities.

135. The community level SA consultations identified those considered vulnerable and marginalized within the KSEIP counties visited. The participants brought out two criteria for classification: vulnerability and marginalization, both of which have been influenced by distance from the County headquarters. Vulnerable and marginalized Groups, and include: (i) indigenous people living far from urban centres, (ii) older persons (iii) persons with disabilities; (iii) women and (iv) youth. The Makonde

are also considered marginalized in development and decision-making and have limited access to resources. Moreover, they have not, till very recently, fully participate in the political affairs because of lack of citizenship, which has since been changed and have recently been granted citizenship status.

#### 4.3.1 In-depth Consultation with IPs in the three Sample Counties

136. Based on the consultations and similar studies,<sup>2</sup> the SA team identified socially vulnerable and underserved groups. This section illuminates in detail the consultations undertaken with identified VMGs in the three sample counties of Kwale, Makueni and West Pokot. It should be noted one VMG can be found in several counties. Thus, the detailed description in the three sample counties also applies to VMGs in the other counties. They are summarized in the sections that follow. It is worth noting that the County Officers who would be responsible for the implementation of KSEIP seem to have limited knowledge of the presence and characteristics of some VMGs, such as the Watha in Kwale, Angulia in Makueni and the Arkom in West Pokot. As explained in section 1.6.2, this posed a challenge during mobilization.

137. Following from this description of VMGs, the Wakifundi, Watswaka, Watha, and Sengwer fit the OP4.10 criteria. However, with Makonde and Arkom may not fit perfectly. The Makonde have been stateless in Kenya since 1932 until February 2017 when they officially became the 43<sup>rd</sup> tribe of Kenya. They therefore do not have attachment to any natural resources and are not inextricably linked to the land they depend on. In actual sense, they are squatters. Currently, any project at the Coast targets them as minorities and therefore, the NSNP staff recommended that they participate in this SA. The Arkom on the other hand, have virtually lost their language. In fact, among the participants with the key informants and focused group discussions, no one could speak their language, which was a mix of Karamojong' and the Diding'a of South Sudan. During the consultations, they indicated that perhaps, there could be some of their own in the Kalapata and Lorusuk hills who can speak the Arkom language.

138. With devolved county governments, the Digo and Duruma in Kwale became the majority groups within the county both in terms of population numbers, and the fact that they are the ones in leadership position at the county level. Urbanization has blurred the identities and cultures of both majority and minority IPs as they are no longer 'inextricably linked to the lands in which they live and the natural resources on which they depend'. Consequently, VMGs living far from the urban centres are the ones leading a truly traditional lifestyle and would fit the WB criteria. Such areas include: Alale in North Pokot where nomadic pastoralism predominates with the Arkom being the minority group while Pokot is the majority group; Samburu-Kwale where the Watha reside; and Kibwezi West where the Angulia reside. Other World Bank Social Assessment studies and project reviews mentioned in section 3.3.1 have confirmed the same.<sup>3</sup>

139. In Kwale, the Digo and Duruma ethnic groups were not considered VMGs by the participants; they are regarded to be wealthier than their minority counterparts of the Wakifundi, Watswaka, Watha and Makonde. Also, the Governor and Deputy Governor come from these two majority tribes and they have many people in positions of influence at the county and national level. Even the Giriama were considered to be better off. Wakifundi and Watswaka are not well known according to the majority groups. *"According to us [Digo], these groups started being recognized in 2016 at the advent of devolution, with programs targeting them as the marginalized groups. This is also when they started self-determination and the World*

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<sup>2</sup> World Bank, 2017. Kenya Off-Grid Solar Access Project (KOSAP) For 14 Underserved Counties; World Bank projects such as Kenya Development Response to Displacement Impacts Project (DRDIP), NSNP Environmental and Social Safeguards Assessment (ESSA), Draft Report on Social Risk across NEDI counties, , Review of Social Safeguards for the NSNP and CT-OVC, 2016.

<sup>3</sup> World Bank, 2017. Kenya Off-Grid Solar Access Project (Kosap) For 14 Underserved Counties; World Bank projects such as Kenya Development Response to Displacement Impacts Project (DRDIP), NSNP Environmental and Social Safeguards Assessment (ESSA), World Bank's North Eastern Development Initiative (NEDI) social assessment, Review of Social Safeguards for the NSNP).

*Bank started recognising them. For instance, the Kenya Coastal Development Project (KCDP) has a special component targeting them. There is no recognition given to them at employment level. We all fight it out.”*

140. As argued elsewhere in this SA report, the Makonde do not fit the World Bank criteria in OP 4.10 as they are landless and therefore do not have attachment to certain habitats, but are still considered to be VMGs. Because of lack of national ID cards, the Makonde have not traditionally been involved in political issues or even economic activities. Amongst the minority, the Watswaka and Wakifundi are considered a little better-off than the Watha who up to today, still live in the forest and are predominately hunters and gatherers. Some of the Watha keep livestock and they have stuck more to their traditions and mingle with the Maasai of Kilibasi Hills in Samburu-Kwale location.

141. For the Makonde, until February 2017, when they were officially declared the 43rd Kenyan tribe and allowed to get Kenyan identity cards, they have been stateless. As a result, the key informants described a typical Makonde family to be very fragile and with high divorce rates. Children suffer the most, with child delinquency being rampant and literacy levels low. This is because children drop out of school in class 8 or form 4 when some form of identification was required in order to register for exams. Their sources of livelihood include: small businesses, casual labour, and wood carving (but this has gradually decreased). Some of the community members who have been given land by their former masters in the sisal plantations do some farming. However, because of poverty, many youth resort to prostitution as a survival mechanism, and therefore child sex trade is high. Even husbands encourage their wives to engage in prostitution with tourists.

142. The Makonde men are known for wood carving. They used to be assisted by a Catholic Priest to access markets for the carvings. When the priest left, access to the market disappeared. Wood carving businesses were also undermined due to harassment and extortion by local police who would take advantage of the statelessness of the Makonde for personal financial gains. However this has improved since they obtained IDs. They cannot access credits/loans, jobs, training, higher education, cash transfers and cannot open accounts for lack of IDs. Since the formal recognition of their tribe in 2017, they have now started getting national ID cards. They have their opinion leader who is their Chairman of the Makonde Association with the Vice-Chairman being a woman. At Village level they have Village leaders, usually men, who are respected, and on account of age, have been given leadership positions. Some still lack IDs and support is needed so that they can access them.

143. The Angulia on the other hand, is a little-known sub-tribe of the Akamba found mainly in Kikumbulyu in Kibwezi West constituency of Makueni County. They are not a distinct ethnic group but speak a dialect of Kikamba. Kibwezi is a cosmopolitan area that is half-way between Nairobi and Mombasa. According to the FGD session of the majority Kamba group, the Angulia are regarded as part of the Akamba. The Angulia are proud of their achievements and recognition in traditional sciences and the art of hunting. According to the KIIs from the majority Kamba group and corroborated by the SDO, Angulia are also perceived to excel in black magic or witchcraft.<sup>4</sup> Many of the Angulia are still very poor, serving mainly as manual labourers in sisal plantations in Kibwezi. High levels of poverty is perpetuated by the low education among the Angulia. Many children lack motivation to proceed beyond primary school, and end up eking the same subsistence life as their parents.

144. The Sengwer of West Pokot, live amongst the majority Pokot with whom they have cultural difference on facial make-up and traditional regalia, and as they still practice FGM. The KIIs indicated that the Sengwer do not easily embrace foreigners, even those who have lived among them for a long

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<sup>4</sup> For example, Angulia are seen to be adroit in a stupor inducing witchcraft known as ngeevu; a type of black magic used to tame wild animals making them easy hunting prey. The use of magic in hunting is instrumental to the Angulia reputation for tracking as they are said to have a good understanding of animal habits and an acute sense of sight and smell.

time. During the FGD, it became difficult to distinguish between the Sengwer and Cherangany. Many participants were referring themselves as “Sengwer-Cherangany” or “Cherangany”. It is after several probes on what their real tribal identity was that many started acknowledging that they are Sengwer. It is at that point when a key informant explained that the name Sengwer (“*Meeiwon*”) in their language meant: “*those with nothing*,” which many disliked being referred to as such. It also emerged that there was some tension within the Sengwer, over struggles for resources from outside the communities, particularly among the groups who refer to themselves as Sengwer and those who refer themselves as Cherangany.

145. An elderly KII who is the Chairman of Sengwer Supreme Council of Elders, gave a detailed historical account of decimation of the Sengwer culture that he has documented. Similar to many other ethnic minorities, the Sengwer were considered by the British to be served best if they were forced to assimilate with their majority neighbors, the Pokot. Due to that, their traditional structure was not recognized and integrated as independent ethnic groups, but as sub-structure of the Pokot. As their land in the plains of Trans Nzoia turned out to be the best area for agricultural production in Kenya, they were displaced entirely to make way for colonial farmers. A small group of Sengwer stayed behind as farm workers, but the majority went up into the forests of the Cherangany hills, hence the nickname “Cherangany”. As the Sengwer were not considered as an independent group, they were also not included in the settlement schemes through which independent Kenya redistributed the colonial farms to the farm workers and the majority ethnic groups of the area. While most Sengwer are officially landless, some few Sengwer especially in the northern parts of the Cherangany hills, have received some land, but even this land is contested. It was noted that though the Sengwer are represented in the Pokot Council of Elders, they are still outnumbered and their issues are not generally clearly captured in the Pokot Council of Elders. Related, their own council faces weaknesses and are also not able to advocate for their needs adequately.

146. The SA participants admitted to being increasingly restricted to areas with home ‘bases’ involving agriculture and livestock rearing and outlying areas where some honey gathering is still practiced. They continue to experience expropriation of their land and restrictions on access to natural resources—especially forests and water— which have further increased their marginalization, social discrimination, and impoverishment. Even though they are considered, from the formal legal point of view, as citizens equal to all other Kenyans, they do not have the same access to land and other resources, protection against cattle rustlers, social and political influence, organizational, technical or economic capacities as the majority Pokot.

#### **4.3.2 Older persons**

147. The challenge of older persons in Kenya is growing by the day. This group of people is increasingly being left on their own in the rural areas, which are sometimes very remote, often without traditional family support and financial resources. On average, older women are more vulnerable as they do not have control over economic resources. Although the NSNP is supporting older persons through the OPCT program, the participants observed that a lot more needs to be done to support other needy people. The adequacy of the cash transfer amount was also questioned – participants inquired: “*why the amount can’t be increased from Kenya Shillings 2000 given the rate of increase of standard of living?*” Upon further discussion, particularly with polygamous participants, it was noted that they expect once each of the wives reaches the age of 70, she will start drawing OPCT.

#### **4.3.2 Persons with disability**

148. People living with disabilities are often discriminated against, a situation that is fueled by cultural and traditional beliefs. In most of the counties, people with disabilities are hidden away as shameful and

as are seen as a “curse” in the community. The situation for the already marginalized groups such as women and girls, who also live with disabilities, is dire. One key informant noted that it is not uncommon to find a woman/girl with disabilities who have several children due to repeated rape.

### **4.3.3 Women**

149. Gender relations in the VMG communities are closely linked to cultural practices. Within Kikumbulyu Location of Kibwezi West Constituency, where majority of the Nguli reside, women are largely disempowered. The same holds true for the Watha, Sengwer, Arkom, and generally, Pokot. Thus, community decisions are made by men without input from women. Consequently, in Kilibasi village of Samburu-Kwale location where the Watha reside, women were conspicuously absent in the FGDs and KIIs. The reason that was given for their absence is that there were no clear instructions from the county office to mobilize them, indicating that special effort needs to be given to ensure inclusion of women and girls in the project processes. For the Angulia and Arkom, separate meetings had to be held for men and women, as women seemed very uneasy and reluctant to provide input in the presence of men.

150. The role of women in community development was varied across the counties and regions. In all the three counties, the women are the family nurturers; tilling the land and producing food. In more remote areas like in North Pokot, the women are the ones that build the huts and are less involved in decision-making. Poor access to information, lack of exposure and low literacy levels have contributed to the disempowerment of women. This is different amongst the Makonde who as a result of the long period spent on advocating for citizenship with the assistance of organisations such as KHRC, has resulted in active and engaged women who are willing to speak out. The Makonde Community Association has a man as the Chairman with the Vice-Chairman a woman. The same is generally reflected in the composition of Makonde village committees.

151. During the SA consultations, a correlation was observed between women’s engagement in income generating activities and the ability to articulate social issues which impact on women. This ability was found to diminish as one got into the remote areas. The women from Sengwer, Watswaka, Wakifundi, and to some less degree Angulia, could express themselves quite well in English or Kiswahili. The Sengwer women from Talau and Kaibosi locations of Siyoi Ward with active women’s groups where the meetings were held, appeared knowledgeable and were assertive, compared to the ones in Alale in North Pokot where the Arkom have virtually been assimilated into the Pokot.

152. In West Pokot, FGM was said to be rampant. According to both the men and women, an uncircumcised woman cannot ascend into leadership position as she lacks the necessary “qualifications”; she can neither head a women group nor be a manager of a project. This is likely to impact economic inclusion approaches under KSEIP and sustainability of projects if the leadership of women groups is not acceptable to the community. As such, strong communication and beneficiary outreach to sensitize the community members on the benefit and need of women’s inclusion in KSEIP activities.

### **4.3.4 Child-headed households**

153. Child headed households were mentioned to be particularly vulnerable among the Sengwer and Pokot where parents have been killed due to cattle rustling and other hostilities. They face severe challenges of malnutrition as well as education. The issue of homes headed by underage children without lack of national ID cards who cannot access the CT-OVC as well as other services that require IDs e.g. NHIF etc. was raised.

#### 4.3.5 Youth

154. The FGD with youth brought out the salient fact that they are not considered when decisions are being made in the community. They indicated that consultations with them by the County Government and other groups were merely an administrative process to fulfill constitutional requirements. In certain VMG communities, particularly in Kibwezi West for Angulia, Kwale-Samburu for Watha and West Pokot for Arkom and Pokot tribes, early child marriage is of particular concern. Amongst the Arkom and Pokot, this happens soon after the girl has undergone FGM at the age of 12-13 years. As a result, it is difficult to find a girl who has gone beyond class 8 of primary school.

155. It is also difficult for a girl to marry if they are still unmarried beyond the age of 18 and/or educated. Therefore, educated girls are normally married outside the community as they are deemed “valueless” since they fetch less dowry; compared to one who is young and uneducated. According to a key informant from a local NGO, POWEO, an educated woman will fetch 2-4 cows while an uneducated one fetches 40-80 cows. One participant remarked: *“An educated girl cannot fetch firewood, water, build the huts and look after children”*. Another male key informant put in a rejoinder: *“an educated girl will start asking you to buy cooking gas, have piped water, a flush-toilet and a permanent house. Where can you get such things from?”*

156. In the women FGD of the Angulia in Kibwezi West, the participants remarked that no matter how intelligent a girl is, her education ends at marriage. They gave an example of one primary school teacher who was married into the community and had to stop her teaching career. For both Pokot and Angulia, educated girls are considered spoilt and therefore cannot be controlled or adapt to the living conditions at home.

157. Youth from these communities also suffer from low level of education and inadequate skills. This makes it difficult for them to secure jobs. At the coastal region for instance, youth are vulnerable to radicalization into violent extremism. According to the key informant from the International Organisation for Immigration (IOM), difficulties to secure national ID cards make it easier for them to acquire fake identities and join terrorist groups. Lack of business skills has also made it difficult for them to access funding to start income generating activities. They confessed: *“even some of us have registered youth groups, we are not able to write business proposals to win funding”*.

158. Further, negative attitude towards education by many of the VMG communities has led to student truancy and drop-out from school. The consultations revealed that this is prevalent among all the VMGs consulted, and is exacerbated by child marriages, lack of job opportunities and the failure of parents to provide for their children. The mixed FGDs (majority and minorities groups) made it clear that broken marriages, prevalent in most parts of Kwale County including among the Digo and Duruma, also causes school children to miss or drop out of school as they are forced to move with one of their parents, in most cases the mother.

159. The SA also established that among the coastal tribes, there is a growing belief that being a beach boy or beach girl is more rewarding than attending school. The adult women and men FGDs participants lamented that many boys and girls are increasingly getting attracted to quick money made from tourists enticing them to drop out of school or frequently skipping classes. Another scourge that Kwale County is faced with as a result of high youth unemployment and low levels of literacy and general despair is drug and substance abuse.

#### 4.3.6 Alcohol and substance abuse victims

160. In several of the operational counties, alcohol and substance abuse is common and growing. Although alcohol and substance abuse was raised as a major concern among IPs/VMGS even in the rural areas among such groups as the Arkom and Sengwer, the case was not the same with the Makonde youth, where the problem was instead more prevalent among the majority tribes. The SA found out that victims are excluded from CT as they do not participate in meetings nor able to express themselves coherently, also supported by the NSNP Operational Report Cycle 4. This should be further examined and monitored by KSEIP.

#### 4.3.7 Mentally ill persons

161. While people with mental illness are living with a condition affecting their ability to participate in society and fend for themselves, they do not meet targeting threshold of severe physical disability, which requires certification by the NCPWD. This should be further examined and monitored by KSEIP.

#### 4.3.8 Vulnerable children

162. Child-headed households without caregivers who lack national IDs are excluded from cash transfer programs. Moreover, given the difficulties in measuring vulnerabilities, cash transfers generally only include orphans, and not vulnerable children who may not be orphans. This should be further examined and monitored by KSEIP.

#### 4.3.9 Other VMGs

163. This SA consultations revealed that there are other VMGs besides the one covered above. Operational Review Report Cycle 4 for NSNP found certain stigmatized groups that are not included in the CTs. These category of VMGs include: prostitutes, witches, single (unmarried) mothers, people living with HIV-AIDs as they are not regarded as ‘deserving’ by communities and people with illnesses such as jiggers-infested persons.

### 4.4 Gender Relations

164. The consultations brought to light how the socialization process among the VMGs has reinforced gender inequalities and discrimination. In Alale, North Pokot, one respected opinion leader made this remark: *“If I have 10 girls, I have to sell some so that I can create wealth to educate others”*. Education of the female youth is not a priority in all the communities where the SA consultations were done. In West Pokot, FGM and early child marriages were cited as big challenges.

165. The Pokot and Arkom women acknowledged that they hardly use contraceptives with competition to bear many children being rife amongst the co-wives. This is attributed to the culture of valuing many children as source of wealth and protection in the community. This is likely to affect KSEIP project in as far as the ability to adopt good nutrition practices both in terms of family income, but also the ability of women to breastfeed, when they become pregnant. Amongst the Angulia, incest and rape against PWS is high. Cases of sexual exploitation and abuse of PWD and hiding of PWD at the coast (Kwale) were cited. This poses a threat to any project targeting PWDs and some mitigation may be necessary.

166. Men confessed to having many wives and keeping mistresses. In West Pokot and Makueni they indicated that a woman’s money is their money and it is common for a man demand it. This often triggers



GBV. They indicated that the scenario would be different if the money belonged to a group because then the community and administrative leadership come in to condemn such behavior. Such scenarios therefore could be well-managed if men are involved early on in the project design, and would have the potential of impacting project sustainability in economic inclusion interventions.

167. Generally, across the communities, gender relations vary significantly in the three counties (Table 7). Thus, for the design of KSEIP activities must be cognizant of the different ways women projects must be approached in the various communities.

*Table 9: Observations regarding Women's Relationship to Men*

IP/VMG	Observations regarding Women's relationship to men
<b>Kwale</b>	
Wakifundi	<ul style="list-style-type: none"> <li>• Women and men expressed themselves freely</li> <li>• Individual or women group projects are acceptable</li> </ul>
Watswaka	<ul style="list-style-type: none"> <li>• Women and men expressed themselves freely</li> <li>• Individual or women group projects are acceptable</li> </ul>
Watha	<ul style="list-style-type: none"> <li>• Women were absent in the FGDs. When probed, the mobilisers said those were the instructions they had. However, the SDO confirmed that Watha women participation even in other fora is low</li> <li>• Group women projects are preferred and men should be involved</li> </ul>
<b>Makueni</b>	
Angulia	<ul style="list-style-type: none"> <li>• Women were not free to express themselves in the presence of men. They had to be disaggregated in the FGD sessions</li> <li>• Only women group projects were preferred. Advise was given that their sons need to be incorporated</li> <li>• Projects should not be far from their homesteads</li> </ul>
<b>West Pokot</b>	
Sengwer	<ul style="list-style-type: none"> <li>• Traditionally, women are free to talk before men but while seated</li> <li>• Women are regarded as the property of men</li> <li>• Women group projects preferred but considerations also can be given to individuals</li> <li>• Men need to have a buy-in in women projects</li> </ul>
Arkom/North Pokot	<ul style="list-style-type: none"> <li>• Arkom/Pokot women were not free to express themselves in the presence of men. They were later consulted separately</li> <li>• Arkom culture is dying out and much of what is observed is Pokot culture</li> </ul>

168. Most women said they spend most of their time on domestic chores in line with their culture. Therefore, little time is left for improving their confidence levels, literacy levels or participating in major forums and sub-county committees. Moreover, given that money earned by the women generally are misappropriated by the men, often for alcohol and other recreational use, the success of the economic inclusion activities will be dependent on the ability of the project to both ensure that women can join in the project activities and also keep control of the income earned.

## 5. POTENTIAL NEGATIVE AND POSITIVE IMPACTS OF KSEIP ON VMGs

169. Potential positive and negative impacts of the project on the IP/VMG communities were analysed and discussed in detail during the SA consultations. The sections that follow provide their perceptions.

### 5.1 Potential Positive and Negative Impacts by Component

170. The project attracted overwhelming support during the consultations. The main findings of the SA indicate that the VMGs welcome efforts to enhance their socio-economic situation. There is also benefit of developing new revenue streams for individuals and households benefiting from top-up cash transfer and economic inclusion activities. The nutritional status and health of the participants is expected to improve from the nutrition safety net. Overall welfare is also expected to improve by rapidly addressing complaints and grievances through the support provided to strengthen the G&CM mechanism.

171. Among the negative effects, is that all the interventions, for example NHIF enrollment and nutrition-safety-net will only target NSNP beneficiaries. The economic inclusion activities will give priority to NSNP beneficiaries, but will also include some eligible poor non-NSNP beneficiaries.<sup>5</sup> There is therefore genuine fear that deserving VMGs not in the NSNP program shall continue to be excluded and therefore further marginalised. These findings are summarized in the sections that follow.

#### ***Component 1 – Strengthening Social Protection Delivery Systems***

172. This component was viewed very favorably by all the participants during the SA process. The positive benefits for each element of this component include:

173. *Enhanced Single Registry*: both the key informants and individual VMGs concurred that this intervention would streamline registration of beneficiaries by enabling potential beneficiaries to be included in the system, in addition to only existing beneficiaries which is currently the case of the single registry. The participants were optimistic that the system would enhance data collection process of VMGs and capture data of beneficiaries as well as potential beneficiaries. Further, that in situations where there are severe climatic conditions, it will be easy to respond to those households requiring the most assistance.

(i) *Improved Payments as well as Grievance and Case Management (G&CM) Mechanisms*: participants observed that this intervention would enable them a choice in modes of payment to better suit their circumstances. It would also streamline payments by making them more regular. On support to strengthen the G&CM mechanism, it was noted that it will definitely shorten the time it takes to address them whilst enhancing communication.

(ii) *Institutional and Capacity Strengthening*: this intervention was received well and will build the capacity of the Government staff to serve them better. No negative impact was noted.

#### ***Component 2 – Increasing Access to Social and Economic Inclusion Interventions***

174. This component was welcomed by participants in all the counties and identified to have the following positive and negative impacts:

(i) *Ensure systematic enrolment and registration of NSNP beneficiaries in the NHIF through an established referral mechanism*: this will quickly bring on board those not yet enrolled in the NHIF, thereby

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<sup>5</sup> World Bank, 2018. KSEIP\_QER Project Appraisal Document

reducing their medical bills and helping to save the cash transfers for other needs. Participants raised concerns that since it only targets NSNP beneficiaries, needy people may still be left out, and that even those who register might not be able to access hospital facilities where they can use the NHIF card due to long distances.

- (ii) *Testing of economic inclusion approaches:* the economic inclusion intervention was welcomed as it would enable beneficiaries to undertake income generating activities. The negative aspect to it was that they feared they might be left out of the intervention given that they may lack sufficient entrepreneurial skills.
- (iii) *Expansion of nutrition sensitive safety net:* The aspect of expanding the existing nutrition sensitive safety net service to new counties and providing top-up cash transfers coupled with nutrition counseling to NSNP beneficiaries was considered as highly positive. Participants expected that this will reduce malnutrition amongst children by empowering the VMGs with information and counseling, as well as top- up cash transfers. The challenges of ascertaining whether a woman is pregnant or not was however raised. Concerns were also raised that the cash top up may influence a woman to become pregnant in order to receive the benefit.

### ***Component 3 – Improving the shock-responsiveness of the Safety Net System***

175. This component is supporting NDMA to implement and expand the HSNP as well as establish a scalable safety net system which can adequately respond to natural disasters, namely drought. The VMGs expressed concern that providing cash transfers and not focusing on developing alternative livelihood systems, which are consistent with climate change, might fail to nurture climate-resilience through adaptation.

176. The above notwithstanding, some key informants raised the need to better sensitize some of the beneficiaries in term of positive use of cash transfers so that they view KSEIP as a development-oriented program and not a humanitarian assistance program.

### ***Cross-cutting potential positive impacts***

177. *Strengthened technical capacity among project beneficiaries:* the VMGs made a number of suggestions on how their capacity can be strengthened so that they can meaningfully engage in and benefit from KSEIP, including: (i) increased access to self-employment opportunities through investments, (ii) development of entrepreneurial skills for setting up businesses but also to access devolved funds (UWEZO, Youth and Women Funds), (iii) skills development in leadership, managing groups and civic education, and (iv) training on personal and community development.

178. *Civic education:* In all the County consultations with IPs/VMGs, it was apparent that most of them are losing their identity as they struggle to fit within the majority groups linguistically and otherwise. Thus, as they participate more and more in the project, awareness on their rights and what they are entitled to constitutionally, will increase. These include: right to development, representation, to be heard at different levels of governance, protect their cultural heritage including language and participation in leadership.

179. *Increased knowledge of VMGs:* The proposed KSEIP project would continue to improve knowledge amongst the county staff and other stakeholders on VMG presence, characteristics and locations for better targeting. Already the SA has been described as an ‘eye-opener’ in the counties consulted, as some county staff have been unaware of the groups or the extent of their marginalisation. More therefore needs to be

done under KSEIP to document and make available information on VMGs at county and community level for better engagement.

## 5.2 Cross Cutting Potential Risks/Challenges and Positive and Negative Impacts

180. There is a fear that due to their marginalization and lack of representation, the VMGs might be overlooked in planned KSEIP interventions, requiring adequate efforts aimed at awareness-raising and inclusion into the project. Specific negative impacts of KSEIP activities are related to the likelihood of exacerbating inter-household, inter-family and inter-clan conflicts between the beneficiaries and non-beneficiaries; lack of VMG representation in community level management and oversight structures; lack of women and youth participation, and potential of some project activities (i.e. those considered under economic inclusion) might interfere with their cultural heritage (i.e. in the sacred caves in Kilibasi Hill among the Watha) if activities take place there. In addition, there are several social risks that will be inherent in the implementation of KSEIP. However, with sufficient awareness of the project by staff and proper implementation of risk mitigation mechanisms, these can be managed.

181. Key potential risks/challenges and positive and negative impacts and mitigation measures of KSEIP interventions are below.

*Table 10: Potential Risks/Challenges and Positive and Negative Impacts and Proposed Mitigation Measures*

Key area	Risks/Challenges	Negative	Positive	Mitigation
<i>Component 1 – Strengthening Social Protection Delivery Systems</i>				
<b>i. Enhancing the Single Registry</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Streamlining registration of beneficiaries</li> <li>• Easy to respond to those households requiring the most assistance</li> <li>• Increased access to other services</li> </ul>	
<b>ii. Improved Payments as well as G&amp;CM Mechanisms</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Ability to vary modes of payment and more accessible payment points</li> <li>• Streamline payments</li> <li>• Shortening time to address C&amp;G</li> <li>• Enhancing communication</li> </ul>	
<b>iii. Institutional and Capacity Strengthening</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Will build capacity of SDOs, SCOs, CSACs at county and sub-county level</li> </ul>	
<i>Component 2 –Access to Social and Economic Inclusion Interventions</i>				
<b>i. Enhance systemic enrolment and registration of NSNP beneficiaries in NHIF through</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of needy non-NSNP VMGs</li> <li>• Increased tension</li> </ul>	<ul style="list-style-type: none"> <li>• New beneficiaries</li> <li>• Reduction of medical bills</li> </ul>	<ul style="list-style-type: none"> <li>• Government has committed to universal NHIF coverage, but KSEIP would only target</li> </ul>

<b>an established referral mechanism</b>		between beneficiaries and non-beneficiaries		existing NSNP beneficiaries
<b>ii. Expansion of nutrition sensitive safety net and testing of economic inclusion approaches</b>	<ul style="list-style-type: none"> <li>• Polygamous homes with large families may exacerbate malnutrition</li> <li>• Misusage of the cash transfer which precludes nutritional foods</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of needy non-NSNP VMGs</li> <li>• Increased tension between beneficiaries and non-beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• Reduction of malnutrition</li> <li>• Information &amp; counseling</li> <li>• Accelerating investments from top- ups</li> </ul>	<ul style="list-style-type: none"> <li>• Ensure proper targeting so that multiple HHs are not considered as one.</li> <li>• Economic inclusion interventions would also include some non-NSNP beneficiaries</li> <li>• Include VMGs in community level committees</li> <li>• Nutrition counseling to include guidance on nutritional food and importance of parents providing their children with nutritional food</li> </ul>
<b>iii. Testing of Economic Inclusion approaches</b>	<ul style="list-style-type: none"> <li>• Cultural practices e.g. FGM may affect inclusion and leadership role within project; as uncircumcised woman cannot lead a project</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusion of non-NSNP VMGs</li> <li>• Increased tension between beneficiaries and non-beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• Increased income generating opportunities</li> </ul>	<ul style="list-style-type: none"> <li>• Economic inclusion interventions would also include some non-NSNP beneficiaries</li> <li>• Beneficiary outreach strategy, enhancing the understanding of communities on the need for inclusion of all VMGs</li> </ul>
<i>Component 3 – Improving the shock-responsiveness of the Safety Net System</i>				
<b>i. Support to NDMA for implementation and expansion HSNP</b>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Over-reliance on cash transfers and failure to engage in livelihood activities that build resilience to climate change</li> <li>• Increased tension between beneficiaries and non-beneficiaries</li> </ul>	<ul style="list-style-type: none"> <li>• More needy households served in new counties</li> </ul>	<ul style="list-style-type: none"> <li>• Create better awareness among beneficiaries that the CT programs are resilience building and should not be seen as humanitarian assistance</li> </ul>
<b>Cross Cutting</b>	<ul style="list-style-type: none"> <li>• Interaction between the majority groups and the minorities.</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• None</li> </ul>	<ul style="list-style-type: none"> <li>• Involve both majority and minority groups in project design, planning and implementation</li> </ul>

## 6 STAKEHOLDERS AND INSTITUTIONAL ANALYSIS

### 6.1 Stakeholder Analysis

182. This is an approach used to facilitate institutional and policy development processes by accounting for and often incorporating the needs of those who have a “stake” or an interest in the developments under consideration. Stakeholder analysis identifies those affected by and interested in a proposed development. The process of stakeholder analysis involves grouping identified stakeholders into categories based on their relationships with the proposed policy developments, programs or plans. Implementation of activities at the community level generally involves several partners that support the communities, and which the project needs to identify, including their areas of focus, in order to leverage synergies during project implementation.

183. It emerged during the consultation process that VMGs need to be consulted at all stages of the project, particularly before implementation of activities to ensure that the approach is culturally appropriate way and conducive to the lives of the VMGs. During community and stakeholders’ forums, their opinions should also be sought for the finalization of the VMG action plans.

184. In addition to the community based groups identified during the consultative meetings, there are other established groupings with wider coverage and special interests in any activities that concern VMGs, including: the Watha Community of Kilibasi in Kwale; the Makonde Community Association and the Sengwer Supreme Council. These institutions operate at different levels among the VMG communities and could be good partners in KSEIP implementation. The Makonde Community Association for instance, is helping the community members access national ID cards.

185. At the coast, there is active involvement with VMGs of several human rights NGOs and related institutions including: Haki Africa, Muhuri and KNHRC. These organizations are proficient at organizing barazas and can be used to supplement KSEIP awareness sessions, as long as they are provided with adequate orientation on the project. In West Pokot, there is the NGO Pokot Women Empowerment Organisation, which may have useful insight for the testing of the economic inclusion approaches given its focus on women.

186. The national government has provided devolved funds, namely, the Women Enterprise Fund (WEF) and Youth Development Fund (YDF) that offer some complementary services to those proposed under KSEIP. Moreover, officers, particularly those from DSD, have accumulated in-depth local experience community mobilization and managing social risks, that can be shared to implement some key KSEIP interventions. Furthermore, the county governments have resources that could be used to scale-up or to meet specific funding gaps from the proposed investment.

187. There are organizations in KSEIP counties with established structures and with long experience of working in VMG communities that the project could partner with (Table 11). These include: County governments, IOM, local NGOs, UNICEF, and Ministry of Health, among others. These organizations have specific mandates, and have established structures in specific areas that allow them to engage with VMG communities. The KSEIP can learn lessons from such projects.

188. Presence of potential partners in project target counties needs to be carefully considered at the planning stage of KSEIP activities through a careful consultation at community level to avoid duplication and/or overlap and leverage synergies. If carefully consulted and included in the design of the project activities, stakeholders can provide better opportunities for promoting project buy-in at community level and successful implementation. The integration of the traditional structures of authority within the project

design and the training of the different stakeholders in conflict resolutions and group dynamics shall enhance the likelihood of project inclusion and success. This integrated approach to the project design should also be used for training in the monitoring and evaluation of the project activities involving these institutions in a culturally appropriate way. An important constraint noted in all these local institutions is the need to strengthen capacity in managing group dynamics, conflict resolution and entrepreneurship.

189. Some of the stakeholders (CBOs, Associations and Government agencies) active in the KSEIP counties were identified during VMG consultation process. Others have been identified during similar World Bank studies and project reviews. These stakeholders and their activities are presented in Table 12.

## 6.2 Institutional capacity

190. The issue of capacity for both the County governments and the Social Development Officers was raised. First is that the issues that the profiles of VMGs and difficult to reach groups is poorly understood. Also, other non-traditional minorities such as single mothers, drug and alcohol abuse victims, and those classified as witches, among others, are also not adequately considered. The Department of Social Development acknowledged that it is mainly staffed with SD Specialists whose strength is on social mobilisation and social service delivery. But they added that more SDOs are required at each Sub-county with varied backgrounds and capacities. In addition, interventions such as demonstrations on kitchen gardens, nutrition and health education would have to be outsourced since this is not in the line of specialization of Social Development Officers.

191. In Makueni, it came out clearly that there is an implementing Committee on Social Development at the County level comprising of cross government and ministerial staff (i.e. Ministry of Health, Trade, County Commissioner, Governors' office etc.) which aims to tap into the resources available in departments for social and community development. They recommended that before KSEIP is implemented, there should be need for awareness and training on project management and coordination to share experience between all implementing partners.

Table 11: Some examples of Stakeholders Institutions Involved with VMGs

Stakeholder	Focus Area
Pokot Women Empowerment Organisation (POWEO)	<ul style="list-style-type: none"> <li>West Pokot County. The organization has been in the fore front responding to humanitarian emergencies like natural calamities, hunger, and violence and advocating for women's rights and peace building in West Pokot</li> <li>The Organization has over 500 registered members with representation from 20 wards</li> </ul>
International Organisation for Migration (IOM)	<ul style="list-style-type: none"> <li>Active in the coastal area</li> <li>Designed projects to prevent and counter violent extremism among the youth</li> <li>Undertaking capacity-building and livelihood projects for the youth</li> </ul>
Indigenous Information Network (IIN)	<ul style="list-style-type: none"> <li>Works on rights issues for pastoralist and forest-dwelling indigenous groups in Kenya.</li> <li>It is a non-profit, volunteer-run non- governmental organization (NGO) registered in the Republic of Kenya.</li> <li>It has been involved in dissemination of information, environmental conservation activities, community development, and advocacy activities in support of Indigenous and Minority Peoples in the region.</li> </ul>
The Makonde Community Association	<ul style="list-style-type: none"> <li>Registered Association</li> <li>Works to ensure the Makonde people secure Kenyan citizenship</li> <li>Now advocating for members to get national ID cards</li> <li>Also, it is advocating for the full development rights of the Makonde People</li> </ul>
Pastoralist Development Network of Kenya (PDNK)	<ul style="list-style-type: none"> <li>PDNK works to identify gaps in policies that affect pastoralist's communities in Kenya by mobilizing communities to interrogate and generate issues of concern in their respective regions.</li> <li>Ensures grassroots pastoralists identify their own issues, determine policy interventions and thus enable them to engage in policy making processes on issues concerning them</li> <li>Engages media in lobbying/championing pastoralist rights and privileges</li> </ul>
Samburu Women Trust (SWT)	<ul style="list-style-type: none"> <li>Champions for the rights of women and girls among the pastoralist communities through strengthening their capacity to influence policies both at the national and county levels, decision making processes and address harmful cultural practices.</li> </ul>
Marsabit Women's Advocacy Development Organization (Mwado)	<ul style="list-style-type: none"> <li>Mwado agitates for women's rights for the Wayu/Watha community in Marsabit, Kenya.</li> </ul>
Kuto Sengwer Indigenous Peoples	<ul style="list-style-type: none"> <li>To promote interests of Sengwer in the Cherangany Hills, Western Kenya</li> </ul>



Stakeholder	Focus Area
(SIPP).	
Community Initiative Facilitation and Assistance (CIFA)	<ul style="list-style-type: none"> <li>• Promoting opportunities for livelihoods improvement for the Nomadic and sedentary pastoralist.</li> <li>• Support the pastoralist communities in Northern Kenya and Southern Ethiopia, and strengthen its advocacy role for pastoralists</li> </ul>
The Pastoralist Community Initiative and Development Assistance (PACIDA)	<ul style="list-style-type: none"> <li>• Promotes sustainable pastoralist development</li> <li>• Works with pastoralist communities in Kenya and Ethiopia to end poverty, hunger and disease while addressing the most pressing challenges affecting the communities.</li> </ul>
Friends of Lake Turkana	<ul style="list-style-type: none"> <li>• Involved in the protection of the environment and people of the Lake Turkana Basin.</li> <li>• Focuses on campaigning for the rights of marginalized communities whose livelihoods are threatened by ‘development’ and government/corporate victimization.</li> <li>• Campaigns for the rights of communities to enjoy healthy environments and to access their natural resources.</li> </ul>
The Rural Agency for Community Development and Assistance (RACIDA)	<ul style="list-style-type: none"> <li>• RACIDA is founded on the need to address poverty and public distress in Kenya, with specific reference to pastoralist communities in Arid and Semi-Arid Areas (ASALs)</li> <li>• These are attained through the development and implementation of community based programs for self-reliance and sustainable development</li> </ul>
Haki Africa	<ul style="list-style-type: none"> <li>• Based in Mombasa working to improve livelihoods and enhance the progressive realisation of human rights in Kenya</li> <li>• Advocates for the recognition and empowerment of local communities in Kenya to fully participate in rights and development initiatives with a view to improving the standards of living amongst all including the poor and marginalized.</li> </ul>
Muslims for Human Rights (Muhuri)	<ul style="list-style-type: none"> <li>• A civil society organization located in Mombasa</li> <li>• Promoting good governance and respect for the human rights of marginalized groups</li> <li>• Seeks to enhance the capacity of the coastal communities in holding service providers to account</li> <li>• Mainstream a gender perspective into the policies, institutions, and practices of the communities</li> </ul>
Kenya Human Rights Commission (KHRC)	<ul style="list-style-type: none"> <li>• Is active at the Coast, advocating for the rights of the marginalized and citizenship for the Makonde</li> <li>• Also advises Government and investigates human rights violations</li> </ul>

## 8 SUMMARY FINDINGS, CONCLUSION AND RECOMMENDATIONS

### 8.1 Summary Findings

#### *Component 1 – Strengthening Social Protection Delivery Systems*

192. There is low knowledge of VMGs amongst the staff at county and sub-county level leading to poor outreach and targeting of the group. The NSNP at the headquarters has a G&CM MIS module that provides guidelines on handling cases down to the village level. Currently, it is being decentralized and automated at the local levels, however, till then, the system is still manual and lacks clear complaint logging in mechanism with respect to the various cash transfers (CT-OVC, CT-PWSD, CT- older persons). This slows down responses to grievances. Moreover, while the G&CM gives different channels for beneficiaries and communities to file grievances directly or indirectly, both the beneficiaries and the community indicated they are not aware of the differences in the various complaint channels accessible to them.

#### *Component 2 - Increasing Access to Social and Economic Inclusion Interventions*

193. While testing of economic inclusion approaches is likely to enhance access to alternative livelihoods resulting in increased incomes, there is a fear among VMGs that it may exclude them even though they meet the criteria and are needy. Therefore, it was welcome that this intervention would not only target NSNP beneficiaries, but also some non-NSNP individuals who are eligible. Nonetheless, there SA highlighted other factors that can also limit the inclusion of VMGs in economic inclusion activities, including: poor knowledge of VMGs about their presence and locations amongst local level officers responsible for KSEIP implementation; distant locations of VMGs; cultural practices and male dominance hindering women's participation, and lack of IDs among the VMGs. Moreover, inter-klan and inter-ethnic conflicts resulting in the displacement of people, polygamy, FGM and alcoholism may also impact on the economic inclusion interventions. However, with proper risk mitigation mechanisms, these can be managed.

194. Expansion of nutrition sensitive safety net services is also likely to reduce stunting, and provide access to income generating opportunities to the beneficiaries, although it might pose operational challenges in ascertaining pregnancy.

#### *Component 3 – Improving the shock-responsiveness of the Social Protection System*

195. Regular cash transfers to food insecure households, as well as emergency cash payments as response to drought, which does not focus on alternative livelihood systems, which are consistent with climate change, may fail to build sustainable resilience to climate change adaptation.

### 8.2 Conclusions

196. The proposed KSEIP provides an avenue for social and economic inclusion for some of the VMGs in selected counties in Kenya. However, inclusion, greater engagement and participation of VMGs still remains a challenge. This SA was considered to be a good starting point for the engagement of VMGs, which the

implementing agencies can build on. The consultation process brought to the fore the need to involve the community at the very earliest stage of design and throughout implementation and monitoring.

197. Relevant stakeholders, from the Beneficiary Welfare Committees at the village level up to the MLSP staff at national level do not have sufficient understanding and knowledge of the VMGs, their geographical location and characteristics. Effort is required to ensure that all stakeholders involved in the implementation of KSEIP is aware of the presence of the VMGs and the need to target them for inclusion.

198. In some counties where SA consultations took place, it was noted that ineligible individuals were included in the NSNP, or that some beneficiaries were received benefits from multiple programs. This points to the need for a recertification of NSNP beneficiaries, including a need to ascertain the VMG status of beneficiaries and re-register them in the NSNP, as appropriate.

199. There is a challenge with targeting for polygamous households who live together as they are regarded as one household. However, as a household is defined as all those eating from the “same pot,” this requires further examination, as a polygamous household may not all be eating from the “same pot.” Also in the case of OPCT, only one person can be targeted per household, which normally tends to be the man. This should be further explored under the KSEIP program. Related, there is over-dependence on the CTs by beneficiaries with attendant failure to use it to improve their general socio-economic conditions.

200. For beneficiaries, particularly the difficult to reach ones, there is loss of the CT amount due to high transport costs. KSEIP should explore alternate methods of payments, i.e. mobile payments, which can reduce transaction cost for those living in remote areas.

### 8.3 Recommendations

201. For greater engagement and inclusion of the VMGs, there is need to involve the community at the very earliest stage of KSEIP project design and throughout implementation and monitoring phases. During implementation, inclusion of VMGs and their relationships with other communities, as well as the impact of the project on their welfare should be adequately monitored.

- a. Appropriate communication and outreach activities during the targeting process and around the G&CM should be undertaken. The Beneficiary Outreach Strategy should specifically provide guidance on means of sharing information with VMG beneficiaries.
- b. Track the number and type of complaints that are lodged with the program and the actions taken and ensure that mitigation measures are planned and implemented.
- c. Carry out periodic reviews of beneficiary and grievance data to ensure targeted locations where minorities are present are reached.
- d. Ensure that barriers to inclusion (e.g. difficulty securing IDs) are addressed for eligible population, including minority groups.

202. There is a need to further sensitize and build capacity of all relevant stakeholders on proper identification and inclusion of different categories of VMGs. Furthermore, program officers should be sensitized on the stigmatized conditions, and how to include such groups in KESIP. Documentation on VMG profiles and their locations should be provided to all national, county and sub-county NSNP officials. It is also recommended that a recertification exercise of NSNP beneficiaries is carried out to remove ineligible beneficiaries and ensure the status and re-registration of VMGs in NSNP, and thereby in KSEIP for KSEIP counties.

203. Training and civic education of the recruited VMG groups should be undertaken to enhance understanding of their rights and entitlements. The list to be trained should be disclosed at the Assistant Chief's office. Training of rights can be done as part of beneficiary outreach for all NSNP beneficiaries and communities.

204. In communicating with VMGs, ensure that the language used is understood. FM radio stations may not be appropriate as most are conducted in the majority vernacular language. However, phone calls, text messages to representatives and leaders and in-person meetings in barazas are recommended.

205. On targeting in polygamous households, it is important to have a common understanding amongst the project staff and potential beneficiary household on who should be targeted and how.

206. When targeting minorities, involve the majority groups in planning to get their support and promote cohesion.

207. Women and youth groups recruited and trained for economic inclusion activities should be disclosed and displayed at the Assistant Chief's office.

## ANNEX 1: Free, Prior and Informed Consultation Process

1. This section presents the preferred consultation approaches during planning and implementation phases that the VMGs. The section also gives a conceptual framework to be adopted during the SA disclosure. It concludes by outlining the recommended methods for consultation with VMGs to increase their participation in the projection cycle.

### Framework for Free, Prior and Informed (FPI) Consultation

2. The FPI Consultations with VMGs and IPs on project interventions and how they affect them, refers to a process whereby affected vulnerable and marginalized communities, freely have the choice, based on sufficient information concerning the benefits and disadvantages of the project, of whether and how these activities will occur according to their systems of customary representation and decision-making. Operationalization of FPIC in the KSEIP project has sought to put in context what this would entail (Table below).

Table 12:

Framework for Free, Prior and Informed Consultations	
<b>Free</b>	<b>No threats:</b> the VMGs and IPs will not be coerced to support the project through any means such as threats of being excluded if they do not support the process
	<b>No manipulation:</b> the VMGs and IPs will not be manipulated by anybody to participate or support decisions and actions
	<b>No intimidation:</b> the VMGs and IPs will be allowed to participate in project activities with full understanding of their rights and of their own willingness
	<b>No incentives:</b> there will be no use of ‘carrot and stick’ tactics to lure VMGs and IPs into supporting or engaging in project activities
<b>Prior</b>	The consultation process will start early and be iterative in nature. This will allow for incorporation of VMG concerns into project design
	Before initiating any activity, project team will ensure that the project design is finalized and that consultations, consensus building are included
<b>Informed</b>	Language: information to be provided will be accurate and in an appropriate language
	The information will articulate the objectives of the proposed activities, duration, those targeted, proposed benefits sharing and legal issues
	Information will be channeled using media accessible to the VMGs and IPs
	Information will take into consideration the cultural contexts
<b>Consultation</b>	The form may vary for different communities – it may be oral or written but will be consultative and participatory
	The process for providing consent will reflect the diversity of views and outcomes which will be documented
	Decision-making will not exclude or marginalize individuals due to gender, ethnicity, age, disability, location or any other factor

### Consultations during the Social Assessment

3. Free prior and informed consultations were held with various VMGs and other key informants during the social assessment.

#### *Consultation with the VMGs and other stakeholders in project counties*

4. The stakeholder consultations were considered key to the preparation of this SA and form the basis for the determination of key issues for consideration in project design and implementation strategies. The objectives of the free, prior and informed consultation with the community were to:

- Fully inform the communities about the proposed KSEIP project;
- Evaluate in a participatory process potential impacts and benefits;
- Accord the VMGs in a fair and culturally appropriate way, a chance to be engaged and determine how they wish to be involved throughout the project cycle;
- Solicit the support of the VMGs for the proposed project;
- Determine the nature of the local power structure and document the procedures for the entry and access into the community;
- Obtain accurate and detailed data on local customs and historical traditions of VMGs and share the information gathered with KSEIP and partner agencies and agents;
- Determine through careful consultation with the VMGs the preferred representatives in decision making.

5. The stakeholder consultation process commenced on 23<sup>rd</sup> April and ended on 6<sup>th</sup> May 2018. The assessment team commenced the process by calling on the offices of county government for introduction and meeting the NSNP staff. In the meeting, the objective of the assessment and the activities were discussed. Initial information about the VMGs in the county was gathered. The program for consultative meetings with the VMGs was fine-tuned and the itinerary agreed upon.

6. In order to accord opportunity to the various VMGs to provide detailed specific information, a range of consultations were undertaken. Consultations entailed mobilizing a representative sample of different groups of VMGs from scattered locations to a central place for in-depth interviews and focused group discussions (FGDs). In all cases, provision of transport allowance to representatives from remote communities was given. Mobilisation was led by the County Social Development Officers (SDOs) who also involved the chiefs and others. In Makueni and West Pokot, women and men were consulted separately. In Kilibasi area of Samburu-Kwale where the Watha were consulted, women were conspicuously absent. In contrast, the Wakifundi, Watswaka and Makonde women in Msambweni expressed themselves freely in the presence of men.



### Targeted Consultations with the Minority VMGs

7. The consultations with the representatives of the minority VMGs took place in several areas in Kwale, Makueni and West Pokot counties.

Table 13: Areas Visited in Kwale, Makueni and West Pokot Counties for VMG Consultations

County	Areas visited	VMGs	Key Institutions/persons	Dates
Kwale	Ukunda, Msambweni, Lunga Lunga, Shimoni, Pongwe Kidimu, Kilibasi in Samburu-Kwale	Watswaka, Wakifundi, Makonde, Watha	Project Manager (IOM), CCSD, BWC/Village Chairmen, Chiefs, Community Assoc. Chairmen	22 <sup>nd</sup> - 26 <sup>th</sup> April
Makueni	Wote County headquarters, Kisayani in Kikumbulyu location	Angulia	Deputy County Commissioner, County Culture Officer, County SDO, County Youth Program Officer, County Disability Services Officer, Chairperson of Maendeleo Ya Wanawake, MCA, Pastors, Imam, Chiefs, Nyumba Kumi,	30 <sup>th</sup> – 2 <sup>nd</sup> May
West Pokot	Kapenguria County headquarters, Alale, Kaibosi and Talau Locations	Sengwer, Arkom, Pokot Northerners	County Director for Youth and Gender, County Coordinator SD, Imam, Pastors, County Children Coordinator, Pokot Youth Bunge County Disability Officer, Beyond FGM NGO and local CBO, 2 MCAs, Chief and Ass. Chief, 2 MCAs,	3-6 <sup>th</sup> May

8. Advance invitations were made to the VMG participants. The VMGs were informed about the objectives of the meeting, location, the time and the stakeholders to be expected at the event. At the commencement of each consultation, prayers were offered, followed by introduction of the SA team members and VMG members. The assessment team then took up the session by informing the participants of the project details, objectives of the social assessment and the procedure to be followed to enhance constructive engagement in line with the expectations of FPIC. In sessions where the VMGs spoke only the local language, an interpreter in the language of the VMGs was available.



9. Among the key issues discussed during these meetings included livelihoods, community structure, anticipated project impacts, grievance redress mechanism, process of free, prior and informed consultations and strategies to ensure the communities benefit from the KSEIP project interventions.



*Plate 2 : Photos for Consultative meeting in West Pokot County*

### Summary of Key Issues from the VMGs and Stakeholder Consultations

- *Predicted project benefits:* Across the project counties, the stakeholders and VMGs were consulted on the proposed project, the likely project interventions in their counties and anticipated benefits. They were positive about the project noting that with enrollment in NHIF, economic inclusion and hunger safety net, they anticipate improved socio-economic living standards and engaging them in alternative livelihood sources.
- *Engagement of the local communities:* The local communities expressed desire to be engaged in the project activities. On economic inclusion, they want to be involved in the selection of beneficiary groups. The communities also noted that they should play a role in the selection of members of the project implementation committees in their areas.
- *Exclusion from participation in the project:* The VMGs feared that due to their low representation in project committees, remoteness of their locations and lack of skills, they might be excluded from participating in the project. In addition, they explained that economic inclusion should as much as possible target projects in areas where they have expertise in line with their culture such as art, livestock, weaving, gathering (e.g. Honey value chain), fishing, farming and small businesses.
- *Training:* The communities brought attention to their low literacy levels. The rate of school dropout is very high in these regions coupled with early and/or arranged marriages. They therefore requested for extensive training and capacity building of project management committees on the operations of the project and financial management.
- *Support of the proposed project:* Generally, the stakeholders consulted welcomed the project and are looking forward to its commencement.



## Consultation during the Social Assessment Disclosure to the VMGs

10. In line with Kenya's CoK, 2010 and the World Bank's Public Disclosure Policy, 2011, transparency and accountability are critical in development process towards poverty alleviation. Thus, public disclosure will take the form of: the activities that the project is funding; how resources have been allocated and spent; the progress in implementing the project; and finally, experiences and lessons learnt to be shared amongst project participants and stakeholders. Appropriate medium of disclosing this information shall be determined from time to time although consultations revealed that public barazas, project committees and chief's office would be preferred.

11. Finally, the disclosure of the summary of the contents of this SA should be disclosed nationally at the County and Sub-County headquarters and at the World Bank Infoshop to allow the public and interested stakeholders to be informed and provide feedback. Similarly, copies of the document will be displayed strategically in public establishments within the counties for wide circulation and public scrutiny. A public dissemination event in form of presentations and explanations to the VMGs should be considered.

## Consultation during project implementation

12. The consultations and participation of VMGs will be undertaken in the formulation of the interventions to ensure that they adequately deal with the needs, priorities, and preferences of the VMGs and IPs. The VMGs and IPs will be provided with relevant project information in language and manner suitable to them. Separate FGDs and community dialogue meetings will be carried out to assess the project impacts and benefits to these groups.

13. Regular consultation with the VMGs should take place during the project implementation period. The project office to be set up immediately the project activities kick off should operate scheduled consultation programs for the VMGs in line with the following key elements:

- Target an informed understanding of the project progress by the beneficiary communities and their leadership through routine consultation.
- Ensure that the consultation is inclusive and captures the diversity of views within the community. Engage openly in public consultation events to address any emerging concerns.
- Maintain a record of decisions reached with the VMGs including the results of monitoring and evaluation or reviews.
- Come up with a mutually agreeable mechanism to resolve grievances and disputes.

## Culturally Appropriate Methods for Meaningful Participation of VMGs

Inclusion and effective consultation with the VMGs, is vital to ensure that the segments of the community that are traditionally underserved such as IPs, women, youth, disabled and other vulnerable groups are fully heard and their interests and aspirations are reflected in all project activities. Existing communication channels should be adopted during the project cycle. Below are the various approaches that will be used to consult the various groups.

### *i. General stakeholder consultation meetings*

14. *Local Administration:* The meetings will be convened in consultation with the local leaders such as chiefs, assistant chiefs and clan elders. The chiefs and their assistants were singled out as good allies except

for the Makonde community. The local chiefs being close to the villages deal with community issues and solve conflicts on the ground. They play a central role in community development and were found to be a reference point in majority of the communities. The purpose and key matters to be discussed should be revealed to the local leaders well in advance so as to be passed on to the VMGs. The convenient venue and time of the meeting will be mutually agreed upon between these leaders. It is thus important that communities are consulted on how they should be contacted and multiple mechanisms for communication should be used.

*ii. Meetings for women VMGs*

15. The SA study identified that the role of women as decision makers is very limited even. It was also observed that in some counties, women were not represented at all, or separate discussions were held while at the Coast, they could talk freely in the presence of men. But in general, the women indicated they prefer separate meetings targeting them. In some counties like Makueni, Existing Women groups or simply meetings targeting women in identifiable clusters of households would be good entry points.

*iii. Meetings for youth*

16. The male youth indicated their preference to be consulted in meetings involving young people only. Separate meetings should, therefore be held for this component of the VMGs. However, female youth can freely be reached in meetings organized for women.

*iv. Meetings with minority VMGs*

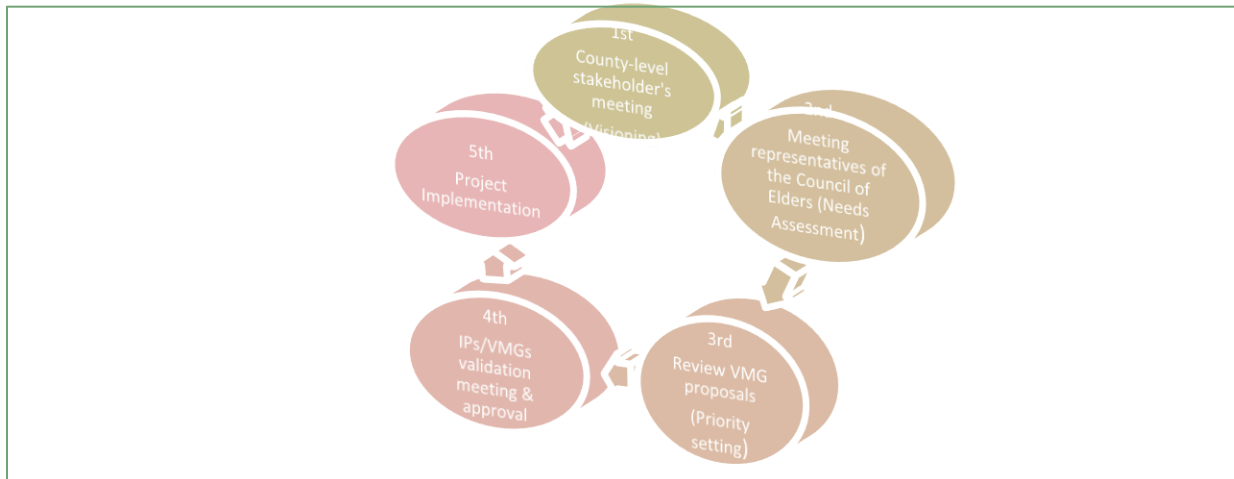
17. The minority VMGs that were consulted include: Arkom and Sengwer from West Pokot County; Watha, Wakifundi, Watshwaka of Kwale County; and Angulia of Makueni County. The prefer consultations to start with the local chief together with representatives of their community leadership. The Makonde indicated that the entry point should be the chairman of the Makonde Community Association. They also noted that KSEIP project implementers should undertake consultations directly with the minority VMGs in their respective communities and not together with the larger communities so that their voices can be heard. Most VMG representatives noted that the literacy levels for most of their community members are very low. Thus, they suggested the need for extensive capacity building before implementation of the project.

*v. Strategies for targeting of VMGs who live among the more majority groups*

18. Strategies for special targeting could include: (i) strategies for FPIC including specific meetings with these VMGs in culturally and inter-generationally appropriate ways to enable them to discuss their concerns and aspirations in relation to the project in a relaxed and flexible manner;(ii) special provisions for VMGs (PWDs, child-headed households, women and youth) in economic inclusion opportunities.

19. The NGOs working in these counties were consulted on design, implementation, monitoring and evaluation of the project. The conceptual framework for consulting with the VMGs to ensure project sustainability is provide in a 5-step process (Figure 1).

Figure 1: Conceptual framework in engaging various stakeholders



### Social Accountability

20. The Banks OP 4.10 and Article 174 of the CoK, 2010 promote social accountability by advocating for active engagement IPs/VMGs, citizens, communities and other non-state actors in decision-making processes. In line with this, the Department of Social Protection and the National Drought Management Authority must ensure that in all the activities supported by the KSEIP project, communities are fully informed and the above participatory process engendered throughout the project phases. Platforms need to be created from the national through to the county and village level for communities to stake their needs and give input on the project.

## ANNEX 2: Key Issues Discussed with VMGs during the SA Consultation for KSEIP

21. During the FGD with the Sengwer in West Pokot, it became difficult to distinguish between the Sengwer and Cherangany. Many participants were referring to themselves as “Sengwer-Cherangany” or “Cherangany”. It is after several probes on what their real tribal identity was that many started acknowledging that they are Sengwer. It is at that point when a key informant explained that the name Sengwer (“Meeiwon”) in their language meant: “those with nothing”. Many people hate being referred to as such. An elderly KII who is the Chairman of Sengwer Supreme Council of Elders, gave a detailed historical account of decimation of the Sengwer culture that he has documented. It was observed also that women can talk in the presence of men but only when seated. A woman KII indicated that when it comes to financial dealings between men and women, a man would ensure that a woman’s funds are exhausted first. On further probing whether this would pose a problem to KSEIP, they responded that it may not be an issue, especially if KSEIP deals with women as a group.

22. The FGDs held in Talua and Kaibosi indicated that the Sengwer community has a Council of Elders that solves most domestic problems. An interview with a Pokot Senior Chief of Alale indicated that a woman is disenfranchised in a public forum and lacking authority within her own homestead, with her value being equated with the value of her dowry. This was observed during consultations where women were engaged separately.

23. The Arkom in Alale admitted to becoming Pokot, as their language has disappeared. This however, was contested by one KII from the Arkom who lamented that the Pokot community took away all their animal watering points and pastureland. Participants estimated their current population at 100 households, bringing the total number to approximately 1,000 Arkom people. It was revealed that it is common to find a family with 10 children, although culturally, children are not counted as household members. Two male KIIs said that they have 30 and 40 children from 6 and 5 wives, respectively. According to the KIIs and FGDs, their language, that is in between Karamojong’ of Uganda and Diding’a of South Sudan, has become extinct since the Arkom people have been assimilated into the Pokot. None of the participants that participated in the SA consultations could speak the Arkom language.

24. *Participation in Project Planning and Implementation:* In all the counties, the minority groups indicated that they are rarely involved in community level decision making and governance structures of development projects, as they are small in numbers and do not have their people in positions of influence. They are also not well known. In the development of CIDPs, while the County involves citizens in public participation, there is no explicit targeting of minorities. The County budgets are normally read to them but they do not participate in developing them. A key informant opined; “*participation involves selection of village representatives who are mostly leaders. The County does not bother if it is a Digo or Wakifundi attending. They also do not come back to collect their views*”. He continued. The Wakifundi similarly argued that although youth and women are in groups, no influential person from Wakifundi represents their interests at County level.

25. The Watha, deep in Kilibasi hills in Samburu-Kwale location informed the meeting that their County Government has not involved them fully in the budgetary process. Normally it is assumed that Makinon town is their operational centre, yet Kilibasi is far away from there. The Watha are only informed when everything has been planned and budgeted for. Thus, their issues are not adequately captured in the budget. For example, there is only one Watha child who has been considered for the County Bursary. In terms of project development, men are involved more than women. There is no Watha at the County Constituency

Development Fund (CDF). The Chief is the one who represents their interests as they do not have a Watha Association or Village Committee. Also the Village Administrators (“Balozi”) bring them information from the County Government.

26. The Makonde on the other hand were, until February 2017, stateless and therefore did not have national identity cards. As a consequence, they were always reluctant to participate in projects for fear of being arrested for being in Kenya illegally. Again, as result of lack of identity cards, Makonde youth were discriminated against when they sought employment or to join youth groups. On education they would drop out of school at standard 8 or form 4 when registration was required due to lack of birth certificates and IDs. *“For us who have attained 18 years, we had a difficult time joining youth groups but now that we have identity cards we have managed to join some groups which will empower us”. “The other day the Chief informed Makonde youth about the National Youth Service selection because we are now recognized as Kenyans.”*

27. *Experience with NSNP and Cash Transfers:* The participants indicated that sections of the population from the Wakifundi, Watswaka, Watha, Angulia, Sengwer and Arkom in the three counties are enrolled in cash transfers including: OPCT, CT-OVC and PWSD-CT. The OPCT in particular, has proven useful in accessing health services, food and clothing. Almost all beneficiaries from polygamous homes said they use it to pay for their children’s school fees. Initial registration of the OPCT was considered discriminatory, but not so the new enhanced OPCT which is now universal. The first one was considered not objective in assessing the poverty levels.

28. Beneficiary Welfare Committees (BWCs) usually inform them the dates and places payments will be made, though they raised issues to do with delays with transfers. Other issues that came up were the need to increase the monthly transfer amount, and also for the registered beneficiaries to start receiving transfers immediately. It was also raised that the cash transfers should be further expanded, and that the new eligibility criteria of age of 70 and over for the universal OPCT be lowered to 65.

29. The Makonde has not benefitted from the cash transfers. The consultations revealed that because of lack of IDs, they could not be registered. They also could not access funds such as Youth, UWEZO Women Funds. Even after February 2017, when they were allowed to apply for citizenship, they indicated that most of them have been conditioned to believe that such limitations are a normal way of life and so they choose not to participate. Also, as they are forced to move around a lot, this might pose a problem in registration for cash transfers as they may not be found in areas where they were registered due to displacement. Tracing them can be done through the Makonde Community Association Chairman.

30. Repayment levels for loans amongst these groups was said to be low. The FGDs also highlighted the bad experience they have had in the past with Kenya Women Finance Trust (KWFT). This bank could auction all their assets (i.e. beds, cows, chickens etc.) in case of loan default. Indeed, the NSNP officer on the ground confirmed that when they are promoting the NSNP cash transfer programs, they are quick to add that this is different from the KWFT model. As such, it would be important to sensitize the community that KSEIP interventions, particularly the economic inclusion interventions, would be different from KWFT.

31. The Key Informant interviews made it clear that the coastal people generally have a low appetite for risk. They confirmed that Sharia-compliance is not a big issue, and advised that KSEIP should not separate Sharia and non-Sharia models; rather, conditions should be made uniform, otherwise it will fuel segregation. A key informant opined: *“different conditions can create hatred and friction; we are struggling to integrate and you are appearing to be discriminating”*.

32. *Cash top up in nutrition:* The issue of cash top up for nutrition sensitive safety net program was brought up in West Pokot whereby eligible NSNP households with pregnant mothers and children under two years will get this for a period of 2 years. The participants considered this not a good idea. Concerns were raised about those who have never been beneficiaries; they will feel further marginalized and this will cause conflicts and animosity. One participant from the Sengwer FGD remarked: *“you can imagine going to the same bank and your neighbor, who is pregnant like you, is getting more and the other nothing at all!”* Questions were raised on how monitoring will be done to find out who is pregnant and who has been born. *Will pregnancy testing services be availed, where and how often? How about an equally needy neighbor who falls pregnant and is not an existing beneficiary? Will these not bring operational challenges?”*

33. Further, the participants requested that the assumption that since this support comes with education on good nutrition, kitchen gardens/alternative livelihoods, one can be weaned off it in 2 years be revisited. In West Pokot, they cited challenges such as too many wives; on average one man has 4-6 wives with up to 40 children, all very close in age. Often, the money does not get to reach the intended beneficiary. For example, it is also not uncommon to find that the man takes the money

34. *Economic Inclusion:* The subject of economic inclusion was brought up in the consultations in Makueni without raising community expectations too high. They indicated that they have groups such as youth, women and PWSDs that need to be empowered.

35. At the County level, there are opportunities for workers but skills are generally inadequate. This includes entrepreneurial skills and low-level skills for managing projects. The County Officers explained that the County Government works with organized groups; that if the Angulia can organize itself and register groups, it can be assisted. Two examples of livelihood initiatives within Makueni County were given: (i) the “*Tetheka*” program that targets VMGs in groups and supports them with chairs and tents that they can hire out, (ii) the Water Harvesting Project, “*Nzangule ya Matangi*”, that is essentially a merry-go-round for buying rain water harvesting tanks. There is clear uniform criteria that also the Ngulia can follow. However, there is need for targeted training and awareness.

36. Key informants comprised of 1 chief, 4 Assistant chiefs, village managers, faith-based organization (Muslims, AIC, GNCA, Redeemed, GFA), PWSDs, youth leaders, Deputy County Commissioner, Community Health workers, Maendeleo Ya Wanawake from the constituency. Consultations revealed that women are not allowed to be engaged economically far away from the villages. The key informants revealed that they regard working in towns associated with loose morals. *“When an educated lady is married into the community, her education ends there”*. An example was given of a primary school teacher who after marriage into the Kikumbulyu community, had to stop teaching. The men emphasized that, women focused projects should not be situated far from their homes and should preferably be within Kisayani market centre. They also stressed that the selection criteria should be known and people should be made aware. Men also cannot apply for jobs far from home as they need to stay near their wives to look after them.

37. The women FGD brought out livelihoods activities they would like to be involved in including: small businesses, bee-keeping, poultry, livestock, honey processing where raw honey can be taken to a honey refinery in Kibwezi. Other activities included table banking and loan packages that are not explicitly Sharia-compliant.

38. Weaving is an Angulia specialty, with some people undertaking general weaving, others decorating and finishing. They lamented that women in the interior of Kisayani are exploited and sell their products at throw-away prices.

39. It was generally acknowledged that it would be good to target women for development activities, as they are deficient in skills and need to be empowered, together with youth. They indicated that they will accept trainers from outside, but there is a desire to further strengthen local capacity. Gender based violence was considered a big issue in Makueni. It is exacerbated by factors such as families with multiple homes leading to inter-household competition for resources. The FGDs indicated that a lot of GBV cases are solved at home by elders, a practice that can often make the situation worse.

40. Some key informants highlighted that they would prefer the economic inclusion to assist the VMGs develop long-term sustainability options, rather than a safety net of cash transfer that does not necessarily promote sustainability. However, it was also noted that the Angulia are not used to the structured way of life working 8am-5pm. A key informant remarked: “*you cannot engage them continuously for 2-5 days; they drop out*”. An example was given of the Syumile Water Project that was funded in 1991 by Care Kenya. Here the development of the by-laws took too long due to absenteeism, and the community would not pay token fees as they believe that water should be free. As a result, the project failed. They therefore suggested that it would therefore be good for any economic inclusion intervention to have ground rules with penalties.

41. *Other issues raised:* The issue of development of cultural resources was a running thread through all the county consultations. The SA consultants highlighted the need to preserve VMG heritage. In all the counties, it was observed that local cultural resources have not been utilized. In Makueni for example, the County Officers revealed that the best traditional dancers and theatre groups in national events come from the Ngulia.

42. The Watha community also expressed the need for them to preserve their special caves called “*Mudugani*” in Kilibasi hills where rituals, such as praying for rain, are offered. No animals should be allowed to enter and these sacred shrines (“*Mudage*”). If they do, it is an abomination and a cleansing ceremony will have to be held.

43. Many of these groups believe in witchcraft. Some of the educated and professional members of the communities have tended to keep away from their local homes preferring to invest elsewhere for fear of being bewitched as they are progressing economically. The local communities have few role models who are actively involved in social, economic and political activities that the youth can emulate and aspire to.

44. *Youth:* The opinion leaders confirmed that the concept of credit and business has not taken root amongst the youth. The youth groups are also deficient of business skills. Given that perceptions of corruption by Government and political officials are high, the consultants emphasized the need for targeted sensitization of stakeholders (politicians, opinion leaders) on the benefits of the project while cautioning against launching the project close to a campaign period.

45. In Makueni, the Ngulia youth were said to be the best footballers. However, they are perceived to be temperamental with their games always ending with a fight. The participants suggested that any economic inclusion targeting them could first capitalize on quick wins packaged along their passions/interests then transition to long-term projects. They proposed exchange visits with majority tribes so as to expose them to different ways of doing things and enhance their skills. The caveat was that this should be done in a mutually respectful way.

46. In Kwale, the International Organisation for Migration has a capacity building program, on Countering Violent Extremism that targets youth. The project covers Msambweni and Matuga. The goal is to prevent and counter violent extremism such as radicalization. The youth, particularly those without IDs and no source of livelihood are at more risk of being engaged in violent extremism. The lack of IDs makes it easy for them to move undetected because they cannot be traced within the national records. Also, this makes them good candidates for human trafficking through Vanga and Shimoni areas.

47. *Community Structure:* In Kwale, the people are identified along ethnic groups comprising the Digo, Duruma, Wakifundi, Watswaka, Watha (“Waliangulia”) and Makonde. Each of them has a distinct language, although Kiswahili is commonly spoken. Decision-making process varies from one ethnic group to another, and is mainly by clan elders in all the tribes, except in the Makonde where there is a Community Association headed by a Chairman.

48. As a community, the Wakifundi has a Council of Elders, but it is not active. Both women and men freely express themselves, even when together. In fact, the SA team was told that in one area, a woman is a cluster (“*Nyumba Kumi*”) head. The local chief plays a key role in bringing people together in barazas for sensitization. The women and youth have registered groups that undertake economic activities without the involvement of men.

49. The Watswaka also has a Council of Elders. Like their Wakifundi counterparts, the women and men mix freely. Women and youth are free to register and run their groups separately. Village administrators or ambassadors (“*Balozi*”) solve community problems before they get to the Chief. However, most of the community members need awareness on existence of these ambassadors.

50. The Watha are represented at village level by a Council of Elders headed by a Chairman based in Makongeni in Msambweni. The Council officials participated in the FGD sessions. The Village Committee does community policing. Issues are taken to the Chairman of the Location by this Committee. The Chairman then liaises with the location Chief. The Watha have self-help groups for both men youth and women. However, men are not comfortable leaving women alone. The FGDs informed the SA team that membership in women self-help groups is commonly mixed with youth. Unfortunately, women were absent from the consultation process; giving a telltale sign that a lot needs to be done to empower women, including targeted efforts at outreach and mobilization.

51. Makonde community is represented by the Makonde Community Association that has a Chairman, Vice-Chairman and Secretary. The Vice-Chairman is a woman. The Chairman has good knowledge of the various groups in this community, including youth, women, PWSDs, and the displaced. Village representatives of these groups collect and transmit community concerns to his office for attention. Within the Makonde, men are the decision-makers, and are well organized as they required strong lobby groups for citizenship. The Chairman’s level of education is higher than the rest of the community members. The SA team was informed that the community holds him in higher regard than they do their local chief. One key informant remarked; “*for as long as our Chairman has not told us, it does not concern us*”. The meeting was told that both men and women express themselves freely together. The participants also indicated that the family fabric among the Makonde is very fragile due to the continuously being forced to move due to their traditional stateless status till recently. Thus, child delinquency is high and literacy levels low. Because of poverty, youth go to the beach to engage in sexual trade with tourists, and therefore, child sex trade is high. Even husbands encourage their wives to do the same.



## ANNEX 3: KIIs In-Depth Interview Guide for The Social Assessment and VMGF

County: \_\_\_\_\_ Sub-County: \_\_\_\_\_  
Project Awareness/ experience: \_\_\_\_\_  
Place of interview: \_\_\_\_\_ Date of the interview: \_\_\_\_\_  
Name of the interviewer: \_\_\_\_\_  
Name of respondent: \_\_\_\_\_  
Designation of respondent: \_\_\_\_\_ Time: \_\_\_\_\_

### Self-Introduction

*(I'm Dr. Jane Nyakang'o. Together with my colleagues from the Department of Social Protection of the Ministry of East African Community Labour and Social Protection (mention their names....), we are conducting an assessment on social issues that touch on a program called, Kenya Social and Economic Inclusion Program (KSEIP) of the Kenya Government. The proposed program is still being developed and is building on the NSNP. It aims at enhancing access of the poor and vulnerable to integrate social and economic inclusion services, through a responsive social protection system. It has three components: (i) Component 1: Strengthening Social Protection Delivery Systems (ii) Component 2: Increasing Access to Social and Economic Inclusion Interventions (iii) Component 3: Improving the Shock-Responsiveness of the Social Protection System. Different activities shall be implemented in different Counties.*

*Your selection to participate in this interview is based on the fact that you know this community well and therefore your views will be key in informing how the KSEIP program will be designed. Please understand that you are taking part in this interview on a voluntary basis. The interview shall last for 30 minutes. My kind request is that you share with us your honest views).*

*Do you have any issues you would like to raise before we start? (If any issues are raised, I'll address them before the interview).*

#### 1. Economic activities

- i. What are the main economic activities for people in this area? (*EXPLORE on farming, livestock keeping, fishing, small scale businesses, etc.*).

#### 2. Community structure

- i. Please describe the structure of this community? (*EXPLORE on ethnicity, household structure, leadership structure, gender relations, clannism, etc.*).
- ii. What role does the youth play in this community? (*EXPLORE on education, skills and employment opportunities, access to credit facilities, decision making processes, political issues etc.*).

#### 3. Social, cultural, and political characteristics of VMGs

- i. Who are considered as IPs and VMGs in this community? (*EXPLORE on indigenous people mainly but also PWSD, women, children, youth, minority groups, displaced people, etc.*)
- ii. Please describe the structure of IPs in this community? (*EXPLORE on land territories, customs, relations, interactions with the larger community, etc.*).
- iii. What services are available for IPs in this community? (*EXPLORE on access to essential services – water, health, financial credits, financial literacy, nutritional supplements, community centres, cash transfers and education among others*).

- iv. What are the challenges in accessing these services? (*EXPLORE on awareness of the availability of services, access to community centres, training, financial literacy access, credit facilities-barriers and perceptions*)
- v. How in your view, can these challenges be overcome (*EXPLORE for more communication, awareness raising, training, inclusion in decision-making, etc*)

#### **4. Community involvement in development projects**

- i. Kindly explain to us how community members, IPs and VMGs get involved in development processes in this area? (*EXPLORE planning, implementation, monitoring & evaluation, etc.*).
- ii. Who are the influential people or groups in development matters in this community? (*EXPLORE on men, women, youth, religious leaders, local leaders, etc.*).
- iii. Who represents the IPs interest? Are they regarded to be representing their interests?
- iv. What would be the potential risks of implementing a development project in this community? (*EXPLORE on community attitude, beliefs, culture, environmental issues, conflict, community cohesion, inter-household distribution of resources and tension--GBV, community support mechanisms*)

#### **5. Grievance mechanisms**

- i. Are you aware of any complaints about program(s) implementation in this community? (*EXPLORE on selection, transparency, accountability, community involvement, etc.*)
- ii. What structures are in place to address community members' grievances? (*EXPLORE on the availability of committees, use of local administration and community structures (e.g. council of elders, etc.)*).
- iii. What is your opinion on the existing grievance redress mechanisms in terms of its responsiveness to Indigenous People? (*EXPLORE on capacity, accessibility, if they are given contacts to refer complaints to, effectiveness, understanding of the issues, etc.*).
- iv. Are you aware of other GRMs and whether they are effective (*EXPLORE if aware of county government GRMs supported by Transparency International e.g. Uwajibikaji Pamoja and Social accountability that are being implemented in West Pokot, Turkana, Wajir, Samburu, Marsabit, Isiolo & Kilifi*)
- v. Please give us five (5) suggestions for accessible Grievance Redress Mechanisms (GRMs) in the community. (*EXPLORE on awareness, mode of logging/reporting/processing/communicating*).

#### **6. Gender relations**

- i. Please describe the relation between men and women in this community? (*EXPLORE on women empowerment, decision making processes, involvement in political affairs, gender-based violence, etc.*).
- ii. How are gender based-related issues solved in this community? (*EXPLORE kangaroo courts, local structure, religious institutions, etc.*).

This is the end of our interview. Do you have any other views that you feel can inform developmental issues in this community?

**Thank you..... (name of respondent)**

## ANNEX 4: Focus Group Discussion Guide for Social Assessment and VMGF

### 1. Demographic profile

- i. Which community (ies) live in this locality. What specific criterion is employed to identify the members? (*EXPLORE for ethnicity, clan or geographic boundaries*)
- ii. How many different (ethnic / clan) groups are there in this village
- iii. What are the cultural differences if any?
- iv. Which languages are spoken in your community?
- v. What is the main religion in your community? Are there any other religions?
- vi. Has the population of the village increased or decreased in the last 10 years? What reasons led to the former.

### 2. Economic livelihood

- i. What are the major sources of livelihood for the members of this community? Do these activities rely on local or external economy?
- ii. Have you benefitted from any cash transfer programs? (*EXPLORE for HSNP, CT-OVC, CT-older persons, PWSD*)
- iii. What has been your experience so far? (*EXPLORE for use of community centres, financial literacy, nutrition, hunger*)
- iv. What are your views on (i) registration process, (ii) disbursement (iii) follow up?
- v. Any suggestions on how this can be improved?
- vi. Under the HSNP, what are your views on the effect of this program on issuance of IDs to IPs/VMGs?
- vii. What other projects would you like this project to come up with?

### 3. Community involvement in development projects

- i. Kindly explain to us how community members, IPs and VMGs get involved in development processes in this area? (*EXPLORE planning, implementation, monitoring & evaluation, etc.*).
- ii. Who are the influential people or groups in development matters in this community? (*EXPLORE on men, women, youth, religious leaders, local leaders, etc.*).
- iii. Who represents your interest? Are they regarded as truly representing your interests?
- iv. What would be the potential risks of implementing a development project in this community? (*EXPLORE on community attitude, beliefs, culture, environmental issues, conflict, community cohesion, inter-household distribution of resources and tension--GBV, community support mechanisms*)

### 4. Community cultural resources

- i. What are some of the most important physical resources located in your locality? (*EXPLORE for religious, traditions and practices; beliefs etc.*)
- ii. How will they affect the proposed project?
- iii. How will the proposed project affect the cultural resources?
- iv. What measures can be instituted to avoid the (ii) and (iii) above?

### 5. Community power structure and appropriate consultation approaches

- i. Are there any groups, organizations, associations and cooperatives in the village? (*EXPLORE for existence of youth, women and men's groups*)

- ii. Other than the above, are there any influential people, groups or representatives of interest groups in the village? (*EXPLORE to obtain local names, Council of elders*)
- iii. If an individual wishes to freely consult the people in this community.....
  - Who would he approach first?
  - How will he approach him/her?
  - What will be the ideal medium of exchange for this purpose?
  - Where will he /she be consulted from?
  - What gender aspects should be borne in mind?
  - What religious considerations should be observed?

## **6. Social cohesion, level of social integration and conflict resolution mechanisms**

- i. Has there been any conflict in your village over the following issues? If yes, what were the causes and how were these disputes solved.....
  - Natural resources e.g. water, land
  - Employment opportunities
  - Issues related to cultural, religious differences
  - Others
- ii. Do you think you/ the community will have good relationships with the people who might come for working purposes in the project?
- iii. What do you think should be done to avoid such conflicts?
- iv. How can the local community be involved more in this program?

## **7. Potential impacts of the project and stakeholders (community members) perceptions**

- i. What do you consider as the benefits of the project....
  - To the various categories of community members e.g. Youth, Women, elderly and to any other special and vulnerable populations?
  - What do you consider as the negative social effects and your suggestions for corrective action?
  - What would be positive impacts of this project on your community?
  - To what degree are you in support of the proposed project?

## **8. Grievance mechanisms**

- v. Are you aware of any complaints about program(s) implementation in this community? (*EXPLORE on selection, transparency, accountability, community involvement, etc.*)
- vi. What structures are in place to address community members' grievances? (*EXPLORE on the availability of committees, use of local administration and community structures (e.g. council of elders, etc.)*).
- vii. What is your opinion on the existing grievance redress mechanisms in terms of its responsiveness to your complaints? (*EXPLORE on capacity, accessibility, if they are given contacts to refer complaints to, understanding of the issues, etc.*).
- viii. Are you aware of other GRMs and are they effective (*EXPLORE if aware of county government GRMs supported by Transparency International e.g. Uwajibikaji Pamoja and Social accountability being implemented in West Pokot, Turkana, Wajir, Samburu, Marsabit, Isiolo & Kilifi*)
- vi. Please give us five (5) suggestions for accessible Grievance Redress Mechanisms (GRMs) in the community. (*EXPLORE on awareness, mode of logging/reporting/processing/communicating*).

**THANK YOU ALL. THIS IS THE END OF THE DISCUSSION.**

## ANNEX 5: PARTICIPANTS IN THE SA CONSULTATION PROCESS IN KWALE, MAKUENI AND WEST POKOT COUNTIES

### 1. Kwale County

NSNP STAFF, Venue Community Capacity Support Centre, Msambweni, 9.30am, 23/04/2018			
No.	Key informant	Title	Sub- County
1	John M. Githinji	Sub-County youth officer, Msambweni	Msambeni
2	Nancy Wakio	Project Manager	Matuga
3	Patrick M. Bano	CCSD	Matuga
4	Wycliffe Busaka	Social Devt Officer	Dept of Social Devt'
OPINION LEADERS, Lunga Lunga			
1	Abdallah K. Mwatsuphiro	V/Administrator	Lunga-Lunga
2	Anthony Opondo Ojwang'	Pastor	Lunga-Lunga
3	Masudi M. Kuleni	BWC Chairperson	Lunga-Lunga
4	Kassimu Mwamvumbo	Senior Chairman	Lunga-Lunga
5	Bakari Cosma Tenesi	Asst. Chief	Lunga-Lunga
WAKIFUNDI GROUP 11am – 1: 00pm, Chief's Office Kindimu Village, Lunga Lunga			
	Name	Title	Sub-county
1	Bakari Cosma Tenesi	Asst Chief	Lunga Lunga
2	Msafiri K.Akida	V/Chairman	Lunga Lunga
3	Juma Suleiman Zito	V/Chairman	Lunga Lunga
4	Abdallah Nassiri Ali	Balozi	Lunga Lunga
5	Bakari Juma Mwarogo	Community member	Lunga Lunga
6	Mwahamedi Kombo Omari	Community member	Lunga Lunga
7	Mohamed Ali Mbwana	Community member	Lunga Lunga
8	Mariam Masoo Swalehe	Community member	Lunga Lunga
9	Hadija Ali Vuyaa	Community member	Lunga Lunga
10	Mwanakombo Ali Ng'anzi	Community member	Lunga Lunga
11	Riziki Hatibu	Community member	Lunga Lunga
12	Halima Bwana	Community member	Lunga Lunga
13	Mwanamvua Mohamed	Community member	Lunga Lunga
14	Mwanamvua Mchambi	Community member	Lunga Lunga
15	Saumu Ali	Community member	Lunga Lunga
16	Ramadhan Abubakar Famau	Community member	Lunga Lunga
WATSWAKA Group, Kidimu Village, 1:00 pm			
1	Asha Juma Namlola	Community member	Lunga Lunga
2	Fatuma Mpweke Mwanganzi	Community member	Lunga Lunga
3	Alima Iddi Nassero	Community member	Lunga Lunga
4	Bimire Amiri Juma	Community member	Lunga Lunga

5	Ali Mwamtaka Gord	Community member	Lunga Lunga
6	Abdalla Mwadau Kimosha	Community member	Lunga Lunga
7	Ali Mohamed Sheria	Ambassador ( <i>Balozi</i> )	Lunga Lunga
<b>MIXED MINORITY AND MAJORITY GROUPS, Kidimu Village, 3pm</b>			
<b>No.</b>	<b>Name of the participant</b>	<b>Title</b>	<b>Sub-County</b>
1	Bakari Mbega	Community member	Lunga Lunga
2	Toddy Alli Idd	Community member	Lunga Lunga
3	Twahiri Musa Mwasupi	Community member	Lunga Lunga
4	Alawi Kuzeni	Community member	Lunga Lunga
5	Phillip Omatch	Community member	Lunga Lunga
6	Fatuma Juma	Community member	Lunga Lunga
7	Amina K. Mwavumbo	Community member	Lunga Lunga
<b>GROUP DIGO (MEN): Time 2.00 PM. Venue: Chief's Office Kidimu Village, Lunga Lunga</b>			
<b>No</b>	<b>Names</b>	<b>Title</b>	<b>Sub County</b>
1	Bakari Said Kibada	Community member	Lunga Lunga
2	Tone Salim Mwanzuwi	Community member	Lunga Lunga
3	Bakari Mkulu Mwasango	Community member	Lunga Lunga
4	Kosimasi Densi	Community member	Lunga Lunga
5	Mumbwe Bwawa	Community member	Lunga Lunga
6	Ruga Miki	Community member	Lunga Lunga
<b>MAKONDE GROUP Time 2: 30 PM; Venue: Mwalubemba Village</b>			
<b>No.</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Thoma Nguli	Chairman	Msambweni
2	John J. Hania	Secretary	Msambweni
3	Amina Kimagima	V/Chairlady	Msambweni
4	Simwa Busaka	S.D.O	Dept' Hqs Social
6	Patrick Mlubano	CCSD	Matuga
<b>WATHA Time 11: 30 am to 1:30 pm; Venue: Kilibasi Cultural Centre, Kwale Samburu location</b>			
<b>No</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Wilfred Ndoro	Assistant Chief	Samburu Kwale
2	Guyo Galogalo	Community member	Samburu Kwale
3	Salim Badipha Bonaya	"	Samburu Kwale
4	Galogalo Bandiva Masakani	"	Samburu Kwale
5	Mwachanze Mwakanju	"	Samburu Kwale
6	Barisa Bashura Barisa	"	Samburu Kwale
7	Hiribae Galogalo	"	Samburu Kwale
8	Bekwekwe Kassim	"	Samburu Kwale
9	Guyo Badipha	"	Samburu Kwale
10	Bashora Muhindi Guya	"	Samburu Kwale
11	Mgandi Ndani Guyo	"	Samburu Kwale
<b>MIXED, DOMINANT AND MINORITY 1: 30 – 2pm; Venue: Kilibasi Cultural Centre, Kwale Samburu location</b>			
<b>No</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Wilfred Ndoro Mwandurya	Assistant Chief	Samburu Kwale

2	Chidzao Mwangolo Deule	Community member	Samburu Kwale
3	Mnazi Ngoro Mnazi	Community member	Samburu Kwale
4	Kasungu Karisa Makumbo	Community member	Samburu Kwale
5	Loiskari Kalea Roini	Community member	Samburu Kwale
6	Saidi Salimu Rachuo	Community member	Samburu Kwale
7	Tao Ozombo Mwakweja	Community member	Samburu Kwale
8	Baya Tao	Community member	Samburu Kwale
9	John Bernard Mwaura	Community member	Samburu Kwale

## 2. Makueni County

NSNP STAFF, Time 8.00pm, 30/04/2018, Wote Town			
No.	Key informant	Title	Sub- County
1	Daniel Mulonzi	County coordinator Social development	Makueni
2	Esther Mbatha	County culture officer	Makueni
3	Richard Obiga	Program Officer	Makueni
4	Maxwel M. James	County Youth Officer	Makueni
5	Richard N. Ndambuku	County Disability Services Officer	Makueni
FAITH BASED LEADERS & OTHER, Time 1.00 PM; Venue: Kisayani, Kikumbulyu Location, Date: 1/5/2018			
No.	Name of participant	Title	Sub-County
1	Rose M. Ndibo	MCA	Kibwezi
2	Benedette Kelawa	Chairperson Maendeleo Ya Wanawake, Makueni	Kikumbulyu North
3	Vitalis O. Ogur	Pastor, ACC	Kibwezi
4	Solomon M. Nthiani	Pastor	Kibwezi
5	Nelson N. Kimeo	Pastor	Kibwezi
6	Emmanuel Nyamai	Pastor	Kibwezi
7	Michael Mitisya	Reverend	Kibwezi
8	Abdulrahman Mawazo	Imam	Kibwezi
9	Jane W. Mbatha	Pastor	Kibwezi
10	Joshua N. Kingeze	Pastor	Kibwezi
11	Simon Kising'u	GFF Church Pastor	Kibwezi
12	Galob N. Manzolo	Redeemed Gospel church	Kibwezi
13	Christopher Mutua	Pastor	Kibwezi
CHIEFS, Venue: Kisayani, Kikumbulyo Location, Kibwezi West Constituency 12noon; Date: 15/4/2018			
No	Names	Title	Sub County
1	Fredrick M. Kyalo	Chief	Kibwezi
2	Charles Mulatya	Chief	Kibwezi
3	Florence Ng'ata	Chief	Kibwezi
4	Josphat M. Yumya	Chief	Kibwezi
5	Joshua Ritavi Musyoka	Chief	Kibwezi
6	Josephat T. Muli	Chief	Kibwezi
MEN, Angulia, Time 2.00 pm; Venue: Kisayani, Kikumbulyo Location, Date: 1/5/2018			
No	Names of participant	Title	Sub County

1	Francis K. Mwanth	Youth	Kibwezi
2	Mustia Mwanithi	Youth	Kibwezi
3	Kyalo Mwathani	Youth	Kibwezi
4	Mutuku Mutua	Community Policing	Kibwezi
5	Musa Muli	Village Elder	Kibwezi
6	Danie Kisavi	Village Elder	Kibwezi
7	George Mutiso Kimanzio	Returnies	Kibwezi
8	King'oo Mwanzwii	V/elder	Kibwezi
9	John Nyamai	Life stock	Kibwezi
10	Daniel Mutheka	Life stock	Kibwezi
11	Joseph Mwambu	Pastoralist	Kibwezi
12	John Nzoma	Business	Kibwezi
13	Mumo David Kenene	Pastoralist	Kibwezi
14	Timothy Malii	Disabled	Kibwezi
15	Nguli Mutisya	Disabled	Kibwezi
16	Josia Malii	Village elder	Kibwezi
17	Muindi Mwanzwili	Farmer	Kibwezi
18	David Moku	Village elder	Kibwezi
19	Mutiso Muoki	Farmer	Kibwezi
20	Kiema Musila	Farmer	Kibwezi
21	William Mutinda	Youth leader	Kibwezi
22	Justus Makau Kisunu	Youth leader	Kibwezi
23	Edward M. Mbesa	Farmer	Kibwezi
24	Julius Syengo Mutua	Farmer	Kibwezi
25	David Nga'lu Elder	Farmer	Kibwezi
26	Daniel K. Muli	Farmer	Kibwezi
27	Jacob K. Mulee	Village elder	Kibwezi
28	Alistone Wambua Mutau	Farmer	Kibwezi
29	Kimeu Mutheka	Farmer	Kibwezi
30	Francis Mutuku	Fundi/sweta	Kibwezi

**MEN, Angulia, Time 3.00 pm; Venue: Kisayani, Kikumbulyo Location, Date: 1/5/2018**

No	Name of participant	Title	Sub County
1	Jackson Mutia Iluku	Opinion leader	Kibwezi west
2	John Mwanthi Mbeni	Opinion leader	Kibwezi west
3	Henry Katisi Kiusya	Opinion leader	Kibwezi west
4	Johny K. Mond Munyithya	Village Elder	Kibwezi west
5	John Kyalo	Village Elder	Kibwezi west
6	Sammy Kaleli Kinyilu	Kasekeleni	Kibwezi west
7	Peter Kitunde	Kasekeleni	Kibwezi west
8	Joseph Malve Kilanze	-	Kibwezi west
9	Wambua Wathome	Nyumba Kumi	Kibwezi west
10	Patrick Musyimi Komu	Group Leader	Kibwezi west

**ANGULIA WOMEN, Time 12.00 Noon; Venue: Kisayani, Kikumbulyo Location, Date: 1/5/2018**

No	Names of participant	Title	Sub County
1	Rehema Rashid	Participant	Kibwezi West
2	Christine Nzilani	Participant	Kibwezi
3	Joyce M. Mulatya	Participant	Kibwezi West
4	Salima Omar	Participant	Kibwezi West



5	Zekia Fuad	Participant	Kibwezi West
6	Janestine Mulei	Participant	Kibwezi West
7	Jane Maurice	Participant	Kibwezi West
8	Mary Munuao	Participant	Kibwezi West
9	Elizabeth N. King'oo	Participant	Kibwezi West
10	Roda M. Thomas	Participant	Kibwezi West
11	Regina Nzembi Mwangangi	Participant	Kibwezi West
12	Mutheu Nzioki	Participant	Kibwezi West
13	Hellen Musee	Participant	Kibwezi West
14	Monica Musembi	Participant	Kibwezi West
15	Lena J. Malii	Participant	Kibwezi West
16	Florence Gidion	Participant	Kibwezi West
17	Damaris Musembi	Participant	Kibwezi West
18	Rose Mwanthi	Participant	Kibwezi West
19	Luzia Mtinga	Participant	Kibwezi West
20	Jacinter Mulatya	Participant	Kibwezi West
21	Rennah M. Kitheka	Participant	Kibwezi West
22	Sharon M. Musyoka	Participant	Kibwezi West
23	Mourine K. Muteti	Participant	Kibwezi West
24	Dorcas N. Mutuku	Participant	Kibwezi West
25	Christine M. Mwanzia	Participant	Kibwezi West
26	Maertha Willy	Participant	Kibwezi West
27	Elizabeth Mulee	Participant	Kibwezi West

### 3. West Pokot County

NSNP AND COUNTY STAFF, Time: 3 – 5 pm: Venue: County H/Q Kapenguria, 03/05/2018			
No.	Participant Name	Title	Sub-County
1	Mugun P. Kaan	County Coordinator Dep't	West Pokot
2	Margaret I. Ojago	County Social Dev't Officer	West Pokot
3	Abdalla Ali Mohamed	Imam West Pokot County	West Pokot
4	Patrick Limakon	NCPCWD-DSO	West Pokot
5	Rev. Ronald Chumum	PPM Chair	West Pokot
6	Moraa George	County Director youth Dep't	West Pokot
7	Samuel Barasa	Pokot Youth Bunge	West Pokot
8	Lilian Wassery	Beyond FGM	West Pokot
9	Laeh C. Psiya	Poweo Director	West Pokot
10	Simwa Baraka	Social Dev't Officer	Dep't H/Q Nairobi
ARKOM (MINORITY), Time 1.00pm; Venue: Alale Location; Date: 4/5/2018			
No	Names	Title	Sub County
1	Jonathan Kapelimoi Rotich	Participant	Pokot North
2	Angerine Tiriwo Asikombi	Participant	Pokot North
3	Rutale Luduk Lokurotup	Participant	Pokot North
4	Jackson Loluka	Participant	Pokot North
5	Cheporah Morita	Participant	Pokot North
6	Lokoruwoce Kararial	Participant	Pokot North

7	Peter Lotee	Participant	Pokot North
8	Paulo Longiro	Participant	Pokot North
9	Chepangachar Kamomo	Participant	Pokot North
<b>POKOT (DOMINANT), Time 2:30 pm; Venue: Alale, Location West Pokot Constituency &amp; Pokot County; Date: 4/5/2018</b>			
<b>No</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Korikimel Lokwaki	Participant	Alale
2	Akori Longuramoi	Participant	Alale
3	Laktari Lorimam	Participant	Alale
4	Longuralam Jacob	Participant	Alale
5	Kalisto Lomunyang	Participant	Alale
6	Paulina Chemreg	Participant	Alale
7	Anguruloli Koronie	Participant	Alale
8	Lotee Naitale	Participant	Alale
9	Kerisa Lobokeye	Participant	Alale
10	Joyce Loilimoi	Participant	Alale
11	Kalingangor Locheyo	Participant	Alale
<b>POKOT OPINION LEADERS, Time 3.00 pm; Venue: Alale Location, North Pokot Constituency, Pokot County; Date: 4/5/2018</b>			
<b>No</b>	<b>Participant Name</b>	<b>Title</b>	<b>Sub County</b>
1	Jackson Lukwakul	Senior Chief	Pokot North
2	Teresa Lochakai	Assistant Chief	Pokot North
3	Edmundo Nyaga	Accountant	Pokot North
4	Leah C. Psiya	Member- Pokot Women Empowerment	West Pokot
<b>Sengwer Cherengany (Minority), Time: 11 am; Venue: Kaibosi Chief Office, Kaibosi Location, Date: 4/5/2018</b>			
<b>No</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Nelson Wekesa	Pastor	West Pokot
2	Julius Ratimo	Mkulima	West Pokot
3	Joel M. Terer	Farmer	West Pokot
4	Andrew M. Ngeina	Farmer	West Pokot
5	Charles	Farmer	West Pokot
6	Mary Mariach	Farmer	West Pokot
7	Easther Cheptanui	Farmer	West Pokot
8	Dominic Samikwa	Farmer	Kapenguria
<b>NSNP BENEFICIARIES (SENGWER), Time: 11 am; Venue: Kaibosi Chief Office, Kaibosi Location, Date: 4/5/2018</b>			
<b>No</b>	<b>Names of participant</b>	<b>Title</b>	<b>Sub County</b>
1	Kurkat Koyopen Cheronges	Beneficiary	West Pokot
2	Hellen Barabara	Beneficiary	West Pokot
3	Rotich Sepemo	Beneficiary	West Pokot
4	Eliza Pilorinya Tator	Beneficiary	West Pokot
5	Nmva Cheppkemey Pkorir	Beneficiary	West Pokot
6	Kakauro Kipyeko	Beneficiary	West Pokot

7	Getrude N asimiyu Wasike	Beneficiary	West Pokot
8	Mauva Cheptock	Beneficiary	West Pokot
9	Murkomen Tapyotin Simotwo	Beneficiary	West Pokot
10	Kachepkental Jumalee	Beneficiary	West Pokot
11	Chepativin Tamyole Samuel	Beneficiary	West Pokot

**OPINION LEADERS, Sengwer Time: 11 am; Venue: Kaibosi Chief Office, Kaibosi Location, Date: 4/5/2018**

No	Names of participant	Title	Sub County
1	Amos Rono Olechesuswa	Village Elder	Kapkatet
2	William Cherogony	Village Elder	Kapkatet
3	Josephat Nyongesa	Village Elder	Kapkatet
4	Julius Cherekut	Village Elder	Kapkatet
5	John Mariech	Village Elder	Kapkatet
6	Dominic Kiprono	Opinion Leader	Kapkatet

**SENGWER; Time: 12noon; Venue: Talau, Location, West Pokot; Date: 5/5/2018**

No	Names of participant	Title	Sub County
1	Willy Biwot Kipketyo	Senior Asst Chief, Kapsurum	West Pokot
2	Rev. Restone A. Iyapani	Rev. N. T. Church of God	West Pokot
3	Veronica Chebet	Chairlady Sengwer W.G.	West Pokot
4	Veronica Cheruiyot	Sengwer Cultural group	West Pokot
5	Samwel K. Kibor	Sengwer Cultural group	West Pokot
6	Julia C. Staram	Assistant Chief	West Pokot
7	Thomas K. Kipyego	Opinion Leader	West Pokot
8	Elias Sitienei	Opinion Leader	West Pokot
9	Samwel P. Kaptipin	Leader	West Pokot
10	Ever O. Tumito	Women Leader	West Pokot
11	Norah Megich	Member	West Pokot
12	Emanuel C. Ngemwo	Elder	West Pokot
13	Moses Kuleleu Laima		West Pokot
14	James Pyatich Chkael	Elder	West Pokot
15	Lucy Mondit	Opinion Leader	West Pokot
16	Pauline Chepkemioi	Member	West Pokot
17	Susan Kimisto	Teacher	West Pokot
18	Elizabeth Kibet	Women Leader	West Pokot
19	Musa Kesgoi Kukwai	Member	West Pokot
20	Dickson K. Rotich	Member	West Pokot
21	Moses S. Kirop	Elder	West Pokot
22	Jeremiah Kapsoyo Ruto	Elder	West Pokot
23	Emanuel C. Nweiywo	RTD SNR. Chief	West Pokot
24	Josiah P. Cheruoyot	Director	West Pokot
25	David K. Biwot	Chief	West Pokot

## ANNEX 6: REFERENCES

- GOK (2013) VMGF for Cash Transfer for Orphans and Vulnerable Children (CT-OVC) Program,
- GOK (2018) Inua Jamii (NSNP) Beneficiary outreach strategy and action plan, Ministry of Labour and Social Protection (MLSP), State Department of Social Protection, Pensions and Senior Citizens Affairs
- Norken Int. (2017) Vulnerable and Marginalised Group Framework for Kenya off-grid solar access project (KOSAP) for 14 underserved counties, Kenya Power
- Norken Int. (2017) Social assessment for Kenya off-grid solar access project (KOSAP) for 14 underserved counties, Kenya Power
- Nyamongo, M. (2016) Vulnerable and Marginalised Group framework for Kenya Development Response to Displacement Impacts Project (DRDIP)
- Nyamongo, M. (2016) Social Assessment for Kenya Development Response to Displacement Impacts Project (DRDIP)
- Nyamongo, M. (2013) Environmental and Social Safeguards Assessment (ESSA) for National Safety net program, P4R, World Bank
- PWC (2018) Operational Review Report of NSNP, 3rd cycle.
- PWC (2018) Operational Review Report of NSNP, 4th cycle.
- Tilstone, V. (2018) Notes of interview with BOMA project on social impacts of BOMA economic inclusion model
- Tilstone, V. (2016) Review of social safeguards for the NSNP and the CT-OVC
- Umar, A. (2018) Draft report on social risk North and North Eastern Development Initiative (NEDI) counties, World Bank
- World Bank OP 4.10 on Indigenous People including Annexes A-C