



# Bringing Agenda 2030 to Life

KENYA SUSTAINABLE DEVELOPMENT REPORT

Caritas Kenya

In partnership with CAFOD and University College London



THE BARTLETT  
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Overseas Development



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... in dignity witnessing God's love.

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The 'Bringing Agenda 2030 to Life' Project has been implemented in Kenya as part of a wider participatory research project coordinated by University College London (UCL), UK and the Catholic Agency For Overseas Development (CAFOD), UK, in partnership with Caritas Sierra Leone, the National Commission for Justice, Peace and Caritas Liberia (NCJPC), Caritas Kenya, Caritas Zambia and Caritas Africa.

At University College London, this research was designed and led by Dr Andrea Rigon at the Bartlett Development Planning Unit, UCL. Dr Charlotte Nussey coordinated with research partners and was the lead author for this report. Within CAFOD, Diego Martinez-Schütt led the project and Graham Gordon provided support.

At Caritas Kenya, Lucy Espila with support from Stephen Kituku, led all field activities including conducting interviews and providing support for the participatory workshop.

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# Executive Summary

This report considers four principles which underpin the transformative aspirations of the 2030 Sustainable Development Agenda: 'leave no-one behind'; 'tackling inequalities'; 'integrating the environment and development' and 'participation and dialogue'. To explore these principles on the ground, the report considers six (6) case studies that provide examples that participants in the 'Bringing Agenda 2030 to Life' research felt particularly illustrated good policies, projects or processes. These case studies help guide future work and promote forms of transferable learning across sectors. They integrate not only some of the seventeen Sustainable Development Goals but the four principles themselves.

Our research found a strong alignment of Kenya's development agendas with Agenda 2030 and the principle of 'leave no-one behind', with a range of policy interventions focused on addressing 'vulnerability.' Our research shows

the importance of allowing left behind individuals, groups and communities themselves to define how to best allocate funds and design work to support them. Different forms of vulnerability require different types of intervention that might include resources or training but also community sensitisation to reduce discrimination, as in the case studies in this report.

In the focus on tackling inequalities, there was also a strong alignment between Kenyan development agendas and Agenda 2030, but our research highlighted two areas that need more work: public awareness and implementation of existing policies and legislation. Civic education, public campaigns and public participation were seen as key ways to ensure that such laws were respected, and funds targeted without corruption to tackle inequalities. Partnerships between civil society, including faith-based organisations and NGOs, and communities themselves, were seen as a key way to hold those in power to account.

Kenya should be commended for its work in addressing climate change and integrating the environment and development at both international and national levels, but more needs to be done to ensure that this collective responsibility is shared by all. Our research and the case studies in this report show that for environmental protection to be sustainable it requires the involvement of local communities, supporting their livelihoods and raising their awareness at the same time as providing funding and training for alternatives. Economic growth and industry cannot be prioritised over the protection of natural resources.

The Kenya Constitution (2010) and national development agendas provide strong frameworks for the principle of participation and dialogue, particularly through devolution. Our research found that for participation to be effective, it needs to be accountable to the constituent communities; work to popularise, improve structures and raise awareness of the county development funds were seen as a very good example, as the case studies show.



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## KEY FINDINGS

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- **Different forms of vulnerability require different kinds of intervention.** NGOs should link with government grants and wider policies to provide resources, assets and training, sustained by work to shift wider community attitudes and behaviours to ensure that no-one is left behind, as Case Studies 1, 2 and 3 emphasise.

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  - **Tackling inequalities requires robust laws and policies** to challenge entrenched power relations and ensure that rights are respected. NGOs can support by building on these laws and ensuring that they are implemented, as in Case Study 4.

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  - **Tackling inequalities and climate change are linked**, as Case Study 5 highlights. Without attention to climate-related disasters and drought, pre-existing inequalities will only get worse, but addressing environmental degradation can help reduce inequalities and support those left behind.

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  - **Media is a key space for raising the profile of champions and examples of good work** to reduce inequalities, but itself needs to represent the population, with more female and young journalists acting as role models

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  - **To address the root causes of environmental degradation economic growth needs to be balanced with the use of natural resources.** Investments by industry need to be made ethically, and alternative livelihoods may need to be provided for the poorest, as in Case Study 6.

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  - **Integrating the environment and development is a collective responsibility that requires collective action:** partnerships with local communities and climate change champions can help to ensure the sustainability of environmentally sensitive work, as Case Studies 6 and 7 show.

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  - **Participation and dialogue requires specific and targeted efforts** to include those who have been left behind, and tackle inequalities between communities and counties, as Case Study 8 highlights. Civil society has a key role as a bridge between local communities and government.

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  - **Meaningful participation includes listening by those with power** to community priorities over resources and decision-making, and for communities to make decisions about their futures in the absence of coercion and intimidation, as Case Study 9 shows. Using pre-existing groups can help to ensure inclusive and diverse perspectives.

INTRODUCTION:

# ‘Bringing Agenda 2030 to Life’

2015 marked a huge shift in development thinking, as the global focus moved on from the eight Millennium Development Goals (MDGs) to the seventeen (17) Sustainable Development Goals (SDGs) and their 169 targets. This shift represented many years of collective thinking and inclusive conversations within the international community about the priorities of international development. It resulted in an ambitious agenda with an aspirational preamble and declaration: ‘Transforming Our World: The 2030 Agenda for Sustainable Development’.

This report, and the research behind it, seeks to bring that ambitious agenda to life. It aims to move beyond attention solely to individual goals and targets and to look more closely at the transformative principles that cut across the 2030 Agenda for Sustainable Development. In ‘Bringing Agenda 2030 to life’, we have focused on four key principles that we believe have the potential to shape how we do and think about development differently:



A commitment to **leave no-one behind**: ensuring that everyone reaches minimum standards; putting the most vulnerable groups at the centre of policy-making and tackling the discrimination that different individuals and groups face.



**Integrating the environment and development**: encouraging development processes that support and restore our common home so that it can provide for the needs of both present and future generations.



**Promoting people's participation and dialogue**: ensuring that women and men are able to participate in ongoing dialogue and contribute to decision-making around development priorities, policies and programmes.



An emphasis on **tackling inequalities**: challenging inequalities in societies around how wealth, power, and opportunities are distributed, and addressing discrimination faced by certain groups.

These four principles cut across the 2030 Agenda for Sustainable Development, but they are also strongly supported by Catholic Social teaching, giving Catholic organisations a strong mandate to engage. Soon before the agenda was agreed, Pope Francis published his Encyclical ‘Laudato Si’ – On care for our common home’. Laudato Si’ questions the current models of development, and invites the global population to engage in a dialogue that re-defines progress and promotes development in ways that benefit all – particularly the poorest and most vulnerable – at the same time as respecting the environment and the earth’s natural resources. This report discusses the ways in which Laudato Si’ both affirms and challenges the 2030 Agenda, drawing on analysis already conducted by a group of Catholic development agencies<sup>1</sup>.

The 2030 Agenda for Sustainable Development places a strong emphasis on adaptation to the diversity of national contexts. Therefore, this report explores local voices in bringing these four transformative principles to life. This report is part of an innovative advocacy-focused research partnership in four sub-Saharan African countries: Liberia, Sierra Leone, Kenya and Zambia. In each of these four countries, twenty-five women and men were interviewed about their knowledge and experience of development, bringing together participants from different sectors: in Kenya this included government, civil society, academia, national and international NGOs, media, the private sector and women’s groups. In Kenya, participants were drawn from Nairobi, Nakuru, Samburu and Marsabit County. The research aimed to gather a diversity of views to explore how these different people understand the four principles, and to discuss examples from each country that demonstrate what each principle means in practice. These twenty-five women and men indicate a cross-section of some of the views on the ground of how the 2030 Agenda can be translated at national and local levels.

The analysis in this report and the examples of good practice and policies already happening in Kenya comes from both the interviews and from the collective engagement of participants in a two-day participatory workshop. The findings of this research were analysed and compared with recent national development plans in each of the four countries, understanding how diverse perspectives could together contribute to the localisation of the 2030 Agenda. An important objective of this research process was to foster dialogue around the implementation of sustainable development in each country, through a two-day participatory workshop delivered in each country. That dialogue is reflected in this report.

The examples presented in this report cut across both the individual SDGs and the four transformative principles. They represent forms of policies, practice or processes that are transferable, and that can provide learning across sectors, as Agenda 2030 encourages us to do. They can help to guide future directions for sustainable development, by building on the work that has already been done. These examples were identified by research participants and discussed during the workshop; the case studies presented here are those chosen by these participatory processes.

While participants felt that we could learn from these examples, they can also have problematic aspects and are not intended to be understood as ‘ideal’ or perfect examples. Moreover, we are not suggesting that these case studies are the only way in which the transformative principles could be translated into practice. What the case studies do reveal, however, are some specific forms of intentional actions that we can learn from. They offer integrated approaches that cut across different principles and different goals of the 2030 Agenda for Sustainable Development simultaneously.

<sup>1</sup> CAFOD (2018) [Engaging in the 2030 Agenda through the lens of Laudato Si’](#)

<sup>2</sup> While most inputs from participants in this report have been analysed and presented in a synthesised manner, the report contains some quotations which have been anonymised. We simply state whether the interviewee is female or male and which sector they represent.

## The Sustainable Development Goals



Source: UN Sustainable Development Knowledge Platform (2015).

### Case Study Table: Connections Across Transformative Principles and SDGs

Case Study	Principles	SDGs
<b>Case Study 1: 'Endurance, Struggle And Love' – Supporting Vulnerable Women, Marsabit</b>	<ul style="list-style-type: none"> <li>• Leave No-One Behind</li> <li>• Tackling Inequalities</li> </ul>	<b>SDG 1; SDG 5; SDG 8</b>
<b>Case Study 2: Milimani Women's Group In Wamba Township, Samburu</b>	<ul style="list-style-type: none"> <li>• Leave No-One Behind</li> <li>• Tackling Inequalities</li> </ul>	<b>SDG 1; SDG 2; SDG 5</b>
<b>Case Study 3: Boss Ni Mama, Furunzi, Kilifi</b>	<ul style="list-style-type: none"> <li>• Leave No-One Behind</li> <li>• Tackling Inequalities</li> </ul>	<b>SDG 1; SDG 5; SDG 8</b>
<b>Case Study 4: 'Feeling At Home, Away From Home' - Refugee Empowerment In Nairobi</b>	<ul style="list-style-type: none"> <li>• Tackling Inequalities</li> <li>• Leave No-One Behind</li> </ul>	<b>SDG 4; SDG 10; SDG 1; SDG 8; SDG 16</b>
<b>Case Study 5: School Greening Programme In Kwale County</b>	<ul style="list-style-type: none"> <li>• Tackling Inequalities</li> <li>• Integrating Environment and Development</li> <li>• Leave No-One Behind</li> <li>• Participation and Dialogue</li> </ul>	<b>SDG 2; SDG 4; SDG 10; SDG 6; SDG 3; SDG 15</b>
<b>Case Study 6: Climate Change Champions In Kirisia Forest</b>	<ul style="list-style-type: none"> <li>• Integrating Environment and Development</li> <li>• Participation and Dialogue</li> <li>• Leave No-One Behind</li> </ul>	<b>SDG 13; SDG 15; SDG 1; SDG 12</b>
<b>Case Study 7: Shamba Systems In Dondori</b>	<ul style="list-style-type: none"> <li>• Integrating Environment and Development</li> <li>• Participation and Dialogue</li> <li>• Leave No-One Behind</li> </ul>	<b>SDG 13; SDG 15; SDG 2</b>
<b>Case Study 8: Uwe Macho, Marsabit County</b>	<ul style="list-style-type: none"> <li>• Leave No-One Behind</li> <li>• Participation and Dialogue</li> </ul>	<b>SDG 1; SDG 16</b>
<b>Case Study 9: Public Participation In Makueni County Government</b>	<ul style="list-style-type: none"> <li>• Leave No-One Behind</li> <li>• Participation and Dialogue</li> </ul>	<b>SDG 16; SDG 12</b>





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## PRINCIPLE 1:

# Leave No-One Behind



The 2030 Agenda for Sustainable Development builds on the Millennium Development Goals by aiming to complete what they did not achieve. Reaching the most marginalised or the ‘furthest behind’ is a key dimension to this work: none of the seventeen SDG goals or targets will be met unless they are met for each and every person. This represents a shift in previous ways of measuring development that tended to use national averages to suggest success. The specific focus on ‘leaving no-one behind’ reframes the values that shape how we do and measure development.

In his Encyclical *Laudato Si'*, the Pope affirms this focus in the 2030 Agenda on leaving no-one behind by emphasising that preferential treatment for the poorest is an ethical imperative. Prioritising the most vulnerable members of society becomes the indicator of progress. For the Pope, this involves dialogue and a broad process that sees the poor not as victims, but as agents of change.

## Understanding Leave No-One Behind: Kenyan perspectives

Kenya’s long-term development blue-print, the Kenya Vision 2030, and the successive Medium Term Plans designed to implement this vision, are closely aligned to the SDGs as well as to the aspirations of Africa’s Agenda 2063. The Kenya Vision 2030 aims to transform Kenya into an industrialised middle income country, offering a high quality of life to all citizens. In its Social Pillar, Vision 2030 aims to build ‘widespread prosperity’. While Kenya’s third Medium Term Plan (2018–2022) does not use the specific language of ‘leave no-one behind’, it makes a commitment to the ‘full realisation of human rights’ as a priority, particularly for ‘vulnerable groups’. For two specific vulnerable groups – those living with disability and for the elderly – the third Medium Term Plan commits to ‘enhancing and expanding social protection programmes and providing dignified support’.

In the ‘Bringing the 2030 Agenda to Life’ research, our participants drew on the language of the third Medium Term Plan (MTP III) in discussing ‘vulnerable groups’. As with MTP III, these were understood to be the elderly, persons with disabilities, children with special needs, orphans and

street children, and youth susceptible to HIV/AIDS. Groups such as refugees or those living in slums were also seen to be left behind. Poverty was seen as a cross-cutting issue that affected and compounded the vulnerability of each of these groups.

As well as individual groups that were seen as having specific vulnerabilities, both our research and MTP III recognised that some communities are vulnerable, particularly pastoralists and those living in Arid and Semi-Arid Land (ASAL) counties. This understanding of ‘left behind’ as operating at multiple different levels – within families, counties or national processes – was often associated with reflections on Kenya’s decentralisation and devolved forms of governance. When discussing these communities, links were also made to the third principle of the integrating the environment and development, in which livelihoods for pastoralists and ASAL counties were most severely affected by climate change and drought.

In both the MTP III, and in the work of civil society groups, there was a commitment to participation and dialogue that allowed communities themselves to define who was left behind and how to prioritise the allocation of funds, linking together the first and fourth principle of the 2030 Agenda. This led to a recognition of diversity, as a woman from civil society noted, “in different communities, different groups are left behind... I think at a national level we need to understand that the principle of leave no-one behind cannot be generalised”. Participatory tools such as Caritas Marsabit’s Human Vulnerability and Capacity Assessment (HVCA) were seen to help communities to both identify their most vulnerable individuals and groups and strategies to address these vulnerabilities.

***“In every situation, women and children tend to be hit harder by these problems associated with poverty.”***

Male, Academic



Livelihoods in Mudhe, Kenya, Thom Flint

In our research, vulnerabilities associated with gender were seen to be compounded by other social and environmental factors. Participants saw groups of women such as women in rural areas, domestic workers, single mothers and widows as particularly vulnerable. Patriarchal attitudes were in particular seen to result in some women being left behind, both because of cultural practices but also because of a lack of sustainable economic activities which were seen as things that women ‘could’ do. Attitudes to women’s education were also seen as a contributing factor, in which women were more likely to be illiterate and to be excluded from school. Finally, female genital mutilation (FGM) and other forms of gender-based violence, as well as poor healthcare which particularly affected pregnant and early mothers were all seen as contributing to processes in which women were particularly left behind. In some counties, as a man from civil society noted, there persisted a “way of life in which the woman is basically the breadwinner, and the men are only sort of seen as owning property and they don’t do much of the work. I would say it’s just a way of life. The cultural way of life that has evolved over time.”

The following three case studies bring together issues around ‘leave no-one behind’ that speak to these questions of gender, the environment, community-level vulnerabilities and poverty, through programmes that address individual and small group transformations.

***“For the woman who is still left behind, I would call upon her to arise. She should realise that other women are doing it. She should not be fearful; fear will not take you anywhere. Be strong and believe that you can. Start doing something and your family will see that indeed you can. Once you prove yourself to your family, they will stop oppressing you. When women stay at home looking after children and livestock or doing household chores, men assume that there is nothing much that they can do. Women should rise up and work on any project. We do not all have to be in business. One can even cultivate their land or keep chicken. Then when you sell the eggs, you can buy salt or cooking oil for the family. Once he realises that you can also contribute to the family, he respects you.”***

Female, Women’s group



## Case Study 1:

**'Endurance, struggle and love' – supporting vulnerable women, Marsabit**

SDG 1; SDG 5; SDG 8 // Leave No-One Behind; Tackling Inequalities

*In Marsabit County, women who become single mothers are discriminated against as a result of traditional laws that require that women who become pregnant out of wedlock are chased from their communities. Discriminated against by the entire community, even by other women's groups, and unable to interact freely, these women are therefore not able to support themselves financially, and experience high levels of cultural alienation because they don't have property (in the form of livestock or land for farming), social networks or family support. Even their children are isolated. Many of these women live in huts made of cardboard, unprotected from hot or wet weather.*

*A project run by IREMO (Indigenous Resource Management Organisation), a member of the Marsabit Indigenous Organisation Network, with support from The Christensen Fund, offers support to these women in Maikona location, a remote town in Marsabit County. The beneficiaries of the project were identified through a socio-economic survey that found them to be the most marginalised. Women are encouraged to form their own group, to voice their own problems and increase their visibility, challenging social*

*stigma and discrimination. Community elders who are the custodians of the traditional laws were also involved, so that the women could be re-connected with their immediate families. They are first provided with guidance and counselling, and then business training to identify income generating activities.*

*These groups then register officially to legalise their activities, and potentially receive government support. They are provided with a small grant by IREMO, and encouraged to form savings groups. Over time, the benefits of these groups have been to improve income at the household level, supporting women to feed their family and send their children to primary school. Women's self-esteem was increased, with intimidation and traumatising reduced through both counselling and collective organising and support. They also were able to re-integrate into the community through economic activities, increasing their status and interaction with others as parents and community members came to buy their goods and to borrow money through their group banking systems.*



Members of Thatha Womens Group displaying one of their livelihood projects to an IREMO volunteer



## Case Study 2:

**Milimani Women's Group in Wamba township, Samburu**

SDG 1; SDG 2; SDG 5 // Leave No-One Behind; Tackling Inequalities

*This self-help group in Wamba Township, Samburu County has been in existence for over fifteen years and currently has 22 members. The group was launched to reach women in the township who were working as Chang'aa brewers and charcoal burners. A local Ministry of Agriculture Officer noted that many of these women were experiencing harassment by the police for their illicit activities, but did not have alternative forms of livelihood after they had lost their livestock to drought. He encouraged them to register for a self-help group that would support them to engage in better and legal productive ventures.*



Households in Distress (HID) programme, Ben White

*With the support of the District Officer, the Agriculture Officer connected the group to government relief in the form of food assistance, to act as a stop-gap measure while the group began farming. Vegetable seeds were provided, after fresh vegetables were identified as a gap in local production. Taking advantage of a nearby stream for irrigation, the group members were able to harvest and sell kale and spinach. The Agriculture Officer also assisted the group to qualify for a Government Grant of KSHs 120,000 which they used to expand the farm to one acre and fence to keep off the livestock and wildlife. With this grant, the group also bought a motorized water pump and pipes. With the profits from the business, the members each purchased three goats to restock their family assets after the drought. .*

*The group is still active to this day. The success of the group has been attributed to membership ownership and commitment to the work after sensitisation periods, and favourable conditions for the growth of vegetables and a readily available market. The benefits have been the self-esteem of the group has been restored, with a majority of the group members appointed to leadership positions within the community, and an increase in socio-economic status, with livestock restocked, improved housing and children supported to attend school.*

<sup>3</sup> Home-brewed alcohol, made from fermented grains

## Case Study 3:

**Boss Ni Mama, Furunzi, Kilifi**

SDG 1; SDG 5; SDG 8 // Leave No-One Behind; Tackling Inequalities

In Kilifi County, Malindi Sub County, Furunzi, Pamoja for Transformation has worked since 2018 with a group of 32 women to set up an informal investment group that has been running over the last five years. The name of the group is 'Boss ni Mama' – Women are the Boss. This group is mainly comprised of illiterate and semi-illiterate women, some of whom are widows. The group came together informally to address the challenges they faced in the family setting and society, which ranged from gender-based violence, lack of inclusion in financial decision making and a lack of economic empowerment.

The groups started out with a single dairy cow, with the aim of striving for each member of the group eventually to own their own dairy cow. Pamoja for Transformation has given them financial assistance to enable them to get two more dairy cows, a chiller for storing the excess milk they do not sell off immediately, and a sealing machine for packaging the milk for sale. The group has also increased their table banking activities with members able to acquire loans to sort out emergencies that arise like paying school fees and medical bills, as well as get a dividend at the end of the year. Several women in the group indicated that they are more involved with the financial decision making in the family unit with some noting that their husbands are encouraging them to remain in the investment group as they are now able to contribute financially in their homes. This model of female economic empowerment has also worked well in other areas of Nairobi, including the informal settlements of Nairobi.

**Leaving No-One Behind by forming women's groups:  
What can we learn?**

- Collective organising and action can offer financial as well as social and emotional benefits. It can allow women to support each other, increase their visibility and advocate for their rights, and challenge social stigma and discrimination within their families and the wider society
  - Training women in income generating activities through business mentorship can link interventions to local contexts and markets, ensuring their sustainability at the same time as developing skills
  - Provision of assets such as fences or water-pumps to support farming or fridges for storing milk, as well as livestock such as goats or cows, can also increase the scale and sustainability of small-scale business and micro-finance initiatives
  - Legal recognition of groups and support by NGO and civil society can provide a link to government funding, improving the targeting of leave no-one behind mechanisms
- Stigma and discrimination – against single women, illiterate women, or women engaged in illegal activities such as Chang'aa brewing or charcoal burning – is a key way in which particular women can become left behind



Pamoja for Transformation business members take Boss Ni Mama Womens Group through business coaching and mentorship

## Leaving No-One Behind in Kenya: Summing Up

As the case studies particularly reveal, individuals and groups in Kenya are at risk of being left behind for a variety of reasons that include economic, socio-cultural, geographic, and environmental factors. Each of these different forms of vulnerability require different kinds of intervention, often providing resources and training in parallel with support to shift wider community attitudes and behaviours. Training and sensitisation needs to be tailored to local contexts, as well as the specific form of discrimination which these individuals and groups face.

Leave no-one behind as a principle, however, is not only focused on these forms of small-scale or micro-initiatives, which require left behind groups to support themselves out of poverty and marginalisation. In the remotest geographic regions, our research participants made clear that leaving no-one behind required government intervention to extend services such as education (SDG 4) and health (SDG 3), forms of infrastructure (SDG 11), roads and communication networks (SDG 9). At the same time as extending service provision,

governance and decision-making processes also needed to be extended to reducing regional and conflict, which were associated with these vulnerabilities. Leaving no-one behind requires both strong policies and strong institutions (SDG 16), and appropriate targeting of resources and community sensitisation processes.

Our research participants also felt that a key way to improve processes of addressing vulnerability and leaving no-one behind involved greater collaboration between development actors and communities themselves. Leaving no-one behind requires relevant and regular monitoring of programmes and policies including through disaggregated data from the remotest areas and feasibility studies that link interventions to local contexts. Partnerships with faith-based organisations, churches and the private sector are an important way to progress. Our research participants argued that the focus of development should not be driven solely by areas of donor interest and source of funding. This requires creative forms of research and planning processes: for many of our research participants, it is important for individuals, groups and communities who are left behind to identify and define themselves, and their own priorities.

## PRINCIPLE 2:

# Tackling Inequalities



In the 2030 Agenda, tackling inequalities is both a cross-cutting principle and a specific goal (SDG 10). In a world in which inequalities both within and among countries are rising, and wealth, power and opportunities are not equally shared, tackling inequalities is a particularly pressing issue. In the 2030 Agenda, gender inequality ‘remains a key challenge’, requiring the removal of all barriers to equality between women and men, and for equal access to economic opportunities, political participation and decision-making and justice. Efforts on this key issue should be informed by data which is high-quality, accessible, timely, reliable and disaggregated by income, sex, age, race, ethnicity, migration status, disability and geographic location and other characteristics relevant in national contexts, meeting SDG target 17.8.

Laudato Si’ goes further to argue that these inequalities cannot be tackled without addressing the structural drivers of inequality, and the concentration of power in the hands of the most powerful. Making links to the principle of leave no-one behind, both Agenda 2030 and Laudato Si’ emphasise that inequality affects us all, but affects the poorest and most vulnerable most severely.

## Understanding Tackling Inequalities: Kenyan Perspectives

The Kenya Vision 2030 is closely aligned with the 2030 Agenda on the issue of tackling inequality. The social pillar expands a definition of widespread prosperity – linking back to the principle of leaving no-one behind – to argue that widespread prosperity ‘also involves the building of a just and cohesive society that enjoys equitable social development.’ This echoes the framing of the reduction of inequalities in Agenda 2030, which links inequalities to questions of justice and social cohesion. In the political pillar of Kenya Vision 2030, this is spelled out: ‘Kenya will be a state in which equality is entrenched, irrespective of one’s race, ethnicity, religion, gender or socio-economic status; a nation that not only respects but also harnesses the diversity of its people’s values, traditions and aspirations for the benefit of all.’

***“Inequalities are created, they don’t just come”.***

Male, Academic

In both Kenya’s Third Medium Term Plan (MTP III) and in our research, a key justification for tackling inequalities is the promotion of stability and security at the national level. By all of our research participants, inequalities were seen to be closely linked to power, with gaps of both wealth and income seen to be widening at both national and global levels. There was a strong resistance to the idea that inequalities might be ‘natural’, in some way related to biological or other forms of inferiority that should not be challenged. Many participants emphasised that inequalities are created, ‘created by humans’, ‘created by society’, and this was a key point of discussion of this principle during the participatory workshop.

Participants saw the link between power and tackling Inequalities in Kenya as closely related to the control of resources and decision-making by different kinds of elites. One of the biggest challenges to tackling inequalities was seen to be corruption, nepotism and politics based on ethnicity, clan or tribalism.

***“It is not that we do not know [what inequality is]. We know it. We know our culture; we know the inequality issues within the communities. It is about now addressing, having the right people to deal with these issues.”***

Male, Civil society

***“We have to structure the power relations, we have to move away from this extractive tendency of the leaders, where they are only interested in getting rich from people’s wealth. We need to ensure they redistribute resources equally in society, that’s the only way. So, we have to fundamentally address the political pillar, there is no way we are going to address inequality if***



***we only address the economic and social pillars – we have to start from the political pillar.”***

Male, Civil society

There was thus recognition that once inequalities are created, one of the ways that they are sustained is by particular policies, processes and structures of the government. Research participants saw partnerships between non-state actors as a key way to hold government and elected officials to account, and ensure that interventions were not duplicated.

***“Of course, inequalities in Kenya there is the red flag that the gaps are widening. That’s a red flag and again lies an opportunity that I strongly believe non-state actors like the civil society and the church have a critical role to play in terms of streamlining interventions.”***

Female, Civil society

In the MTP III, tackling inequalities is framed through ensuring a public service that is ‘efficient, effective, equitable and ethical’, associated in the plan with health services, education and training, and the allocation of land and land use. MTP III explicitly links this back to the vulnerabilities identified under leave no-one behind, referring to the Kenya 2010 Constitution, which the Plan (MTP III) describes as ‘emphatic on gender equality and the uplifting of the lives of all vulnerable groups’. In our research, the ways in which inequalities were both created and sustained by unequal power relations was also seen to apply to particular groups that mapped against the definitions of leave no-one behind. As one female government official put it, “if I go to the bank, I will be given the loan according to what I have. So, there is that inequality. So it goes with class, it goes with gender, it goes with education, it goes with community, and also with tribe.” Aligned with the focus on gender in Agenda 2030, particular gender policies such as the two thirds rule for judiciary and parliamentary representation were seen as having positive effects in the country. This was seen as positive not only as a direct impact of the policy – by increasing representation – but more broadly, as improving gender discriminatory attitudes throughout Kenya.

***“Previously, we only used to elect men, but since we got the posts of women representatives in parliament, there has been a great improvement.***

***People have now seen that women can do a great job. Although we do not have a woman elected member of the county assembly, we have many women that are nominated. There are around seven women nominated in the county assembly unlike in the past when we only had one, two or three women. This has brought about equality because the community has realised that women can work.”***

Female, Women’s group

Our research also highlighted other policies, laws and funding streams mentioned in Kenya’s MTP III for their role in promoting gender equality and women’s empowerment. This included the Female Genital Mutilation Act (2011) and the Anti-FGM Board set up in 2014, and the National Government Affirmative Action Fund. Higher Education Loans available to support lower-income students and their families were also seen as an affective mechanism that tackled inequalities by ensuring that no-one is left behind. The following case study also explores the way in which educational programming can help reduce inequalities experienced by marginalised groups, in this case by focusing on refugees in Nairobi.

## Case Study 4:

**'Feeling at home, away from home' - Refugee Empowerment in urban centres**

SDG 4; SDG 10; SDG 1; SDG 8; SDG 16 // Tackling Inequalities; Leave No-One Behind

In 2009, UNHCR adopted a policy on refugee protection and solutions in urban areas, recognising global urbanisation and the challenges of camp life that have led asylum seekers and refugees to migrate to urban areas. This policy acknowledges the long-standing lack of attention to urban refugees and stresses the importance of addressing their needs as a means of expanding the protection available to them. Many of the refugees in urban settings live in miserable conditions, sharing small bare and crowded rooms with little food provisions. Many suffer from post-traumatic stress, depression and mental illness and have very limited access to adequate health and education services. A number are afraid to register their presence or come forward for support because they are afraid of being deported or sent back to the camps. They are exposed to police harassment, abuse and extortion. They are discriminated against and experience xenophobic attitudes.



Somali refugees graduating from a literary class

These challenges prompted Caritas Nairobi, supported by Caritas Germany, to implement a project to assist refugees to improve their livelihoods, targeted at vulnerable refugee communities living in four areas of Nairobi. The refugees were provided with language and basic literacy classes to increase their ability to participate in all aspects of life in Kenya. The Caritas Urban Refugee Project also provided refugees with vocational skills, credit facility and

training on small scale entrepreneurship to improve their livelihoods.

Caritas Nairobi worked with the relevant government departments and UNHCR to ensure that every refugee in Kenya has legal documents, reducing inequalities between refugees and the local population, and addressing target 16.9 of the SDGs. With the issue of insecurity in Kenya, it is increasingly difficult to work with new refugees, especially from Somalia, coming directly to the city without legal documents. Provision of identify documents is a legal right for the refugees. Refugees without personal documents live in fear of repatriation and suffer harassment and extortion from police. Through this work, Caritas Nairobi was able to link refugees with other organisations who would support their access to legal rights and claims of asylum.

**Urban Refugee Empowerment Case Study: What can we learn?**

- Tackling inequalities requires both targeted action but also robust laws and policies that can be levered to support those experiencing inequalities
- Ensuring that the legal rights of left behind groups are respected can enable them to have better access to services, including health and education, as well as improved livelihoods



Language class for Rwandese refugees in Riruta

In our research, it was not only individuals and groups that are at risk of being left behind that were also targeted to reduce inequalities. Our research participants also emphasised the importance of community-level inequalities, particularly in areas which had been historically neglected by development, such as the 'Northern frontier' of the Arid and Semi-Arid Lands (ASALs). Work towards devolution provided for by the Kenyan Constitution, enacted in various laws from 2013 onwards, and supported by legal mechanisms such as the Equalisation Fund designed to support these northern counties, were seen to be the most illustrative example of the ways in which inequalities can be responded to through government policy.

Our research participants saw these devolved policies as valuable in terms of the funding they provide to ASAL counties, and the increased opportunities to prioritise and monitor funding at the County level. Research participants also made links between these policies and the positive effects on the self-worth of citizens who lived within these counties. In our research, strong links were made between the provision of infrastructure, county-level representation, and cultural and social attitudes about particular groups and areas.

***“We have always considered ourselves as second rate Kenyans. Before the tarmac road we used to say that if you are going from here to Nairobi, you are going to Kenya, because this is not Kenya. That is because of the inequalities that existed because of roads. So one of the most inequalities that exist even today is poor networks that have made some of these areas inaccessible... They are far off from the centre of power; they are far off from civilization. So that is one of the inequalities that exist, courtesy of the roads.”***

Male, County Government

The following case study builds on the links revealed in our research between a focus on devolved policies of development and the specific environmental concerns that ASAL counties face that risk increasing already existing inequalities within Kenya.

#### Case Study 5:

### School Greening Programme in Kwale county

SDG 2; SDG 4; SDG 10; SDG 6; SDG 3; SDG 15// Tackling Inequalities; Integrating Environment and Development; Leave No-One Behind; Participation and Dialogue

*In Kwale County, where 82% of the population live in rural areas and rely on subsistence farming, unreliable rain patterns, extreme drought and related crop failure have caused severe problems in recent years, exacerbating county-level inequalities. Deforestation is one of the contributing factors to these climate hazards. Trees play a vital role in the livelihoods of Kenya through the provision of forest-related goods and services, as well as regulating water flow and ecosystems. A decrease in forest cover nationally has led to a decline in ecological functions, including prevention of erosion, water yield, and the conservation of wildlife habitats, genetic resources and*

*carbon sinks. Both the Constitution of Kenya (2010) and Kenya's Vision 2030 have set out the aim to achieve 10% forest cover to address these concerns.*

*Kenya's National Environment Management Agency (NEMA), with the support of Kenya Pipeline Company, have therefore designed a school greening programme to create a culture of environmental responsibility among pupils both in school and their homes, and to provide some of the poorest schools with additional infrastructure and environmental resources, tackling inequalities in education. Two primary schools in Kwale County were*

chosen for the provision of water harvesting structures to support the establishment of tree nurseries, in areas where there were otherwise no water harvesting activities or near zero tree cover. Tree seedlings were provided based on the local conditions and with the aim of growing fruits.

This project helps to tackle inequalities by enabling school communities to have sufficient clean water that children can bring home, rather than the other way around, and to support the growing of mangoes and papaya reducing hunger and malnutrition. Schools have a key role to play in developing awareness of conservation measures, creating a culture of environmental responsibility and ownership, and developing healthy green attitudes which can be carried into wider communities and addressing SDG target 12.8. This project enhances community participation by

including parents, students, teachers and government officers, encouraging dialogue and awareness around climate change and the value of reforestation.

#### School Greening Case Study: What can we learn?

- A wide range of SDGs can be tackled simultaneously, if work to tackle inequalities is carefully designed both across the principles and across these goals
- Often there are links between inequalities and climate change – projects such as reforestation help to support local communities in multiple different ways
- Schools and their wider communities can be a key entry-point for a range of work to tackle inequalities, including related to water, food, and climate-related insecurity

## Tackling Inequalities in Kenya: Summing Up

*“We engage in advocacy, speaking for these people and also educating them, because even some of them are deprived of their rights because they don’t know if it is their right. They think it is a privilege. So public education is one of the things that works very well so that this people know that this is my right and when this right is violated these are the steps I can take in terms of advocating for them.”*

Male, Civil society

Within the context of robust Constitutional, legal and policy provisions and funds for tackling inequalities, our research highlighted two important gaps for tackling inequalities: awareness and implementation. Participants saw civic education, public campaigns and public participation as key ways to ensure that such laws were respected, and funds targeted without corruption to tackle both historical and contemporary inequalities. There was a recognition that such campaigns might need to be supported by forms of education that included literacy campaigns, particularly in counties such as Samburu where around 78% of the population is illiterate and so subject to multiple inequalities at the same time. Participants identified networks between different actors as a way forward to ensure that inequality interventions are

linked together and part of structured interventions to ensure that gaps in different kinds of interlinked inequalities would be met. NGOs and civil society represented strategic actors to promote a diversity of perspectives in speaking back to power; fostering connections from community to county to national government officials, and answering the need for inequalities to be tackled collectively.

In our research, participants felt that Media was a second essential set of actors in this process, raising the profile of champions of equality, and ensuring that representation of journalists themselves included a balance of men and women and different perspectives. Community radio stations were praised for their work in supporting young presenters with platforms, developing their skills and opening space to engage with their ideas. Participants saw the work of the Media Council of Kenya to sensitise senior editors and media owners on the importance of female journalists as an important strategy to tackle inequalities through representation and the sharing of diverse perspectives.



## PRINCIPLE 3:

# Integrating the Environment and Development



The 2030 Agenda for Sustainable Development calls for a new approach, where protecting the planet from degradation and tackling poverty and inequality must work together, balancing the three dimensions of sustainable development – social, economic and environmental. Agenda 2030 reaffirms that planet Earth and its ecosystems are our common home. The Pope describes this as ‘integral ecology’ and emphasises that everything is interconnected: ‘we are faced with not two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental’. As Agenda 2030 argues, the complete range of development activities – including ending food security (SDG 2), access to water and sanitation (SDG 6), access to energy (SDG 7), building infrastructure (SDG 9), sustainable cities and communities (SDG 11), and responsible consumption and production (SDG 12) – must be met by sustainably managing our natural resources and taking urgent action on climate change, so that the planet can support the needs of both present and future generations. Agenda 2030 highlights the need for a world in which consumption and production patterns and use of all natural resources are sustainable – from rivers, lakes and aquifers to oceans and seas (SDG 14), and from air to land (SDG 15). In *Laudato Si'*, this is understood as inter-generational justice: we need to recognise the impact of human activity on the planet, and protect the environment as our common good.

Within the 2030 Agenda, action on climate change (SDG 13) is singled out as an issue that demands decisive global action and the widest possible international cooperation. For the Pope, rich countries have an ‘ecological debt’ towards poor ones: climate change impacts the poorest communities the hardest. To act against climate change, we need greater political will, and to challenge powerful vested interests who work to conceal the impact of their activities.

## Integrating the Environment and Development: Kenyan Perspectives

The social pillar of Vision 2030, building on the links between the first and second principle of leaving no-one behind

and tackling inequalities, integrates the third principle of environment and development by arguing that, “Kenya’s journey towards widespread prosperity involves the building of a just and cohesive society that enjoys equitable social development in a clean and secure environment.” In MTP III a focus on the environment is mainstreamed, and linked to particular sectors, including: employment (SDG 8), through a strategy for the creation of green jobs and the ‘blue’ economy, linking to both SDG 15 & 14; infrastructure (SDG 9), through development without destroying natural reserves; land and housing (SDG 11), ensuring that housing is adequate, decent and sustainable, without degrading natural resources through building; and water and sanitation (SDG 6), ensuring that development supports clean and safe spaces which sustainably manage resources.

While MTP III is extremely well-aligned with the focus of Agenda 2030, Kenya has also played a critical role in shaping the global environmental agenda, and MTP III reaffirms their commitment to do so at the multilateral level. There is recognition in the plan that Kenya’s economy is highly dependent on climate-sensitive sectors, making the country (and particular areas within it) vulnerable to climate variability and change. Our research participants echoed this global focus of MTP III and government engagement, arguing that the “environment is for all of us”, with a concern about resources for both today and tomorrow that echoes the language of the Pope’s Encyclical *Laudato Si'* and the concerns for inter-generational justice.

As with the principle of tackling inequalities, for our research participants a barrier to successful environmental protection and the integration of environment and development was seen to be the lack of public awareness that would support the implementation of policies. While the media was seen to be a key tool for raising public awareness, as a male participant in our research who worked in the media emphasised, “public



education is not just media, it is community engagements wherever we are. We are opinion leaders in our own churches, in wherever.” Public awareness was seen to link to action, with informed communities being seen to self-mobilise, and to sustain development activities that integrated respect for the environment and for natural resources.

***“Let us just sensitize the people, let people see the benefit of what you are talking about and I think if you look at the SDGs, all the 17 goals, if you tell them the good things that they can do to change their lives, you don’t have to wait for the government.”***

Male, Government

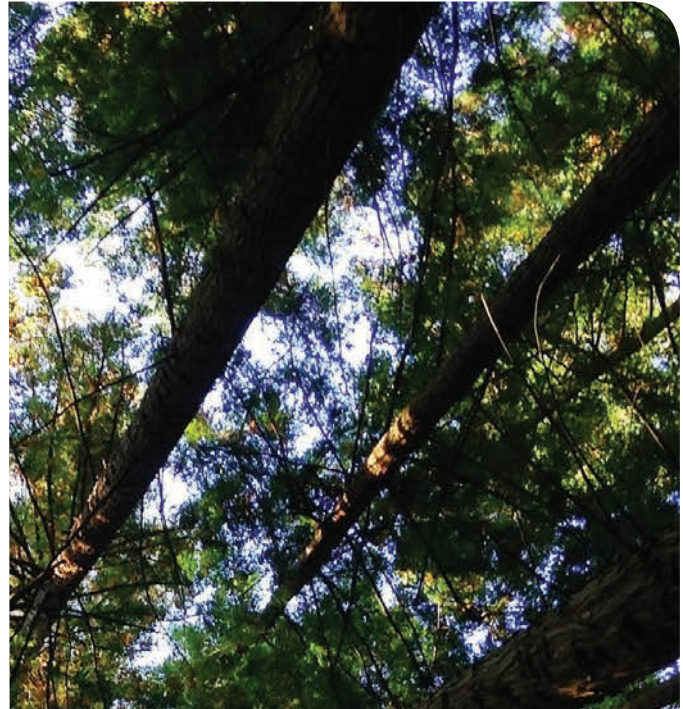


Photo By Angela Benito



## Case Study 6:

**Climate Change Champions in Kirisia Forest**

SDG 13; SDG 15; SDG 1; SDG 12 // // Integrating Environment and Development; Participation and Dialogue; Leave No-One Behind

In 1991 the borders of Kirisia forest were just 2km away from Maralal centre, but after population growth and migration of people due to drought and conflict, human development began to encroach on the borders of the forest. People started to clear the forest to create land for farming and grazing, driving wild animals such as elephants away from causing damage to farms. The forests also represented a source of livelihood through charcoal and timber for construction. The forest borders today are now 15–20km away from Maralal town and continue to shrink with human activity.



Baawa ward Climate Champions

In the year 2017, Caritas Maralal in partnership with the department of Kenya Forest formed, trained and registered Samburu Charcoal Burners Association. This process involved the identification of serious charcoal burners in Kirisia forest. They were brought together as a group, with sensitisation exercises on the importance of the forest. They were trained on how they can still use the forest to make a living without destroying it, for example through bee keeping and the use of dry fallen trees to make charcoal rather than cutting down trees for charcoal. They were supported with beehives and tree seedlings to start tree nurseries as an income-generating activity at the same time as developing the forest cover. They were also trained to start and run saving groups. During their normal chores

in the forest like grazing and collecting firewood, they collect dry seeds of croton plants and replant within the forest to support the regeneration of indigenous tree cover.

Each group then organized themselves into autonomous small groups, and the members became climate champions in their villages and raising local understandings which help to meet the SDG target 12.8 around lifestyles in harmony with nature. They spearheaded protection and conservation of Kirisia Forest and its environs. They were also tasked to train the community members on the importance of conserving the forest. They can report anyone found destroying the forest to the village council of elders who will take the necessary action.

This strategy of community involvement in the process of conserving the environment was identified and used in the Kirisia forest case because it is linked to target 13.b: of SDG 13, which talks of promoting mechanisms of raising capacity for effective climate change related in planning and management in developing countries and giving more focus to women, youth, and local and marginalized communities. The strategy also promotes community participation in the agenda of integrating environment and development and leaving no one behind in the matters of environment conservation, through advocating for provision of baskets of livelihoods options for the community members to diversify their living.



Indigenous trees in Kirisia Forest

**Kirisia Forest Case Study: What can we learn?**

- Integrating environmental conservation with economic activities can help to ensure the sustainability of change
- Linking Climate Champions to training and reporting forest conservation within local structures can help to ensure that action is taken immediately by those on the ground
- Ensuring that alternative livelihoods such as bee-

*keeping are offered will help to change practices and recognises the impact of climate on the poorest*



Dried firewood in Kirisia forest

***“I feel like the way we talk about environmental management is much more lip service, I still think we are a country that is interested and rightfully so in economic growth, we want to grow, we want to be industrious so we are in a chase and we really have no time to think about sustainability ... I think one is we need to build public understanding of why this is important; again, I do not think people are able to visualize the threat and the cost that will come with it in the long term, so that’s one area of investment.***

***Two, I keep saying development is political and development is about resources so we need to be seen to be investing and part of that investing is actually allocating money, either to the line ministry or to the institutions that are custodians or lead institutions for this work... I think in terms of capacity as a country, we are one of the countries that has the best human resource in government, whether they are environmentalists or conservationists, we have the best so that is not a gap area.”***

Female, National NGO

the poorest needed to be provided to halt environmental degradation. Or it might be at the level of industry, in which our research participants made the case for ethical investments that require both political will and community organisation to hold companies and community-members to account.

***“Any development activity that we do, we do it with a good intention. When we have new companies coming up to help us process our raw local materials, they are offering us employment for our young people, they are helping us utilize the idle resources that we have, that we sit on and like in the case of food from these companies, we get enough food, they are helping us promote food security. ... development can be positive or it can be negative depending on how it is handled.”***

Female, Civil society

In our research, there was also recognition that in some contexts there might be competing interests that hampered environmental protections or the implementation of environmentally sensitive policies. This might be at the community level, in which alternative livelihoods for



## Case Study 7:

**Shamba Systems in Dondori**

SDG 13; SDG 15; SDG 2 // Integrating Environment and Development; Participation and Dialogue;

Leave No-One Behind

*In Dondori in 1997, a shamba system was introduced after the activities of logging, charcoal burning and extensive timber cutting had led to a dramatic reduction in the natural forest cover, leading to soil erosion and siltation, and disrupting seasonal rain patterns. Shamba systems ensure that farmers plant both seedlings and their own crops in degraded forest areas, moving after three to five years when the forest has matured. Before this system, the majority of the community around the forest were squatters and had no alternative means of livelihood than activities which encroached on the forest, including agricultural activities that reclaimed land. By 2002, almost the whole forest cover had been destroyed; around 2000 hectares.*

*The shamba system was introduced to convert naked land back into forest, and re-establish prune trees for firewood. It was managed by both the Dondori Forest Department and the local community, who were organised into groups and provided with cyprus seed and pine seeds to grow in seedbeds before they were transferred to the final plantation area. Informational seminars were also provided to sensitise the local community. The forest department facilitated the work with the help of leaders from respective groups to allocate each member with*

*between half to one acre piece of land. With each member allocation there would be given at least 2000 seedlings to plant alongside their crops (e.g. maize, cabbage, sukuma wiki, carrots etc). Members were to take care of the seedlings in their plot of land and they would protect them to maturity, before moving to another plot. The same processes and programs would repeat continuously over period of time.*

**Dondori Shamba Systems Case Study: What can we learn?**

- *Re-forestation needs to go hand-in-hand with agricultural activities for the local community, planting both crops in rotating shamba and also growing seedlings gives opportunity for the sustainable use of land, meeting SDG target 2.4*
- *Monitoring by the forest department in partnership with local communities builds local participation and dialogue and allows for increased awareness*
- *Community leaders can be key stakeholders in supporting sustainable land use, but this needs to be done without nepotism, and with respect to women, youth and other marginalised groups*

<sup>4</sup> Shamba means plot of land or farm in Kiswahili

Alongside these community-level processes, our research also highlighted the role of large-scale and top-down policies to combat environmental degradation, including drought, high winds and over-salination of lakes associated with deforestation. These two case studies are placed in the broader context of a nationwide strategic campaign to increase forest cover to a minimum of 10% of the land by 2022, which draws on government partnerships with a range of institutions such as schools or corporations in the private sector. A number of our research participants also discussed the value of the 2017 plastic bag ban introduced by the Government, reducing waste on streets and in waterways, and reducing plastic contamination in meat through consumption of these bags by livestock.



## Integrating the Environment and Development in Kenya: Summing Up

Kenya's policy environment and the work of the National Environmental Management Agency (NEMA), such as in Case Study 5, highlights the ways in which integrating the environment into development can draw on the principles of leaving no-one behind and tackling inequalities, particularly at the community-level in areas that have been historically deprived. Many of our research participants, and Case Studies 6 and 7 discussed here, highlight the positive impacts of these kinds of policies – stabilising rainfall and improving livelihoods, or reducing the ways in which waste both impacts the environment and human lives within it. Mainstreaming the environment into planning, as MTP III does, helps to prioritise these issues at all levels, speaking not just to the symptoms of environmental degradation but to their root causes. Finally, ensuring that there are partnerships between national and county governments and local communities, between public and private sectors, and between opinion leaders in churches or media, ensures that the environmental concerns that Kenya has recognised as one of the most urgent problems are the focus of each different set of stakeholders that have the power to effect change.

Households in Distress (HID) programme, Ben White

## PRINCIPLE 4:

# Participation and Dialogue



The 2030 Agenda for Sustainable Development is defined as a document ‘of the people, by the people and for the people’ (UN 2015, 52). It was developed in a way that promoted participation, in much more inclusive ways than the Millennium Development Goals, involving national dialogues and thematic working groups as well as engagements with civil society and other stakeholders in many countries across the world. In the Agenda, the UN encourages member states to conduct ‘regular and inclusive reviews of national progress’ (UN, 2015, p. 79) that draws on key stakeholders such as civil society or the private sector, but that also pays particular attention to the voices of the poorest and most vulnerable. The targets for SDG 16 facilitate these inclusive processes, by encouraging governments to ‘develop effective, accountable and transparent institutions’ (target 16.6) and ‘ensure responsive, inclusive, participatory and representative decision making’ (target 16.7). It is these participatory processes that are believed to ensure the success of this ambitious and transformative agenda, because sustainable development is both enriched by, and depends upon, diverse perspectives. In *Laudato Si’*, the Pope affirmed this importance, calling for new forms of dialogue that are based on open encounters in which there is a willingness to change and no individual or group is left behind, especially those who are most affected.

## Understanding Participation and Dialogue: Kenyan Perspectives

The political pillar of Kenya’s Vision 2030 “aims to realize an issue-based, people-centred, result-oriented and accountable democratic system”, emphasising the ‘people’ as Agenda 2030 does. In Kenya’s third Medium-Term Plan this accountability is described through links to the Constitution (2010) which has made provision for advancing devolution, promoting public participation in policy-making, and in strengthening the three arms of government (the Executive, Judiciary and Legislature). MTP II included a draft Public Participation Bill (2016), as well as a curriculum and strategy for civic education, while the MTP III argues that public participation is essential for all forms of project cycle managements and development of policies. Within MTP III, there is a focus

on enhancing women’s participation and community-level participation through the kinds of self-help groups discussed in leave no-one behind section of this report. Kenya’s national development agenda makes explicit the links between inclusive processes and leaving no-one behind, strongly aligned with the focus of Agenda 2030 and the transformative principles which cut across it.

***“Before you can influence, you need to know. So first off, education for people to be able to know and for them to be aware that they have a mandate to influence change”***

Male, Civil Society

For our research participants, there was a strong emphasis that processes of public participation should happen at all levels – within families, villages, counties, and national structures – that drew on the national devolution agenda, the Constitution (2010) and the language of Agenda 2030. Our participants made links to the principle of leaving no-one behind in raising concerns about ongoing gaps in who participates and how effectively. In our research, groups subject to ongoing social stigma, including those who did not go to school, are abled differently or who live with HIV/AIDS, were seen as still excluded from participation and dialogue processes.

***“I would imagine where public participation is going to work is where people are sure they will drive the development agenda themselves at their local level. If I knew I had a voice and it would influence I would go. But if it is listening and endorsing something that has already been planned and approved at some level then I would just say there is no need.”***

Female, Private Sector



In their understandings of participation and dialogue, our research participants also made links to the ways in which inclusive and meaningful participation and dialogue requires attention to tackling inequalities, and reaching groups who might otherwise be left behind. They emphasised that participation was not just a question of talking by those in power, but of listening, and of making decisions in the absence of coercion and intimidation. Social movements and the work of civil society were seen in our research as a useful way to challenge rigid ‘traditional’ or hierarchical structures which would otherwise limit

public participation, as well as the importance of role models who were representative of the wider population, and who could influence key stakeholders. In Nakuru County, the allocation of funds for every ward for women’s forums was a particularly good example of using participation to magnify voices of those who are subject to inequalities.

***“I think including them in all decision that are being made by reaching them. There are focal groups, we have community leaders, and also we have community elders. So we also have to involve them. Through them, they can reach their own people.... So, through them, and via the elders and to the county and to the government. So you start from the downward approach to the top.”***

Female, Government

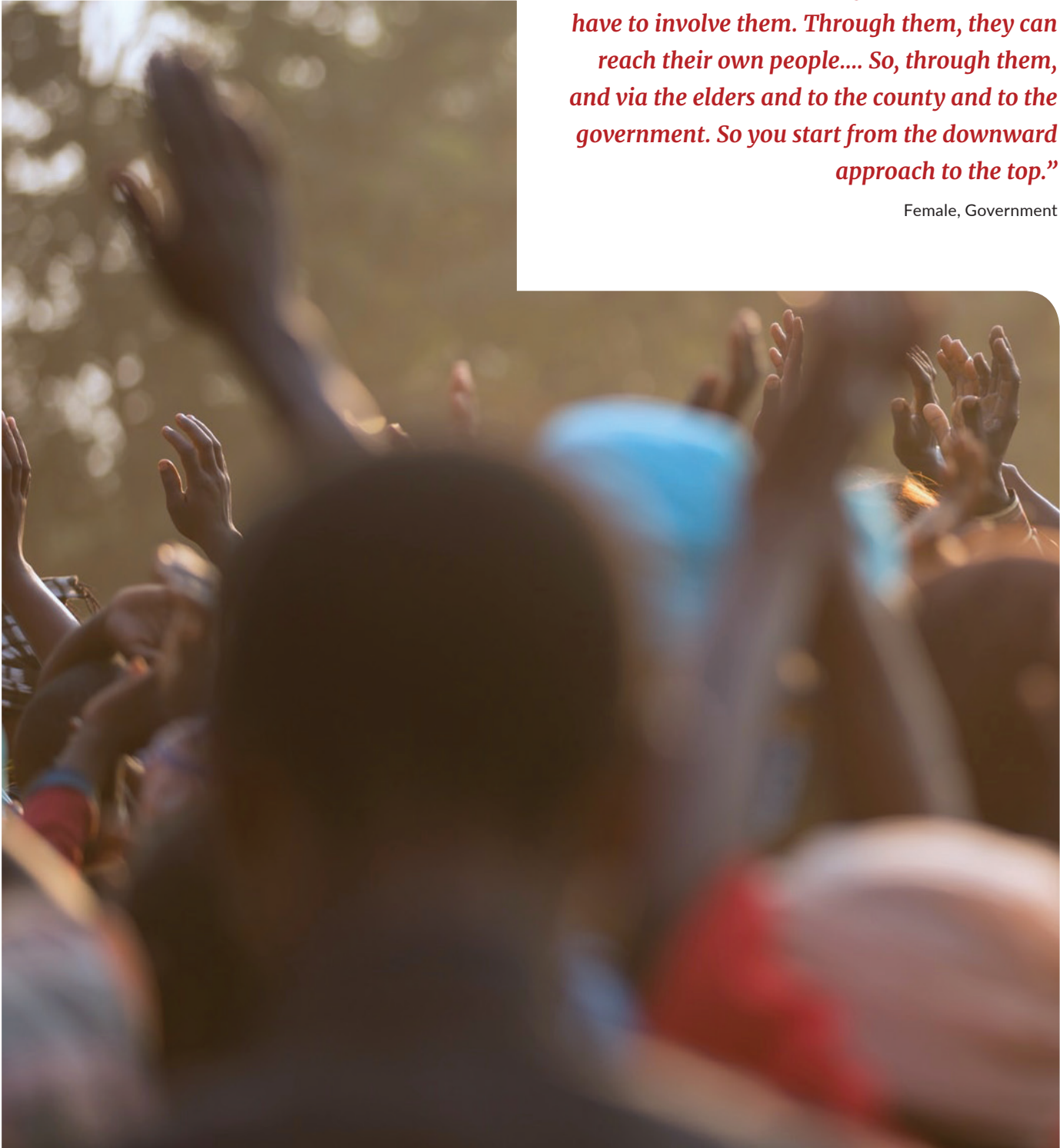


Photo By Avel Chuklanov



## Case Study 8:

**Uwe Macho, Marsabit County**

SDG 1; SDG 16 // Leave no-one behind; Participation and Dialogue

“Uwe Macho” a Swahili word for ‘Be Alert’ is an advocacy strategy carried out by Caritas Marsabit in an attempt to empower the community to demand accountability from the government regarding the use of resources. The strategy came into being immediately when Kenya launched the Constituency Development Fund (CDF) in 2003 through an Act of parliament. The primary objective of CDF was to address poverty at grassroots level by dedicating at least 2.5 per cent of the government’s ordinary revenue to grassroots development. Kenya’s Vision 2030 development blueprint envisions the country to not only become globally competitive and prosperous but also to have a healthy population, which is consistent with the goals of the CDF.

Caritas Marsabit’s justice and peace programme took up the initiative to inform the community of Marsabit Diocese, what is now Marsabit County, on the existence of such funds and its management. They disseminated information through vernacular radio lessons on Kenya Broadcasting Corporation radio station for nine years, from 2004 to 2012. They also formed and trained ten grassroots advocacy groups spread across the county on the CDF Act, and advocacy and lobbying skills, including representatives in these groups of men, women and youth from the community, nominated by the community. Finally, they raised awareness through clothing with catch slogans such as “Demand Accountability,” “Quality Work is my Right,” “CDF is my Right,” and through the production and dissemination of the Uwe Macho magazine. This magazine contained the information on the allocations and expenditures of the CDF of all the four constituencies in Marsabit County in every financial year. All the allocations and expenditure were printed into a booklet and copies distributed throughout the county for public knowledge.

The Uwe Macho magazine is distributed free of charge to advocacy groups and community members in all the parishes spread throughout the County. The magazine has

been appreciated by the general public to enable citizens to engage the duty bearers where necessary. Some of the major challenges that have emerged from devolution in Marsabit county include bias in employment opportunities, unequal development pattern and corruption. On many occasions, citizens have used the contents of the magazine to demand accountability from the elected leaders.



Uwe Macho publication

Caritas Marsabit has gone through challenges in trying to use the Uwe Macho magazine in informing the citizenry. It has been very difficult to get county budget from the county government officials in most cases (it was only in the 2018/2019 financial year that this information was made available and the Governor wrote an introduction statement). Production cost of the magazine is costly and illiteracy levels in the county are very high. Caritas Marsabit believes that the general public will replicate the ‘Uwe Macho’ strategy to demand accountability from the duty bearers, helping to meet SDG target 16.6, by availing all the information held by the government that is meant for public consumption, these include: job adverts, tenders and government projects.

**Uwe Macho Case Study: What can we learn?**

- Participation and dialogue requires specific and targeted efforts to include those who have been left behind, with a range of activities that include training in advocacy, multiple different forms of communication, and links between marginalised communities and governance structures
- Civil society has a key role as a bridge between local communities and government, and need to use this position to both advocate and disseminate information

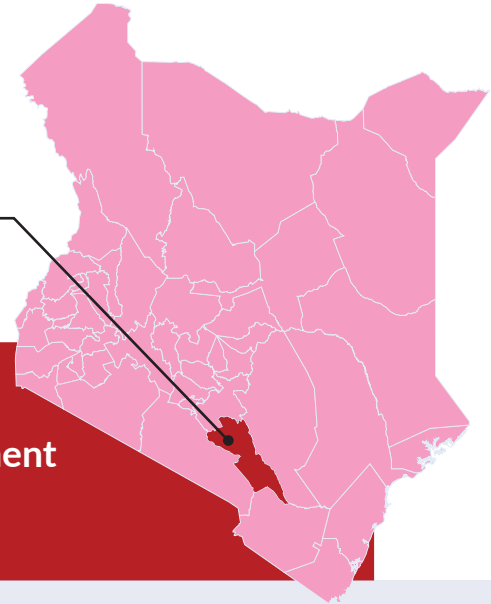
Other pre-existing structures, such as church networks or other faith-based organisations, were seen to be particularly useful for mobilising communities around the new laws provided for by the Constitution (2010). Acts such as the Finance Act (2010) which explicitly addressed questions of accountability, were particularly valued.

***“So educate the people on how they can be able to utilise those structures to bring down the voices, but again just bringing out the voices is not enough. There is a need for monitoring, and I think this is where the role of the CSOs comes out clearly, because we go and do the County Integrated Development Plan, who monitors to what extent this is implemented? They go and take views from the people but then who again goes back and tells them? They do not go back to the community and say this is the document, that this is what we have implemented. So that downward accountability is lacking. So for me, one of the key things to consider is that downward accountability.”***

Male, civil society

Echoing the accountability language of the political pillar of Vision 2030, our research participants highlighted that for participation and dialogue to be effective it needs to be inclusive and accountable to the constituent communities. It needs to be paralleled by data collection and monitoring as the 2030 Agenda encourages, and linked to outcomes and resource allocations if it is to be seen as fostering meaningful change. A key success of participation processes was seen to be the ways in which communities engaged in prioritisation, ensuring that development policies and projects were targeted, and met the most urgent needs.

MAKUENI COUNTY



Case Study 9:

## Public Participation in Makueni County Government

SDG 1; SDG 16 // Leave no-one behind; Participation and Dialogue

Article 1 of the Kenyan Constitution states that sovereign power belongs to the people. Sections 87, to 92 and 115 of the 2012 County Governments Act outline the principles of public participation and the imperative for facilitation by the 47 county governments in Kenya. Public Participation is a structured mechanism to consult persons, groups and institutions before decisions are made. The Makueni County Government has set up a public participation model that is people-centred, and informs citizens on various issues, options and solutions, consults the public to get feedback, involves the public to incorporate their concerns in decision making, collaborates with the public to implement and empowers the public by entrusting them with the final decision-making authority. It sees this process as one in which the county government 'takes instruction and direction' from the people, as their agent. The Forum draws participation from a range of pre-existing groups, including those at risk of being left behind, and key community stakeholders such as teachers

or business representatives. It includes an elaborate framework that follows a series of consultative meetings with representatives of the community, building from the village to the sub-ward to the ward, the sub-county and then the County level, aiming towards participatory governance.

### Makueni County Public Participation Framework: What can we learn?

- County governments need to enact the laws to support meaningful participation through the Kenyan Constitution into their activities
- Using existing groups to represent different stakeholders is a good way of ensuring diversity of perspectives
- Participation needs to happen at all levels, from village to national government

## Participation and Dialogue in Kenya: Summing Up

Our research highlights a range of accountability mechanisms for meaningful participation, that include community sensitisation, community participation frameworks, the use of a range of different kinds of media, and civil society and NGOs working as a bridge between communities and governance structures. This might include claiming or opening new spaces, as the two case

studies highlight. Within these accountability mechanisms, particular attention needs to be paid to groups that are subject to inequalities or at risk of being left behind, which might require the targeting of specific training or resources to ensure that all community representatives are included.

<sup>5</sup> <https://www.makueni.go.ke/public-participation-framework/>

## APPENDIX:

# Research Participants

This list of participants is organised by date of participation in the study.

Name	Organisation and Role
Florence Syevuo	Country Coordinator, SDGs Kenya Forum
Henry Odhiambo	Development Initiatives
Wato Denge	Head of Governance delivery unit, County Government
Isacko Jirma Molu	Director, Caritas Marsabit
Elema Sora	Operations Manager, Equity Bank
Francis Gitonga	World Food Programme
Eva Darare	Group member, Indigenous women's group, Samburu
Markabo Lilian	Civil Society, Samburu/Maralal Diocese
Dr Owen Ngumi	Lecturer, Egerton University
Hillary Korir	Director, Caritas Nakuru
Elizabeth Wagura	Administrator, Mercy Mission hospital
Ibrahim Ogeto	Secretary, Nakuru town East Neighbourhood Association
Joash Owiti Omolo	PA- Member of Nakuru County Assembly
Tyson Lemako	Director, Samburu County Government
Miriam Lekarabi	Group member, Maiyan self help group
Jane Nakinyi	Nurse, Maralal District Hospital
Evans Onyiego	Director, Caritas Maralal
Magdalene E Iobakar	Group member, Alemna Self help group
Mary Maina	Managing Director, Moran Publishers
Eunice Wanjiru Kibunga	Department of Environmental Education, Information and Public Participation, National Environment Management Authority (NEMA)
Stephen Odhiambo Nabakho	Chief Economist, State Department for Planning; National Treasury and Planning
Sister Mary Mbaci	Director, Caritas Nairobi
Victor Bwire	Head of Media Development and Strategy, Media council of Kenya
Omingo Donald	Systems Strengthening Advisor, Catholic Relief Services
Fridah Githuku	Executive Director, GROOTS Kenya
Abel Omariba	Monitoring and Evaluation, Caritas Nairobi
Elizabeth Njuguna	Media Analyst, Media Council of Kenya
David M. Kinyoi	Sub- County Agricultural Officer, Samburu County Government
Paul Gitonga Kirima	Programme Officer, Pamoja for Transformation
Alfred Lotome	Programme officer, Caritas Maralal
Peter Karanja	Bachelor of Commerce Student, Nairobi University
Anne Thuo	Department of environmental education, information and public participation, National Environment Management Authority (NEMA)
Kelvin Ndiragu Gitaru	Intern, State Department for Planning
Joash Owiti	Personal Assistant - Member of the Nakuru County Assembly
Samuel Waweru	Ag. Editor Catholic Mirror, Kenya Conference of Catholic Bishops (KCCB) Social Communications
Nelly Shonko	Programme Manager East Africa, CAFOD



## Organisations Involved

**Caritas Kenya** shares in the mission of the Catholic Church to serve communities in need. As the Development and Humanitarian Arm of the Kenya Conference of Catholic Bishops, Caritas Kenya accompanies the implementation of programmes in all the 25 Diocesan Caritas in Kenya. The process involves strengthening of Diocesan Caritas structures to deliver essential services within their contexts. This is in line with Caritas's mission to eradicate poverty, reduce inequalities and to combat the impacts of climate change. At the heart of its mission is the Catholic Social Teaching which calls for life and dignity of the human person and preferential option for the poor.

**CAFOD.** The Catholic Agency for Overseas Development is the official aid agency for the Catholic Church in England and Wales. CAFOD reaches out to people living in hard-to-reach places, in war zones and those who are discriminated against. CAFOD believes that if one of us is hurt, hungry or abandoned, we all are hurt, hungry and abandoned. No one should be beyond the love and support they need to live a dignified life. We are part of a global Church network with a local presence in 165 countries and territories. Together we make up one of the largest aid networks in the world. Because of our global reach and local presence, we have the potential to reach everyone.

**The Bartlett Development Planning Unit (DPU)** conducts world-leading research and postgraduate teaching that helps to build the capacity of national governments, local authorities, NGOs, aid agencies and businesses working towards socially just and sustainable development in the global south. We are part of The Bartlett faculty, ranked the world's top institution for built environment subjects in the renowned QS World Ranking. The DPU has over 65 years of experience in academic teaching, research, policy advice and capacity building in the field of international development.

As part of its mission to build the capacity of professionals and institutions, the DPU undertakes a range of action-oriented work with partners in different parts of the world. Regular contact with policy and planning practice through capacity building and advisory work is viewed as an important part of challenging and developing the theoretical and methodological debates pursued in our teaching and research.

**University College London.** UCL is London's leading multidisciplinary university, with more than 13,000 staff and 42,000 students from 150 different countries. Founded in 1826 in the heart of London, UCL was founded to open up education to those who had previously been excluded from it. UCL's founding principles of academic excellence and research aimed at addressing real-world problems continue to inform our ethos to this day. UCL is consistently ranked amongst the top 10 universities in the world.

## Research Team

**Lucy Espila** has worked as a development aid worker for Caritas in Kenya for close to 7 years. She has experience in implementing development programmes at a national level and in a Diocesan Caritas in Samburu County, Northern Kenya. Her work has sought to increase literacy and awareness amongst policy makers and communities, on advocacy issues in the areas of safeguarding, sustainable livelihoods, gender, education and Agenda 2030. Currently, she coordinates research, communications and advocacy at Caritas Kenya in close collaboration with partners and the Diocesan Caritas Network in Kenya. She has an education background in Communications and Public Relations.

**Dr Charlotte Nussey** was awarded her PhD at the Institute of Education, University College London in April 2019. She has worked as an international development researcher and advisor in several countries, with particular expertise in sub-Saharan Africa. Her current research interests include gender, education, violence and interconnected forms of development that cut across the sectors of the SDG goals.

**Dr Andrea Rigon** is a Lecturer at The Bartlett Development Planning Unit of University College London with a background in development studies and research, consultancy and project management experience in several countries. His research work focuses on how power relations affect the participation of different people and social groups in decision making processes that have an impact on their lives. Andrea is a co-founder of the Sierra Leone Urban Research Centre, and is also the Chair of the Board of Catalytic Action, an NGO which creates learning and play spaces for women, men and children affected by conflict or disaster.

**Diego Martinez-Schütt** is Policy Analyst at the Catholic Agency for Overseas Development based in London. He leads CAFOD's international policy and advocacy work on SDGs, providing support to CAFOD partners in designing and implementing SDG strategies globally with particular focus on sub-Saharan Africa. Diego has a background in environmental and climate research and is the co-founder and Vice-chair of Carbon Market Watch, an NGO providing policy expertise on carbon policies across the world.







Photo By Perry Grone



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