



**MINISTRY OF
ENVIRONMENT,
CLIMATE CHANGE &
FORESTRY**

STATE DEPARTMENT FOR FORESTRY (SDF)

**KENYA WATERSHED SERVICES IMPROVEMENT
PROJECT (KEWASIP)
(P178850)**

INDIGENOUS PEOPLES PLANNING FRAMEWORK (IPPF)

November, 2025

LIST OF ABBREVIATIONS

ASALs	Arid and Semi-Arid Lands
BETA	Bottom-Up Economic Transformation Agenda
CALM	Climate Action through Landscape Management PforR
CBD	Convention on Biological Diversity
CCDR	Country Climate and Development Report
CEC	County Environment Committee
CFA	Community Forest Association
CIF	Climate Investment Funds
CoG	Council of Governors
CPCU	County Project Coordination Unit
CPSAC	County Project Steering and Advisory Committee
CRI	Climate Resilience Indicator
CSA	Climate Smart Agriculture
DRSRS	Directorate of Remote Surveys and Resource Sensing
DOSHS	Directorate of Occupational Safety and Health Services
EHSGs	Environmental, Health, and Safety Guidelines
EIA	Environment Impact Assessment
EMCA	Environmental Management and Coordination Act
ESF	Environment and Social Framework
ESIA	Environment and Social Impact Assessment
ESMP	Environment and Social Management Plan
ESSs	Environment and Social Standards
FAO	Food and Agriculture Organization
FCMA	Forest Conservation and Management Act
FFS	Farmer Field Schools
FLLOCA	Financing Locally Led Climate Action
GEF	Global Environment Facility

GHG	Greenhouse Gas
GoK	Government of Kenya
GRS	Grievance Redress Service
Ha	Hectare
ICT	Information and Communication Technology
IDA	International Development Association
IEMP	Integrated Ecosystem Management Plans
IP	Indigenous People
IPF	Investment Project Financing
IWC	Integrated Watershed Committees
IWUA	Irrigation Water Users Associations
KAPSLMP	Kenya Agricultural Productivity and Sustainable Landscape Management Project
KCSAP	Kenya Climate-Smart Agriculture Project
KEFRI	Kenya Forestry Research Institute
KEWASIP	Kenya Watershed Services Improvement Project
KFS	Kenya Forest Service
KES	Kenyan Shilling
KWS	Kenya Wildlife Service
KWSCRIP	Kenya Water Security and Climate Resilience Project
KWTA	Kenya Water Towers Agency
MCPF	Marginalized Communities planning Framework
M&E	Monitoring and Evaluation
MECCF	Ministry of Environment, Climate Change and Forestry
MoA	Ministry of Agriculture
MRV	Measurement, Reporting, And Verification
MTP	Medium-Term Plan
NBEs	Nature-Based Enterprises

NCCAP	National Climate Change Action Plan
NDC	Nationally Determined Contributions
NECC	National Environmental Complaints Committee
NEMA	National Environment Management Authority
NET	National Environment Tribunal
NGEC	National Gender and Equality Commission
NLERS	National Landscape and Ecosystem Restoration Program Strategy 2023-2032
NMK	National Museums of Kenya
NPC	Nature, People, and Climate
NPCU	National Project Coordination Unit
NPSC	National Project Steering Committee
NTAC	National Technical Advisory Committee
OESRC	Operations Environmental and Social Review Committee
OHS	Occupational Health and Safety
PAD	Project Appraisal Document
PCE	Private Capital Enabled
PCM	Private Capital Mobilization
PCRA	Participatory Climate Risk Assessments
PDO	Project Development Objective
PES	Payment for Ecosystem Services
PF	Process Framework
PFM	Public Finance Management
PFMP	Participatory Forest Management Plan
PPP	Public-Private Partnership
REDD	Reducing Emissions from Deforestation and Forest Degradation
RMP	Resource Management Plan
SCMP	Sub-Catchment Management Plan

SDA	State Department for Agriculture
SDECC	State Department for Environment and Climate Change
SDF	State Department for Forestry
SDI	State Department for Irrigation
SDW	State Department for Wildlife
SDWS	State Department for Water and Sanitation
SEA/SH	Sexual Exploitation and Abuse/Sexual Harassment
SESA	Strategic Environmental and Social Assessment
SFM	Sustainable Forest Management
SLM	Sustainable Land Management
SLWM	Sustainable Land and Water Management
THS-UCP	Transforming Health Systems for Universal Care Project
ToR	Terms of Reference
VMG	Vulnerable and Marginalized Groups
WB	World Bank
WCCPC	Water Catchment Conservation and Protection Committee
WIBA	Work Injury Benefit Act
WMP	Watershed Management Plans
WRA	Water Resources Authority
WRUA	Water Resource Users Association

Table of Contents

<u>LIST OF ABBREVIATIONS</u>	<u>2</u>
<u>1. INTRODUCTION</u>	<u>9</u>
1.1 BACKGROUND AND STRATEGIC CONTEXT OF KEWASIP	9
1.3 PROJECT COMPONENTS	11
1.4 SPATIAL DISTRIBUTION OF PROJECT SITES.....	11
1.5 PROJECT BENEFICIARIES.....	13
1.6 INSTITUTIONAL AND IMPLEMENTATION ARRANGEMENTS	14
1.7 WORLD BANK ENVIRONMENTAL AND SOCIAL STANDARDS (ESSs) TRIGGERED	21
<u>2 PURPOSE OF THE INDIGENOUS PEOPLES PLANNING FRAMEWORK (IPPF) ..</u>	<u>23</u>
2. THE IPPF PRINCIPLES.....	25
<u>3. MARGINALIZED COMMUNITIES IN KENYA</u>	<u>27</u>
3.1 DEFINITION OF MARGINALIZED COMMUNITIES	27
3.2 PRESENCE OF VMGS IN KENYA.....	29
<u>4. FRAMEWORK FOR ENGAGEMENT WITH VULNERABLE AND MARGINALIZED GROUPS (VMGS)</u>	<u>31</u>
4.1 OBJECTIVES OF THE FRAMEWORK	31
4.2 APPROACH AND METHODOLOGY FOR THE IPPF.....	32
4.3 CONSULTATIONS UNDERTAKEN DURING THE PREPARATION OF THE IPPF.....	34
<u>5. SCREENING OF MARGINALIZED COMMUNITIES IN THE BENEFICIARY KEWASIP COUNTIES.....</u>	<u>35</u>
5.1 INTRODUCTION.....	35
5.2 CHARACTERISTICS OF MARGINALIZED COMMUNITIES	35
5.3 SCREENING FOR MARGINALIZED COMMUNITIES	36
5.4 THE IDENTIFIED MARGINALIZED COMMUNITIES	38
<u>6. POLICIES, LEGAL, AND REGULATORY FRAMEWORKS.....</u>	<u>38</u>
6.1 INTRODUCTION.....	38
6.2 APPLICABLE POLICIES, LEGAL AND REGULATORY FRAMEWORKS	39
6.3 RELEVANT INTERNATIONAL TREATIES	48
6.4 WORLD BANK’S ENVIRONMENTAL AND SOCIAL FRAMEWORK (ESF)	51
<u>7. POTENTIAL PROJECT IMPACTS ON MINORITY COMMUNITIES.....</u>	<u>55</u>
7.1 INTRODUCTION.....	55

7.2	KEY ISSUES FOR MINORITY COMMUNITIES	55
7.3	POTENTIAL POSITIVE IMPACTS	56
7.4	POTENTIAL NEGATIVE IMPACTS.....	57
7.5	EXCLUSION LIST	60
8.	<u>STRATEGIES FOR INCLUSION OF IPS/VMGS</u>	61
8.1	INTRODUCTION.....	61
8.2	SUMMARY OF ACTIONS FOR IMPLEMENTING THE IPPF	61
9.	<u>SOCIAL ASSESSMENT (SA).....</u>	63
9.1	INTRODUCTION.....	63
9.2	CONSIDERATIONS IN UNDERTAKING SOCIAL ASSESSMENTS AND PREPARING REPORTS.....	64
9.3	CONSULTATIONS TO BE UNDERTAKEN DURING SOCIAL ASSESSMENTS	65
10.	<u>INDIGENOUS PEOPLES PLANS.....</u>	69
10.1	ELEMENTS OF INDIGENOUS PEOPLES PLANS.....	70
11.	<u>FRAMEWORK FOR FREE, PRIOR AND INFORMED CONSENT (FPIC).....</u>	71
11.1	FREE, PRIOR AND INFORMED CONSENT	71
11.2	PRINCIPLES OF FPIC.....	72
11.3	ELEMENTS OF FPIC	73
11.4	FPIC TOOLS.....	73
11.5	COMMUNICATION STRATEGY FOR PARTICIPATION OF MARGINALIZED COMMUNITIES.....	74
12.	<u>IMPLEMENTATION OF THE IPPF.....</u>	76
12.1	INTRODUCTION.....	76
12.2	CAPACITY BUILDING FOR IPPF IMPLEMENTATION	77
13.	<u>GRIEVANCE MANAGEMENT.....</u>	81
13.1	INTRODUCTION.....	81
13.2	GRIEVANCE RESOLUTION PROCESS.....	81
14.	<u>MONITORING AND EVALUATION (M&E)</u>	87
14.1	INTRODUCTION.....	87
14.2	MECHANISMS FOR MONITORING, EVALUATION, AND REPORTING.....	87
14.3	REPORTING	89
15.	<u>INFORMATION DISCLOSURE ARRANGEMENTS.....</u>	89
15.1	INTRODUCTION.....	89
15.2	STAKEHOLDER ENGAGEMENT.....	90
15.3	INFORMATION AND COMMUNICATION	90
15.4	DISCLOSURE OF THE IPPF.....	91

15.5 INDICATIVE BUDGET FOR THE IPPF IMPLEMENTATION..... 92

1. Introduction

1.1 Background and Strategic Context of KEWASIP

Kenya has achieved significant economic progress in recent years, yet it continues to face persistent development challenges that include climate change, land degradation, and unsustainable natural resource management. While real GDP grew at an average of 4.7 percent between 2015 and 2019 and poverty rates declined, the country's dependence on climate-sensitive sectors especially agriculture, forestry, and pastoralism has left it vulnerable to environmental shocks. Increasing fiscal pressures and the impacts of recent droughts and floods have further exposed the fragility of livelihoods, particularly in rural and forest-adjacent areas.

Natural capital is central to Kenya's economy, contributing approximately 42 percent of GDP and supporting nearly 70 percent of jobs. Forests, rangelands, and water catchment areas play a crucial role in sustaining agricultural production, water supply, biodiversity, and energy generation. However, an estimated 88.6 percent of Kenya's land is affected by some form of degradation. Deforestation, soil erosion, and encroachment into ecologically sensitive areas have contributed to declining productivity and increased conflict over natural resources.

Marginalized communities, such as the Ogiek, Sengwer, Yiaku, and other forest-dependent and pastoralist communities, are among the groups most affected by these environmental and socio-economic changes. These communities have strong cultural, spiritual, and subsistence ties to forests, rivers, wetlands, and highland ecosystems. However, their access to traditional lands and resources is increasingly constrained by deforestation, land use conversion, and development pressures. Insecure land tenure, weak participation in formal governance structures, and limited access to basic services further exacerbate their vulnerability.

In this context, the Government of Kenya is implementing the Kenya Watershed Services Improvement Project (KEWASIP), which aims to restore degraded landscapes, enhance climate resilience, and improve the sustainability of watershed services across key ecosystems. The project supports national commitments outlined in Kenya Vision 2030, the National Landscape and Ecosystem Restoration Strategy (2023–2032), the National Climate Change Action Plan (2023–2027), and Kenya's Nationally Determined Contributions (NDCs) under the Paris Agreement.

KEWASIP adopts a community-driven and participatory approach, promoting sustainable land and water management, enhancing biodiversity conservation, and strengthening the livelihoods of the vulnerable populations. The project places strong emphasis on social inclusion, gender equality, and the integration of Marginalized communities in the planning, implementation, and monitoring of project activities.

In accordance with the World Bank's Environmental and Social Standard 7 (ESS7) on indigenous peoples/Sub-Saharan African Historically Underserved Traditional Local Communities, this Indigenous Peoples Planning Framework (IPPF) has been developed to ensure that KEWASIP is implemented in a culturally appropriate and inclusive manner. The outlines measures to identify Vulnerable & marginalized groups/marginalized communities in the project areas, assess potential benefits and risks, ensure their meaningful participation and Free, Prior, and Informed Consent (FPIC) where applicable, and develop specific Marginalized communities Plans (IPPs) where needed.

Through this framework, KEWASIP aims to protect Marginalized communities' rights, support their development aspirations, and ensure they equitably benefit from investments in sustainable watershed services and ecosystem restoration.

1.2 Project Objectives

The Kenya Watershed Services Improvement Project (KEWASIP) includes three key objectives:

1. **Strengthening Watershed Planning, Governance, and Monitoring:** This objective focuses on building institutional capacity, improving governance structures, and establishing a monitoring system to support effective watershed management.
2. **Promoting Sustainable Land Management Practices and Restoring Landscapes:** This objective involves Implementing land management practices that restore degraded landscapes and ensure the sustainable use of natural resources.
3. **Enhancing Public Land Management and Restoration of Gazetted and Protected Areas:** This objective aims to improve the management of public lands and restore protected areas to safeguard biodiversity and ecosystem services.

1.3 Project Components

The Kenya Watershed Services Improvement Project (KEWASIP) entails three main components, each designed to achieve the Project's objectives effectively:

Component 1: Roots to Resilience: Foundation for Integrated Long-term Project.

This component aims to establish a strong foundation for Sustainable Landscape and Watershed Management (SLWM) through enhanced institutional capabilities, improved governance, and innovative financing mechanisms. It supports the development of an integrated monitoring system to facilitate informed decision-making and enhance landscape resilience.

Component 2: Green Horizons: Sustainable Landscape and Watershed Revitalization. This component focuses on restoring degraded landscapes and managing ecosystems through targeted investments in selected watersheds. It promotes community resilience by adopting a participatory approach to plan and implementing SLWM activities, with an emphasis on both watershed assessments and community-driven initiatives.

Component 3: Project Management, Training & Capacity Building. The objective of this component is to ensure effective planning, budgeting, implementation, and reporting of project activities, aligned with World Bank standards. It emphasizes training and capacity building to support successful project execution.

1.4 Spatial Distribution of Project Sites

KEWASIP will be implemented across diverse regions of Kenya, targeting counties based on critical factors such as land degradation levels, water security, social vulnerability, climate change vulnerability, and conservation priorities. Owing to the continued existential threats that arise due to farming and human settlements which result in encroachment on riparian areas and forests, a vast majority of the project will take place in modified habitats, or in areas that are already anthropogenically impacted. The selected counties span various geographical and ecological zones, ensuring comprehensive coverage and impact:

Table 1: Project Sites

Region	Water Towers/Watershed	Counties
Northern	Mt. Marsabit	Marsabit
	Ndotos	Samburu
Eastern	Chyullu	Makueni
Central	Marmamet	Laikipia, Baringo,
Eastern	Nyambene	Isiolo, Meru, Kitui, Tana River, Garissa, Tharaka Nithi
Coastal	Shimba Hills	Kwale

The Kenya Watershed Services Improvement Project (KEWASIP) is being developed under the World Bank's Environment and Social Framework (ESF). In line with Environmental and Social Standard ESS10 on Stakeholder Engagement and Information Disclosure, the MoECCF should provide stakeholders with timely, relevant, continuous, understandable, and accessible information, and consult with them in a culturally appropriate manner, which is free of manipulation, interference, coercion, discrimination, or intimidation.

This Stakeholder Engagement Plan (SEP) as a tool for keeping stakeholders informed throughout the project life cycle. This is meant to ensure appropriate project information on environmental and social risks and impacts is disclosed to stakeholders in a timely, understandable, accessible and appropriate manner. Stakeholders will be actively involved in decision making and project implementation processes and where necessary, existing mechanisms will be enhanced or additional mechanisms developed to align with ESS 10.

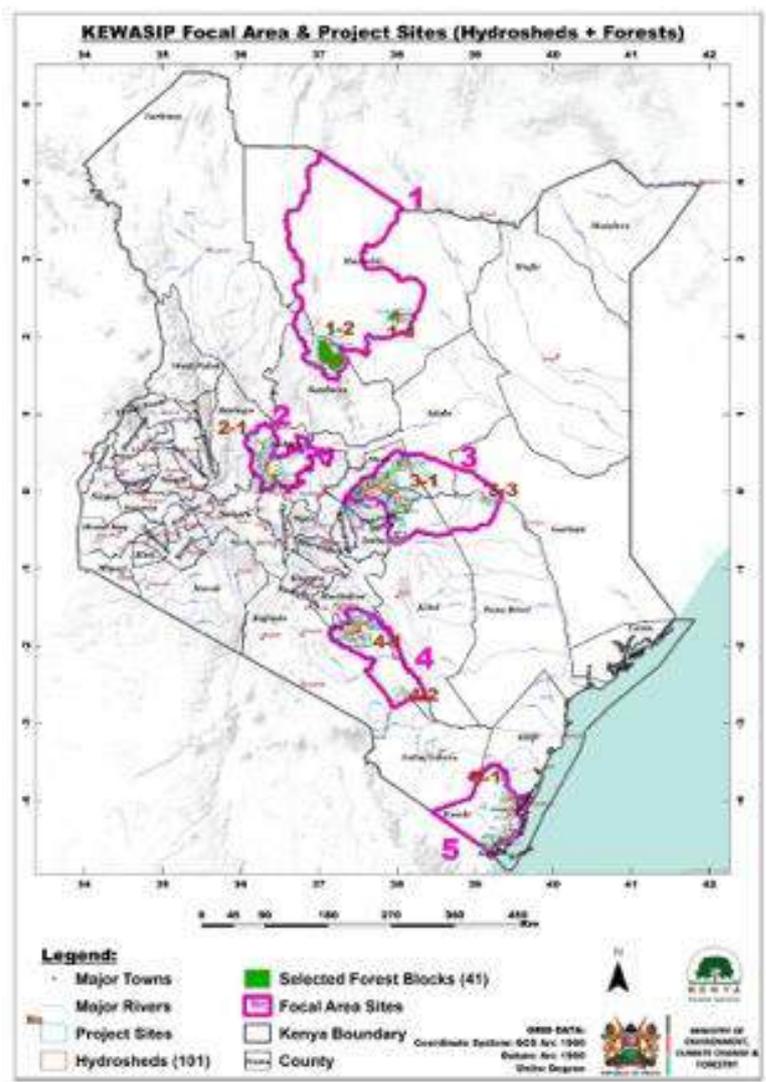


Figure 1: Map of the Project Sites

1.5 Project Beneficiaries

The project targets to benefit 750,000 people in the selected hydrosheds in the 12 Counties namely; Baringo, Meru, Kitui, Tharaka Nithi, Samburu, Isiolo, Marsabit, Makueni, Garissa, Kwale, Tana River and Laikipia including MCs living in the project area. Project beneficiaries will be classified as direct or indirect beneficiaries depending on where they live (i.e., inside or adjacent to project areas) and how they are affected by project interventions and activities (e.g., training, reduced risks, livelihoods, spillover effects, etc.). Beneficiaries will be further classified with the aim of measuring the Project's gender and Vulnerable Marginalized Groups (VMG) inclusion results. The Project will use the watershed approach as the unit for integrated planning and management of ecosystems within the project-selected areas. The overarching factors used to identify the project area are the gazetted water towers and the major rivers originating from water towers and the downstream flows of these rivers. To

ensure that the project area reflects the potential amount of financing proceeds and effective consolidation of interventions within the watersheds, additional information on land degradation and SLM cost-benefit considerations were used to identify a smaller number of watersheds to ensure the limited resources can generate measurable outcomes. The final list of selected watersheds will be determined in combination with practical, on-the-ground considerations and subject to the available financing.

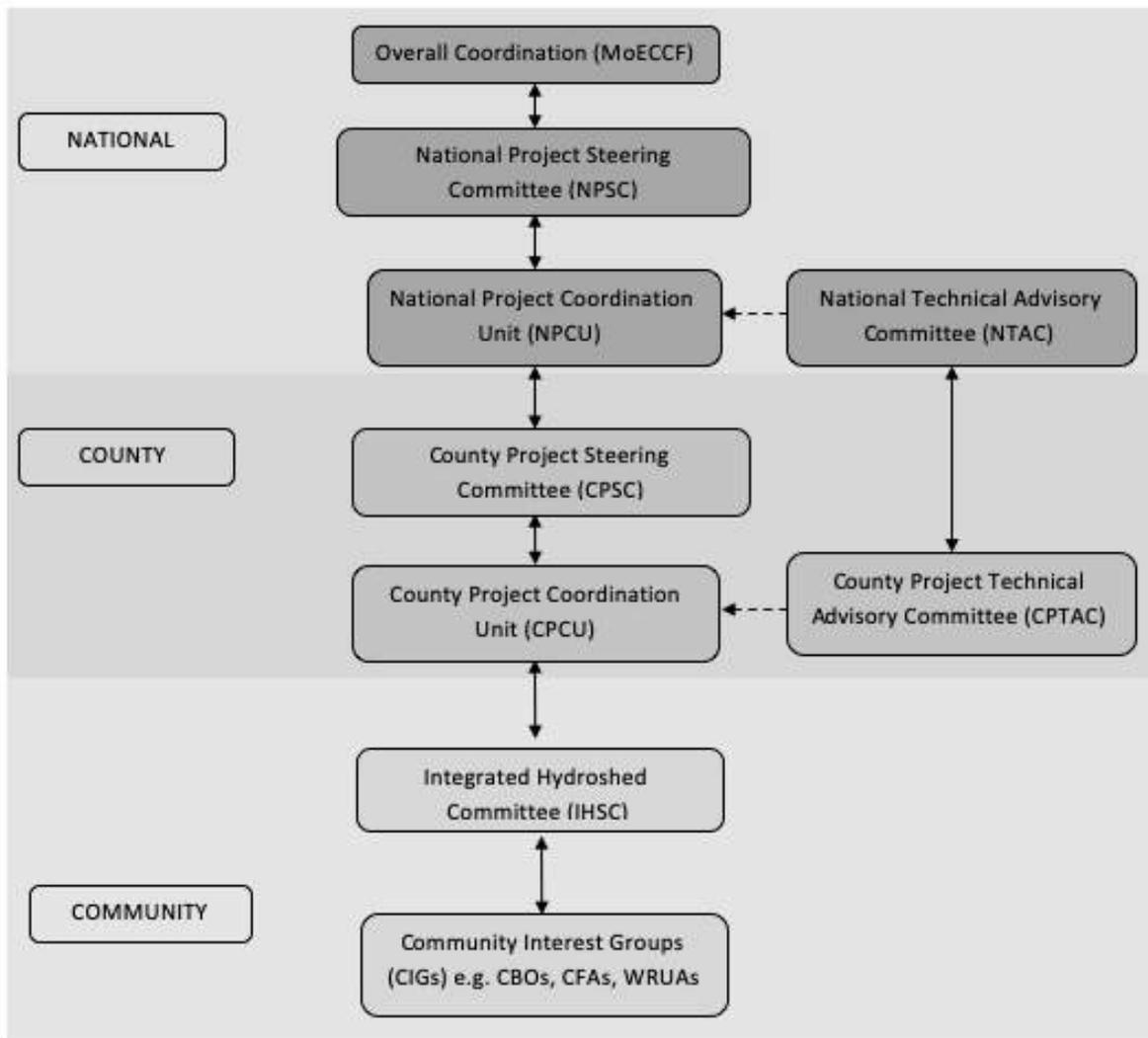
1.6 Institutional and Implementation Arrangements

The KEWASIP will adopt a three-tiered implementation arrangement involving national, county, and community levels. At the national level, a National Project Steering Committee (NPSC) will provide overall project oversight and policy guidance, while a National Technical Advisory Committee (NTAC) will offer technical support to ensure environmental, social, and economic objectives are met. The project will have a National Project Coordinating Unit (NPCU) established under the State Department for Forestry. The main role of NPCU is the day-to-day coordination and management of project activities, and implementation of activities at National Level. At the county level, the County Project Steering and Advisory Committee (CPSAC), the County Technical Advisory Committee (CTAC) and the County Project Coordinating Units (CPCUs) will be established in relevant counties. The CPSAC will provide overall project oversight and policy guidance at the County level. While the CTAC will provide technical advice to the CPCU which is responsible of the day-to-day execution, and will be composed of technical officers from KFS, NEMA, WRA, KEFRI, KWS and county officers. The NTAC will coordinate between different CTACs to ensure participatory plans from the different counties are integrated and activities proposed complement each other. The NPCU under the State Department for Forestry will handle daily project management, monitoring and evaluation, and review and approval of CPCUs' work plans. The CPCUs will oversee project execution, consolidate plans, and monitor activities at county level.

At the community level, the organization will revolve around Community-Based Organizations (CBOs), which will represent beneficiary communities at the grassroots and ensure participatory identification, preparation, and implementation of restoration and livelihood sub-projects. These structures will prioritize the inclusion of Vulnerable and Marginalized Groups and Marginalized Communities to enhance social and

economic participation in targeted rural areas. The project activities will be informed by the project integrated watershed management plans which harmonizes County Integrated Development Plans (CIDPs), County Spatial Plans, Participatory Climate Risk Assessments (PCRA), and other plans such as Participatory Forest Management Plans (PFMPs), Sub-Catchment Management Plans (SCMPs), and Climate Risk Management Action Plans, ensuring that local climate vulnerabilities are incorporated into planning and implementation. The project also links closely with existing entities like local community groups, Community Forest Associations (CFAs), Watershed User Associations (WRUAs), and Conservancies, ensuring collaborative implementation at the grassroots level. The project will be implemented in coordination with technical agencies such as SDF, SDECC, SDI, SDW, WRA, KFS, KEFRI, KWS, NEMA, and CoG.

KEWASIP will adopt a three-tiered approach representing implementation at the national, county, and community levels as shown in the organogram below:



The roles of each unit in the implementation structure are defined below:

A. National Level

a. The National Project Steering Committee (NPSC)

The National Project Steering Committee (NPSC) will be established within 30 days of the Effective Date to provide overall project oversight and policy guidance. The Committee will be chaired by the Principal Secretary (PS) of the State Department for Forestry (SDF) in the Ministry of Environment, Climate Change and Forestry (MECCF) (the lead Implementing Agency). This committee will constitute the Principal Secretaries from State Department for Environment and Climate Change (SDECC), State Department for Irrigation (SDI), State Department for Wildlife (SDW), State Department for Water and Sanitation (SDWS), Council of Governors (CoG), The National Treasury (TNT), Chief Executive Officers (CEOs) Director Generals (DGs) and

Chief Conservator of Forests (CCF) of the implementing agencies. The National Project Coordinator will initiate the process of constituting this committee. It will involve the preparation of a briefing note to the PS, SDF covering the proposed membership of the committee, its functions, and proposed dates for the inaugural meeting. Members of the NPSC will be provided with necessary documents for the Project, including (but not limited to) the Project Appraisal Document (PAD) and the Financing Agreement.

The NPSC will be responsible for: (a) approving the annual national and county work plans and budgets and the annual Procurement Plan; and (b) reviewing the annual implementation performance report to be prepared by the implementing agencies, and compiled by the SDF, and overseeing the implementation of corrective actions, if needed.

Project implementation will require effective inter-ministerial coordination, collaboration, and information sharing. A ToR will be developed during the first months of project implementation for the NPSC in accordance with national procedures. ToRs define roles and commitments in terms of staff allocations and resources.

b. The National Technical Advisory Committee (NTAC)

The National Technical Advisory Committee (NTAC) - The PS State Department for Forestry will constitute the NTAC, within 30 days of the Effective Date. NTAC will be responsible for **providing technical support** to the overall implementation of the project and operational aspects of the project and ensuring that recommendations from the NPSC are implemented. They will also provide expert advice to ensure the project meets its environmental, social, and economic objectives.

The committee will compose of Technical Experts from the Participating Entities which will include Kenya Forest Service (KFS), Kenya Forestry Research Institute (KEFRI), National Environment Management Authority (NEMA), Kenya Wildlife Service (KWS), Water Resources Authority (WRA), National Environment Trust Fund (NETFUND), Directorate of Remote Surveys and Resource Sensing (DRSRS), Council of Governors (CoG), State Department for Irrigation (SDI), and SDW. These will be Technical Experts like GIS and Data Analysts, Water Resource Experts, Forestry and Land Restoration Specialists, Climate Change Specialists; and Research Institutions like Kenya Forestry Research Institute (KEFRI). The NTAC will also support the

development and implementation of technical components such as watershed prioritization and capacity building.

The NTAC will provide technical support to the NPCU in reviewing plans and proposals on public land and to the CPCUs & CTACs to review and refine plans and proposals for project implementation at the county level.

c. National Project Coordinating Unit

The project will have a **National Project Coordinating Unit (NPCU)** established under the State Department for Forestry. The establishment of the NPCU will be an effective condition for the Project. The PS, SDF will constitute the NPCU which will be led by a National Project Coordinator (NPC). The membership of NPCU will be composed of component leads, project officers, finance officer, project accountant, procurement officers M&E officers, environment and social safeguards officers, communication officer, ICT officer and support staff.

The main mechanism for filling positions of the NPCU will be competitive deployment of staff based on ToRs agreed between the government and the World Bank. Recruitment of NPCU staff from the market will be done only where internal capacity is inadequate. The NPC will serve as the secretary to both NPSC and NTAC. The main role of NPCU is the **day-to-day coordination and management of project activities**.

The NPCU will be responsible for: (a) establishing policy guidelines and providing overall oversight of project implementation; (b) preparing the annual national work plans and budgets and the annual Procurement Plan; and (c) preparing the annual implementation performance report to be prepared by the implementing agencies, and compiled by the SDF, and overseeing the implementation of corrective actions, if needed. The NPCU will oversee the planning and implementation of activities identified under Components 1 and 3. The NPCU will also be responsible for decision-making related to the approval of plans and allocation of funds for Component 2 activities. This will include the review and approval of annual allocations to counties to support activities to be financed under Sub-Component 2a and allocations to relevant national entities to implement ecosystem management plans under Sub-Component 2b.

B. County Level

The project implementation and oversight structures at the county level for private and community lands will include County Project Steering Committee (CPSC), County Project Technical Advisory Committee (CPTAC) and County Project Coordination Unit (CPCU). The PS, SDF will enter into an Inter-Governmental Partnership Agreement (IPA) detailing mutual responsibilities for the project's implementation with the respective county governments. At the same time, a Memorandum of Agreement (MoA) and Grants Agreement (s) will thereafter be effected between the county governments and the CIGs who are the beneficiaries of the sub-projects grants. The CPSC, CTAC and the CPCU will be established no later than one month once a Inter-Governmental Partnership Agreement is signed with the participating counties.

County Project Steering Committee (CPSC)

A County Project Steering Committee (CPSC) shall be established in each County Government implementing the KEWASIP. The CPSC will be constituted by the CECM responsible for Environment and Forestry within 1 month after the signing of the IPA. The CPSC will be chaired by the County Executive Committee (CECM) member in charge of Environment and Forestry. All members of the CPSC will be provided with relevant project documents to enable them to perform their duties effectively. These will include the IPA, PAD, FA, and Roles & Responsibilities of the CPSC.

The CPSC membership will be comprised of chief officers for environment and natural resources, water and irrigation, agriculture, livestock, and fisheries, cooperatives, and women and gender etc.

The CPSC will be responsible for project oversight and quality assurance at the county level. It will be responsible for reviewing proposed annual activity plans prepared by the CPCUs. Once approved, these will be submitted to the NPCU for review and approval on an annual basis.

i) County Project Technical Advisory Committee (CPTAC)

The CTAC will be responsible for providing technical support to the overall implementation of the project and its operational aspects at the county level, ensuring that recommendations from the County Project Steering Committee (CPSC) are implemented. They will also provide expert advice to ensure the activities meets its environmental, social, and economic objectives.

The CTAC will be composed of county directors of relevant departments and technical experts from representatives of national Participating Entities in the respective counties (KEFRI, KFS, WRA, KWS, NEMA, Children Officers, Social Development Officers, NIA etc.), relevant MDAs in the respective counties and a representative of the marginalized communities. The CTAC will provide technical support to the County Project Coordination Unit (CPCU) in reviewing plans and proposals on public, community and private lands.

ii) County Project Coordinating Units (CPCU)

A County Project Coordinating Unit shall be established for each county where the Project is being implemented and will be embedded into the respective county government – in the Environment and Forestry sector department. They will be responsible for the day-to-day project execution in each county. Each CPCU will comprise the County Project Coordinator (CPC) who will be the head of the unit. The unit will comprise, Environment safeguards officer, Social Safeguards officer , County M&E Officer, County Project Accountant, County Procurement officer and support staff (secretary, drivers, cleaner), and any other relevant expertise required. These staff are seconded to the project on a full-time basis by the county government. Recruitment of additional CPCU staff from the market will be done only where internal capacity is inadequate. The CPCU coordinator serves as the Secretary to the CEC.

CPCUs will be responsible for providing general coordination and oversight of the Project at the county level, undertake the call for proposals prepared at county and community level and consolidating these into a proposed annual activity plan. NTAC will support CPCUs in reviewing and refining these documents prior to submission to the CEC for review. Amended activity plans will then be submitted to the NPCU for review and approval. The CPCU will also be responsible for oversight, monitoring and reporting of all project activities on private and community lands, and the CPSAC will approve documents such as the annual work plans and the proposal from the CBOs.

C. Community Level

At the community level, the implementation of KEWASIP sub-projects will be carried out by Community Interest Groups (CIGs). These groups will serve as the primary entry point for grant-financed activities focused on sustainable land and water management, ecosystem restoration, and climate-resilient livelihood enhancement.

CIGs will work in close collaboration with existing community institutions such as Community Forest Associations (CFAs), Water Resources Users Associations (WRUAs), Conservancies, and, where applicable, Marginalized communities’ representative institutions. Participation by CIGs is contingent upon the submission and approval of grant applications, prepared in accordance with the eligibility criteria and procedures set out in the KEWASIP Grant Manual.

To promote integration and coordination at the watershed level, Integrated Hydrosheds Committees (IHCs) will be formed. These committees will be composed of representatives from participating CIGs, conservancies, ward technical officers, Vulnerable & Marginalized groups and Marginalized Communities. The committees will consolidate sub-project proposals and implementation activities across multiple CIGs working within the hydrosheds. They will ensure alignment with watershed management plans, harmonize interventions to avoid duplication, and elevate any cross-cutting issues that require higher-level resolution. In addition, the committees will play a critical role in monitoring and evaluation, including tracking the progress of sub-project implementation, assessing compliance with environmental and social safeguards, and providing feedback to both community-level actors and county coordination structures.

The Integrated Hydro shed Committees will act as intermediaries between community-level implementers and the county-level coordination structures. They will transmit consolidated proposals and progress reports to the County Project Coordination Units (CPCUs) and the County Technical Advisory Committees (CTACs). While CTACs will review the technical soundness and safeguards compliance of the proposals, CPCUs will provide operational guidance, ensure fiduciary and safeguards oversight, and coordinate implementation support.

1.7 World Bank Environmental and Social Standards (ESSs) Triggered

Table 2: World Bank ESSs Triggered

ESSs Triggered by the Project	Reasons for the Trigger
ESS1 Assessment and Management of Environmental and Social Risks and Impacts	Project activities are expected to result in significant environmental and social impacts. To manage these, ESS1 requires that risks and

ESSs Triggered by the Project	Reasons for the Trigger
	impacts are anticipated and avoided where possible; minimized where avoidance is not feasible; mitigated through appropriate measures; and compensated for where significant residual impacts remain. Environmental and social screening will be conducted for all sub-projects, with the development of relevant instruments.
ESS2 Labor and Working Conditions	The ecosystem restoration and conservation activities will require labor and triggering ESS2 will be triggered. This standard is essential to ensure the application of fair labor practices, the prevention of child and forced labor, and the promotion of safe, healthy, and non-discriminatory working environments. To uphold these principles, the project will develop and implement Labor Management Procedures (LMPs) to guide the recruitment, management, and protection of all project workers.
ESS3 Resource Efficiency and Pollution Prevention and Management	The project will focus on depletable resources such as water, flora and fauna and thus efficiency of use is critical to observe, and pollution prevention is important especially regarding water.
ESS 5 Land Acquisition, Restrictions on Land Use and Involuntary Resettlement	The project entails significant restrictions on access to forest and wildlife resources in gazetted forests and this standard is critical to avoid human rights violations, considerations on the application of Free, Prior and Informed Consent (FPIC), and it is triggered also to facilitate close monitoring and reporting on project activities and incidents for timely management.
ESS6 Biodiversity Conservation and Sustainable Management of Living Natural Resources	This project focuses on biodiversity conservation and sustainable management of living natural resources namely trees and wildlife, hence, the need to observe this standard in handling these resources.
ESS7 Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities.	Project activities will be carried out in watersheds where v marginalized Communities (MCs) live and draw their livelihoods from. In ensuring that their

ESSs Triggered by the Project	Reasons for the Trigger
	rights and voices are respected this standard is triggered and will be necessary to follow.
ESS8 Cultural Heritage	In each of the watersheds where this project will be implemented there are cultural and heritage sites and assets that will need to be managed in line with this standard.
ESS10 Stakeholder Engagement and Information Disclosure	This standard is triggered because of the variety of stakeholders that this project involves a diverse range of stakeholders, including national and county institutions, Marginalized communities, and vulnerable groups. ESS10 guides inclusive, transparent, and meaningful engagement, as outlined in the Stakeholder Engagement Plan (SEP), with a focus on participation of VMGs, women, youth, and persons with disabilities. ty groups.

2 Purpose of the Indigenous Peoples Planning Framework (IPPF)

The Indigenous Peoples Planning Framework (IPPF) has been developed to ensure that project activities under the Kenya Watershed Services Improvement Project (KEWASIP) are inclusive of, and responsive to, the distinct needs, rights, and priorities of Marginalized Communities (MCs)¹ Vulnerable and Marginalized Groups (VMGs) in Kenya. These communities, as recognized in the Constitution of Kenya (2010) and aligned with the principles of the World Bank’s Environmental and Social Standard 7 (ESS7) on Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC), often maintain unique cultural identities, traditional knowledge systems, and close ties to ancestral lands and natural resources, which distinguish them from the dominant population.

The primary purpose of this framework is to provide clear guidance for identifying, consulting, and involving MCs throughout the project cycle. It aims to ensure that

¹ In the Kenyan context, the terms “Marginalized Communities” and “Vulnerable and Marginalized Groups (VMGs)” are used interchangeably with the World Bank’s category of “Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC)” under ESS7, given that the constitutional definition aligns closely with ESS7 identification criteria (self-identification, collective attachment to land and natural resources, distinct social institutions, and unique cultural identity)

development interventions are culturally appropriate, do not cause harm, and are designed in a way that fosters the full and effective participation of MCs/VMGs through a process of free, prior, and informed consultation and, where required under ESS7, Free, Prior, and Informed Consent (FPIC). The framework further recognizes that Free, Prior, and Informed Consent (FPIC) may be required in specific instances as outlined under ESS7 paragraph 24 particularly where project interventions may:

- i. Adversely affect land and natural resources under customary ownership or use;
- ii. Cause relocation of communities; or
- iii. Have significant impacts on cultural heritage.

While KEWASIP's exclusion criteria seek to avoid such high-risk activities altogether, the IPPF maintains a commitment to FPIC where applicable, ensuring that decision-making processes with MCs/VMGs are transparent, participatory, and culturally appropriate. This approach aligns with the project's safeguard principle of avoiding harm while upholding community autonomy and rights.

Consistent with Articles 10, 27, and 56 of the Constitution, this framework promotes inclusivity, equality, and affirmative action to ensure equitable access to project benefits and opportunities. It also provides mechanisms to avoid, minimize, or mitigate potential adverse impacts on these communities.

Where communities self-identify as marginalized or indigenous but lack formal recognition, KEWASIP will apply an eligibility screening process consistent with Article 260 of the Constitution and ESS7 criteria, ensuring that no group is excluded from benefits or participation due to administrative or political recognition barriers.

Where communities self-identify as marginalized or indigenous but lack formal legal recognition under national frameworks, KEWASIP will adopt an inclusive and participatory eligibility verification process. This process will be based on the criteria set out in Article 260 of the Constitution of Kenya (2010) and ESS7 paragraph 8, which emphasize self-identification, collective attachment to land and natural resources, distinct cultural institutions, and unique social identity.

The verification will be carried out in consultation with the community, county government representatives, and independent experts familiar with Vulnerable and Marginalized Groups (VMGs). Where ambiguity arises, KEWASIP will apply a precautionary inclusion approach, allowing such groups to participate in consultations and benefit-sharing until eligibility is conclusively determined. This ensures that no community is unfairly excluded due to administrative or political recognition gaps.

2. The IPPF Principles

The Indigenous Peoples Planning Framework (IPPF) for the Kenya Watershed Services Improvement Project (KEWASIP) is guided by a set of principles consistent with the World Bank Environmental and Social Standard 7 (ESS7) on Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC) and the Constitution of Kenya (2010). These principles ensure that all project activities are implemented in a manner that is inclusive, participatory, rights-based, and culturally appropriate, and that the Vulnerable and Marginalized Groups (VMGs) within the project area are fully considered and engaged throughout the project lifecycle.

2.1 Guiding Principles

The guiding principles of this Indigenous Peoples Planning Framework (IPPF) are grounded in the requirements of the World Bank Environmental and Social Standard 7 (ESS7) on Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC) and the Constitution of Kenya (2010). These principles ensure that KEWASIP design and implementation respect the rights, dignity, culture, and livelihoods of Marginalized Communities (MCs) and Vulnerable and Marginalized Groups (VMGs), while promoting equitable access to project benefits.

The IPPF will guide KEWASIP in identifying, engaging, and supporting MCs/VMGs through culturally appropriate, inclusive, and participatory approaches that are consistent with ESS7 objectives, which are:

- a. To ensure that the development process fosters full respect for the human rights, dignity, aspirations, identity, culture, and natural resource-based livelihoods of Indigenous Peoples/MCs/VMGs; and,

- b. To avoid adverse impacts on these groups or, when avoidance is not possible, to minimize, mitigate, and/or compensate for such impacts, while ensuring that they receive culturally appropriate and equitable benefits.

The key principles are as follows:

- i. **Respect for Human Rights, Cultural Identity, and Self-Determination.** KEWASIP will respect the human rights, dignity, and cultural identity of all MCs/VMGs in accordance with Articles 10, 27, and 56 of the Constitution of Kenya and ESS7 paragraphs 8–10. The project will recognize the rights of MCs/VMGs to self-identify, to maintain their distinct social, cultural, and economic institutions, and to exercise collective attachment to their lands and resources.
- ii. **Avoidance and Mitigation of Adverse Impacts.** Consistent with ESS7 paragraphs 13–16, the project will seek to avoid adverse environmental and social impacts on MCs/VMGs. Where avoidance is not possible, KEWASIP will ensure that mitigation and culturally appropriate compensation measures are identified and implemented through meaningful consultation with the affected communities.
- iii. **Promotion of Culturally Appropriate and Sustainable Benefits.** Aligned with ESS7 paragraph 17, KEWASIP will promote culturally appropriate, equitable, and sustainable benefits that are compatible with MCs/VMGs' livelihoods, values, and priorities. Project benefits will be tailored to support traditional livelihoods, strengthen local capacity, and foster long-term resilience.
- iv. **Meaningful Participation, Consultation, and Consent.** KEWASIP will uphold the principles of Free, Prior, and Informed Consultation (FPICon) throughout project preparation and implementation, ensuring that MCs/VMGs participate meaningfully in all decisions that affect them. Where project activities trigger ESS7 paragraph 24 (i.e., involving potential relocation, impacts on lands, resources, or cultural heritage), Free, Prior, and Informed Consent (FPIC) will be obtained prior to implementation.
- v. **Inclusion, Gender Equality, and Intergenerational Equity.** The IPPF commits to ensuring that women, youth, persons with disabilities, and other vulnerable members of MCs/VMGs are equitably represented in consultations and benefit-sharing processes. KEWASIP will promote gender-responsive and socially inclusive participation, consistent with ESS7 paragraph 20.

- vi. Recognition of Traditional Knowledge and Governance Systems. KEWASIP will recognize and integrate Traditional Indigenous Knowledge (TIK), local governance systems, and customary resource management practices into project design and implementation, ensuring that these systems inform decision-making and contribute to sustainability, as emphasized in ESS7 paragraph 21.
- vii. Strengthening Partnership, Accountability, and Mutual Respect. In line with ESS7 paragraph 23, KEWASIP will promote partnership with MCs/VMGs based on mutual respect, trust, and transparency. The framework emphasizes joint monitoring, participatory evaluation, and culturally appropriate grievance redress to strengthen accountability and foster lasting collaboration between the project and affected communities.

3. Marginalized Communities in Kenya

3.1 Definition of Marginalized Communities

In Kenya, the term “Marginalized Communities (MCs)” is constitutionally recognized under Article 260 of the Constitution of Kenya (2010), whereas the World Bank’s Environmental and Social Standard 7 (ESS7) refers to “Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC)”.

While the terminology differs, both frameworks identify groups with shared characteristics distinct cultural identities, collective attachment to traditional territories and resources, self-identification, and social institutions distinct from mainstream society. Therefore, for the purposes of the KEWASIP, the terms MCs, VMGs, and IP/SSAHUTLC are used interchangeably, acknowledging that they refer to the same category of communities in the Kenyan context.

The IPPF ensures full alignment with ESS7 which sets out the identification criteria and engagement requirements for such groups. KEWASIP will apply both the Constitutional definition (Article 260) and ESS7 criteria concurrently to ensure that all eligible communities recognized or self-identifying are appropriately included in the project’s planning, consultation, and benefit-sharing processes. Article 260 of the Constitution of Kenya, 2010, defines thus: “marginalized community” means—

- (a) 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;
- (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) 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.

Similarly, in the World Bank's ESS7, the term "Marginalized communities/Sub-Saharan African Historically Underserved Traditional Local Communities" (or as they may be referred to in the national context using an alternative terminology) is used in a generic sense to refer exclusively to a distinct social and cultural group possessing the following characteristics in varying degrees:

- (a) Self-identification as members of a distinct indigenous social and cultural group and recognition of this identity by others;
- (b) Collective attachment to geographically distinct habitats, ancestral territories, or areas of seasonal use or occupation, as well as to the natural resources in these areas;
- (c) Customary cultural, economic, social, or political institutions that are distinct or separate from those of the mainstream society or culture; and
- (d) A distinct language or dialect, often different from the official language or languages of the country or region in which they reside.

Therefore, there is significant alignment between the World Bank's ESS7 of the ESF and the Constitution of Kenya, 2010 on the existence of VMGs/MCs in Kenya. The terminologies may differ but the targeted referenced group is the same. Also, the CoK,

2010 and ESF include the targeting, benefitting and considerations on the respect of human rights in the design and implementation of development initiatives.

3.2 Presence of VMGs in Kenya

Several population groups in Kenya self-identify as Vulnerable and Marginalized Groups (VMGs). They follow a variety of livelihoods including nomadic pastoralism, hunter-gatherer, agro-pastoralism, fishing, seminomadic pastoralism, artisanal activities such as blacksmithing and honey production. There is limited information on their demographics especially their respective population sizes. The VMGs presence in the various counties where KEWASIP will be implemented are shown in Table 3 below:

Note:

In this document, the term Vulnerable and Marginalized Groups (VMGs) is used interchangeably with Marginalized Communities as defined in Article 260 of the Constitution of Kenya (2010) and corresponds to Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC) under World Bank ESS7.

Table 3: VMGs in KEWASIP Beneficiary Counties

#	County	IP/VMG	Livelihoods
1	Marsabit	<ul style="list-style-type: none"> Gabbra, Turkana, Burji, Rendille Daasanach El Molo Wayyu (Waata) 	<ul style="list-style-type: none"> Pastoralism: cattle, camels Farming & livestock keeping Fishing Casual labor
2	Garissa	<ul style="list-style-type: none"> Jareer, Gosha, Munyoyaya, Sanye, Aweer (Boni) Malakote (Wailwana) 	<ul style="list-style-type: none"> Pastoralism: Cattle, camels Hunter-gatherer, livestock Fishing, farming, beekeeping
3	Samburu	<ul style="list-style-type: none"> El Molo Ilkonono Dorobo Samburu, Rendille 	<ul style="list-style-type: none"> Fishing Artisan Hunter-gatherer Pastoralism: cattle, camels
4	Baringo	<ul style="list-style-type: none"> Ilchamus, Endorois Ogieki 	<ul style="list-style-type: none"> Fishing, Farming, Livestock Hunter-gatherer, beekeeping
5	Laikipia	<ul style="list-style-type: none"> Endorois, Ilchamus Turkana Yiaaku (Dorobo) Ilkonono 	<ul style="list-style-type: none"> Fishing, Farming, Livestock Pastoralism: cattle, camels Hunter-gatherer, farming Artisan, livestock
6	Tana River	<ul style="list-style-type: none"> Munyoyaya 	<ul style="list-style-type: none"> Fishing, farming

#	County	IP/VMG	Livelihoods
		<ul style="list-style-type: none"> • Malakote (Wailwana) • Aweer (Boni) • Waatha (Wasanye) • Wardei 	<ul style="list-style-type: none"> • Fishing, farming, beekeeping • Hunter-gatherer • Hunter-gatherer, farming • Hunter-gatherer, livestock
7	Isiolo	<ul style="list-style-type: none"> • Somali, Sakuye • Waatha (Wasanye),ogiek 	<ul style="list-style-type: none"> • Pastoralism: cattle, camels • Hunter-gatherer, farming
8	Kwale	<ul style="list-style-type: none"> • Waatha (Wasanye) • Wakifundi • Makonde • Wapemba • Watswaka 	<ul style="list-style-type: none"> • Hunter-gatherer, farming • Fishing, beekeeping, farming, livestock • Fishing, farming • Fishing • Fishing, beekeeping, farming, livestock
9	Kitui	None	Not Applicable
10	Meru	ogiek	Hunters & gatherers
11	Makueni	Maasai from kajiado county	search of pasture and water
12	Tharaka Nithi	None	Not Applicable

The spatial distribution of Vulnerable and Marginalized Groups (VMGs) within the KEWASIP project watersheds is illustrated in Figure 1 below. The map indicates the approximate locations of VMG communities across the targeted counties, showing their overlap with major watershed areas. This visual representation supports planning, consultation, and monitoring of project activities to ensure culturally appropriate engagement and equitable benefit-sharing.

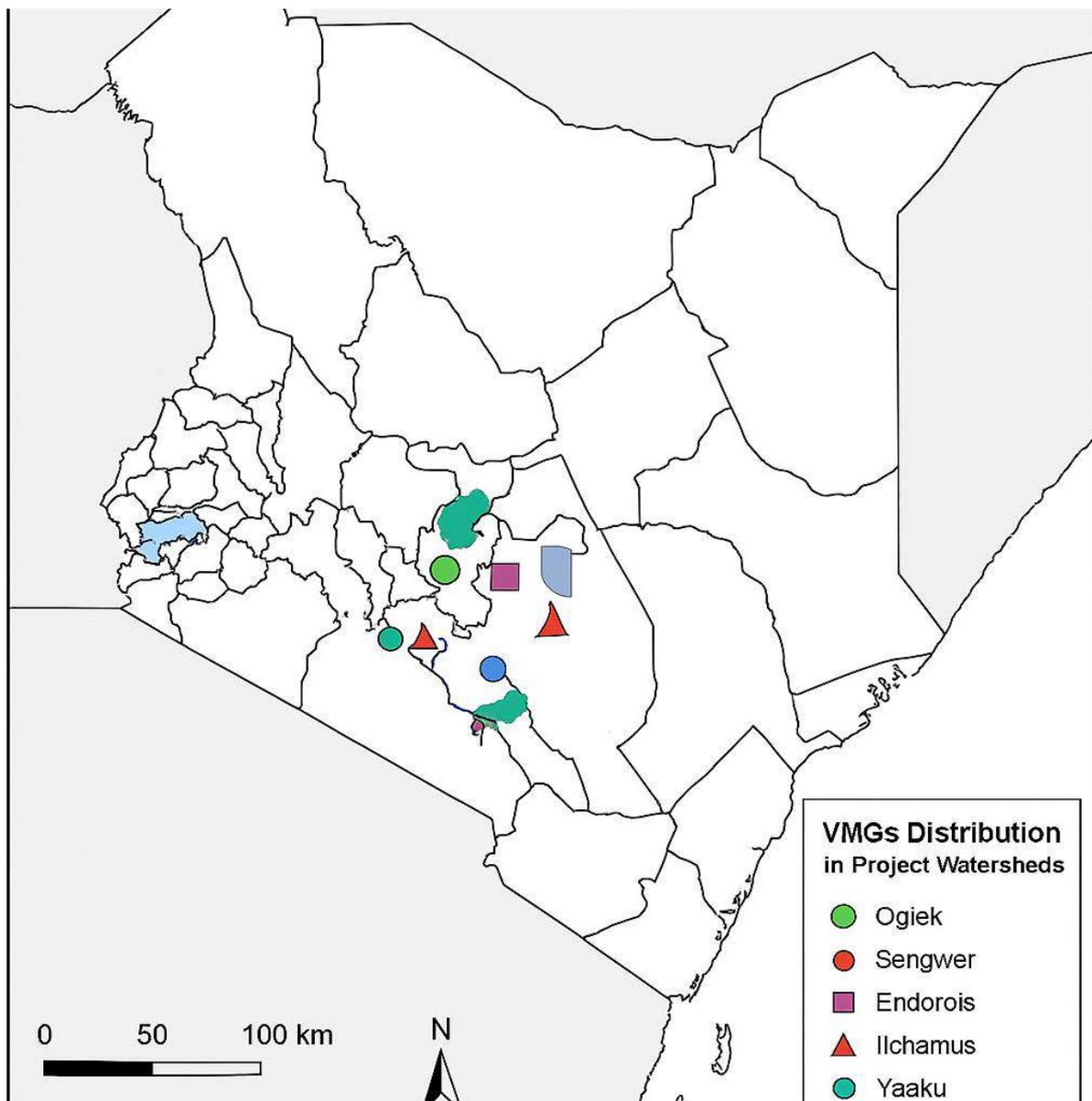


Figure 2: Map of Distribution VMGs Distribution in KEWASIP Project Watersheds

Detailed socio-cultural profiles of the Vulnerable and Marginalized Groups (VMGs) found within the KEWASIP project watersheds, including their traditional livelihoods and potential interactions with project activities, are provided in Annex 3.

4. Framework for Engagement with Vulnerable and Marginalized Groups (VMGs)

4.1 Objectives of the Framework

The purpose of this Framework is to operationalize the requirements of Environmental and Social Standard 7 (ESS7) on Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities (IP/SSAHUTLC) referred to in the Kenyan

context as Vulnerable and Marginalized Groups (VMGs) and to ensure their full inclusion in the design and implementation of the Kenya Watershed Services Improvement Project (KEWASIP). The objectives of this framework are:

- i. Ensure compliance with ESS7 and relevant national legislation regarding the identification, consultation, and inclusion of VMGs in project activities.
- ii. Facilitate full and culturally appropriate participation of VMGs in project planning, design, implementation, and monitoring.
- iii. Promote equitable access to project benefits while avoiding or mitigating any potential adverse impacts.
- iv. Provide guidance for the preparation of Vulnerable and Marginalized Groups Plans (VMGPs) for subprojects once specific locations are known.
- v. Strengthen institutional capacity to engage with VMGs in accordance with ESS7 and the Constitution of Kenya (2010).
- vi. Establish culturally appropriate Grievance Redress Mechanisms (GRMs) for VMGs.
- vii. Uphold transparency and accountability in decision-making processes affecting VMGs.

The project will apply Free, Prior and Informed Consent (FPIC) to ensure that VMGs are not negatively affected by considering the following three situations described in ESS7 paragraph 24:

- i. Where project activities may have adverse impacts on land and natural resources subject to traditional ownership or under customary use or occupation;
- ii. Where project activities may cause relocation of VMGs from land and natural resources subject to traditional ownership or under customary use or occupation; or
- iii. Where project activities may have significant impacts on cultural heritage that is material to the identity and/or cultural, ceremonial, or spiritual aspects of the affected VMGs.

4.2 Approach and Methodology for the IPPF

Targeted stakeholder consultations were undertaken whose objectives were to: i) sensitizing stakeholders on the proposed KEWASIP specifically on the project development objective, target beneficiaries, and expected outputs and outcomes; ii)

Creating awareness on the World Bank's applicable ESSs of the ESF and grievance mechanisms guidelines and procedures relevant to project implementation; and iii) gathering feedback and inputs to inform the design of safeguards instruments, including the Indigenous Peoples Planning Framework (IPPF), to enhance inclusion and ensure culturally appropriate participation of VMGs in project implementation.

The preparation process for the IPPF included:

- i. Literature and document review was conducted to understand the project and its context. This included a review of anthropological studies of various Marginalized Communities (MCs) and Vulnerable and Marginalized Groups (VMGs) in Kenya, such as "*The Ogiek of Kenya: A Vanishing Forest Culture*" by Yvonne A. Braun (2008), "*Gendered Nature of Land and Resource Tenure in Kenya*" by Esther Mwangi (2005), and "*Who are the Indigenous Peoples of Kenya?*" by Albert Barume (IWGIA, 2014). In addition, the review covered applicable policies, legal, and regulatory frameworks relevant to MCs/VMGs in Kenya, including the Constitution of Kenya (2010), Kenya Vision 2030, the Community Land Act (2016), and the National Policy on the Sustainable Development of Arid and Semi-Arid Lands (ASALs). Key project documents were also reviewed, such as the Project Appraisal Document (PAD) and the draft Environmental and Social Management Framework (ESMF), to ensure alignment with project objectives and safeguard requirements. Identifying the KEWASIP's potential benefits and negative impacts on the bases of available information on proposed sub-projects and activities. The dimensions and settings of the sub-projects have not yet been determined and thus the prediction of impacts and benefits were general.
- ii. Focused group discussions (FGDs) were undertaken with communities adjacent to the watersheds and gazetted forests and some information on MCs/VMGs was provided. The FGDs were held in November 2024 and February 2025.
- iii. Key Informant Interviews (KII) and administration of questionnaires enabled the consultant to access data on MCs/VMGs in some of the sampled watersheds. The key informants interviewed included the KFS, WRA, KEFRI, NGAO, and Social Development Department officers at the targeted KEWASIP counties.

3.3 Consultations undertaken during the preparation of the IPPF

Eleven (11) key informants were interviewed face-to-face, and others through mailed key informant questionnaires between February 27th and March 31st, 2025. Additionally, separate focus group discussions (FGDs) were conducted for men and women at Nyambene Hills and at Kibwezi for Chyullu Hills on 27th and 28th February 2025 respectively. Community groups were also engaged in Kwale on 28th November 2024 (see Annex 6), and in Makueni at Kambu Lutheran Church Hall on 26th November 2024 (see Annex 7). County officials from Makueni and Taita Taveta counties were also consulted on 20th November 2024 (see Annex 8). Overall, 202 stakeholders were consulted including 116 males and 86 females. Two of the stakeholders consulted were living with disabilities.

Consultations undertaken with VMGs

Specific consultations with indigenous people/VMGs were conducted alongside the overall KEWASIP engagements, with focused discussions held with identified VMG representatives and local institutions representing the interests of VMGs to collect feedback on potential project impacts, cultural sensitivities, and participation mechanisms. The process adhered to the principles of Free, Prior and Informed Consent (FPIC) in line with Article 56 of the Constitution of Kenya (2010) and the World Bank's ESS7.

Documentation of the engagements undertaken with VMGs, including meeting minutes, participant lists, and feedback summaries, have been included in the annexes of this IPPF. For project sub-project locations with the presence of VMGs, further targeted consultations will be carried out during the preparation of site-specific Indigenous Peoples Plans (IPPs) to ensure full and culturally appropriate participation throughout the project cycle.

5. Screening of marginalized communities in the beneficiary KEWASIP counties

5.1 Introduction

This IPPF inter alia aims to provide guidance to the KEWASIP preparation of an Indigenous People's Plan (IPP) when the project becomes effective. This chapter delves into the process of screening for MCs/VMGs in the project sites.

5.2 Characteristics of Marginalized communities

The Constitution of Kenya (2010) defines marginalized communities as;

- a. 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;
- 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. 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.

Other Vulnerable Groups (Constitution of Kenya, 2010)

In addition to marginalized communities, the Constitution recognizes other vulnerable groups, including:

- Women
- Older members of society
- Persons with disabilities (PWDs)
- Children
- Youth
- Members of minority or marginalized communities
- Members of specific ethnic, religious, or cultural communities

Key Characteristics of marginalized communities include:

- i. Their economic, social, and legal status frequently limits their capacity to defend their rights to, and interests in, land, territories, and natural and cultural resources;
- ii. status may restrict their ability to participate in, and benefit from development projects;
- iii. Limited equitable project benefitting and project implementation isn't culturally appropriate;
- iv. Inadequate consultations on project design and/or implementation negatively affecting IPs lives and communities;
- v. The roles of men and women in indigenous cultures are often different from those in mainstream groups. Women and children are often marginalized within their communities with women and children frequently experiencing "double marginalization"—both within their own communities and due to broader social, economic, or policy influences.
- vi. Their livelihoods are inextricably linked to land and natural resources;
- vii. Their vulnerability is exacerbated if their land and resources are transformed, encroached upon, or significantly degraded;
- viii. Mainstream approaches of Project implementation may also undermine their language use, cultural practices, institutional & decision-making arrangements, and religious or spiritual beliefs; and,
- ix. Historical injustices could also disproportionately enhance their discrimination and exclusion.

5.3 Screening for marginalized communities

The screening process entails:

1. 1. Determination of the specific MCs/VMGs present in, or have collective attachment to, the territory in the targeted project areas. The screening will be conducted through close collaboration among the social specialists within the national and county Project Coordination Units (PCUs), in liaison with the respective county governments, local leaders, and representatives of VMGs and VMG experts. The screening will be guided by the Constitution of Kenya (2010) — particularly Article 56 and other inclusion-related provisions — and the World Bank Environmental and Social Standard 7 (ESS7) criteria for the identification of Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities. During the preparation of the

VMGF, an initial screening for MCs/VMGs through a desk review revealed that eight (8) of the twelve (12) KEWASIP counties have the presence of MCs/VMGs, as outlined in Table 3. Based on this initial screening, a further site-specific verification and participatory screening will be undertaken at project sites. Within the identified MCs/VMGs, some segments may also be more vulnerable than others including older persons, persons with disabilities, women, youth, women or child-headed households. These specific groups will require focused attention to ensure that additional vulnerabilities are adequately addressed.2. If, the screening report from (1) above, concludes the presence of MCs/VMGs or identifies those that have collective attachment to the targeted Project area, a social assessment will be undertaken by the KEWASIP to prepare an Indigenous People's Plan or VMGP. The social assessment will evaluate:

- i. Baseline data on demographic, social, cultural and political characteristics of affected IP/VMG communities, the land and territories that they traditionally owned or customarily used or occupied, and natural resources they depend on. The assessment will also include the socio-economic profiles of all groups in the project area and examine their interactions with the identified VMGs.;
- ii. Identification of key project stakeholders and elaboration of a culturally appropriate processes for consulting with these communities and stakeholders at each stage of the project preparation and implementation; including the decision-making structures, traditional governance systems, and leadership mechanisms of VMG communities.
- iii. Assessment of opportunities to integrate VMG governance systems, traditional knowledge, and cultural practices into project design, implementation, and monitoring, ensuring that these systems are respected and utilized to enhance ownership and sustainability;
- iv. Evaluation of the need for Free, Prior, and Informed Consent (FPIC) and the establishment of culturally appropriate consultation and consent processes where project activities may affect lands, resources, or cultural heritage to which VMGs have collective attachment;

- v. Assessment of potential adverse risks and impacts and lack of access to opportunities relative to other social groups; and,
- vi. Measures to address the adverse impacts and ensure that they receive culturally appropriate benefits under KEWASIP, and that benefits from the project are specifically enhanced for the identified MCs/VMGs.

5.4 The identified marginalized communities

During the preparation of the Social Assessment Report, the MCs/VMGs as identified in Table 3 above will be profiled and validated through the social assessment process to support evidence-based planning. Some profiles of the MCs/VMGs already identified are provided in Annex 9 for demonstration purposes.

6. Policies, Legal, and Regulatory Frameworks

6.1 Introduction

The Government of Kenya (GoK) has a historical commitment to environmental conservation with a focus on forests and wildlife because of the centrality of tourism in the country's economy. This commitment is anchored in the enactment and implementation of national laws, and formulation and implementation of policies that promote and facilitate conservation efforts. Internationally, a number of ratifications regarding environment and wildlife protection, and conservation have been made including international treaties. Article 2(6) of the Constitution of Kenya provides that "any treaty or convention ratified by Kenya shall form part of the law of Kenya under this Constitution". In addition to national and international legal instruments, this Indigenous Peoples Planning Framework (IPPF) is also guided by the World Bank Environmental and Social Framework (ESF). The ESF sets out the World Bank's requirements for managing environmental and social risks and ensuring the inclusion and protection of vulnerable groups. The following Environmental and Social Standards (ESSs) are particularly relevant to the IPPF:

- i. ESS1: Assessment and Management of Environmental and Social Risks and Impacts;
- ii. ESS7 Indigenous Peoples/Sub-Saharan African Historically Underserved Traditional Local Communities; and
- iii. ESS10: Stakeholder Engagement and Information Disclosure.

ESS7 provides the key principles and requirements for identifying, engaging, and ensuring the meaningful participation of Marginalized Communities (MCs) and Vulnerable and Marginalized Groups (VMGs) in project planning and implementation. It emphasizes the need for Free, Prior, and Informed Consent (FPIC) where project activities may affect lands, resources, or cultural heritage to which these communities have collective attachment.

The adoption of this IPPF is therefore guided jointly by Kenya’s national laws, relevant international treaties, and the World Bank ESF particularly ESS7 to ensure inclusion, cultural respect, and equitable participation of VMGs throughout the KEWASIP implementation process.

6.2 Applicable Policies, Legal and Regulatory Frameworks

The national legal framework comprises laws formulated to guide specific actions, procedures, and processes pertaining to Marginalized communities (MCs)/Vulnerable and Marginalized Groups (VMGs) in the context of development projects. MCs Table 4 presents an analysis of the applicable legal provisions that facilitate access to natural resources including land and other livelihood sources, enjoyment of human rights and participation in development and democratic process, for MCs/VMGs.

Table 4: Relevant National Policies, Legal, and Regulatory Frameworks

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
Constitution of Kenya (2010)	Articles 10, 27, 56, 60 and 61 of the Constitution establish a foundation for equity, non-discrimination, and inclusion of minorities and marginalized groups in national and county governance. These provisions guarantee equitable treatment of VMGs even in counties where they are a minority, including the right to participate in development and benefit from affirmative action. Article 61 provides for communal ownership of land, supporting MCs/VMGs who	Articles 10, 27, 56, 60 and 61 establish the constitutional foundation for equity, non-discrimination, and inclusion of minorities and marginalized groups in national and county governance. These provisions guarantee equitable treatment of VMGs even where they are a minority, securing their right to participate in development and benefit from affirmative action. Article 61 supports communal land ownership, protecting MCs/VMGs who occupy ancestral lands, while Article 60 promotes sustainable and equitable land use, justifying targeted actions that

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
	traditionally occupy and use ancestral lands. Article 60 supports sustainable and equitable land use practices central to KEWASIP and justifies targeted actions to enhance VMG participation and benefit-sharing in watershed restoration and conservation projects.	enhance VMG participation and benefit-sharing in watershed restoration and conservation projects under KEWASIP.
Vision 2030	Kenya's Vision 2030 is the current national development blueprint covering the period 2008 to 2030. The blueprint aims at transforming Kenya into "a newly industrializing, middle-income country providing a high quality of life to all its citizens in a clean and secure environment." The Vision is anchored on three key pillars: Economic; Social; and Political Governance. The social pillar envisages efforts towards equitable social development that protects people from discrimination, and ensuring respect for gender, youth, and vulnerable groups. Further, the pillar sets in motion efforts for equity and poverty reduction. The social pillar of Vision 2030 is people-centred, result-oriented, and accountable to the public.	Vision 2030 advocates for adherence to the rule of law applicable in Kenya, as well as inclusion of VMGs as envisaged under ESS7 and ESS10. In this regard, all activities to be implemented under KEWASIP will be required to comply with the established social laws foreseen in Vision 2030, which are aligned to the World Bank's requirements for effective consultation and engagement of MCs/VMGs.
Land Act, 2012 (Revised Edition 2019)	Provides for the sustainable administration and management of land and land-based resources, and for connected purposes.	Guides MCs'/VMGs' access to land under various tenure regimes for the enhancement of their livelihoods and relates to documentation of the various land categories.
Community Land Act 2016	Provides for the recognition, protection, and registration of community land rights; management and administration of community land.	The KEWASIP project will reference this Act in the need of community land acquisition, for example for water reservoirs. Some MCs/VMGs have settled on community land and gazetted forests.

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
Environmental Management and Coordination Act (EMCA), 1999 (Amended 2015)	Provides for the establishment of an appropriate legal and institutional framework for the management of the environment and social impacts and for the matters connected therewith and incidental thereto.	Applicable for all project interventions on MCs/VMGs' access to natural resources in the various ecosystems.
Water Act, 2016; Water Resources Management Rules, 2007	<p>Provide for the management, conservation, use, and control of water resources and for the acquisition and regulation of rights to use water.</p> <ul style="list-style-type: none"> - Establish the Water Resources Authority (WRA) with the mandate to issue water use permits and regulate water abstraction and discharge. - Require all users abstracting, storing, or diverting water for significant use to obtain a permit. - Empower WRA to develop catchment management strategies and demand information or action from users to safeguard water resources. 	<p>Kenya's water permit system formalizes access to water resources; however, customary water access rights practiced by VMGs (e.g., pastoralists, forest dwellers, and hunter-gatherers) are not always fully reflected in the statutory permit framework. This presents a potential risk of exclusion or conflict in VMG areas where access to rivers, springs, or wetlands is governed by traditional arrangements.</p> <p>To mitigate these risks, KEWASIP will:</p> <ul style="list-style-type: none"> • Work with WRA, WRUAs, and county governments to recognize and integrate VMG customary water use practices within local water allocation plans. • Facilitate the issuance of community or collective water use permits where appropriate to secure equitable access for VMGs. • Ensure that water-related subprojects undergo Free, Prior, and Informed Consent (FPIC) processes with affected VMGs before implementation. • Support capacity building of WRUAs and community structures to promote inclusive decision-making and representation of VMG members in local water governance. <p>This alignment ensures that both statutory and traditional rights are respected and that VMG livelihoods dependent on customary</p>

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
		water sources are protected throughout KEWASIP implementation..
Wildlife Conservation and Management Act, 2013	Requires KWS approval for any civil works in protected areas. Regulates resources protection, conservation and access in protected areas.	The Project will obtain KWS approval for any proposed interventions within protected areas. The Project will facilitate negotiations on resources access in areas under KWS jurisdiction especially for MCs/VMGs.
The Forest Conservation and Management Act, 2016 & Amendment Act, 2021	Requires empowerment of associations and communities in the control and management of forests; Requires management of forests on water catchment areas primarily for purposes of water and soil conservation, carbon sequestration, and other environmental services; Prohibits any person from felling, cutting, damaging, or removing, trading in, or exporting or attempting to export any protected tree species or family of trees or regeneration thereof or abet in the commission of any such act.	The Kenya Forest Service (KFS) has a mandate in the management of the natural resources and will support Project implementation. The law is applicable in obtaining permits from the Kenya Forestry Service (KFS) before any tree felling and/or planting. Also, the KFS has a mandate on forests protection and the Project will identify potential negative effects and impacts on the livelihoods of MCs/VMGs.
County Governments Act, 2012 (Amended 2020)	Provides for county governments' powers, functions, and responsibilities to deliver services and to protect and develop natural resources in a manner that aligns to national policies.	The Act provisions are applicable in sub-projects implementation at the county level, including undertaking public participation. The respective technical teams from the county departments will support Project implementation and monitoring. During county planning and budget allocation, considerations are made for equity in resource allocation, the protection of natural resources and MCs/VMGs.
The Law of Contract 2012 CAP 23	Provides for formal transfer of short-term land rights.	Applicable in the signing of agreements and MOUs in relation to land documentation. It bestows the power of decision-making on people in the counties through their

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
		<p>representatives in the county assemblies and enhances their participation in local development. It attempts the protection of and promotion of the interests and rights of minorities and marginalized communities, through participatory budgeting and representation in the county legislatures deemed to be closer to the people at the grassroots. Some KEWASIP interventions include devolved functions such as water and storm water management, environmental conservation, and local markets, and the project should engage VMGs to ensure they have access to associated benefits. .</p>
<p>National Museums and Heritage Act Cap 216 Revised Edition 2012 (2006).</p>	<p>Provides that a monument or objects of archaeological, paleontological, or cultural interest discovered in a part of Kenya shall be the property of the Government.</p>	<p>The Act will guide handling of any chance finds of artefacts or other archeological items in the project footprint. This may relate to MCs'/VMGs' cultural assets.</p>
<p>The Access to Information Act, 2016</p>	<p>Mandates project proponents to disclose pertinent information to stakeholders during the project lifecycle.</p>	<p>Implement the disclosed Project SEP that will guide on stakeholder engagement and information disclosure to varied stakeholders. The Act mandates government agencies on official information to be availed per person, access provided and personal information protected to the extent consistent with the public interest.</p>
<p>Persons with Disability Act, Cap 133</p>	<p>Provides for the rights and rehabilitation of PWDS; Champions for equal opportunities for PWDS, and Establishes the NCPWD</p>	<p>PWDs are priority beneficiaries of the project and may require special assistance in case of restricted access to natural resources. There will be some PWDs among MCs/VMGs that will require to be planned for.</p>
<p>Community groups registration Act, 2022</p>	<p>Provides for the registration and management of community groups (self-help groups, CFAs, WRUAs, community-based organizations and special interest groups)</p>	<p>KEWASIP will work with registered community groups such as CFAs and WRUAs to promote equitable participation. The Project will require VMG representation in group leadership and decision-making to</p>

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
		protect traditional governance systems and ensure fair access to benefits and resources.
Land regulation (2017)	These Regulations implement provisions of the Land Act, 2012, with respect to a variety of matters including administration of public land and private land, conversion of freehold or leasehold tenure, compulsory acquisition, settlement programs, easements and analogous rights, and evictions from unlawfully occupied public land	Provides on the administration and conversion of land that may be applicable for KEWASIP
Land Registration General regulation (2017)	These Regulations implement provisions of the Land Registration Act, 2012 in respect of the organization and administration of land registries, the procedures for the registration of land, and related matters. The land register referred to under section 7 of the Act shall contain (a) the property section; (b) the proprietorship section; and (c) the encumbrance section. The Regulations set out the content of each section and of the proprietorship section of a register that pertains community land.	Provides procedures for registration of land as per the Land Act (2012) that may be applicable for the KEWASIP.
The physical and Land Use planning (Local Physical and Land Use Development Plan), Regulations 2020 (Draft)	These regulations apply to all local physical and land use development plans. It states that all sections, notices, or any other matter provided in the act shall be executed within the stipulated period, subject to any period of extension permissible under the act or any written law. It gives guidelines on the preparation of the local physical and land use development plan, the approval	Facilitates coordination of planning for land use for different projects.

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
	process and amendment of revision procedure.	
Community Land Regulation 2017	These Regulations of the Cabinet Secretary for Land and Physical Planning implement provisions of the Community Land Act, 2016 ("Act") with respect to, among other things, recognition, protection and registration of community land rights, community land management committees, registration of communities, conversion of community land, settlement of disputes relating to community land, conversion of group representatives, a national program for public education and awareness on provisions of the Act and the rights of communities over community land within twelve months of the commencement of these Regulations	Operationalizes recognition, protection, and registration of community land through set procedures and standards
Water Service (Regulatory) Rule 2012	Enables operations regarding the provision of water services by water service boards and other operators or their agents. Each water service board shall apply to the Regulatory Board for the issuance of a license. The Board may issue a provisional license or a full license. For a full license, the water service board must be in possession of water permits from identified sources from the Water Resources Management Authority and sewage discharge permits from the National Environment Management Authority	Provides guidelines and standards for implementation of the Water Act, 2012. MCs/VMGs have limited access to water resources.

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
Water Harvesting and Storage Regulation (2021)	<p>These Regulations applies to (a) the policies, plans, programs and activities of the national government, county governments and entities of the national and county governments; and public and private waterworks for water harvesting and storage, reservoirs for impounding surface run-off and for regulating stream flows to synchronize them with water demand patterns and structures and devices for flood control and management. Part 1 gives the classification of storage dams and other waterworks, Part 3 outlines the development of waterworks, and Part IV outlines release of water from storage dams and other waterworks: Part V outlines maintenance and management of water works. Part VIII outlines water harvesting while Part X gives the general provisions.</p>	<p>Provides procedures and standards for implementation of provisions Water Harvesting and Storage Regulation Act (2021). This affects MCs/VMGs access to water in protected areas where they mostly dwell.</p>
Water Resources Management Rules, 2007	<p>He rules sets the procedure for obtaining water use permit and the conditions placed on permit holders. Sections 54 to 69 of the Water Resources Management Rules 2007 impose certain statutory requirements on dam owners and users in regard. Section 16 of the Water Rules requires approval from the WRMA for a variety of activities that affect the water resources, including the storage of water in dams and pans. Approval by WRMA is conferred through a Water Permit. A permit is valid for five years and must be renewed.</p>	<p>Sets the standards and procedures to be followed in the utilization of water resources including abstraction controls, code of use and responsibility in the protection of the resource including effluent discharge.</p>

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
	Section 104 of the Water Resource Management Rules requires certain water permit holders to pay water use charges. The intention of the water use charges was to raise revenue for water resource management, raise revenue for catchment conservation activities, improve efficiency of water resource abstraction and provide a system of data collection on water resource usage.	
National Livestock Policy (2020)	Improved management of livestock for increased production through improved management of livestock, feed and rangeland resources while promoting social inclusion and environmental resilience	The KEWASIP will address MCs/VMGs' access to water for livestock and this Policy will come in handy.
Forest Policy (2014)	Provides a framework for improved forest governance, resource allocation, partnership and collaboration with the state and non-state actors to enable the sector to contribute to meeting the country's growth and poverty alleviation goals within a sustainable environment.	Some of the project activities may use forest resources for laying water infrastructure (Weirs, reservoirs), thus requiring collaboration
Wildlife Policy (2020)	Provides a framework to perpetuity conserve Kenya's wildlife resources, as a national heritage; increase access, incentives, and sustainable use of wildlife resources, while ensuring equitable sharing of benefits.	Facilitates collaboration for effective management human-wildlife conflicts in project sites
Water Policy (1999)	Provides for comprehensive management of the problems of water and sanitation, adopts an integrated approach to water resources management.	The policy is applicable for the project whose focus will be on natural resources restoration and conservation in protected areas.

Policy, Legal and Regulatory Framework	Key Provisions	Relevance
Arid and Semi-Arid Land Policy 2012	Provides for delicate balance between the quest for rapid development and the need to maintain and support the unique livelihoods system that best utilizes the variable ecological conditions of the region.	The policy is applicable for the project since its focus is on the ASALs where some of the watersheds are located.

6.3 Relevant International Treaties

At the regional and international levels, Kenya is a signatory to several protocols, treaties and conventions. These have implications for KEWASIP, preparation of its interventions and for their implementation. This Process Framework underscores the importance of these regional and international obligations. These are summarized in Table 5 below.

Table 5: Relevant Regional and International Treaties

Convention or Treaty	Brief Description
Africa Commission on Human and Peoples Rights (ACHPRs)	Kenya is a signatory to the ACHPR, which recognizes collective and individual rights, including equality, non-discrimination, and cultural integrity. The Report of the African Commission’s Working Group of Experts on Indigenous Populations/Communities underscores the rights of minority and marginalized communities to land, culture, and participation — consistent with Article 56 and Article 260 of the Constitution of Kenya (2010), which recognize and protect marginalized groups.
International Covenant on Economic, Social and Cultural Rights (ICESCR) (1966)	Guarantees all persons including VMGs the right to an adequate standard of living, encompassing adequate food, clothing, housing, and continuous improvement of living conditions. It reinforces Article 43 of the Constitution, which guarantees economic and social rights for every persons.
Universal Declaration of Human Rights (1948)	The declaration in Article 6 and 7 affirm equality before the law and protection from discrimination; Article 17 protects the right to property and prohibits arbitrary deprivation. These provisions align with Articles 27 and 40 of the Constitution, ensuring equality, dignity, and protection of property rights for all, including VMGs.

Convention or Treaty	Brief Description
Africa Commission on Human and Peoples Rights (ACHPRs)	Kenya is a signatory to the ACHPR, which recognizes collective and individual rights, including equality, non-discrimination, and cultural integrity. The Report of the African Commission’s Working Group of Experts on Indigenous Populations/Communities underscores the rights of minority and marginalized communities to land, culture, and participation — consistent with Article 56 and Article 260 of the Constitution of Kenya (2010), which recognize and protect marginalized groups.
United Nations Declaration on the Rights of indigenous peoples (2007)	<p>Recognizes the rights of Indigenous Peoples/VMGs to self-determination, participation in decision-making, and the right to maintain their cultural distinctiveness and development priorities. It prohibits discrimination and supports Free, Prior and Informed Consent (FPIC) — consistent with ESS7 and Articles 10 and 56 of the Constitution.</p> <p>Declaration on the Rights of Marginalized communities was signed to prohibit discrimination against indigenous peoples/Marginalized communities and to promote their full and effective participation in all matters that concern them and their right to remain distinct and to pursue their own visions of economic and social development.</p>
ILO Convention on Indigenous and Tribal Peoples, 1989 (No.169)	<p>Article 2 of the Convention provides that Governments shall have the responsibility for developing, with the participation of the peoples concerned, coordinated and systematic action to protect the rights of indigenous peoples/Marginalized communities and to guarantee respect for their integrity. It provides key international standards for protecting the rights of Indigenous Peoples. Key provisions include:</p> <ul style="list-style-type: none"> • Article 2: States must ensure participation of Indigenous Peoples in actions affecting them. • Article 4: Calls for special measures to safeguard cultures, property, and environment. • Article 14–15: Recognize rights to land and natural resources traditionally occupied and used. • Article 16: Relocation must occur only with Free and Informed Consent. <p>These principles guide Kenya’s commitments under ESS7 and the Community Land Act (2016).</p> <p>Article 4 states that special measures shall be adopted as appropriate for safeguarding the persons, institutions, property, labour, cultures and environment of the peoples concerned.</p>

Convention or Treaty	Brief Description
Africa Commission on Human and Peoples Rights (ACHPRs)	Kenya is a signatory to the ACHPR, which recognizes collective and individual rights, including equality, non-discrimination, and cultural integrity. The Report of the African Commission’s Working Group of Experts on Indigenous Populations/Communities underscores the rights of minority and marginalized communities to land, culture, and participation — consistent with Article 56 and Article 260 of the Constitution of Kenya (2010), which recognize and protect marginalized groups.
	<p>Article 12 provides for safeguarding against the abuse of the rights of indigenous people and gives them authority to take legal proceedings, either individually or through their representative bodies, for the effective protection of these rights. Article 14 provides for the recognition of the rights of ownership and possession of the peoples concerned over the lands, which they traditionally occupy (this relates to the rights of MCs/VMGs). The rights of the peoples concerned to the natural resources pertaining to their lands are safeguarded in Article 15. These rights include the right of these peoples to participate in the use, management and conservation of these resources.</p> <p>Article 16 states that where the relocation of indigenous peoples is considered necessary as an exceptional measure, such relocation shall take place only with their free and informed consent.</p>
United Nations Framework Convention on Climate Change (UNFCCC), 1992	Sets out commitments for all parties including commitments that relate to promoting sustainable management, and conservation and enhancement of sinks and reservoirs of all GHGs. The place of MCs/VMGs will be critical when considering sustainable management and conservation of natural resources.
Cancun Agreements	GoK’s long-term aim of forest restoration and expansion is to participate in the carbon market. Therefore, the KEWASIP is geared up to that objective and is in that sense anchored in the REDD+ is foundation provisions, in which case its safeguards are to be respected and promoted by the country’s legal framework. The Cancun safeguards are aimed at protecting the integrity of the REDD+ program and protecting the rights of indigenous peoples/Marginalized communities and local communities (MCs and VMGs).

6.4 World Bank's Environmental and Social Framework (ESF)

The World Bank's ESF consists of ten (10) Environmental and Social Standards (ESSs) that set out the requirements for identification and assessment of Environmental and Social (E&S) risks and impacts associated with development projects supported by the Bank. ESS7 on indigenous peoples/sub-Saharan Africa Historically Underserved Traditional Local Communities (IP/SSAHUTLC), ESS8 on Cultural Heritage, and ESS10 on stakeholder engagement and information disclosure are most relevant to MCs/VMGs. The three standards are presented in this section.

i. ESS7 Indigenous peoples/sub-Saharan Africa Historically Underserved Traditional Local Communities (IP/SSAHUTLC)

Indigenous peoples/sub-Saharan Africa Historically Underserved Traditional Local Communities are known as minority and marginalized groups in Kenya. The World Bank in ESS7 Paragraph 6 defines indigenous people as already shown in Section 2.1 above. This ESS applies whenever MCs are present in or have collective attachment to the proposed project area or larger territory thereof, as determined during the environmental and social assessment. The ESS applies to MCs/VMGs who may be positively or negatively affected and related impacts. ESS7 recognizes that MCs/VMGs have distinct identities, livelihoods, decision-making arrangements, knowledge systems & practices and aspirations that are different from mainstream society and often are disadvantaged by mainstream approaches of development. Therefore, the KEWASIP implementation will respect and recognize MCs/VMGs considerations to enhance their targeting and benefitting. ESS7 provides for MCs/VMGs continuous consultation and participation throughout Project phases including design and implementation. The scope and scale for MCs/VMGs consultation during sub-projects planning and implementation will be proportionate to the identified potential risks and impacts MCs. ESS 7 guide on preparation of a consultation strategy to identify the means by which project-affected MCs/VMGs will participate in sub-projects planning and implementation.

ESS7 guides on MCs/VMGs for projects to anticipate and avoid risks and impacts, where unavoidable, minimize to acceptable levels and mitigate, and, compensate residual impacts in a culturally appropriate manner that is proportionate to the severity and vulnerability. ESS7 recognizes that there are differentiated roles of women and men in MCs/VMGs as compared to other societal groups. Often women are marginalized within MCs/VMGs communities as dis-appropriately affected by external

development and may have specific needs. Further, the ESS proposes for considerations on culturally appropriate mitigation measures and opportunities for sustainable development benefits.

Application of ESS7 under KEWASIP

To operationalize the requirements of ESS7, KEWASIP will implement the following measures to ensure full inclusion, participation, and protection of Minority and Marginalized Communities/Vulnerable and Marginalized Groups (MCs/VMGs):

a. Screening and Identification of VMGs

The National Project Coordination Unit (NPCU), together with County Governments and community representatives, will carry out participatory screening to identify MCs/VMGs in proposed sub-project areas. The process will apply the criteria outlined in ESS7 and the Constitution of Kenya (Articles 56 and 260).

b. Culturally Appropriate and Inclusive Consultations

Consultations will be expanded and strengthened to ensure that all VMGs are meaningfully involved at all project stages. They will be:

- i. Conducted in local languages and in culturally acceptable ways;
- ii. Inclusive of women, youth, elders, and persons with disabilities;
- iii. Continuous throughout the project cycle;
- iv. Documented with clear records of concerns raised and responses provided; and,
- v. Where activities may affect land, resources, or cultural heritage, the principle of Free, Prior and Informed Consent (FPIC) will be applied.

c. Culturally Appropriate Benefits

Sub-projects will be designed to ensure equitable access to benefits for VMGs. Benefit-sharing mechanisms will reflect their traditional institutions, livelihood systems, and decision-making structures to promote genuine inclusion and social equity.

d. Avoidance and Mitigation of Adverse Impacts

KEWASIP will prioritize avoidance of harm to VMGs. Where adverse impacts are unavoidable, Vulnerable and Marginalized Group Plans (VMGPs) will be prepared.

These plans will define culturally appropriate mitigation and compensation measures proportionate to the degree of risk and vulnerability.

e. Gender considerations

The project will integrate gender-responsive actions recognizing that VMG women often face multiple layers of vulnerability. Women's priorities will be explicitly incorporated into planning, capacity-building, and livelihood initiatives.

f. Grievance Redress Mechanism (GRM)

A culturally sensitive GRM will be operationalized to ensure VMGs can lodge and resolve complaints through accessible local structures (elders, chiefs, WRUA committees, women/youth groups). Feedback will be tracked and resolved transparently within set timelines.

g. Monitoring and Reporting

The NPCU will include indicators in the project's M&E framework to track VMG participation, benefit sharing, FPIC compliance, and grievance resolution. VMG representatives will participate in periodic reviews to validate progress.

ii. ESS8 Cultural Heritage

ESS8 recognizes that cultural heritage includes natural areas with cultural and/or spiritual value such as sacred groves, sacred bodies of water and waterways, sacred mountains, sacred trees, sacred rocks, burial grounds and sites. Considerations on cultural heritage encompasses tangible and intangible heritage, which may be recognized and valued at a local, regional, national, or global level, as follows:

- a. Tangible cultural heritage, which includes movable or immovable objects, sites, structures, groups of structures, and natural features and landscapes that have archaeological, paleontological, historical, architectural, religious, aesthetic, or other cultural significance. Tangible cultural heritage may be located in urban or rural settings, and may be above or below land or under the water; and
- b. Intangible cultural heritage, which includes practices, representations, expressions, knowledge, and skills, and the instruments, objects, artifacts, and cultural spaces associated therewith, that communities and groups recognize as part of their cultural heritage, as transmitted from generation to generation

and constantly recreated by them in response to their environment, their interaction with nature, and their history.

ESS8 stipulates that People identify with cultural heritage as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. Cultural heritage, in its many manifestations, is important as a source of valuable scientific and historical information, as an economic and social asset for development, and as an integral part of people's cultural identity and practice.

The E&S screening and applicable assessments will establish the direct, indirect and cumulative project-specific risks and impacts. The KEWASIP has potential risks and impacts on cultural heritage as project interventions will be on sites that will involve changes to the physical environment and are within legally protected areas. Also, the KEWASIP has the potential to cause access restrictions for MCs/VMGs on cultural heritage including but not limited to sacred sites, significant fauna and flora, and whole sacred landscapes. A chance find procedure will be adhered to where a previously unknown cultural heritage is encountered during project activities and included in construction contracts. Also, dependent on the E&S assessment outcomes, the Project will engage cultural heritage experts to assist in the identification, valuation assessment and protection of cultural heritage. In addition, the Project will undertake meaningful stakeholder consultations in line with ESS10 to ensure targeted and inclusive engagements with various stakeholders including project affected individuals and communities as well as national authorities such as the National Museums of Kenya (NMK). As applicable, the KEWASIP will observe confidentiality on cultural heritage information.

iii. ESS10 Stakeholder Engagement and Information Disclosure

ESS10 seeks to promote effective project design, build local project support or ownership, and reduce the risk of project-related delays or controversies. The project implementing agencies will undertake meaningful stakeholder engagement with affected MCs/VMGs, as required in ESS10. The process of IP/VMG engagement will involve: (i) stakeholder identification and analysis; (ii) planning how the engagement with stakeholders will take place; (iii) disclosure of information; (iv) consultation with stakeholders; (v) addressing and responding to grievances; and (vi) reporting to stakeholders in a culturally appropriate and gender and inter-generationally inclusive

manner. Cultural appropriateness relates to the preferable communication channels by MCs/VMGs. For example, in the case of meetings, if men and women usually meet separately, that should be maintained during consultations. Additionally, any written material being shared during consultation should be in a language commonly understood by MCs/VMGs.

For MCs/VMGs, the process of meaningful consultation is through Free, Prior Informed Consent and will: i) involve IP/VMG representative bodies and organizations (e.g., councils of elders or village councils, or chieftains) and, where appropriate, other community members; ii) provide sufficient time for IP/VMG decision-making processes; and iii) allow for MCs/VMGs effective participation in the design of project activities or mitigation measures that could potentially affect them either positively or negatively.

7. Potential project impacts on Minority Communities

7.1 Introduction

This section identifies the positive and negative impacts of KEWASIP to the MCs/VMGs in the various project counties and proposes actions to mitigate them. It also indicates who will be responsible for the various actions. Besides mitigating the potential negative impacts, the proposed actions also aim at enhancing the participation of MCs/VMGs in the KEWASIP for benefitting, poverty reduction and elimination of economic isolation without threatening their culture and identity.

7.2 Key Issues for Minority Communities

The MCs/VMGs have close relationship with their lands, territories and resources in both a multi-faceted and profound manner. They have dimensions that are material, social, cultural, economic, political, psychological and spiritual related to nature. This relationship is intergenerational and critical to the identity, economic sustainability and survival of MCs/VMGs as distinct communities. Denial or restriction of access to their lands, territories and resources can threaten their physical and cultural survival as well as economic and social organization. Below are some key issues that will be applicable in the preparation of IPPs/VMGPs for the KEWASIP:

- i. Participation in decision making regarding natural resources (including forests, water, land, and associated ecosystems);
- ii. Access to land and land ownership rights;

- iii. Recognition and protection of water rights and access, consistent with national water policy, customary law, and VMG livelihood needs;
- iv. Access to cultural /traditional heritage assets;
- v. Loss of Marginalized communities' knowledge and languages;
- vi. Access to forest resources for livelihood (food, clothing, building materials, water, medicine, timber);
- vii. Exposure to migrant workers or newcomers leading to social pressures, cultural disruption, and competition for natural resources;
- viii. Gender based violence;
- ix. Gender marginalization and vulnerabilities;
- x. High prevalence of poverty;
- xi. Ownership of productive resources;
- xii. Low educational levels; and
- xiii. Social exclusion from decision processes and project benefits.

7.3 Potential Positive Impacts

Overall, the KEWASIP is expected to strengthen institutional capabilities and governance around natural resources conservation, restoration and management in Kenya in a way that builds sustainable landscapes that continue to provide solutions long after the project closes, especially in terms of relevant alternative livelihoods. Specifically, the project aims at the achievement of significant socio-economic benefits for MCs/VMGs including:

- i. Employment and entrepreneurship: These will be generated through seed collection, tree nursery establishment and management, agroforestry, sustainable land management, paid for ecosystem services, and associated jobs and enterprises. These activities will be aligned with Traditional Indigenous Knowledge (TIK), cultural preferences, and feasibility within VMG contexts
- ii. Knowledge and skills: Building the technical capacity of community members on agroforestry and related enterprises including beekeeping through training and provision of supportive services such as business skills.
- iii. Financial literacy and saving culture among the community members and MCs/VMGs for improved incomes and business growth.
- iv. Inclusion of MCs/VMGs, other disadvantaged and vulnerable groups, in public participation processes leading to improved access to benefits and opportunities (trainings, grants, internship, apprenticeship).

- v. Better conserved and managed landscapes that provide enhanced support of IP/VMG livelihoods and lifestyles. Resource allocation issues will be considered, taking cognizance of increased resource degradation which will be validated through the site-specific E&S assessments.
- vi. Collaborative governance structures involving communities, County Governments, and implementing agencies will be established to promote culturally appropriate participation and conflict prevention. Accessible and culturally appropriate grievance management mechanisms will ensure timely resolution of community concerns.

7.4 Potential Negative Impacts

KEWASIP is likely to have adverse impacts on marginalized communities (MCs) and vulnerable and marginalized groups (VMGs).

Permanent Impacts:

Permanent effects will result in an infinite loss of use of property, vegetation, or land by the affected persons as a result of proposed project activities.

In addition, disregard for or erosion of traditional knowledge, cultural values, and community aspirations may occur where project planning follows top-down development approaches without adequate participation of MCs/VMGs. Such impacts could undermine traditional governance systems and weaken community cohesion.

KEWASIP will ensure that activities prohibited under the World Bank's exclusion list are not implemented in project areas with the presence of VMGs. Therefore, participation of indigenous people/vulnerable and marginalized groups in the planning process is paramount to mitigate permanent effects which include:

- MCs/VMGs whose land is found suitable for any intervention. This can translate into either loss of land or crop cover or resources like bee hives or all of them. For instance, the main activity for land use among some MCs/VMGs is subsistence farming dominated by cultivation of crops, bee keeping, hunting wild animals and gathering fruits and vegetables. Where restriction of access is inevitable, the provisions in the Process Framework (PF) prepared for the KEWASIP will have to be followed. Resettlement can also lead to the loss of access to communal resources, such as:
 - Loss of land for grazing;

- Loss of access to water;
- Loss of forest affecting forest-based activities;
- Loss of medicinal plants; and
- Loss of trees for charcoal production and firewood.
- To address the potential negative effects, the KEWASIP will avoid or minimize effects of any restrictions to access as a result of the Project interventions through application of the right procedures.
- Infectious diseases - the health status of MCs/VMGs may be affected due to interactions with external workers. In addition to sensitization on HIV/AIDS and STIs, health risk assessments and management measures will be integrated in the IPPs/VMGPs in coordination with County Health Departments.

The social negative impacts will primarily be addressed through the KEWASIP Indigenous Peoples Planning Framework (IPPF) and the Process Framework (PF), implemented through subsequent Indigenous Peoples Plans (IPPs), and/or Livelihood Restoration Plans (LRPs) or any other applicable plans, which provide for resource allocation, governance, and equitable benefit-sharing.

Proposed Mitigation Measures

To avoid or minimize adverse impacts and, and ensure the benefitting of the MCs/VMGs, the KEWASIP will apply the following basic principles in the selection of sub-projects:

- a. KEWASIP will ensure inclusion of IP/VMG communities, organizations, and traditional/local leaders during the planning, selection, design, and implementation phases through participatory planning meetings, county-level consultations, and community validation forums. The Indigenous Peoples Planning Framework (IPPF), Stakeholder Engagement Plan (SEP), and Community Grants Manual (CGM) will guide this process; Develop specific strategies to enhance the benefitting for all MCs/VMGS within the Project geographical scope;
- b. KEWASIP should carry out specific impact assessments of proposed project activities on the economic and social development of Marginalized Communities (MCs) and Vulnerable and Marginalized Groups (VMGs) as an integral part of the project cycle. The IPPF and Process Framework (PF) outline these

procedures. Each sub-project site will undergo participatory Social Impact Assessments, Livelihood Impact Assessments, Cultural Heritage Assessments, and Gender and Social Inclusion Analyses. These assessments will be conducted through a transparent and participatory process ensuring free, prior, and informed participation of affected communities. These assessments will be conducted through a transparent and participatory process that ensures the free, prior, and informed participation of affected communities. KEWASIP has to ensure that project interventions do not unnecessarily and unintentionally exacerbate factors outside the scope of planned impacts;

- c. Through stakeholder engagement, KEWASIP will conduct Environmental and Social (E&S) screening of sub-projects to determine the nature and magnitude of potential impacts. The screening tools and procedures are detailed in the Project Implementation Manual (PIM) and Community Grants Manual (CGM) to ensure consistent and transparent application in line with the Project IPPF requirements. Where avoidance of adverse impacts is not feasible, KEWASIP implementing agencies, together with County Governments and local VMG leadership, will prepare site-specific Vulnerable and Marginalized Groups Plans (VMGPs) or Livelihood Restoration Plans (LRPs). These plans will define culturally appropriate mitigation and compensation measures, benefit-sharing arrangements, and implementation timelines. KEWASIP implementing agencies will design and implement mitigation and compensation measures in collaboration with MCs/VMGs, County Governments, and relevant CSOs/NGOs. Stakeholder engagement will support the development of these measures but will not substitute for mitigation actions. Implement the Project grievance mechanism for timely management of complaints and grievances related to the KEWASIP;
- d. Ensure adequate and ongoing consultation with MCs/VMGs in a manner that is free of external manipulation, interference, coercion, discrimination, and intimidation;
- e. Ensure adequate representation of MCs/VMGs in project governance structures at the national and county levels throughout implementation - national project technical steering committee (NPTAC) and county project technical steering committee (CPTAC); and

- f. Ring-fence project benefits and opportunities for MCs/VMGs by supporting group-based livelihood enhancement programs such as community tree nurseries, sustainable grazing, beekeeping, and water harvesting initiatives. Dedicated project budgets will ensure equitable access to benefits for VMG households and organizations.

All mitigation measures will be implemented in accordance with the Indigenous Peoples Planning Framework (IPPF), Process Framework (PF), and Stakeholder Engagement Plan (SEP), and will be reflected in site-specific IPPs/VMGPs. The NPCU will monitor compliance through quarterly progress reports and participatory monitoring involving VMG representatives.

7.5 Exclusion List

The following activities are ineligible for financing under KEWASIP. This exclusion list harmonizes provisions in the IPPF, Process Framework (PF), and Environmental and Social Management Framework (ESMF) to ensure consistency and alignment with the applicable World Bank Environmental and Social Standards (ESSs). Activities that may cause economic displacement of more than 200 people;

- i. Activities that may lead to physical displacement of PAPs;
- ii. Activities that have a high probability of causing serious adverse effects to human health and/or the environment;
- iii. Activities that may adversely affect lands or rights of MCs/VMGs or other vulnerable and marginalized groups;
- iv. Associated facilities that do not comply with the World Bank Environmental and Social Standards (ESSs) or relevant national laws, where KEWASIP has control or influence. Activities that may have significant adverse social impacts that cannot be adequately mitigated or that may cause sustained community conflict;
- v. Activities that may adversely affect or result in impacts on land, natural resources, or cultural heritage under traditional or customary use, or that may involve relocation of MCs/VMGs, and,
- vi. Any other excluded activities as set out in the PF and ESMF for the Project.

While these exclusions help prevent harmful or high-risk activities, KEWASIP will ensure that they do not unintentionally restrict sustainable and culturally appropriate livelihood opportunities for MCs/VMGs.

8. Strategies for inclusion of IPs/VMGs

8.1 Introduction

The MCs/VMGs are often excluded from development or project planning processes and benefitting. They practice traditional religious practices, obtain low education levels, and live in geographical isolation contributing to their exclusions. This section proposes strategies to ensure their inclusion, participation and benefitting in the KEWASIP.

8.2 Summary of Actions for Implementing the IPPF

The key actions to be undertaken by various stakeholders and key indicators for monitoring implementation are presented in table 6 below:

Table 6: Key Actions for Implementing the KEWASIP IPPF

Issue	Activity	Indicators	Responsibility
Screening	Review the list of MCs/VMGs to validate the presence of MCs/VMGs in the project area in consultation with VMG experts, County Directors of Social Development, and local institutions familiar with VMG presence, especially in minority counties.	Validated list of majority and minority VMGs in the project area.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.
Assessment of the cultural, socio-economic and livelihoods status of the MCs/VMGs in the project areas	Gather relevant data on demographic data: social, cultural and economic situation; and impacts – and develop a Social Assessment Report.	Social Assessment Report covering all MCs/VMGs in the project areas produced. An institutional assessment of the implementing partners has already been completed, confirming their capacity and identifying any remaining gaps.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.

Issue	Activity	Indicators	Responsibility
		Capacity and resource adequacy will continue to be reviewed and strengthened through targeted training, technical assistance, and resource allocation under the KEWASIP Environmental and Social (E&S) component to ensure effective delivery	
Capacity Building of VMGs and IP/VMG Organizations (IPO/VMGOs) ²	Trainings/Information dissemination on project activities, policy requirements for MCs/VMGs and IPOs/VMGOs, IP/VMG rights and entitlements.	VMGs and VMGOs aware of policy requirements, project Activities, entitlements. VMG rights and awareness measured through pre/post-training tests and feedback tools.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.
Development of strategies for participation of MCs/VMGs and mitigation measures for potential negative risks	Develop draft (generic) IPP/VMGP for minority IP/VMG groups in Kenya addressing aspects of consultation, risk mitigation, enhancing access to culturally appropriate project benefits and opportunities. Process aligned with Social Assessment and to be annexed as a standalone output.	Generic VMGP developed for all VMGs in the project area.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.

² IPOs (Indigenous Peoples Organizations) and VMGOs (Vulnerable and Marginalized Group Organizations) are representative bodies of MCs/VMGs. They were identified during preliminary stakeholder mapping, and additional consultations with these groups and traditional leadership structures will continue during project implementation to ensure inclusion and validation of VMG priorities

Issue	Activity	Indicators	Responsibility
Consultation with MCs/VMGs	Validate the draft VMGP with each VMG in the respective counties. Document existing traditional GM among VMGs.	Draft VMGPs reviewed by VMGs and VMGOs as correct and a true representation of their needs and priorities including amendment where necessary. Traditional GM within VMG communities documented.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.
Representation of MCs/VMGs in decision making organs	Ensure Representation of VMGs in relevant project decision making organs with IPO/VMGO participation in selection and validation of representatives	Active participation of VMGs in project implementation. Documented representation of VMGs in project decision making organs.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.
Training and Capacity Building for implementation of VMGF and VMGP	Training of staff from partner executing agencies and county staff on VMGF and VMGPs.	Staff from partner executing agencies and county staff trained on VMGF and VMGPs. Participants are able to implement VMGF.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.
Participatory M&E with MCs/VMGs	Ensure engagement of MCs/VMGs in project monitoring and evaluation processes.	VMG representatives engaged in project M&E processes.	KEWASIP PCU, partner implementing agencies, IPOs/VMGOs, MCs/VMGs.

9. Social Assessment (SA)

9.1 Introduction

The social assessment should be undertaken and consider differentiated gender impacts of project activities and impacts on potentially disadvantaged or vulnerable

groups within the IP/VMG communities. Therefore, efforts are made to assess the status of women and girls regarding land ownership, labor provisioning, and access to returns on their labor in the event of formalization of production and linkages to the market.

The assessment also evaluates the proponent's capacity to involve MCs/VMGs in project design and implementation. Consultations with MCs/VMGs can support and strengthen the assessment and help in identifying their development priorities and preferences regarding both project benefits and mitigation measures. Consultations are carried out with MCs/VMGs in a manner that is culturally appropriate, and their inputs are considered in project design and IPPs/VMGPs. Consultations continue throughout project design and implementation.

In the KEWASIP, MCs/VMGs are heterogeneous as they comprise multiple groups and different social units within these groups (such as individuals, clans, communities, and ethnic groups). In this case, the project is being implemented at the National, County, or local/community level, and issues of cultural identity, geographic access, language, governance structures, cohesion, and priorities differ greatly among groups. Moreover, there are different levels and domains of vulnerability within IP/VMG communities that need to be assessed in detail. These include different types and levels of disability, poverty and dispossession, exclusion and discrimination, domination and hegemony. The KEWASIP also has different impacts on different subgroups within the VMGs. For example, land for a project may be identified from one clan, for use in project activities but could impact other clans' traditional access to and use of such land and the resources located on it. The potential for KEWASIP to trigger tensions or hostilities between VMG groups will be systematically assessed during the social assessment, and mitigation strategies—such as inclusive dialogue, conflict-sensitive planning, and equitable benefit-sharing will be incorporated into project design.

9.2 Considerations in undertaking Social Assessments and Preparing Reports

Social assessments will include the following elements, as needed:

- i. Baseline data collection and analysis on the demographic, social, cultural, economic and political characteristics of the MCs/VMGs; the land and

- territories that they have traditionally owned or customarily used or occupied; and the natural resources on which they depend.
- ii. A review of the legal and institutional framework applicable to VMGs including an assessment of the implementation track record of relevant national, county, and community institutions in applying laws, policies, and safeguards relating to VMGs.
 - iii. Taking the review and baseline data into account, the identification of project-affected parties and the elaboration of a culturally appropriate process for involving and consulting with the MCs/VMGs throughout the project cycle.
 - iv. Undertaking an assessment, based on meaningful consultation tailored to MCs/VMGs, of the potential negative and positive effects of the project. Critical to the determination of potential negative impacts is an analysis of the relative vulnerability of the affected MCs/VMGs, given their distinct circumstances and close ties to land and natural resources, as well as their potential lack of access to opportunities relative to other social groups in the communities, counties, or National societies in which they live. The social assessment will include the economic profile of all groups in the project area and their interactions with VMGs. The assessment will consider differentiated gender and generational impacts of project activities and impacts on potentially disadvantaged or vulnerable groups within the community of VMGs.
 - v. The identification and evaluation of measures necessary to avoid negative impacts, or if such measures are not feasible, the identification of measures to minimize, mitigate, or compensate for such impacts. The SA will also identify strategies to ensure that MCs/VMGs receive culturally appropriate project benefits.
 - vi. These outputs will directly inform and align with the Process Framework (PF), the Indigenous Peoples Plan (IPP)/VMGP, and any other management or mitigation plans developed to address risks and enhance project benefits for MCs/VMGs.

9.3 Consultations to be undertaken during Social Assessments

i. Stakeholder Identification

All the interested and affected persons will be identified with specific focus on the MCs/VMGs and culturally appropriate MCs stakeholder engagements undertaken during project preparation and implementation. Stakeholder mapping exercise will be conducted for each of the proposed sub-projects where there is a likelihood of MCs/VMGs being affected and the stakeholder mapping process will ensure that all the interested and affected stakeholders are identified and included in the social assessment process including impact identification and mitigation. Stakeholder mapping will be carried out for all sub-projects, regardless of location, and will specifically identify and map VMGs where applicable. The mapping will consider functionally related communities and areas likely to experience direct or indirect impacts, ensuring that all relevant groups including those functionally connected through resource use or social networks are captured. The identification of VMGs will be transparent, participatory, and inclusive, involving independent experts, VMG organizations (VMGOs), and recognized VMG representatives. The process will follow clearly defined criteria consistent with ESS7 and the Constitution of Kenya (Articles 56 and 260).

Within KEWASIP, Environmental and Social (E&S) Officers at the National Project Coordination Unit (NPCU) will lead all matters related to VMG engagement and inclusion. These officers will coordinate with County-level E&S focal points and ensure that VMG representatives and their organizations (VMGOs/IPOs) are meaningfully involved in consultations and implementation. The NPCU E&S Officers will oversee the quality of stakeholder engagement, monitor inclusion outcomes, and facilitate continuous capacity building and technical backstopping on VMG-related issues.

ii. Stakeholder Consultations

Once screening has been conducted considerations will be on whether sub-project identified is in a location with the presence of MCs/VMGs. County and sub-county structures in collaboration with KEWASIP will facilitate stakeholder engagements with the identified MCs/VMGs. MCs Explicit prior information on the proposed sub-project, the proposed location, and potential adverse impacts on the MCs/VMGs will be provided. Marginalized communities

The consultations will be undertaken at appropriate venues for MCs/VMGs, incorporate indigenous languages and allow consensus on deliberations.

Project information will be explicitly provided to the MCs/VMGs. Stakeholder engagements will commence at the earliest possible stage of sub-project planning, prior any substantive on-the-ground activity implementation. As feasible, stakeholder engagements will be undertaken through traditional authorities and structures within communities considering traditional decision-making structures and processes. However, the limitation these structures pose for some groups, such as women and youth, will be taken into account.

Provision of information to VMGs will form an integral component of the IPPF and will be fully coordinated with the Stakeholder Engagement Plan (SEP) and the Process Framework (PF). Information dissemination will use culturally appropriate channels, languages, and formats to guarantee accessibility and transparency throughout the project cycle.

In the context of Marginalized communities/ Vulnerable and Marginalized Groups there are good practices in community engagement. The KEWASIP will aim to ensure that:

- a. MCs/VMGs have an understanding of their rights;
- b. MCs/VMGs are informed about, and comprehend the full range (short, medium and long-term) of social and environmental impacts – positive and negative – that can result from the proposed interventions;
- c. Any concerns that MCs/VMGs have about potentially negative impacts are understood and addressed by the KEWASIP;
- d. Traditional knowledge informs the design and implementation of mitigation measures;
- e. Traditional Indigenous Knowledge (TIK) will continue to inform the refinement and implementation of KEWASIP subprojects, including mitigation, resource management, and benefit-sharing measures. This approach ensures that VMG worldviews, resource-use systems, and cultural values are respected and integrated throughout implementation, monitoring, and adaptive management processes.

- f. There is mutual understanding and respect between the KEWASIP and the MCs/VMGs as well as other stakeholders;
- g. MCs/VMGs aspirations are taken into account in project planning so that people have ownership of, and participate fully in decisions about, community development programs and initiatives;
- h. The project has the broad, on-going support of the MCs/VMGs through ownership; and,
- i. The voices of all in the MCs/VMGs are heard; that is, engagement processes are inclusive.

iii. Strategies for inclusion of Women, marginalized communities, Youth & PWDs

Representatives/leaders including government, community leaders, MCs/VMGs representatives don't always, represent all interests of communities. In particular, the KEWASIP needs to be sensitive to those sections of the community who are frequently excluded from the decision-making process, such as women and youth.

During the Social Assessment, where it is determined that indigenous decision-making structures exclude women and younger people, it may be necessary to obtain input from these groups by less direct means (for example, as applicable, via community needs surveys, baseline studies and focused-group discussions with small groups).

Consultations with other marginalized groups such as women, older persons, and persons with disabilities—will be addressed comprehensively through the Stakeholder Engagement Plan (SEP) and the Process Framework (PF). Where these groups form part of Indigenous or VMG communities, their inclusion will also be ensured within IPPF-guided consultations.

Overall, KEWASIP and implementing entities will adopt the following strategies, as applicable:

- a. Consult with the VMGs and marginalized communities at sub-project preparation phase on manner/approach of undertaking stakeholder engagement;

- b. Adopt and implement the local entry protocols as related to permissions on access to communal and private lands. For community (communal) lands, entry typically requires consent from chiefs, assistant chiefs, nyumba kumi, community elders or traditional governance structures. For privately owned lands, permission must be obtained directly from the landowner(s). These steps are crucial to maintaining trust, ensuring compliance with legal requirements, and upholding the principle of Free, Prior, and Informed Consent (FPIC) under ESS7. Access must be negotiated respectfully, with due acknowledgment of the cultural and spiritual significance of land to many Indigenous communities.
- c. Adhere to open and transparent communication and engagement from the project planning and through implementation. A communication plan tailored to the needs of MCs/VMGs should be in place, ensuring that information is provided in accessible formats and local languages, using channels that are familiar to the communities.
- d. Ensure that all KEWASIP implementing entities, contractors, sub-contractors, supervising firms and other relevant stakeholders undertaking specific sub-project activities are well briefed on local customs, history and legal status of the communities they operate in to understand the need for cultural sensitivity and undertake regular monitoring on the effectiveness of stakeholder engagements; and
- e. Enlist the services of chiefs, assistant chiefs, community leaders/elders/nyumba kumi etc.

10. Indigenous Peoples Plans

This MCPF/VMGF provides specific measures to ensure that the targeted MCs/VMGs receive culturally appropriate social and economic benefits and are implemented in a culturally appropriate manner. IPPs/VMGPs shall be prepared for each watershed screened and identified to be within areas with the presence of MCs/VMGs or where they have a collective attachment. The IPP/VMGP will be prepared through a consultative process including application of measures provided for in the Project SEP and ESMF.

Screening for the presence of MCs/VMGs will be undertaken at the sub-project identification stage using the procedures outlined in this IPPF. The screening will determine whether MCs/VMGs are present, or have collective attachment to the proposed area, and will guide the need for preparation of a specific IPP/VMGP. The

process will follow the templates and guidance in the IPPF and the E&S screening forms in the ESMF.

10.1 Elements of Indigenous Peoples Plans

The MCs/VMGPs that will be prepared will include the following elements, as needed and applicable:

- i. A summary of the project, legal, regulatory and institutional frameworks applicable to Indigenous Peoples. Relevant baseline information will include on the demographic, social, cultural, and economic characteristics of the affected MCs/VMGs, their sources of livelihood, and the natural resources on which they depend within the project area.
- ii. A summary of the social assessment findings;
- iii. A summary of the stakeholder consultation process and the results of Free, Prior, and Informed Consent (FPIC), where required under ESS7 (para. 24), demonstrating whether the affected MCs/VMGs have provided consent for activities that:
 - a. May affect land or natural resources under traditional ownership or customary use;
 - b. May cause relocation; or
 - c. May have significant impacts on cultural heritage.

For other project activities that do not meet these FPIC triggers, the project will ensure meaningful consultation leading to broad community support. The IPPF therefore applies both principles consistently—FPIC where ESS7 requires it, and broad community support elsewhere—to ensure culturally appropriate participation and agreement of MCs/VMGs. The cost estimates and detailed financing plan for implementing the IPP/VMGP, indicating specific funding sources and institutional commitments. These may include allocations under the KEWASIP Environmental and Social (E&S) component, County Government contributions, and any co-financing or partner support. Budget lines will be incorporated into the overall project cost tables and annual work plans. A dated action plan of measures to ensure that the VMGs/MCs receive social and economic benefits that are culturally appropriate, including, if necessary, measures to enhance the capacity of the project implementing agencies;

- iv. If potential adverse effects on VMGs/MCs are identified, include appropriate measures to avoid, minimize, mitigate, or compensate for these adverse effects, in the action plan;
- v. The cost estimates and detailed financing plan for implementing the IPP/VMGP, indicating specific funding sources and institutional commitments. These may include allocations under the KEWASIP Environmental and Social (E&S) component, County Government contributions, and any co-financing or partner support. Budget lines will be incorporated into the overall project cost tables and annual work plans. Information on the established Project Grievance Redress Mechanism (GRM) and any additional culturally appropriate channels developed to address grievances specific to MCs/VMGs. The IPP/VMGP will document traditional dispute-resolution practices and cultural norms relevant to the VMG and describe how these will interface with the project GRM to ensure accessibility, confidentiality, and respect for local customs.; and
- vi. Mechanisms and benchmarks to be adopted for monitoring, evaluating and reporting on the implementation of the IPP/VMGP. These mechanisms should include specific provisions for tracking compliance with the Free, Prior, and Informed Consent (FPIC) process, where applicable, and ensure the meaningful participation of affected Marginalized communities/VMGs throughout the project cycle.

11. Framework for Free, Prior and Informed Consent (FPIC)

11.1 Free, Prior and Informed Consent

Under the World Bank Environmental and Social Standard 7 (ESS7), Free, Prior, and Informed Consent (FPIC) is required from affected Indigenous Peoples or Marginalized Communities (IPs/MCs/VMGs) in the following cases:

- a. where project activities have adverse impacts on land and natural resources subject to traditional ownership or under customary use or occupation;
- b. where relocation of IPs/MCs/VMGs from such land and resources is necessary; or
- c. where significant impacts may occur on cultural heritage that is material to the identity and/or spiritual life of the affected communities.

In all other cases, KEWASIP will conduct meaningful consultations leading to broad community support, consistent with ESS7 paragraphs 23–26. FPIC is therefore applied

only where required by ESS7, while KEWASIP voluntarily upholds high-standard, inclusive, and culturally appropriate consultations for all other VMG-related activities.

“Consent,” as defined under ESS7, refers to the collective support of affected communities reached through a culturally appropriate process, rather than unanimity or a formal vote. KEWASIP will recognize and respect local decision-making protocols and record the collective position of communities through signed resolutions or other culturally valid means.

Decision-making protocols acceptable to the VMGs including the use of elders’ councils, cultural leadership, or community assemblies will be documented and adopted during subproject preparation. The resulting agreements will be implemented through the corresponding IPP/VMGP and reflected in project plans and monitoring frameworks. Where any of the FPIC-triggering activities listed above are excluded under KEWASIP—for example, involuntary relocation or restriction of access without community agreement—the project will confirm these exclusions through dialogue with VMGs in target areas. Where such activities are proposed, FPIC will be sought in accordance with ESS7, and the outcomes documented before implementation.

11.2 Principles of FPIC

The following figure summarizes the FPIC principles.

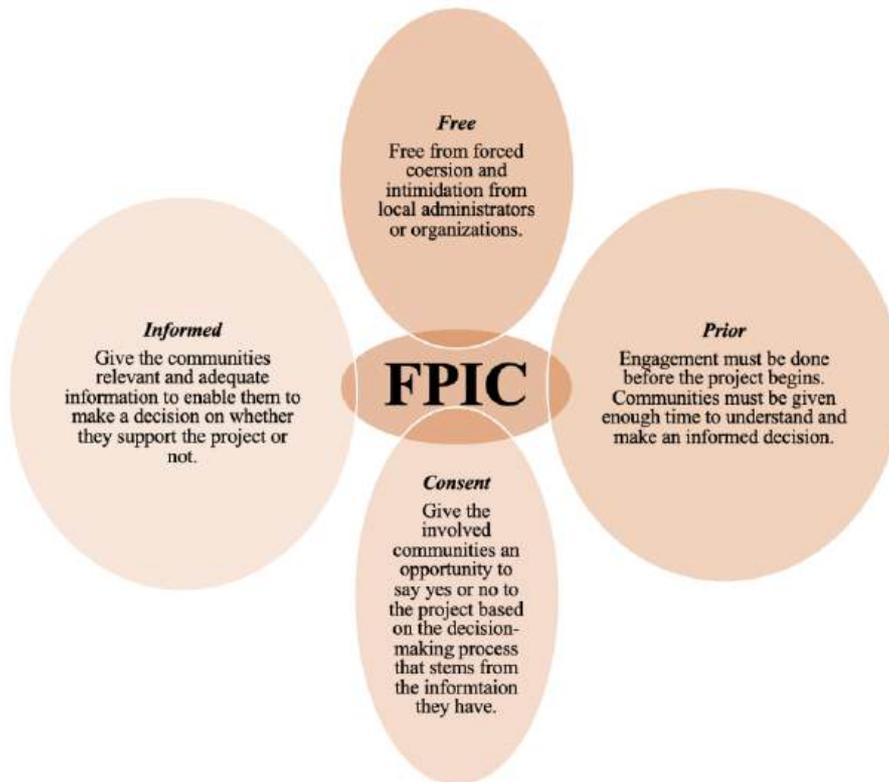


Figure 3: Diagrammatic representation of FPIC

11.3 Elements of FPIC

- i. **Free** – Communities make decisions without coercion, intimidation or manipulation;
- ii. **Prior** – Adequate time is allowed for participation before decisions are finalized.
- iii. **Informed** – Communities receive complete, objective, and culturally understandable information on potential benefits, risks, and impacts.); and
- iv. **Consent** – Collective community support is obtained through culturally acceptable decision-making procedures recognized by the VMGs.

11.4 FPIC Tools

The KEWASIP will adopt a structured and evidence-based approach to ensure that Free, Prior, and Informed Consent (FPIC) is respected and upheld throughout the project lifecycle, in alignment with ESS7 and national legal provisions. The FPIC process will be supported by both implementation and reporting mechanisms.

FPIC implementation will be integrated through targeted capacity-building efforts and the development of culturally appropriate engagement protocols. These measures will ensure that Marginalized communities and Vulnerable and Marginalized Groups (MCs/VMGs) are well-informed and able to participate meaningfully in project-related

decision-making. Capacity building will include sensitization workshops and awareness campaigns at national, county, and community levels. Community-defined FPIC protocols will guide engagement processes, consent-seeking steps, and local decision-making pathways.

To enhance accountability and transparency, the project will establish systematic processes for documenting and reporting on stakeholder engagements and the FPIC process. These include gender-disaggregated attendance registers, meeting minutes, community feedback forms, photographic and/or video evidence (where culturally acceptable), and Back-to-Office Reports (BTORs) from implementing partners. Other tools will include written community resolutions or letters of support confirming consent, as well as records of grievances received and addressed. Project information will also be translated into appropriate local languages to enhance access and understanding.

Documentation of FPIC outcomes will form part of each IPP/VMGP and include signed resolutions, minutes of community meetings, participant lists (disaggregated by gender and age), and agreed commitments. These records will be reviewed and validated jointly by KEWASIP E&S Officers and VMG representatives. Community monitoring committees will be supported to follow up on implementation and report any deviations to the GRM or relevant County authorities.

11.5 Communication Strategy for Participation of Marginalized Communities

Participation of MCs/VMGs in selection, design and implementation of the project activities will largely determine the extent to which the IPP/VMGP objectives would be achieved. To ensure benefits have as wide a reach as possible and where adverse impacts are likely, the KEWASIP will undertake prior and informed consultations with the likely affected indigenous communities and those who work with and/or are knowledgeable of indigenous people's development issues and concerns including Community-based organizations (CBOs) and indigenous peoples organizations (IPOs) that represent or advocate for indigenous communities, Social development officer, Non-governmental organizations (NGOs), Government agencies, Civil Society Organizations, faith based organizations (FBOS), local leaders, cultural leaders among others. To facilitate effective participation, the IPP/VMGP will follow a schedule to

consult indigenous people communities during Project preparation and implementation of the IPPs/VMGPs. The primary objectives would be to examine the following:

- i. To obtain their inputs/feedback on how to facilitate access and maximize benefitting
- ii. Identify culturally appropriate measures to avoid, mitigate or minimize the potential adverse impacts associated with the proposed interventions;
- iii. Assess and adopt social and economic opportunities, which the project could promote to complement the measures required to mitigate the adverse impacts.

Consultations will be broadly undertaken in two stages. First, prior to final selection of any project activities located in an area inhabited by MCs/VMGs, the KEWASIP will consult the MCs/VMGs about the need for, and the probable positive and negative risks & impacts associated with the project activities. Second, prior to detailed impact assessment, ascertain how the MCs/VMGs in general perceive the need for undertaking project activities such as restoration and conservation, and gather any inputs/feedback they might offer for better outcomes, which would eventually be addressed in VMGPs and design of the interventions.

The communication strategy for IPs will:

- i. Facilitate participation of VMGs with adequate gender and generational representation, customary/traditional IP/VMG organizations; community elders/leaders; and civil society organizations on MCs/VMGs development issues and concerns;
- ii. Provide them with relevant information about the project, including that on potential adverse impacts, organize and conduct the consultations in manners to ensure free expression of their views and preferences; and
- iii. Document details of all consultation meetings, with MCs/VMGs perceptions of the proposed works and the associated impacts, especially the adverse ones and any inputs/feedback offered by MCs/VMGs; and an account of the broad community support by MCs/VMGs.

To ensure continued informed participation and guided discussions, the communication strategy will provide affected MCs/VMGs with the report on potential positive and negative risks & impacts of the interventions. Consultations will include important matters for MCs/VMGs such as cultural and socioeconomic aspects MCs. Consultations will continue throughout the preparation and implementation phases, with a focus on the households/communities directly affected and/or impacted. All consultations under this communication strategy will follow the agreed FPIC/consultation protocols described in this IPPF and will be fully coordinated with the Stakeholder Engagement Plan (SEP) and the Process Framework (PF). Documentation of consultations, decisions, feedback, and final agreements will inform the preparation and revision of IPPs/VMGPs and related resource-governance and benefit-sharing plans.

Agreements with Marginalized Communities

After completion of the social assessment and FPIC/consultation process, the NPCU E&S Officers will ascertain whether the affected VMG communities have provided consent (where required) or broad community support. When obtained, KEWASIP will prepare a detailed report documenting:

- a. The findings of the social assessment;
- b. The process of FPIC with the affected IP/VMG communities and evidence of consent or community support;
- c. Additional measures or design modifications agreed with the communities;
- d. Arrangement for community participation in implementation, monitoring, and enforcement; and
- e. Any formal agreements reached with MCs/VMGs and/or the IPOs/VMGOs.

The national PCU will submit the final social assessment report to the World Bank.

12. Implementation of the IPPF

12.1 Introduction

This section delves into the institutional arrangements to deliver and operationalize this IPPF and associated reports/plans/instruments such as the IPP/VMGP and SA, as

appropriate. The tasks will be undertaken by the national project coordination unit (PCU) and the national & county environmental and social (E&S) officers.

The project will rely exclusively on the national and county E&S officers for the implementation of all IPPF-related tasks. These officers already possess the required technical expertise—including experience in stakeholder engagement, culturally sensitive approaches, ESS7 compliance, and work with Minority and Vulnerable Groups (VMGs). Their existing capacity is therefore adequate to lead VMG identification, consultation processes, preparation of the SA and VMGPs, monitoring, and reporting.

While the E&S officers will lead the implementation, they will draw on the knowledge and support of Indigenous Peoples/VMG Organizations (IPOs/VMGOs) to ensure cultural appropriateness and legitimacy of engagement processes. VMGOs will be consulted to:

- i. provide insights on VMG priorities, cultural norms, and local dynamics;
- ii. strengthen outreach and communication with VMG communities;
- iii. validate representation mechanisms; and
- iv. Enhance community ownership of project processes and outcomes.

This approach allows the project to maintain reliance on the existing E&S teams while ensuring that VMG-specific perspectives and culturally grounded practices inform all stages of IPPF implementation.

12.2 Capacity Building for IPPF Implementation

The operationalization of this IPPF will be through the technical support of the appointed national and county PCU E&S officers. These officers are already trained and experienced in Indigenous Peoples' rights, FPIC processes, and inclusive project implementation.

They will therefore lead and coordinate all IPPF-related capacity-building activities across the Project, including sensitization, training, and technical support for stakeholders involved in KEWASIP implementation. Where specialized technical inputs are required the E&S officers may engage the IPOs & VMGOs, or other expert institutions to provide targeted support.

Funding for all capacity-building and supplementary technical assistance activities will be provided under the KEWASIP Environmental and Social (E&S) Component, ensuring sustained institutional capacity, consistency, and high-quality implementation throughout the project lifecycle. The national and county E&S officers will further support capacity-building initiatives for key stakeholders in KEWASIP, including the National and County PCUs (NPCU and CPCUs), MCs/VMGs, IPOs/VMGOs, Community Forest Associations (CFAs), Community-Based Organizations (CBOs), NGOs, and other partners.

12.3 Disclosure Arrangements

This IPPF/VMGF and IPPs/VMGPs will be provided to the affected MCs/VMGs in a suitable form, manner, and language. Stakeholder engagements undertaken with MCs/VMGs during sub-projects design, preparation, implementation, monitoring and evaluation, completion phases will be disclosed and/or communicated. Final reports/plans/instruments will be disclosed on the Ministry of Forestry website and the World Bank's external website.

Disclosure of the final reports/plans/instruments will be through public consultations, and brochures, leaflets, or booklets in local languages. The reports/plans/instruments will be availed in hard copies and in understandable languages at: Offices of the MoECCF or County Office; and any other applicable local level public offices.

12.4 Specific Capacity Building for Marginalized Communities

During implementation the beneficiary MCs/VMGs will benefit from capacity building and training as aligned with the Project capacity building plan and the annual E&S capacity building. MCs Capacity needs will determine the targeted beneficiaries to benefit from the capacity building initiatives.

12.5 Roles and Responsibilities

i. KEWASIP National PCU

The project NPCU specifically the environment and social safeguard specialists will remain responsible for:

- Screening of sub-projects with those affecting MCs/VMGs identified;
- Reviewing sub-project proposals at watershed level, ensuring they adequately apply the World Bank's ESF and applicable national policies, legal and regulatory frameworks Marginalized communities;

- Assessing adequacy of the assessments undertaken on the project risks and impacts and the proposed measures including those pertaining to affected indigenous communities.
- Assessing the adequacy of the consultation process with the affected MCs/VMGs communities' and ascertain their broad support of the project. Also, implementation monitoring, capturing of constraints and lessons learned concerning MCs/VMGs and the application of this IPPF/VMGF and sub-sequent IPPs/VMGPs implementation in E&S monitoring reports. MCs/VMGs should be included in monitoring and evaluation processes of sub-project interventions.

ii. Implementing Partners and Collaborating Organizations

The implementing partners and their roles are summarized in Table 9 below:

Table 9: KEWASIP Implementing and Collaborating Organizations

#	Organization	Role in the KEWASIP & Conservation Work
IMPLEMENTING ORGANIZATIONS		
1	Ministry of Environment, Climate Change and Forestry	Conservation policy formulation and project coordination.
2	Kenya Forest Service	Management of gazetted forests including indigenous forest protection and conservation, plantation tree planting and management, monitoring, and coordination for forestry resources. Will coordinate forest rehabilitation/restoration works, and protection.
3	Kenya Wildlife Service	Conservation and management of wildlife. Administers national parks and game reserves.
4	Kenya Forestry Research Institute	Conducts research in forestry and allied natural resources. The institute has an obligation to generate and promote improved technologies for sustainable management, conservation and development of forests. It will support KEWASIP with the latest germplasm and related technologies for forests restoration.
5	Water Resources Authority	The Water Resources Authority (WRA) is mandated, on behalf of the National Government to regulate the management and use of water resources across the country. The authority will support KEWASIP in regulating water extraction from gazetted forests as well as leading in water sources restoration, conservation, and protection.
COLLABORATING ORGANIZATIONS		
6	Council of Governors	The CoG will support KEWASIP in coordinating aspects of the project that are devolved such as water conservation and

#	Organization	Role in the KEWASIP & Conservation Work
		supply, with county governments to assure county governments' participation and support of relevant project activities.
7	National Government Administration Officers (NGAO)	NGAO will collaborate with KEWASIP in community mobilization and security planning.
8	National Police Service	Deployment of security for projects assets, resources and personnel in project sites as necessary and required.

The participation of the National Government Administration Officers (NGAO) and National Police Service will focus strictly on facilitating community mobilization and ensuring the safety of project assets and personnel, in line with national law and project security protocols. Their engagement will adhere to the principles and procedures outlined in the KEWASIP Environmental and Social Management Framework (ESMF) and Security Management Plan (SMP), ensuring respect for VMG rights and project safeguards.

iii. Civil Society Organizations

The civil society organizations (CSOs) engaged in KEWASIP will be selected based on their proven experience with Indigenous Peoples, VMGs, and community-based conservation initiatives. Priority will be given to CSOs that are VMG-led or have demonstrable acceptance and trust within VMG communities.

CSOs will assist in conducting social assessments, monitoring interventions, and facilitating grievance redress through representation in county-level committees. Their capacity will be assessed by the NPCU before engagement, and additional training will be provided through the KEWASIP E&S capacity-building program to ensure alignment with project safeguards and policies.

iv. World Bank

The World Bank will review and clear this IPPF prior to implementation of related sub-projects. During implementation, the Bank will carry out periodic implementation support and technical supervision missions, including review of IPPs/VMGPs, social assessments, FPIC documentation, and capacity-building efforts.

The Bank will also ensure that the project's implementation complies with ESS7, ESS10, and other relevant standards, and that all site-specific instruments are prepared, disclosed, and implemented to the required quality. Monitoring results and compliance status will be reviewed during Implementation Support Missions (ISMs) and included in the project's Environmental and Social Monitoring Reports.

13. Grievance Management

13.1 Introduction

This section provides guidance on grievance management. MCs/VMGs are often excluded from development initiatives benefitting and access to grievance mechanisms or their complaints unattended. The KEWASIP GRM shall provide for culturally appropriate channels for MCs/VMGs to raise complaints and ensure timely response & resolve.

13.2 Grievance Resolution Process

i. Grievance Investigation and Resolution Process

The Grievance Redress Mechanism (GRM) at the Project level will be maintained throughout the project cycle. The GRM is meant to ensure that all stakeholders can effectively engaged in the Project design, implementation and provide project staff with practical suggestions/feedback on project activities allowing them to be more accountable, transparent, and responsive.

This mechanism will follow the following principles:

- i. Grievances will be treated confidentially, assessed impartially, and handled transparently;
- ii. Complainants will be submitted, responded to, addressed and closed, at no cost to the complainant/s;
- iii. The State Department for Forestry (SDF) through the KEWASIP will ensure that all project-affected parties will have equal opportunity to submit their grievances in an accessible manner (multiple uptake channels). The Project multiple uptake channels include telephone, e-mail, suggestion box, social media
- iv. The multiple uptake channels and grievance forms shall be publicly disclosed during the consultations, in the Project SEP and GRM Standard Operating Procedures;

- v. Affected persons may raise a complaint at any time of project implementation;
- vi. The GRM is designed to be responsive to the needs of all complainants, including anonymous ones;
- vii. All grievances, simple or complex, will be addressed and resolved timely and progress of resolve communicated to complainants;
- viii. In cases where the aggrieved individuals or groups are not satisfied with the outcome of the amicable mechanism, they will always be able to file their complaints through alternative channels such as in court; and,
- ix. All grievances will be registered and documented, and each grievance resolution process and communication will be systematically tracked.

ii. Internal Grievances

Internal grievances arise primarily from project workers, including direct, contracted, and community workers as defined in the Labor Management Procedures (LMP) in the KEWASIP ESMF. It defines reporting channels, timelines, and responsible personnel.

The LMP outlines confidential reporting, non-retaliation protections, and escalation pathways, ensuring workers' concerns are handled promptly and fairly.

The grievances they may raise include, but not limited to:

- a. Complaints pertaining to relevant wages, salaries, other remuneration or benefits as per employer's human resource policy;
- b. Gender discrimination;
- c. Workplace sexual harassment;
- d. Violence against children e.g., child labour and child molestation;
- e. Issues related to worker's organization or labor unions;
- f. Labour Accommodation;
- g. Health and Safety issues; and
- h. Extended working hours.

iii. External Grievances

External grievances originate from community members and stakeholders, including MCs/VMGs. In addition to the general social and environmental concerns already listed, VMG-specific grievances may include:

- a. Disputes over land, natural resource, or water-use rights;
- b. Concerns regarding restricted access to customary lands or cultural sites;

- c. Complaints about insufficient or culturally inappropriate consultations;
- d. Disagreement with benefit-sharing or livelihood restoration measures;
- e. Concerns about erosion of traditional governance systems or disrespect for cultural values; and
- f. Requests for recognition of traditional conflict-resolution mechanisms.

All grievances will be handled in a culturally appropriate manner, ensuring the participation of community elders and VMG representatives where relevant.

iv. Grievance Management and Reporting Levels

The five-level grievance process described below is fully aligned with the project-wide GRM and allows complainants, particularly MCs/VMGs, to use traditional dispute-resolution mechanisms (such as councils of elders or clan committees) where acceptable to them. Resolutions reached through traditional means will be recorded and integrated into the formal GRM register to maintain consistency, transparency, and traceability.

There are 5 levels of grievances handling proposed in this IPPF/VMGF, but which will be aligned to the project wide GRM.

Level 1: Community Level GRM Committees

All project watersheds will establish Project Site Level Grievance Management Committees. These committees will be responsible for handling and resolving all environmental and social issues related to the project activities, CFAs, CBOs and any activities that are targeted on VMGs like training, and information dissemination. The composition of the committees will include:

- i. Office of National Government (represented by chief and or assistant chief);
- ii. Two representatives of MCs/VMGs (male and female) in the site;
- iii. Community representatives (youth, women, men, PWDs);
- iv. Representative from a Civil Society Organization (active in the area in the field of environmental conservation, human rights, water) etc.
- v. KEWASIP representative.

To strengthen VMG inclusion and address potential power asymmetries, VMG Grievance Mechanisms (VMG GMs) and traditional dispute-resolution practices will be recognized at this level. Where multiple VMG groups are present at a site, each group will have separate representation to ensure balanced participation. Decision-making

at this level will aim for consensus; where this is not achievable, decisions will require a qualified majority that includes at least one VMG representative.

Level 2: County Grievance Management Committees

In each of the KEWASIP Counties, a County Grievance Management Committee will be established and will be coordinated by the already established County Project Coordinating Unit. Grievances referred by the community Grievance Management Committees, will be handled by the County Grievance Management Committee where the environmental and social safeguards officerst of the CPCU will double up as the GRM experts and focal point. The composition of the County Grievance Management Committee will include:

- i. Representative of NGAO - County Commissioner (Chairperson);
- ii. County Chief Officer- Social services
- iii. County Coordinator for Social Development- National government at the county level;
- iv. County Forest Officer (Focal Person and Secretary);
- v. KEWASIP Social Safeguards Officer in the County Government; -Secretary
- vi. KEWASIP Environmental safeguards Officer;
- vii. Representative of relevant local CBOs/NGOs active in the area;
- viii. Representative of the VMGs/MCs community in the area (applicable where minority VMGs/MCs are present);
- ix. Representative of implementing agencies, KWS, KEFRI, NEMA, SDI, WRA in the county and any other co-opted stakeholder on need be basis;
- x. Representative of Youth;
- xi. Representative of Women;

At the county level, VMG representation will reflect the presence and diversity of VMGs in the project area. If different VMG groups exist within the county, each will be assigned separate representation to ensure balanced participation. Decision-making will prioritize consensus; where not possible, a supermajority that includes support from VMG representatives will be required.

Level 3: National Grievance Management Committee

At the national level, grievance management will be coordinated by the Social Safeguards Officer at the NPCU, who will serve as the GRM Focal Person. The focal person will be responsible for oversight, coordination, and tracking of grievances

escalated from the county level. He/she will be supported by the county E&S officers and administrative staff designated within the CPCUs.

This team will maintain the national grievance database, ensure timely resolution and reporting of all cases, and prepare consolidated quarterly reports for inclusion in the project's Environmental and Social (E&S) monitoring reports to the World Bank. Funding for these activities will be provided under the KEWASIP Environmental and Social (E&S) Component.

Level 4: The Ombudsman and Alternative Dispute Resolution

If a complainant is dissatisfied with KEWASIP's internal GRM process or outcomes, they may request mediation through the Commission on Administrative Justice (Office of the Ombudsman) or another recognized ADR mechanism. KEWASIP will facilitate access to ADR at no cost to complainants and will respect decisions or recommendations made through these channels as binding on project management, unless legal constraints require otherwise. Any mediated resolution will be formally documented and shared with the relevant grievance committee and the complainant.

Level 5: The Judiciary

In case the KEWASIP GRM will not produce an amicable agreement, the complainant can resort to justice within Kenya's legal system (and could do this at any time even without going through the established grievance committees) at their own cost.

v. Publicizing and Disclosure of the GRM

The KEWASIP-wide GRM will be disclosed to the stakeholders through written, verbal and virtual communication. The mediums to be used for this purpose are public meetings, group discussions, electronic media (radio) etc. and will be elaborated in the project wide GRM being set up. The project wide GRM shall be disclosed by Project effectiveness. The specific GRM component for MCs/VMGs will be publicized and disclosed in a culturally appropriate manner to ensure that they are aware of and actively utilize the GRM.

vi. Receiving and Recording Grievances

As part of the GRM, the grievances from the stakeholders may be communicated verbally (in person or on telephone conversations) or in written form. An appropriate grievance reporting form will be developed to facilitate written reports.

vii. Maintaining Grievance Registers

Each grievance thus received, shall be recorded in a grievance register. The grievance register shall be updated at each stage of the grievance redress process. A summary report of the status of each grievance in the register will be prepared every month and submitted as an annex to the E&S monthly progress reports to the NPCU.

viii. Acknowledgement of Grievances

Upon completion of the recording of the grievance in the register, the complainant will be issued with an acknowledgment of the receipt, along with a summary of the grievance. This acknowledgement should include the next steps such as when they should expect a more detailed response to their complaint. In case the grievance is assessed to be out of the scope of the GRM, a communication towards the same shall be made to the complainant, and an alternative mode of redress shall be suggested.

ix. Gender-based Violence/ Sexual Exploitation Abuse and Sexual Harassment (SEA-SH) Grievance Mechanism

There shall be a separate reporting mechanism for GBV/SEA-SH cases that features higher levels of confidentiality and flexibility, discrete from standard GRM and the mechanisms will be outlined in the SEA-SH Prevention and Response Plan that will be prepared for the project.

x. World Bank Grievance Mechanism

a. Grievance Redress Service

The Grievance Redress Service (GRS) is an avenue for individuals, communities, and other stakeholders to submit complaints directly to the World Bank if they believe that a World Bank-supported project has or is likely to have adverse effects on them, their community, or their environment. The GRS enhances the World Bank's responsiveness and accountability to project-affected communities by ensuring that grievances are promptly reviewed and addressed. Complaints must be in writing, addressed to the GRS and sent through the following methods namely: Online by accessing the online form; Email to grievance@worldbank.org and Letter or hand delivery to World Bank Headquarters in Washington D.C., United States or World Bank Kenya County Office.

b. The Inspection Panel

This is an independent complaints mechanism for people and communities who believe that they have been, or are likely to be, adversely affected by a World Bank-funded project. The Panel is an impartial fact-finding body, independent from the World Bank management and staff, reporting directly to the Board. The Inspection

Panel process aims to promote accountability at the World Bank, give affected people a greater voice in activities supported by the World Bank that affect their rights and interests, and foster redress when warranted. In September 2020, the Board updated the resolution that created the Panel and added functions to the Panel. At the same time, the Board approved a resolution establishing the World Bank Accountability Mechanism (AM). The new AM began operations in early 2021 and houses the Panel to carry out compliance reviews and a new Dispute Resolution Service (DRS), which will give complainants another way to have their concerns addressed. Contacts for registration of complaints to the IP are listed below. Tel: +1 202 458 5200: Email: ipanel@worldbank.org

14. Monitoring and Evaluation (M&E)

14.1 Introduction

The Monitoring and Evaluation (M&E) system shall track activities, outputs, outcomes, and processes in the engagements of the KEWASIP with the identified and affected MCs/VMGs. The monitoring of beneficial and negative impacts of the project on the affected IP/VMG communities should be participatory. This means that the process should delve into the opinions, understandings, and aspirations of IP/VMG members, and pursue the metrics of outputs including benefits to, and consultations with MCs/VMGs. The M&E system therefore links implementation, supervision, compliance monitoring, and adaptive management to ensure continuous learning and timely adjustments throughout the project cycle.

14.2 Mechanisms for Monitoring, Evaluation, and Reporting

The indicators of all KEWASIP results will be disaggregated by gender to monitor women's participation in the project interventions. In particular, the implementation of IPPs/VMGPs will be monitored. The PCU will establish a monitoring system involving the project staff at national and county level, as well as community groups of MCs/VMGs to ensure effective implementation of the IPP/VMGP. A part-time GBV/SEA-SH Advisor, engaged under the NPCU and funded through the KEWASIP Environmental and Social (E&S) Component, will provide specialized advisory and monitoring support on gender-based violence (GBV), sexual exploitation and abuse, and sexual harassment (SEA-SH). The Advisor will offer technical assistance to the national and county E&S Officers to strengthen prevention, monitoring, and response

mechanisms, ensuring that all SEA-SH risks are effectively managed and reported. This arrangement ensures that KEWASIP maintains access to specialized expertise when required while optimizing project resources. A set of monitoring indicators will be determined during IPP/VMGP implementation and will be guided by the indicators contained in the IPPF/VMGF document. The project support consultants will carry out monitoring, as will the World Bank E&S officers. Appropriate monitoring formats will be prepared for monitoring and reporting requirements. KEWASIP will also monitor enhancement of inclusion of vulnerable hard-to-serve female-headed households, child-headed households, PWDs, and those living in the targeted counties or those from marginalized communities in the project areas.

The county & national PCUs and NGOs will collect baseline data including qualitative information and analyze the same to assess the impacts of the project on groups that meet the requirements of ESS7. Baseline information for monitoring will primarily be drawn from the Social Assessment (SA) prepared for each project site, complemented by quantitative and qualitative data collected during VMGP preparation. This ensures that monitoring is grounded in a clear, VMG-specific baseline against which progress and impacts can be measured. Experts advising on compliance will include the national and county E&S Officers, supported by technical officers involved in preparing the SA/VMGPs and by VMGOs where culturally specific insights are required. These actors will guide the PCUs on ESS7 compliance, culturally appropriate engagement, and the adequacy of mitigation and benefit-sharing measures. Monitoring will apply a preventive and adaptive management approach to allow early detection of risks or emerging issues affecting MCs/VMGs. This includes real-time feedback from VMGOs and community representatives, early-warning signals from field monitoring, and proactive adjustments to implementation before non-compliances occur. Corrective actions will be used only when preventive measures are insufficient. The experts will advise on compliance issues and if any significant issues are found, the PCUs will prepare a corrective action plan or an update to the approved IPP/VMGP.

The PCU will follow up on implementing the corrective actions to ensure their effectiveness. The indicators that the M&E System will track include but are not limited to the following:

- Process of consultation activities;
- Number of IP/VMG households benefitting from project interventions;

- Number of IP/VMG individuals and institutions trained;
 - Number of MCs/VMGs meetings held;
 - Number of MCs/VMGs sensitized on all relevant issues including the project, the IPP/VMGP, and GRM;
 - Types of training conducted for MCs/VMGs;
 - Number of MCs/VMGs members in attendance at training sessions; and
 - Number of meetings attended by MCs/VMGs and IPO/VMGO representatives
- For each indicator, baseline values, targets, frequency, and responsible parties will be defined in the site-specific IPPs/VMGPs. Indicators will cover both participation and livelihood outcomes, including household income, access to natural resources, food security, and access to social and productive services.

14.3 Reporting

Annual progress reports will be prepared by the NPCU. The NPCU will also issue monthly and quarterly progress reports to the SDF and the World Bank as per requirements. Inputs for M&E and reporting will be gathered from VMGOs, MC/VMG representatives, County E&S Officers, CFAs, NGOs, and community-based structures through participatory monitoring mechanisms. Their feedback will be integrated into quarterly and annual reports to strengthen community ownership and accountability. These inputs will be systematically reflected in NPCU monthly, quarterly, and annual reports to ensure that VMG perspectives, priorities, concerns, and feedback are fully integrated into project monitoring, decision-making, and adaptive management. The preparation of the progress reports will be supported by the environmental and social safeguards specialists in the project at the county and community levels.

15. Information Disclosure Arrangements

15.1 Introduction

For VMGP-specific disclosure, the project will use targeted, culturally appropriate channels in addition to standard public disclosure platforms. VMGP summaries will be prepared in simple, accessible language and translated into local languages used by MCs/VMGs. Disclosure will take place through: (i) community meetings; (ii) chiefs' barazas; (iii) local radio stations in relevant languages; (iv) VMGO offices; (v) display at County Project Coordination Units (CPCUs) and Sub-County offices; (vi) posting at local institutions (CBOs, CFAs, water points, trading centers); and (vii) sharing digital

copies through community WhatsApp groups where appropriate. Hard copies of VMGP summaries will also be provided to VMG elders and opinion leaders to ensure wide local dissemination. All disclosure processes will be documented and verified with community representatives and VMGOs.

The KEWASIP will endeavor to disclose project information and how it affects or benefits the MCs/VMGs as transparently as possible and on a continuous basis. This approach respects the human rights of MCs/VMGs and speaks to their fundamental constitutional right to access information on matters that affect them. The information will be availed to them in culturally appropriate forms, manner, and language to enhance MCs'/VMGs' participation in project decisions and activities.

15.2 Stakeholder Engagement

Eleven (11) key informants were interviewed face-to-face, and others through mailed key informant questionnaires between February 27th and March 31st, 2025. Additionally, separate focus group discussions (FGDs) were conducted for men and women at Nyambene Hills and at Kibwezi for Chyullu Hills on 27th and 28th February 2025 respectively. Community groups were consulted in Kwale on 28th November 2024 (see Annex 6), and in Makueni at Kambu Lutheran Church Hall on 26th November 2024 (see Annex 7). County officials from Makueni and Taita Taveta counties were also consulted on 20th November 2024 (see Annex 8). Overall, 202 stakeholders were consulted including 116 males and 86 females. Two of the stakeholders consulted were living with disabilities.

15.3 Information and Communication

Information sharing will be undertaken before the final selection of any project activities in areas with the presence of IPs/VMGs. The KEWASIP will consult them about their perception of need for the activities, opinions on potential positive and negative impacts associated with the activities. This will be done using culturally appropriate methods in the respective watersheds and areas with the presence of IPs/VMGs. The consultations will be continuous throughout the project cycle.

The IPPF communication strategy aims to:

- i. Facilitate participation of MCs/VMGs in culturally appropriate ways with adequate gender and generational representation; customary/traditional IPOs;

- community elders/leaders; and CSOs on MCs/VMGs development issues, fears, concerns, preferences, and aspirations;
- ii. Provide them with relevant information about the project activities in question, including on potential negative impacts, organize and conduct consultations in a manner that is open, relevant, and accessible to all sectors of the population including MCs/VMGs to ensure unhindered expression of their views and preferences;
 - iii. Document details of all consultation meetings including details on MCs'/VMGs' perceptions of the proposed project activities and the associated impacts, especially the negative ones and any inputs/feedback offered by the MCs/VMGs, and an account of the broad community support by MCs/VMGs;
 - iv. Provide and explain Grievance Redress Mechanisms as additional avenues for MCs/VMGs and their representatives to express themselves and provide further feedback to KEWASIP on any issue that concerns them, and which may help improve their experience of the project; and
 - v. Ensure the communication strategy does not only focus on potential negative impacts but also project benefits that will flow to MCs/VMGs in a timely manner.

15.4 Disclosure of the IPPF

This IPPF, once finalized and cleared will be disclosed. Disclosure of all IPPF- and VMGP-related documents will use VMG-specific methods and sites to ensure accessibility and cultural appropriateness. Summaries of the IPPF and IPPs/VMGPs will be translated into local languages (such as Kiswahili and relevant Indigenous languages) and presented through community-friendly formats including radio programs, posters, and community barazas.

Copies of the finalized IPPF and subsequent IPPs/VMGPs will be disclosed at the following sites:

- i. Ministry of Environment, Climate Change and Forestry (MoECCF) headquarters and county offices;
- ii. Offices of County Commissioners and County Environment Departments;
- iii. County Project Coordination Units (CPCU offices);
- iv. Offices of local chiefs, assistant chiefs, and community centers;
- v. Offices of participating Indigenous Peoples Organizations (IPOs) and VMG Organizations (VMGOs); and

- vi. Online via the MoECCF and World Bank external websites.

In addition, simplified summaries and fact sheets will be distributed in public meetings and through community-based organizations to ensure MCs/VMGs fully understand the contents and implications of the disclosed documents

15.5 Indicative Budget for the IPPF Implementation

The indicative budget presented below covers implementation of this IPPF and all subsequent IPPs/VMGPs, including costs related to stakeholder engagement, social assessments, capacity building, and grievance redress. All costs for implementation of this IPPF/VMGF, including preparation and implementation of IPPs/VMGPs will be financed through KEWASIP budget. More detailed and accurate costs will be estimated as the project areas with MCs/VMGs become clearer, and KEWASIP proceeds with project activity selection, design and feasibility studies owing to the views of relevant stakeholders and based on more concrete consultations where they affect MCs/VMGs. Therefore, the indicative budget provided below will be updated at the time and subsequently as the need for the plans take better shape.

The budget for the implementation of the IP/VMGP mainly includes costs for capacity building, training of the PCU staff and IP/VMG committee members, stakeholder meetings, information packaging and dissemination, consultancy support for VMGP preparation, implementation and monitoring; GRM, any livelihood assistance to the most vulnerable groups and interventions to make the project activities more accessible to MCs/VMGs. Uncertainties such as the foregoing make it very difficult to provide any accurate budget for IPPs/VMGPs and their implementation. Therefore, Table 7 below presents a tentative view into the budget.

Table 7: Indicative Budget for MCPF Implementation

#	Indicative Budget Item	Cost in KES
1	VMGF implementation including stakeholder engagement (<i>meetings, transport, DSAs, facilitation allowances, conference facilities,</i>)	5,000,000
2	Preparation of Social Assessment reports and preparation of IPPs/VMGPs (<i>community meetings, FGDs, Conference facilities, transport, DSAs, facilitation allowances</i>)	3,600,000

#	Indicative Budget Item	Cost in KES
3	MCs/VMGP implementation and M&E activities (<i>IPPF validation, community meetings, FGDs, Conference facilities, transport, DSAs, facilitation allowances</i>)	6,000,000
4	Additional measures/ interventions for the MCs/VMGs benefit enhancement and mitigation measures (<i>community consultation meetings, livelihood trainings, IEC materials and radio broadcasts, Community GRM focal support, Cultural mapping/documentation</i>)	10,000,000
5	Stakeholder and Community Consultations during IPP/VMGP preparation and implementation (Monitoring field visits with MCs/VMGs reps, Meeting costs (<i>venues, refreshments, materials</i>), <i>Capacity building (for MC reps, CBOs), Grievance logging and response costs, Communication materials for progress updates</i>)	10,000,000
6	Annual VMGP Audits- (<i>Consultant(s)/Auditor Fees, Transport and DSAs</i> <i>Community Consultation Costs Venue, refreshments, facilitation, cultural protocols</i> <i>Local languages during field consultations</i> <i>Audit tools, community versions of findings</i> <i>Editing, design, and dissemination</i> <i>Validation with stakeholders and MC/VMG representatives, Spot checks, documentation, and feedback from users</i>)	6,000,000
7	Establishment and Operationalization of GRM Committees (<i>Stakeholder mapping & sensitization, Hold inclusive barazas to elect/select GRM reps (ensure gender, youth, and disability inclusion), sensitization on grievance intake, recording, conflict sensitivity, data protection, and referral pathways</i>)	3,000,000
8	Capacity building (<i>technical staff, IP/VMG representatives, and IP/VMG institutions (Training needs assessment, Curriculum and materials development in local languages, Training workshops Venue, facilitation, stationery, refreshments, Trainer/facilitator fees, Transport/per diem for community reps and technical staff, Technical backstopping by PCU/county team, Development of IEC tools, Flipcharts, handbooks, posters, audio-visuals, Monitoring and learning).</i>)	10,000,000
	TOTAL	53,600,000

Annex 1: Marginalized Communities Profiles

This Annex provides standardized profiles of Minority and Marginalized Communities (MCs) and Vulnerable and Marginalized Groups (VMGs) identified within or near the KEWASIP project areas. Each profile has been mapped against the targeted watersheds and counties to determine potential intersections between project activities and the traditional territories, livelihoods, or resources of these communities.

The profiles are structured to allow comparability and to contextualize project participation, potential risks, and benefits. Each community profile covers the following aspects:

- i. Legal Status: Recognition under the Constitution of Kenya (2010) or other national or international instruments.
- ii. Geographical Distribution and Project Linkage: County and specific project sites where the community resides or has collective attachment.
- iii. Population and Demographics: Approximate size and composition by gender and age.
- iv. Livelihood Systems and Resource Use: Key economic activities and natural resource dependencies.
- v. Access to Basic Services: Level of access to education, health, infrastructure, and water services.
- vi. Governance and Leadership Structures: Traditional, community-based, or representative leadership systems.
- vii. Cultural and Spiritual Heritage: Key practices, rituals, and heritage sites relevant to project implementation.
- viii. Interaction with Government and Project Agencies: History of participation, inclusion, or exclusion in development initiatives.
- ix. Vulnerability and Marginalization Factors: Key barriers to participation, discrimination, or exclusion.
- x. Potential Project Risks and Benefits: Expected positive and negative effects of KEWASIP activities.
- xi. Preferred Engagement and Consultation Methods: Culturally appropriate communication and decision-making approaches.

The information presented here was derived from literature review, community consultations, and county-level stakeholder engagement. It will be periodically updated as site-specific Social Assessments (SAs) and Indigenous Peoples Plans (IPPs)/VMG Plans (VMGPs) are developed during project implementation.

1. Ogiek

Marioshoni ward of Molo constituency in Nakuru County is home to the largest proportion of Ogiek people in Kenya, but others are live in other counties including Baringo. Ogiek are an indigenous minority ethnic group in Kenya comprising about 20,000 members. The land they inhabit was forest land and has been cleared for settlement in the last twenty years. The Ogiek claim this land as their traditional territory as hunters and gatherers over several generations. However, this claim has been contested, and a court case has progressed through Kenyan courts over the years and landed in the African Court on Human and People's Rights where it was decided in favor of the Ogiek on May 26th, 2017. The African Court ruled inter alia that the Mau forests are the ancestral home of the Ogiek peoples and stated that the most salient feature of indigenous societies is their unhindered access to and use of their traditional land. Even after the court ruling however, the Ogiek continue to live on the land without title deeds.

There are Ogiek populations in Baringo, Kiambu, Nandi, Uasin Gishu, Trans Nzoia, Nakuru, Kericho, and Narok Counties. They are all linked together by Language propagated through an FM Radio that broadcasts 24 hours every day from Marioshoni. The NGO Ogiek Peoples' Development Program (OPDP) speaks for all Ogiek people in Kenya.

The Ogiek livelihoods revolve around bee keeping and honey. Honey is critical to their religion and belief systems and is a central item in their rituals and ceremonies. They have placed beehives in the forests around them and on their farms. They sell the surplus honey through cooperatives and self-help groups. They also grow maize, beans, vegetables, and potatoes for domestic consumption and for sale of surpluses to the rest of the country through middlemen who transport it. The Ogiek rear dairy cattle and sell most of the milk in Njoro and Nakuru towns.

The Ogiek are a patriarchal society. They have a strong council of elders that holds sway in most community-wide decisions. All members of the council are men, but women participate in local community meetings and contribute to discussions without hindrance. Other representative organizations of the Ogiek include churches, self-help groups organized around honey production and sales, the NGO Ogiek Peoples Development Program (OPDP) and several Community-Based Organizations.

2. Waatha/Waata

In the literature the names Waata and Watha are used interchangeably and refer to the same people. The difference is in the county where they are located. They live in scattered territorial groups along Tana and Galana rivers. In Kilifi County, the Watha community is found in four divisions (i.e., Malindi, Langobaya, Marafa and Magarini). In Tana River County the Watha are found in Sombo and Laza divisions while in Mandera the Watha are found in Central division. The population of Watha community in the districts is estimated at approximately 30,000 persons.

The Watha people are traditionally hunters and gatherers. However, since the government abolished unlicensed hunting of game and wild animals, the Watha people now live in permanent settlements, some of them along the river and where there are forests, mainly in the mixed farming and livestock farming zones. The forests afford them an opportunity to practice bee keeping while those along the river practice mixed farming and fishing. They have a traditional council of elders and headman known as Abagaaza who govern them. Land ownership is communal, and a few have managed to get titles for their land.

3. Aweer

The Aweer people are known for their unique tradition of whistling to birds that guide them to honey. They are mostly found in Lamu County where they are concentrated mainly in Witu, Hindi, and Kiunga areas. The community is located in villages of Bargoni, Milimani, Bodhei, Basuba, Mangai, Mararani, Kiangwe and Kiunga (Kiunga Ward), Pandanguo and Jima (Witu Ward). Their population is about 4,000, compared to 25,000 half a century ago (Source: Organization for the Development of Lamu Communities (ODLC)). They are nomadic hunter-gatherer tribe of mainly Cushitic origin

with a unique characteristic. The community sources their subsistence from forest products such as honey, wild plants/fruits for consumption and medicinal purposes.

Traditionally they depend on their elders for leadership and do not normally meet for village discussion. The lives of the Aweer were drastically changed when the Kenyan government curtailed their traditional way of life as a response to the insecurity of the region after the Shifta War (1963–1967), forcing them to settle in villages along the Hindi-Kiunga Road on Government Land between the Boni National Reserve and the Dodori National Reserve while adopting slash and burn agriculture.

4. Ilchamus

Ilchamus formally known as the Njemps are a small group of Maa speaking people. They are originally a pastoralist people who used to live on the mainland but due to clashes they have been forced to migrate to an island in Lake Baringo . They have a population of 34,000 now predominantly live on the south and southeast around Lake Baringo and southwest shores of the lake and as far north as Kambi ya Samaki. The Ilchamus are a very traditional and culturally bound society, hierarchical and male dominated. They live from fishing in small boats made of balsam tree that dates back maybe a thousand years. They also do some souvenirs, and they have some livestock beyond livestock, the Ilchamus also depend on agriculture for their livelihood but primarily at subsistence level.

The Ilchamus traditions have a close semblance to those of Maasai as they perform both male and female circumcision; value the warrior Moran and age set systems and have similar dress and tradition. The Ilchamus culture and customs are slowly shifting to resemble those of their Tugen neighbors. For instance, they have abandoned the manyatta housing style and adopted permanent round mud-walled huts like the Tugen. Families are patriarchal and when an Ilchamus man dies his eldest son must hold his hand as he dies as it is believed that this confers blessing to the son. Many are uneducated and can only communicate in their local language.

5. Wailwana

They are also called Malakote especially by their neighbors Wardeji, Pokomo, Ormas and others. The Wailwana occupy a 150-mile strip along the north-eastern part of the

Tana River, bordering Garissa County. They currently occupy three wards in Bura constituency comprising Chewele, Sala and Madogo, they are also found in Garsen.

They mostly ascribe to the Islamic faith, and they are politically dominated leading to their non-participation in decision regarding resource allocation. Their economy and livelihood mainly depend low paying jobs such as casual labour, small scale farming and fishing and beekeeping. The Wailwana have a social system with developed leadership structures referred to as headmen system. They speak in Kilwana/kimalakote and are closely related to the neighboring Pokomo to the south, a small southern Somali community, and various other

Small Cushitic groups like the Dahalo, Waata and Munyo. The name Malakote (meaning slave) was given to this people group by the Somalis. The Somalis introduced them to Islam and made them slaves. The people today prefer to be called Ilwana (meaning free men) closely related to the Kiswahili word muungwana translated

by Krapf and Cust (1882) to be "a free man".

The Wailwana are marginalized because of their small population, poor education (over 85% of the Wailwana are illiterate) and economic background. They are also discriminated as a result of their geographical set up where they only confined themselves along the riverbanks. Their localities are also denied development opportunities by being termed as areas of marginal economic productivity and culturally undeserving due to the present of the Wailwana. Consequently, the Wailwana live in areas with poor roads that are critically dilapidated, lack access to clean water, and are denied education support (bursary) opportunities targeting the for poor families in the county. The communities around them publicly stereotype and derogate the Wailwana thus, affecting their self-esteem and suffer discrimination in all spheres of social, economic and political life.

6. Endorois

Endorois community is a minority community that was living adjacent to Lake Baringo and has a population of about 20,000. However, the Government of Kenya forcibly removed the Endorois from their ancestral lands around the Lake Bogoria area of the

Baringo and Koibatek as well as in the Nakuru and Laikipia within the Rift Valley region in Kenya, without proper prior consultations, adequate and effective compensation.

Endorois are a community of approximately 60,000 people who, for centuries, have lived in the Lake Bogoria area. They claim that prior to the dispossession of Endorois land through the creation of the Lake Hannington Game Reserve in 1973, and a subsequent re-gazetting of the Lake Bogoria Game Reserve in 1978 by the Government of Kenya. The Endorois had established, and, for centuries, practiced a sustainable way of life which was inextricably linked to their ancestral land. However, since 1978 the Endorois have been denied access to their land and at independence in 1963, the British Crown's claim to Endorois land was passed on to the respective County Councils. However, under Section 115 of the Kenyan Constitution, the Country Councils held this land in trust, on behalf of the Endorois community, who remained on the land and continued to hold, use and enjoy it. The Endorois' customary rights over the Lake Bogoria region were not challenged until the 1973 gazetting of the land by the Government of Kenya. The act of gazetting and, therefore, dispossession of the land is central to the present to their current predicament.

The area surrounding Lake Bogoria is fertile land, providing green pasture and medicinal salt licks, which help raise healthy cattle. Lake Bogoria is central to the Endorois religious and traditional practices. The community's historical prayer sites, places for circumcision rituals, and other cultural ceremonies are around Lake Bogoria. These sites were used on a weekly or monthly basis for smaller local ceremonies, and on an annual basis for cultural festivities involving Endorois from the whole region. To date, the Endorois community has not received adequate compensation for this eviction, nor have they benefited from the proceeds of the reserve because they no longer have free accesses to the lake or land.

7. Talai

The Talai (Orgoik or Laibons) originated from Nandi County in the early 1800s and were assimilated as one of the KMCsigis clans. They moved to KMCsigis land just before the advent of the British colonialism in early 1890s. Once the colonialists arrived, they played a pivotal role in the resistance to the invasion of KMCsigis land. For their role in continual resistance of British occupation the Talai were deported to

Gwasssi in South Kavirondo in 1934. The Talai totaling about 698 males and females were rounded up and banished to Gwasssi. Their deportation ended in 1962 when they were repatriated to Kericho District. However, to date, the majority of them are eking their living from very difficult situations since upon their return to KMCsigis land they were not allocated any land not even from where they had been deported from. They are largely squatters and keep livestock for a living.

8. Pokot

They speak Pökot, language of the Southern Nilotic language family, which is close to the Marakwet, Nandi, Tuken and other members of the Kalenjin grouping. Kenya's 2009 census puts the total number of Pokot speakers at about 620,000 in Kenya. They are considered part of the Kalenjin people who were highland Nilotic people who originated in southern Ethiopia and migrated southward into Kenya as early as 2,000 years ago. Though the Pokot consider themselves to be one people, they are basically divided into two sub-groups based on livelihood. Population: 662,000. The Pokot are located in the Rift Valley Province, Baringo and West Pokot districts.

Currently, Pokot are semi-nomadic, semi-pastoralists who live in the lowlands west and north of Kapenguria and throughout Kacheliba Division and Nginyang Division, Baringo District. These people herd cattle, sheep, and goats and live off the products of their stock. The other half of the Pokot are agriculturalists. Mixed farming is practiced in the areas of Kapenguria, Lelan and parts of Chepararia. These areas have recorded rainfall between 120mm to 160mm while pastoral areas include Kiwawa, Kasei, Alale and parts of Sigor receiving 80mm and 120mm. The livelihood of the Pokot has led to constant conflict between them and other pastoral communities – the Turkana, Matheniko and the Pokot of Uganda. Over access to semi-arid savannah and wooded grassland terrain that cuts along the habitation area. Resources such as land, pasture, water points are communally owned, and they are no specific individual rights.

9. Munyoyaya

The Munyoyaya is a small community living in Tana River County. They are part of the large Oroma group of people whose heritage goes back to Ethiopia. They are believed

to have migrated from Ethiopia and settled in their current area by about 1900. They are also known as Korokoro by their neighbors.

The Munyoyaya community has an estimated population of about 15,000 persons. 90% of this population lives in Madogo ward in Tana North Sub-County, while the remaining 10% are found in Galole and Tana delta sub- counties. In Madogo ward they are found in villages of; Bula Boji, Adele, Madogo center, Bula Huzuni, Bula Karatasi, Bula Baraka and Lag Ganso. In Saka location, they live in the villages of Lagbadana, Konoramadha, Matawarsesa, Fafbare A and B, Mulanjo, Adhama, Malkamansa and Korati. In Bua location, they are found in the villages of Rhoka, Buwa, Mansguda, Asako and Pamba. In Mororo location, the community live in the villages of Mororo, Hatata, Anole, Gubatu and Maramtu. In Galole Sub-county the Munyoyaya people live in the villages of Kalaule, Kalkalcha, Titila and Waldema. In Tana Delta Sub-County, they are found in the villages of Malakoteni and Kilelengwani. Also, the Munyoyaya community is found in Hindi, Mokoe and Bargoni in Lamu County. They get their social services mainly in Madogo and Garissa town. They have not been fully integrated into the development programs due to their population, social status and lack of political representation.

The Munyoyaya have community structures comprising of a king (Hayyu) and council of elders. The current king is Hayyu Kesi Wario. Under him, there are representatives of six clans of Munyoyaya namely; Karara, Mandoyu, Baretuma, Ilani, Nyurtu and Meta and each Clan representative has three elders making a total of 24 clan representatives. The council of elders are key in running the affairs of Munyoyaya, overseeing cultural ceremonies, settling disputes and representing them in other social and political responsibilities.

The Munyoyaya community live along River Tana, and this makes them practice fishing and subsistence farming for a living. They also do charcoal burning, mat weaving, bee keeping and sell building materials. Their neighbors and customers trust them for supplying quality honey. A good number of them practice pastoralism precisely goat and sheep keeping. This community subscribes to the teaching of Islamic religion and their marital statuses are polygamous with an average family size of six persons per

household. They have a specific language known as Afaan Munyo which is same as Afaan Oromo a family of Afro-asiatic languages.

The Munyoyaya community feel marginalized because of limited basic social services, poor economic and livelihood opportunities as well as limited political representation. Majority of the Munyoyaya community are poor as a result of historical marginalization. They consider themselves as a minority due to their small population. Initially education was not embraced by this community and as a result only a few went to school. This was due to the myth they have towards education for instance girl child was not allowed to get education because they believed she will become a prostitute and damage the reputation of the community. On the other hand, they believed educating a boy is seen as breeding gangsters or thieves in the society. They are slowly being displaced by commercial farmers and reduced to laborers on what used to be their tradition communal land. They have a strong believe system which promotes collectiveness more concerned about prosperity of few, this make them less competitive in comparison with their neighbor who are more aggressive influencing government workers and other development organization.

10. Maasai

Kenya's most well-known indigenous people, the Maasai is a semi-nomadic people located primarily in Kenya and northern Tanzania. They are considered to be part of the Nilotic family of African tribal groups. The Maasai probably migrated from the Nile valley in Ethiopia and Sudan to Maasai land (central and south-western Kenya and northern Tanzania) sometime around 1600 AD, along the route of lakes Chew Bahir and Turkana bringing their domesticated cattle with them. The Maasai speak the Maasai language, an Eastern Nilotic language closely related to Samburu (or Sampur), the language of the Samburu people of central Kenya, and Camus spoken south and southeast of Lake Baringo. Maasai's population is about 684,000 and is located in the former Rift Valley Province namely in Kajiado and Narok Counties. However, being nomadic, they move their livestock across many counties in search of pasture and water primarily during drought seasons. The Maasai are cattle and goat herders, their economy almost exclusively based on their livestock, from which they take most of their food: meat, milk, and even blood, as certain sacred rituals involve the drinking of cow blood.

11. Gabra

The Gabra are an Oromo people who live as camel-herding nomads, mainly in the Chalbi desert of northern Kenya and the highlands of southern Ethiopia. They are closely associated with other Oromo, especially their non-nomadic neighbors, the Borana. The Gabra speak the Borana dialect of Oromo, which belongs to the Cushitic branch of the Afro-Asiatic language family and have a population of about 3,000. They are located in Samburu District, Lake Baringo south and east shores; and in the former Rift Valley Province (Chamus), Baringo County.

Livelihood: Gabra are pastoralists who keep and depend on cattle, sheep, goats, donkey, and camels. They solely rely on access to water and pastures for the survival of their livestock. Cattle provide the majority of income from livestock production followed by goats, sheep, and camels. –The bulk of the grain consumed by Gabra household in this zone is purchased. This includes maize, rice, and sugar. Households also rely on the wild food including fruits and berries, honey, roots, and tubers. Climate change has had an impact on new weather patterns and prolonged drought pushing the Gabra community to frequent water shortages. They have a conglomerate of peoples living north of the Tana River in Kenya, the area around Lake Turkana and the highlands of southern Ethiopia.

12. Rendille

The Rendille are a Cushitic tribe that inhabits the climatically harsh region between Marsabit hills and Lake Turkana in Northern Kenya where they neighbor the Borana, Gabbra, and Samburu and Turkana tribes. They (Rendille) they are culturally similar to the Gabbra, having adopted some Borana customs and being related to the Somali people to the east. Rendille are semi-nomadic pastoralists whose most important animal is the camel. The original home of the Rendille people was in Ethiopia. They were forced to migrate southwards into Kenya due to frequent conflicts with the Oromo tribe over pasture and water for their animals. There are about eight or nine sub clans including the Urowen, Dispahai, Rongumo, Lukumai (Nahgan), Tupsha, Garteilan, Matarbah, Otola, and Saale with an estimated population of 63,000.

The Rendille are located in the former Eastern Province, Marsabit County, between Lake Turkana and Marsabit Mountain. The primary towns include Marsabit, Laisamis, Merille, Logologo, Loyangalani, Korr, Kamboi, Ngurunit, and Kargi.

The Rendille people are traditionally pastoralists keeping goats, sheep, cattle, donkeys, and camels. Being pastoralists, the lifestyle of the Rendille revolves around their livestock. In the northerly areas, camels are their main source of livelihood. They are best adapted to the desert conditions that prevail in the northern Kenya. The camels are an important source of milk and meat. Their nomadic lifestyle is becoming more prominent in the areas exposed to little urbanization and modernization. In the recent past though, their livelihood has experienced constant competing interests from the Samburu and Gabra leading them to conflicts over land and water resources particularly at the borderline of the boundary districts.

13. Turkana

The Turkana people are the second largest of the pastoral people of Kenya with a population of 1,034,000. They occupy the far northwest corner of the nation, an area of about 67,000 square kilometers. This nomadic community moved to Kenya from Karamojong in eastern Uganda from around 1700. The Turkana tribe occupies the semi-Desert Turkana County in the former Rift valley province of Kenya. Turkana warriors today still take pride in their reputation as the most fearless fighters in East Africa.

The Turkana are mostly found in the Rift Valley Region and specifically in, Turkana, Samburu, Trans-Nzoia, Laikipia, Isiolo Counties, west and south of Lake Turkana; Turkwel and Kerio rivers. Like the Maasai, the Turkana people keep herds of cattle, goats and Camel. Livestock is a very important part of the Turkana people. Their animals are the main source of income and food. Turkana's have also pursued other non-pastoral income-earning activity in both urban and rural environments. This includes various forms of wholesale and retail trade (e.g., selling livestock, milk, hides and skins, honey, and artisan goods etc.), traditional rental property ownership and sales, waged employment (local and non-local, including working as a hired herder, farm worker, and migrant laborer), farming (subsistence and commercial), and the gathering and selling of wild products (e.g., gum Arabic, firewood, or medicinal

plants). Fishing in Lake Turkana is another, long standing form of diversification. Fishermen along Lake Turkana migrate to follow the patterns of fish movement. Many of them have also taken up weaving mats and baskets particularly near the lake where weaving material is readily available from the Doum Palm. Other natural resource-based livelihood diversification activities have included the collection and sale of aloe, gum Arabic, honey, wild fruits, firewood, and the production and sale of charcoal and alcohol.

14. Warabeyi

The Warabeyi have community structures consisting of councils of elders and community associations which are generally utilized for mobilizing people around development initiatives. The council of elders are key in running the affairs of the community; overseeing cultural ceremonies, settling disputes and representing them in other social responsibilities. Representatives of the Warabeyi community engaged through one-on-one interviews in Mandera County, recounted that their main source of income is black-smithery. Currently the majority of the Warabeyi are abandoning their blacksmith activities for other livelihood sources such as nomadic pastoralism, sale of firewood and building material, casual labour and petty trade. Warabeyi communities subscribe to the teaching of Islamic religion and their marital statuses are polygamous with average family size of 6 per household. They have chiefs and assistant chiefs and village representatives.

They have a specific language known as Mai Mai which is becoming extinct, and they also speak Somali out of influence of the majority Somali tribe around them. Currently, the majority are abandoning their cultures (blacksmith) and their language is becoming extinct in favor of the dominant Somali language. However, the older generation are still using their traditional language.

The Warabeyi experience food insecurity, limited access to basic social services, and poor economic and livelihood opportunities with high poverty index mostly as a result of historical marginalization, small populations and lack of political representation. Their main source of livelihood is blacksmith (TUMAL) which was initially associated with the poor in the society who are referred to as the "CEYR". However, in the last two decades, and probably due to the influence of neighboring majority tribes, there

has been a change of attitude amongst the Warabeyi, and an increasing number are now engaging in petty trade, sale of firewood, casual labour and nomadic pastoralism for their sustenance. Recurrent drought is the major risk affecting the community's livelihood leading to massive losses in their numbers of livestock further exacerbated by the lack of livestock insurance cover for the deaths of their animals. As a result, majority are poor and normally suffer discrimination and exclusion by the larger society from development activities due to cultural and traditional beliefs. The community has one primary school located at Harer Hosle with an enrolment of 345 pupils (228 boys, 117 girls). The community has no secondary school facility, major challenge to low transition level to secondary and universities. The county government drilled a borehole but was not equipped. Main source of water is earth pans. Furthermore, the other Somali clan look down upon the Warabeyi as inferior due to their livelihood "Tumal" and even shun from marrying them.

15. Sakuye

The Sakuye community do not have their own distinct norms, culture and dress styles. They share language, culture, religion and dressing style with the majority Borana. They have a traditional land ownership in Dabel location in Moyale sub-county with a few households in Sololo and Moyale Township. Despite the Sakuye being largely assimilated to the Borana, they are distinctly recognized as Sakuye by other communities, and they want to be referred to as Sakuye.

The Sakuye community occupy the south eastern parts of Moyale sub-county in Marsabit County. They live in Dirdima, Missa, Guyo timo, Dabel and Golla sub-locations in Dabel location with a few households in Moyale township and Sololo towns. They are a distinct community recognized by the national and county government administrations as a minority community. They have a sacred shrine in Dabel centre called Gamo where they say community declarations decided. Dabel hills is the only part of Moyale sub-county where there are natural gold deposits and gold mining is done.

The Sakuye do not have a distinct language and culture, or religion having been assimilated by the majority Borana. However, their songs and dances are distinct from the other tribes living in Marsabit. Before the advent of county governments that

brought about merging of electoral areas, the Sakuye used to have political representatives in the county council then but currently represented by the populous Garre in the county assembly of Marsabit. Traditionally there is established a Sakuye council of elders chaired by a Mr. Hussein Intallo Laffa which handles all issues on behalf of the community.

Sakuye do not have a distinct language, and they speak the Borana language. The Sakuye community are marginalized because they occupy only Dabel location in Moyale sub-county, and they have no political representation in Marsabit county assembly or the national assembly. They are marginalized due to their historical affiliation for supporting Moyale secession to Somalia while the majority Borana supported annexing of Moyale to Kenya. The Sakuye were also historically part of the shifta hence developing bad blood between the community and the populous Borana. The only secondary school in the location (Dabel mixed) did not have a KCSE class last year, which may further exacerbate their lack of participation in the county development issues. At the time of the assessment, the assessment team had to postpone their visit for the community to travel to Moyale and meet the ACC Moyale to unlock the secondary school stalemate. Most of the community members lack national ID cards denying them access to most of the government social safety nets. The locational chief estimated this number to be about 45 individuals at the time of the assessment.

16. Daasanach

The Daasanach self-identify as an independent community with their own distinct norms, cultures and dress styles. While dressing styles especially among the men may be similar to the Turkana, Pokot and Hamar of Southern Ethiopia, the Daasanach community have no connection with these tribes and in no way identify themselves with them. Additionally, they are recognized as a distinct ethnic group by their neighbors who refer to them by various names. For instance, they are referred to as Galaba by the Gabras, Gelebe by Rendille and Merille by Turkana. The Daasanach are also referred to as Shangilla by the larger Marsabit County, however the name is disliked by the Daasanach people and is deemed very offensive. The Daasanach people occupy the eastern shores of Lake Turkana in Marsabit County and the Omo delta in southern Ethiopia. Most of them live in southern Ethiopia, but those in Marsabit

live mainly in the far west isolated area of Illeret, North Horr, more than 400 kms from Marsabit town.

Being an independent ethnic group, the Daasanach are not under any dominant society and hence have their own cultures, for instance the dimmi ceremony which happens every 5 years. The Daasanach are governed by a council of elders, known as Karu and Arra. Karu titles are not hereditary and are assumed through age. But for Arra, an induction process is mandatory hence not all Karu are Arra. The Arra have an upper hand in settling disputes as compared to the Karu. They are sort of special clique of elders whose decisions are final. The council of elders is key in running the affairs of the community; overseeing cultural ceremonies, settling disputes et cetera. The Daasanach are predominantly agro-pastoralists. There is also a section of this community known as 'Dies' who are purely fishermen and are known for their crocodile and hippopotamus hunting. However, in recent years due to increased demand for fish in other parts of the country and with ready markets available locally, the community has embraced fishing as an alternative means of livelihood.

The Daasanach people speak Daasanach which is classified as Cushitic and is only spoken by the Daasanach people and is distinct from other languages spoken in the region and by their neighbors. The Daasanach areas have not had the advantage of accessing modern education and services, and they resist outside influence. The HSNP program found that they had low enrolment in schools and ownership of ID cards and had to hire local people as translators to help the Nairobi officials' during vetting in 2018. Over the past fifty years or so, the Daasanach were forced to shift to agro-pastoral instead of their traditional pastoral livelihood. The Daasanach have suffered a massive decrease in the numbers of cattle, goats and sheep. As a result, large numbers of the Daasanach have moved to areas closer to the Omo River, in Ethiopia where they attempt to grow enough crops to survive. Fishing as a source of livelihood was initially associated with the poor in society who are referred to as the 'Dies' and fish was essentially seen as a poor man's diet. In the last two decades however, there has been a change of attitude with an increase in the number of community members engaging in fishing activities both for consumption and commercial purposes. Those in Illeret are very traditional and a closed community because of ongoing conflict over grazing areas with their neighbors. The HSNP program had to employ translators from

the community to be able to enter and assist enumerators register households in Illeret. In 2021 HSNP employed a Program Officer to be serving the community.

17. Wapare

The Wapare self-identify as a unique cultural group who live in Mata area in Taveta Sub County. They are also commonly known by other communities as Waadhu. The Wapare have a distinct indigenous language that is slightly different in terms of pronunciation in words from the local that is well spoken and used for communicating with the community. The Wapare originally came from Taita Hills on their way to Pare Mountains in Tanzania. They live in the border along Jipe division in Kachero Sub-location and is distributed along Lake Jipe, Kitobo and Kitoghoto areas. The Pare are found in two different wards of Taveta Sub County, this are Mata and Mbhoghono wards. The other tribes that relate to them are Wasunya, Warutu, Wazirai, Wakwizi, Wailole, Wambagha and Wamare who also originated from Taita.

The Wapare culture is quite different from Taveta especially on cultural traditional practices, they have a special song that they sing during ceremonies that are unique, different traditions and one of the distinct traditions is a type of dance which is done during circumcision and wedding ceremonies. This dance is known as Ngasu other cultural dances include Indiya- during weddings, Mwelema - for youths and Gongonta - during circumcision. The Wapare have different clans namely the: Wasuya, Wamare, Waruttu, Wakwizu and Wambonyo. The colonial boundaries separated the Wapare leaving some of them in Tanzania. They however still use the same language and traditions. The Wapare have been marginalized since colonial times and were only recognized as Kenyans in the second regime and were issued with Identity cards. Their ancestral land was confiscated by both the colonial and subsequent governments that deprived them their main economic activities which are farming and fishing. A larger percentage of the Pare are squatters in their own ancestral land in the area of Mata, Kachero and Eldoro. The evidence showing that the Pare are a community separated by the colonial border demarcation is found at Lake Jipe, half of which is found both in Kenya and Tanzania. The name Jipe comes from the word 'IPE' which means lake. The lake is shared by the Pare in Kenya and those in Tanzania.

The Wapare have remained marginalized especially due to lack of National IDs for a good number of them. This has resulted in much difficulty accessing services. Other areas of marginalization include lack of title deeds resulting in many of them remaining as squatters in their land. High illiteracy levels, youth unemployment, Inability to access credit facilities; increases their marginalization.

During the field visit the officers observed that the Wapare in Challa location, are VMGs while in Mata, the Wapare are a bit well off. Some Pares still lack IDs and Title deeds and have to go to the extent of listing themselves as belonging to the Taita Taveta tribe to gain access to the documents. They share cultural practices and beliefs with the Taveta, and their language is also similar. The economic activity practiced is small scale chicken, duck, livestock keeping and crop (beans and maize) farming.

A minimal percentage of the Wapare in Challa are benefiting from the Inua Jamii program. They reported to have leaders at the local levels and the biggest challenge is they have no market opportunity to sell off their seed produce. It may be hard for a Mpare to get a job, so they write that they are Taita. A medical hospital present in Mata Location has not been maintained since the 70s. The water supply to their location was disconnected. Their police post and polytechnic were moved to a different location. A huge piece of land that has been blocked off by an electric fence is preventing them from reaching the main road, which is a gateway to their businesses, schools and essential services. They are rarely included in government programs. Major hindrance to development is isolation from other tribes and the government not acting on things it had promised their community. The Pares in Kitobo location have not had access to proper schooling and financial institutions. The Pares are involved in school committees and boards; and attend school meetings where their children go to school e.g., Elimu scholarship (is a government scholarship through Equity bank). The few who have studied have not secured formal jobs. They desire more political representation and more government sensitization and capacity building. The County Head of PWSD is a member of the Pare community. The PWDs don't involve themselves so much in community development projects though they have their own groups and leaders where they have their own projects not necessarily those that impact the larger community.

18. Wayyu

The Wayyu have formerly been referred to as known as Waata, a derogatory term meaning the "beggar" because historically, they have had no livestock and culturally not enabled to own any by their neighbors especially the Gabra and Borana and the past government regimes. The community has barely enough to sustain life, making the begging a daily and lifelong culture. Nevertheless, the community has remained culturally distinct and separated from the other the communities. The community is geographically spread in Kenya and Ethiopia. In Kenya, they are found in some northern counties that include: Marsabit, Isiolo, Wajir, and Coastal counties: Tana River, Lamu, Kilifi and Kwale areas. The Wayyu are found in eighteen villages in Marsabit and Wajir: Dirib Gombo, Dub Gobba, Boru Harro, Badassa, WaqoJaldesa, Sololo, Turbi, Maikona, Kalacha, Huri hills, Elgade, North Horr, Balesa, Elhadi, Dukana, Qorga. Somare, and Forole villages. In this villages, there are 9 dominant Wayyu clans that include: Chaqo, Wantho, Tiy'olo, Baches, Kodele, Qochot, Mango and Rogo bl'a. The EI project activities are being implemented in the Turbi, Balesi, Qorga villages and Dirib Gombo in North Horr and Saku Sub County

The Wayyu are classified as traditional hunter-gatherers who took care of wild animals. They are incorporated as a low ranking endogamous 'Caste' within the Borana-Gabra framework. Although quite different in other aspects of their culture, the four main ethnic groups still have four things in common: a lifestyle that is nomadic (or semi-nomadic); an economy that is based on raising livestock; a culture closely aware of the passage of time and a religion closely connected to natural phenomena. While herding remains the main occupation of the people, a considerable number have now taken to other activities such as commerce and agriculture, or have become professionals employed in schools, hospitals, administrative offices etc. According to oral history, the Wayyu believe that their poverty, as depicted by lack of livestock, resulted from an act of a mythical god rather than natural calamity. Ancestrally, the Wayyu derived their livelihood from ancestry hunting and gathering in the desert wilderness. This movement around the desert ecosystem led the community being scattered around country. Noting the scarcity of hunting and gathering resources in this harsh desert landscape and cultural beliefs that they cannot own livestock; they live a strenuous lifestyle by clinging around and begging for food from their neighboring communities.

The Wayyu had their own language but now speak Borana with only a little of their distinctive vocabulary. This is also recognized by others. The Wayyu suffer from marginalization including being culturally restrained from owning livestock. As such they have very limited household income and are generally food insecure and rely on food relief. The Wayyu derive their livelihood from socially constructed begging practices and undertaking casual labour such as loading sand on trucks for construction work in Marsabit resulting in their low economic status. Due to their small population and high illiteracy levels, they are hardly represented politically thus limiting their access to essential services provided by the government.

19. Ndorobo

They predominantly live in Burat ward, Leparua Location in Isiolo County. Leparua location is 45 kms North of Isiolo Town towards Oldonyiro Division. The Ndorobo community live on hilly landscape with villages scattered apart. 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. The Ndorobo traditionally do not own livestock and solely depend on the environment for food as gatherers and mainly as beekeepers. As such the Ndorobo mostly live in the mountainous regions of the county although much has changed in the present times given that the larger majority of the Ndorobo have changed their lifestyles and do own and rear livestock and are no longer confined to the mountains and hills. However there still exist sections and pockets of the Ndorobo community who have retained their indigenous lifestyles and therefore are mainly beekeepers and inhabit the mountainous regions and environments especially Ngarandare area. It is important to note that despite some of them embracing normal pastoralism, the Ndorobo continue to occupy their own territories and locations as they maintain their own distinct identity and mainly depend on beekeeping as a source of food and income.

The Ndorobo are socially and culturally alienated among the Samburu as they are not accorded a cultural recognition and cannot squarely fall within the community's socio-cultural structure. As they congregate in their own territories, the Ndorobo have adopted a value system but are still compelled to comply with the larger Borana social and institutional frameworks. A large majority of the Ndorobo people speak the Maa

Samburu language, there exists a section of the Ndorobo whose roots and ancestry emanates from the Laikipia Maasai and hence they do speak a Maa Samburu language that has a dialectical influence from their native Laikipia Maasai kin or ancestors. The Ndorobo experience food insecurity, limited access to basic social services, and poor economic and livelihood opportunities with high poverty index mostly as a result of historical marginalization, small populations and lack of political representation. The Ndorobo are marginalized in the sense that their low status in the larger Samburu community has alienated them from the mainstream socio- cultural spheres of life and are therefore not consulted or are not involved in decision making on matters affecting their lives. Some sections of the Ndorobo population do not practice pastoralism or livestock keeping and only depend on beekeeping as an economic activity and are thus subjected to extreme levels of poverty. This particular group is further marginalized by the fact that they have no land of their own and are not even enlisted in any group ranch owing to the fact that they leave and inhabit the Government's Forest land.

20. Gabaweyn

The group identifies itself as Gabaweyn, and they are known as such by the other neighboring Somali communities. The larger Somali community perceive and see them as a minority with distinct economic activity farming along the Daua River. They are predominantly Agro-pastoralist and share a lot of Similarities with Somali Bantus in terms of language, physical appearance, economic activities and cultural practices. They associate themselves with the corner Tribes (Corner Tribes) which is composed of amalgamation of nine other Small sub tribes of the Somali community in Mandera County. Majority of the community live in the locations along the river banks of River Daua and have an estimated population of 4,000 persons. Significant 85% of this population live in Neboi Location (Old Neboi, Garba Ado, Hella Shit, and Slaughter) Bur abur Location (Burabor and Sharif Sub locations) whiles the remaining 15% live in Bulla Central, and Bulla Jamhuria locations of Mandera East Sub County. Neboi is situated about 5kms North of Mandera town and Burabor is 16 kms from Mandera. They live and are located in areas that are along the river and practice farming mostly on a subsistence basis and have poor infrastructure (Canals, Irrigation systems, farm inputs and Machinery). Due to their culture and geographical location in remote areas they have not been fully integrated into the development programs of the country.

River Daua is the lifeline of the community. The river provides water both for farming and domestic consumption, sand, fish etc.

They are predominantly small-scale farmers while the dominant society are pastoralists. They associate themselves with the corner Tribes (corner tribe) which is composed of amalgamation of nine other Small sub tribes of the Somali community in Mandera County. They have community structures consisting of councils of elders and community associations which are generally utilized for mobilizing people around development initiatives. The council of elders are key in running the affairs of the community; overseeing cultural ceremonies, settling disputes and representing them in other social responsibilities.

Representatives of the community engaged through one-on-one interviews in Mandera County, averred that their main source of income is small-scale farming. Due to the limited number of people with farms, the majority of them are engaging in other livelihood sources such as nomadic pastoralism, sale of firewood, Sand harvesting, Marram harvesting, casual Labour and petty trade. The communities subscribe to the teaching of Islamic religion and with an average family size of 5 per household. They have One Senior Chief, 3 Assistant Chiefs and village representatives.

They speak Mai Mai, a sub dialect of Somali language. The surrounding Communities speak a different dialect of the Somali Language. They also speak main Somali language out of influence of the majority Somali tribe around them. Currently, the majority are able to speak both dialects of the Somali Language. They experience food insecurity, limited access to basic social services, poor economic and livelihood opportunities with a poverty index of (85.8%) mostly as a result of historical marginalization, small populations and lack of political representation. Their main source of livelihood is Agro-pastoralism. Frequent floods and recurrent drought are the major risks affecting the community's livelihood leading to massive losses in their numbers of livestock and farm yields. As a result, majority of them are poor and normally suffer discrimination and exclusion by the larger society from development activities due to small population.

They are located in areas where the project is implemented and are benefiting from the program with limited targeting in the ending HSNP Phase 2 program. In Phase 3, the community households were registered and targeted. The education institutions

in the area include primary schools- Neboi and Burabor Primary. There is one Secondary School- Neboi Secondary School in Neboi, however the majority of students are from other Communities. The area also has two Health Dispensaries that service the local populations. The Community has a low transition level from Primary to secondary and university education due to economic circumstances. Main sources of water are River Daua, Shallow wells, Water Kiosks and water vendors.

21. Lkunono

The Lkunono commonly referred to as the blacksmith are culturally a distinct group among the Samburu and have historically maintained an identity which has isolated them socio-culturally and therefore live together in their own traditional villages across the County. They have lately reckoned with and accepted their identity and socio-cultural status leading to their stay together as a clan of its own among the Samburu community. Ndikir Nanyekie in Samburu and Lontolio in Marsabit County are traditionally the two main territories occupied by the Lkunono and the larger population continue to inhabit the two areas to date. However, due to their growing numbers, the Lkunono have moved away and have occupied the peri-urban settlements of Maralal like Tamiyoi and Lemsigiyo and the Wamba Peri-urban villages of Sordo in Samburu East Sub-County. The Lkunono are traditionally artisans who make traditional and cultural ornaments and spears, knives or clubs that are traditionally used by the larger Samburu population to protect themselves or for ceremonial and performance of cultural rituals. Although they have recently ventured into pastoralism, they still maintain their artisanship practice as an economic activity and continue to produce spears, ornaments and knives for sale. The Lkunono artisan is a practice that is culturally reserved for them as a lower caste of the society and other clans cannot engage in the practice due to their traditionally ascribed superior socio-cultural status. The Lkunono are part of the larger Samburu tribe and share the same language with other clans. What differentiates them is their low socio-cultural status and artisanship as an economic activity. The Marginalization and vulnerability of the Lkunono is based on cultural beliefs that have placed them in the lower cadre of the Samburu social and cultural set-up. The Samburu are a Kenyan native society where cultural and traditional beliefs solely define the socio-economic placement and success of an individual and households. On this basis, the Lkunono are considered to

be of low status socio-culturally and are therefore socially, culturally and economically segregated by the dominant Samburu community.

Although the Lkunono have also indulged in the pastoral and agro pastoral activities, there exists pockets of the Lkunono who still practice their traditional artisan role as blacksmiths and their products are viewed as an activity of the less worthy members of society, a belief that has negatively affected the demand and prices of their commodities. The Lkunono who live in Tamiyoi, Lemsisigiyo and Wamba villages typically engage in the traditional artisan activities and are among the poorest and vulnerable members of the community. The failing pastoral economy and the diminishing value of their traditional artisan products in the rural setups has exposed the Lkunono to high levels of poverty and vulnerability, a factor that has forced the Lkunono to move and inhabit the peri-urban settlements of the urban centers and towns where they sell their artisan products and as a source of cheap labor.

22. El molo

The El molo are concentrated in Marsabit County on the southeast shore of Lake Turkana, between El molo bay and Mount Kulal. In the past, they also dwelled in parts of the Northern Frontier. In Marsabit County they live along lake Turkana in Loiyangalani which is over 400 Kms from the County Headquarters. The El molo are organized in 7 sub- clans comprising Morle, Origaya, Origalite, Orikara, Orisayo, Orisole and Origailtito.

Their economy is deeply rooted in fishing at Lake Turkana, although some today have acquired small number of livestock a culture adopted from the Samburu. They practice traditional religion centered on the worship of waaq. The El molo have their arms of Governance Marsara and Korshirr which is headed by men, while women belong to the same system of their husbands. The El Molo community is believed to have migrated from Ethiopia to the Turkana Basin around 1000 BC. The El Molo men were known for making iron objects, fishing boats and woodwork, while the women were known for making beautiful baskets, pots and jewelry.

They historically spoke the El Molo language as a mother tongue, an Afro-Asiatic language of the Cushitic branch, and now most El Molo speak Samburu. The El molo

are rather elusive living in the vicinity of other communities and therefore lives in very isolated villages away from the traditional centers such as Loyangalani in Marsabit. With such tendency of avoidance, coupled with the fact that they live in geographically remote areas with poor infrastructural development, and overreliance on fishing for food and household income, makes the El molo vulnerable and marginalized.

23. Gagabey

They are a Cushitic Borana speaking ethnic group found in Bulla Juu sublocation, Kibilay location Habaswein Division, Wajir County. They identify themselves as such and also by their neighbors especially by the Bulla Kibilay community, Habaswein Town. They live in Kibilay location, Wajir South Sub County. Economically they depend on sale of firewood and making of Somali herios (Somali traditional hut). They also make their livelihood from doing menial work such as porter activities, fencing homesteads, enclosed hedges in homesteads, slats constructions, labour activities in farms and putting up of temporary structures/dwellings using twigs, poles and reeds, grass thatching for makeshifts-the Somali dining hall named 'Dug' or 'dash' where they are meagerly paid. Most of these tasks are considered demeaning in their locale. The Gagabey of Bulla Kibilay of Habaswein are treated as an outcast by the Mohamed Zubeir, which is the main Ogaden clan in Habaswein, Wajir South constituency. They have been part of Mohamed Zubeir (MZ) clan decades ago under the sultanate ship of both Abdi Ogle Aden of Wajir and Ahmed Magan of Somalia. Recently, since Gagabey are not given the space for equal representation in leadership, most of them have shifted allegiances to Borana community in the eastern part of Madogashe where they practice their democratic rights as voters during the cycles of Kenya general Elections voting. The council of elders are key in running the affairs of the community; overseeing cultural ceremonies among themselves, settling disputes among other communities they live with. The Gagabey have a distinct language, the Boran which is not spoken by the Somali (Ogaden) community in Habaswein, However, others speak the language of the dominant Somali tribe. The Gagabey are not allowed to take leadership roles for instance chairperson in development projects e.g., borehole, school or dispensary management committees because they are looked down upon. For this reason, they do not participate in decision making on key aspects affecting their life. Due to the high poverty index, they do not take their children to school and thus limiting their possibility of taking active part in development initiatives. The

Gagabey are not accepted by the community of Habaswein. They are regarded as people of bad omen due to belief in superstition. They are not allowed to marry from the Ogaden community, and they are equally not married by the Ogaden and are regarded as outcasts.

24. Sanye

Originally, Mpeketoni in mainland Lamu, and its surroundings were inhabited by the Swahili speaking community called Wabajuni and a small hunting and gathering tribe by the name of Wasanye or the Sanye who are almost extinct. In the 1974 Mpeketoni was transformed into a settlement area for landless Kenyans. As a result, the Sanye currently occupy the areas of Mapenya, Mkunumbi, Ndambwe, Witu and Kipini in Mpeketoni. Livelihood: Formerly a hunter/gatherer community, the Sanye currently relies on subsistence farming, fishing at Kizuke beach as well as honey harvesting in the Witu forest. Currently, the community has three young men who have completed form four and a young girl who is now in form two. This community claims to be dominated by the neighboring Bajuni and the settlers from up country who settled in their territory. The Sanye are governed through the CoE known as Gana based on clan lines. The Sanye have two clans and while Sanye village is headed by a Village Elder, the Gana, which is the ultimate cultural court for the Sanye, is composed of 6 elders, 3 from each clan. They are responsible for clan level grievance redress and their decisions are final.

25. Wamakonde

The Makonde community in Kenya arrived in the country in the 1940s mainly as laborers in sugar and sisal plantations at the coast. The fact that many of those plantations have since gone out of business left members of the Makonde community not only without citizenship but also without a livelihood.

There are almost 10,000 members of the Makonde community at the Kenyan coast. The Makonde are not the only people who find themselves at the Kenyan coast which also received the arrival of the Pemba from Zanzibar, and communities from Rwanda and Burundi. However, the Makonde, who number about 10,000 are by far a majority. Half of the population has intermarried heavily with other coastal communities. After a number of engagements with government officials, the Makonde are now recognized

as Kenya citizens and have now access to national identity cards paving the way for their access to other essential government services.

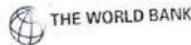
Annex 2: List of key informants

#	NAME	POSITION & INSTITUTION/DEPT	COUNTY
1.	Protas Masaba	Dep. Forest Conservator, KFS	Meru
2.	Hamida Nyuki	Assistant Forester, Nyambene Forest Station, KFS	Meru
3.	Paul Mirikau	Forester, Ngaya Forest, KFS	Meru
4.	Martin Mutie	County Forests Officer, KFS	Makueni
5.	Agnes Maswai	Assistant County Commissioner, Kibwezi, NGAO	Makueni
6.	Lawrence Orre	Kenya Forest Research Institute (KEFRI)	Makueni
7.	Stella Wamunyolo	Water Resources Authority (WRA)	Makueni
8.	Sammy Mwatu	Chair, Thome wa Akamba	Makueni
9.	Jimmy Njau Kamandi	Social Development Officer, State Department of Social Protection	Kajiado
10.	Vincent Musee Ndinda	Social Development Officer, State Department of Social Protection	Marsabit
11.	Chimwaga Katembo	Social Development Officer, State Department of Social Protection	Kwale

Annex 3: Focused Group Discussions attendance sheets

Chyullu hills, women





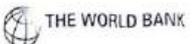
KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM *KIBWEZI COMMUNITY MEETING*
 DATE *28/02/2025*
 ACTIVITY *KEWASIP FGD For Women - Kibwezi (Chyulu hills).*

No.	Name	Organization	Gender		Person with disability		Age (Years)		Telephone No	Signature
			M	F	Yes	No	<35	>35		
1.	DORRENI NI KUNGUWA	LIKIKIA CFA		✓				✓	0700067525	<i>[Signature]</i>
2.	EUNICE NYULINGE	CHYULLU EAST CBO		✓				✓	0792787205	<i>[Signature]</i>
3.	VICTORIA MUSTYKA	CHYULLU EAST CBO		✓				✓	0710584324	<i>[Signature]</i>
4.	Mercy KALUNDA	LIKIKIA CFA		✓				✓	0711894453	<i>[Signature]</i>
5.	HENRIETA MAVA	TREES FOR WATERSHEDS		✓				✓	0721988219	<i>[Signature]</i>
6.	JANNEI KIVUNIA	TREES FOR WATERSHEDS		✓				✓	0726701209	<i>[Signature]</i>
7.	REGINAH N. KAMOLO	CHYULLU EAST CBO		✓				✓	0729434197	<i>[Signature]</i>
8.	PRISCILLA MURAI	KEWASIP - Social Safeguard expert			✓				0724374391	<i>[Signature]</i>

Chyullu hills, men





**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

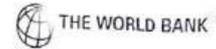
REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM

DATE: 28/02/2025

ACTIVITY: KEWASIP FGD For men - Kiborzi (Chyullu hills)

No.	Name	Organization	Gender		Person with disability		Age (Years)		Telephone No	Signature
			M	F	Yes	No	<35	>35		
1	Mark Mwangi	Chyullu East CBO	✓		✓			✓	0725164473	<i>[Signature]</i>
2	Nicholas Mutinda	UKIRA CFA	✓				✓		0740457887	<i>[Signature]</i>
3	POLTEROP Mwangi	UKIRA CFA	✓				✓		0795204456	<i>[Signature]</i>
4	URBANUS MURISO	K-UKIRA	✓				✓		0729245034	<i>[Signature]</i>
5	Sosia Mwangi	K-UKIRA	✓				✓		0724095775	<i>[Signature]</i>
6	Xyowz Nkoto	UKIRA CFA	✓				✓		0797006936	<i>[Signature]</i>
7	PETER KUSANIGAM	Chyullu East CBO	✓				✓		0729331748	<i>[Signature]</i>
8	MUSAU MUSAU	Upper Kamba Ukira	✓				✓		0711572455	<i>[Signature]</i>
9	JOSHUA MUSAU MUSAU	Upper Kamba Ukira	✓				✓		0716082704	<i>[Signature]</i>
10	Samuel K. Mwangi	Chyullu East CBO	✓				✓		0721781131	<i>[Signature]</i>

Nyambene hills, women



KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM ... Female

DATE 27.2.2025
ACTIVITY KEWASIP FGD - Nyambene Hills

No.	Name	Organization	Gender		Person with disability		Age (Years)		Telephone No	Signature
			M	F	Yes	No	<35	>35		
									0726238598	
	MARGARET K. KAISA	CFA		✓				✓	0715305653	
	HELLEN Njoroge KIREMA	WRUG		✓				✓	074238693	
	FLORENCE KINYA	WRUG		✓			✓		0790193932	
	HANIDA NYIKI	KFS		✓			✓		07526653125	
	VINIAN NATHAN	KFS	✓				✓		0725661503	
	Brian Thurmon	KFS								

Nyambene hills, men

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM ...

DATE 27.10.2025
ACTIVITY KEWASIP Focus Group Discussions - Nyambene Hills

No.	Name	Organization	Gender		Person with disability		Age (Years)		Telephone No	Signature
			M	F	Yes	No	<35	>35		
1	Paul Muriuki	KFS	✓				✓		076666205	
	SIMON OMBANDA	KFC	✓				✓		071122350	
	Stephen Kimani	NGAD	✓				✓		078888319	
	Samuel MURIGA	NYAKOFA	✓				✓		072344038	
	MARICIA MUTHAMBA	KFS	✓				✓		072012391	
	Edward Njoroge	Chairman	✓				✓		0711900536	
	Sadock Muriuki	CFA, chairman	✓				✓		0715722274	
	MUSA MUKABUSA	CFA	✓				✓		070220281	
	Rev. WILLIAM MUTEPIHA	LILABA WAWA CHAIRMAN	✓				✓		0712946991	
	DIARIES NKENYI	Water/Chairman	✓				✓		0723322000	

Annex 4: Engagements with the community groups

Kwale county, Kwale cultural centre





KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3/KWALE
 DATE: 28/11/2024
 ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTRE

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	Mukunda M Koro	K.F.S	✓			✓		✓		0757466777	[Signature]
2	LEVI MUMBO GO	SHIFOGA	✓			✓		✓		0701233305	[Signature]
3	MORAMED J. MWATIRANI	MWATIRI WWA	✓			✓		✓		0768520605	[Signature]
4	ATUMMANI TINDI	VILDER ZIMAN V.	✓			✓		✓		0703205468	[Signature]
5	AKIA MWARUMBU	VILDER MWARUMBU		✓		✓		✓		0758423419	[Signature]
6	HAMISI TANJANGA	SHIFOGA	✓			✓		✓		0777865128	[Signature]
7	FATUMA HAMISI	SHIFOGA		✓		✓		✓		0757197323	[Signature]
8	MBARUK SAIB	SHIFOGA	✓			✓		✓		0717426420	[Signature]
9	TIMOTHY TSOBUYU	VILDER KATANI	✓			✓		✓		0711915131	[Signature]
10	SUMANNE S. BAKARI	VILDER	✓			✓		✓		0727484230	[Signature]

KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - KWALE

DATE: 28/11/2024

ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTRE

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	DIANA MWATEZO	Mwafumbwa SHICOPA	✓		✓			✓		0728679133	[Signature]
2	Mohamed Jumadani	Mkanuzi WAA	✓		✓			✓		0712047223	[Signature]
3	MARY WANGI NJEMA	WANGI WANGI GROUP		✓	✓			✓		0701517190	[Signature]
4	SOLOMON MUIEMBI	SHICOPA	✓		✓			✓		071505887	[Signature]
5	RUKIA BAKARI	FARMER		✓	✓			✓		0702255473	[Signature]
6	Wanjiku Mwangi	Tamba WAA	✓		✓			✓		0705056670	[Signature]
7	Aida Mwangi	Kwale Food Bank	✓		✓			✓		0721847057	[Signature]
8	KHAPALI MURARI	SHICOPA	✓		✓			✓		0723086610	[Signature]

KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - KWALE

DATE: 28/11/2024

ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTRE

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	NGARA JUMALI NGARA	NGARA	✓		✓			✓		0715593496	[Signature]
2	JUMANE M. MASHI	VILLAGER	✓		✓			✓		0742426108	[Signature]
3	SALIM H. MURARI	SEKINA FISHING	✓		✓			✓		0720176819	[Signature]
4	ALI HAMISI MUSA	MALINDI - WAA	✓		✓			✓		0710459241	[Signature]
5	DADI M. MUMAPASA	VILLAGE CHAIR	✓		✓			✓		0740405387	[Signature]
6	NASIRI MAULIDI	VILLAGE ELDER	✓		✓			✓		0721451611	[Signature]
7	HAMISI MUKUNDU	SOLOMON FARMER	✓		✓			✓		0732976255	[Signature]
8	HALFANI MURARI	VILLAGE ELDER	✓		✓			✓		0723086686	[Signature]
9	KIZI T. BORO	VILLAGER	✓		✓			✓		0715601907	[Signature]
10	SALIM MURARI	MURARI	✓		✓			✓		0722501791	[Signature]

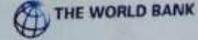
KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - KWALE COUNTY

DATE: 28/11/2024

ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTRE

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	Mwambani M. Sali	Tambani Tamba WAA		✓	✓			✓		0723453411	[Signature]
2	MALINDI KADI	BUNDI TAMBANI WAA	✓		✓			✓		0726666115	[Signature]
3	JUSTIN MUKOMBI	FARMER	✓		✓			✓		0720540572	[Signature]
4	JOSEPH MURARI	KWALE COMMUNITY ENVIRONMENTAL	✓		✓			✓		0100114568	[Signature]
5	HARIS ROSE		✓		✓			✓		074657355	[Signature]
6	MWANJA SADI	KATA ELDER	✓		✓			✓		0700607550	[Signature]
7	HASSAN SADI	KATA ELDER	✓		✓			✓		0726317751	[Signature]
8	MWANJA SADI	KATA KWALE	✓		✓			✓		0705712878	[Signature]
9	HASSAN SADI	KATA KWALE	✓		✓			✓		0726015188	[Signature]
10	GABRIEL KICHIA	MURARI	✓		✓			✓		072540779	[Signature]



**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - KWALE

DATE 28/11/2024

ACTIVITY ENVIRONMENTAL & SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTER

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (P) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	SHEM OCHELLE	SDF - PGU	✓			✓		✓		0726428013	[Signature]
2	Mariam Chikwele	SDI		✓		✓	✓		✓	0726337190	[Signature]
3	Jean Binett	World Bank		✓		✓		✓		070194420	[Signature]
4	ANDEVA JOHN	WORLD BANK	✓			✓		✓		0921855534	[Signature]
5	David Ochieng' Atieno	JAS	✓			✓	✓			0700520941	[Signature]
6	Said S. Mwanjala	YOUTH VOICE	✓			✓	✓			0705227335	[Signature]
7	Judith Juma	YOUTH VOICE PARTNER INITIATIVE		✓		✓	✓			071647105	[Signature]
8	SAMUKU H. MBEUMBE	Kwale community		✓		✓	✓			071977393	[Signature]
9	HALIMA SALIMU	KUMIRIA		✓				✓		0795528766	[Signature]
10	FATUMA MBEUMBE	Kwale community		✓				✓		0700974333	[Signature]



**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - KWALE

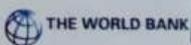
DATE 28/11/2024

ACTIVITY ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING AT KWALE CULTURAL CENTER

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (P) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	MWANAKIMBO MALUMBE	KUMIRIA G		✓		✓		✓		0113130305	[Signature]
2	JANAKIMBO MWAOKI	KUMIRIA W G		✓		✓		✓		0728652070	[Signature]
3	SHILVEA MWANAKIMBO	WATERSHED MANAGEMENT INITIATIVE CBO	✓			✓		✓		0741688734	[Signature]
4	NAEFAN MAMBOSO	BUTALU FORTNIGHT	✓			✓		✓		0722222899	[Signature]
5	FARAT SOMBO	CFA SCOUT	✓			✓	✓	✓		0758608395	[Signature]
6	NICHOLAS NYONGA	CJPB KWALE	✓					✓		0725065152	[Signature]
7	MALIBA JOSEPH	CJPB - KWALE	✓			✓		✓		070222734	[Signature]
8	GRACE MSAHE	Kwale Forest Service		✓		✓	✓			0700334625	[Signature]
9											
10											

Kambu at Lutheran Church Hall



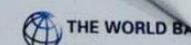


KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 (KAMBU-MAKUENI)
 DATE 26/11/2024
 ACTIVITY ENVIRONMENTAL & SOCIAL SAFEGUARDS MEETING

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group(IP) Indigenous People(IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1.	ERICK KIOKO	ANGULYA	✓				✓		✓	0742934472	Erick
2.	STEPHEN MUKUKU	ANGULYA	✓				✓		✓	0795872220	SA
3.	ROBERT M. NAMBURI	LK WRUA	✓					✓		0715744103	RB
4.	JOHN KIOKO	ANGULYA	✓				✓			0741352650	John
5.	KHALO LEVA	ANGULYA	✓				✓		✓	0725293760	KL
6.	FAITH NOINDA	ANGULYA		✓			✓		✓	0796980633	Faith
7.	ANGELA MUENI	ANGULYA		✓			✓		✓	0742066970	Am
8.	FRANCIS MUKUKU	LK WRUA	✓					✓	✓	0743049246	FR
9.	WILLIAM M. MUSAHA	LK WRUA	✓					✓	✓	0743353320	Will
10.	ROTH MUTHIKA	INTERIOR		✓				✓		0725228552	Roth
11.	Veronica mundi	interior		✓			✓			0794640551	Ver

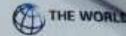




KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3 - MAKUENI
 DATE 26/11/2026
 ACTIVITY ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group(IP) Indigenous People(IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1.	MUTHINI KEMPA MUSELI	C.F.A KIBWEEZI		✓				✓		07064622	Muthini
2.	JANET MUTHIEMAMU	C.F.A KIBWEEZI		✓				✓		0714310077	Janet
3.	PETER KIMEU MATHURU	REDD+	✓					✓		0717663600	Peter
4.	JOSEPH MUTHIKA	C.F.A KIBWEEZI	✓				✓			0724974232	Joseph
5.	MUTHIKI NG'ODI	REDD+		✓				✓		0708170289	Muthiki
6.	REBECCA N. MUTUA	K/WRUA		✓				✓		0707641826	Rebecca
7.	ESTHER KASONGO	K/WRUA		✓				✓		0716772299	Esther
8.	FAITH SILA	MADET		✓				✓		0703118259	Faith
9.	JACKSON KIUMA	D.P. ACHIAF	✓			✓	✓			0726853898	Jackson
10.	MUTHIKI MATHURU	REDD+	✓				✓			0712754763	Muthiki
11.	SAMUEL MUPURA	C.F.A KIBWEEZI	✓					✓		0724109800	Samuel



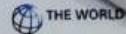
KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3- NAKOLENI

DATE: 26/11/2026

ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (P) Indigenous People (P)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	NIRAH SAMUA NZAKA	LOWER KAMBU WUWA		✓		✓		✓		0723632407	NS
2	ANNASTACIAH NZAKA	LOWER KAMBU WUWA		✓		✓		✓		0744672372	NS
3	PAISCAM LUTHELI	LOWER KAMBU WUWA		✓		✓	✓			0716763556	NS
4	JANE NDUNGE NZAKA	LOWER KAMBU WUWA		✓		✓		✓		0720568826	NS
5	PHILOMENA KAMUKA	LOWER KAMBU WUWA		✓		✓	✓			0748381631	NS
6	MUSAU NYUGI	UPPER KAMBU WUWA	✓			✓		✓		0711972488	NS
7	MURAGE KIMILU	UPPER KAMBU WUWA		✓		✓		✓		0717591690	NS
8	JOSEPHINE WAMBUA	UPPER KAMBU WUWA		✓		✓		✓		0718973723	NS
9	JOSEPH W. KIWANGO	UPPER KAMBU WUWA		✓		✓		✓		0729623353	NS
10	JOSEPH S. MUTUNGA	UPPER KAMBU WUWA		✓		✓		✓		0728619502	NS



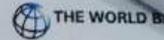
KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3- NAKOLENI

DATE: 26/11/2026

ACTIVITY: ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (P) Indigenous People (P)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	NYONGE NGOLU	CFA KIBWEZI		✓				✓		0710243537	NS
2	SAMUEL MUKTU	REDD+CARBON PACT		✓				✓		072178431	NS
3	PETER KAMUKA	REDD+CARBON PACT		✓				✓		07290796706	NS
4	ANICE MATHI	REDD+CARBON PACT		✓				✓		0723641576	NS
5	MUTUKU KISUNGU	REDD+CARBON PACT		✓				✓		0726736376	NS
6	JACKLINE KIMUA	REDD+CARBON PACT		✓				✓		0720144344	NS
7	JAYNE MATHI	REDD+CARBON PACT		✓				✓		0720171231	NS
8	JANE MWANGI	CFA KIBWEZI		✓				✓		0729012473	NS
9	ROBERTA MATHI	REDD+CARBON PACT		✓	✓			✓		0729745808	NS
10	PALLINE KANJIKU	P.W.D.S		✓	✓			✓		0796899205	NS



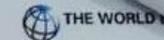
**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3. MARKUENI

DATE 26.11.2024

ACTIVITY ENVIRONMENTAL AND SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1.	VERONICA MBITHI	LOWER KAMBU WWA		✓				✓		0727 498050	<i>[Signature]</i>
2.	VERONICA MWINDI	UKIKA C.F.A		✓				✓		0723629232	<i>[Signature]</i>
3.	MERTI KAMUNDA	UKIKA C.F.A		✓				✓		0711874453	<i>[Signature]</i>
4.	FREDLIAN MWENDE	UKIKA C.F.A		✓				✓		0715385781	<i>[Signature]</i>
5.	ANASTACIA KISIU	KAMUKI SHG		✓				✓		0723895846	<i>[Signature]</i>
6.	BOREEN KUNDA	UKIKA C.F.A		✓				✓		0700067525	<i>[Signature]</i>
7.	DANIEL KYUKI	UKIKA C.F.A	✓				✓	✓		0704776532	<i>[Signature]</i>
8.	URBANUS MUKU	KURUA	✓					✓		0729245532	<i>[Signature]</i>
9.	ANDREW MUMINDI	KIBUEZI WWA	✓					✓		0716456255	<i>[Signature]</i>
10.	POLICARP MUMIAD	UKIKA C.F.A	✓					✓		0795239486	<i>[Signature]</i>



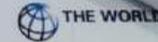
**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3. MARKUENI

DATE 26.11.2024

ACTIVITY ENVIRONMENTAL & SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group (IP) Indigenous People (IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1.	CYRUS MUTISO	FRIENDS OF KIU	✓			✓		✓		0702648922	<i>[Signature]</i>
2.	MARILYN MUKIA	FRIENDS OF KIU	✓			✓		✓		0786028349	<i>[Signature]</i>
3.	BEN MURANSICI	KAMUKI	✓			✓		✓		0704 277447	<i>[Signature]</i>
4.	JANEFA MUKONGA	KAMUKI		✓		✓		✓		079690731	<i>[Signature]</i>
5.	ARIGAIL WAKABA	KIBAZI HOL WORKS		✓		✓		✓		0721118671	<i>[Signature]</i>
6.	MART MUSEMBE	ANGULYA		✓		✓		✓		0713745797	<i>[Signature]</i>
7.	JOY KADONA	ANGULYA		✓		✓		✓		0758112773	<i>[Signature]</i>
8.	FELISIJUS MUSUI			✓				✓		0704120659	<i>[Signature]</i>
9.	LEVA KAMBURA	ANGULYA	✓					✓	✓	0723494492	<i>[Signature]</i>
10.	AKIM KITHOSE	ANGULYA	✓					✓	✓	0716179010	<i>[Signature]</i>



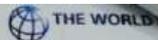
**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3- NDAKUENI

DATE 26/11/2024

ACTIVITY ENVIRONMENTAL & SOCIAL SAFEGUARDS MEETING IN KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group(IP) Indigenous People(IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1.	Theresia Ngonze	FRIENDS OF KIU wetland		F						0721551744	[Signature]
2.	JAMES KALI	ISA CHU	✓							0727154198	[Signature]
3.	CHRISTOPHER NGOMA	KAMUKI	✓						Ngoma	0710329508	[Signature]
4.	EUNICE M. MUMBE	KAMUKI		✓						0792797875	[Signature]
5.	PAISCHAU PETER	RED CARBON		✓						0769916447	[Signature]
6.	JOSEPH MAIUKU	KIRWAZI KARUA	✓							0724975795	[Signature]
7.	VERONICA MUEMA	ISA CHU		✓						0723588207	[Signature]
8.	JOYCE MAWIDA	THANGONI NGU DISABLED		✓	✓					0711755167	[Signature]
9.	HELENN KIMEU	ISA CHU		✓						0716864519	[Signature]
10.	Purity Mito	ISA CHU		✓						0704394382	[Signature]



**KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.**

REGISTRATION AND ATTENDANCE (COMMUNITY) LIST FOR TEAM 3- NDAKUENI

DATE 26/11/2024

ACTIVITY ENVIRONMENTAL & SOCIAL SAFEGUARDS MEETING AT KAMBU

No.	Name	Organization	Gender		Person with disability		Age (Years)		Special group(IP) Indigenous People(IP)	Telephone No	Signature
			M	F	Yes	No	<35	>35			
1	GRACE NI KATHA	LOWER KAMBU WMA		✓						0712600386	[Signature]
2.	JOSEPH KYONDA	MANG'ETIA KISUMU	✓							0722494409	[Signature]
3	GEOFFREY M. KIKO	FRIENDS OF KIU	✓							0726353527	[Signature]
4	JOSEPH M. NDUJU	KAMUKI SHG	✓							0725655691	[Signature]
5	MARK MWALUKU	WEEPE MAKINDA	✓							0725164473	[Signature]
6	VERONICA NGUNGA	LOWER KAMBU WMA		✓						0725327949	[Signature]
7	ELIZABETH KANGAI	LOWER KAMBU WMA		✓						0712544300	[Signature]
8	ANACIATH MWANGANKI	FRIENDS OF KIU		✓						0729359718	[Signature]
9	JACKSON MUSEMBEI	KIRWAZI CENTER FOR SUSTAINABILITY	✓							0903405080	[Signature]
10	SARAFINA SIMON	AGRICULTURE HERITAGE GROUP	✓							0795393670	[Signature]

Kibwezi with the county officials from Makueni and Taita Taveta

KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

Registration and Attendance List for County Officers
TEAM 3 (KIBWEZI) DATE 26th NOVEMBER 2024

ACTIVITY KEWASIP - ENVIRONMENTAL AND SOCIAL SAFEGUARD

No	Name	Organization & Designation	E-mail	Gender		PWDs	Age (Years)		Telephone	Signature
				M	F		<35	>35		
1	SIEM OCHELLE	SDF - PGU	omondi.dokola@nwsa.go.ke	✓			✓		07269212	<i>[Signature]</i>
2	MARTIN MUTIE	KFS	martinmutie@kfs.go.ke	✓			✓		07259282	<i>[Signature]</i>
3										
4	MARIAM CHITWE	SDI - A E G	mmzandi@sdigov.go.ke	✓			✓		072633798	<i>[Signature]</i>
5	MIRIAM MULO	NETFUND	miriam.mulo@netfund.go.ke	✓			✓		072321030	<i>[Signature]</i>
6	Almond A. Mwakani	NEA - SEAC	almond.a@nea.go.ke	✓			✓		0721588356	<i>[Signature]</i>
7	AMBLYA JOHN	WORLD BANK CONSULTANT	john.amblya@worldbank.org	✓			✓		07258252	<i>[Signature]</i>
8	DR MICHAEL CHEYA	KEFR/	michey@kefr.go.ke	✓			✓		0722287644	<i>[Signature]</i>
9	SEPHORE NURUNYANI	CSIT - CSEM	sephore.nurunyani@csit.go.ke	✓			✓		071944324	<i>[Signature]</i>
10	OLUD VINCENT OMBESI	NEMA - COE	vincentombesi@nema.go.ke	✓			✓		071330347	<i>[Signature]</i>
11	PETER NJOROGE	KWS - CHOP	pnjoroge@kws.go.ke	✓			✓		073042772	<i>[Signature]</i>
11	JOHN NUNYANI	CGTI - DIRECTOR OF ENVIRONMENT	john.nunya@cgti.go.ke	✓					07266406	<i>[Signature]</i>

KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

Registration and Attendance List for County Officers
TEAM 3 (KIBWEZI) DATE 26th NOVEMBER 2024

ACTIVITY KEWASIP - ENVIRONMENTAL AND SOCIAL SAFEGUARD

No	Name	Organization & Designation	E-mail	Gender		PWDs	Age (Years)		Telephone	Signature
				M	F		<35	>35		
1.	Dr. Geoffrey Mutinda	CO-Environment Makueni	geoffrey.mutinda@makueni.go.ke	✓			✓		072338720	<i>[Signature]</i>
2.	Collec Couya	CCU - Makueni	collec.couya@ccu.go.ke	✓			✓		072040100	<i>[Signature]</i>
3.	LANCEZ MURI	GOV		✓			✓		072772299	<i>[Signature]</i>
4.	ROBERT MURUGU	NEMA		✓			✓		0720523004	<i>[Signature]</i>
5.	SMARU SIKUMU	W.C	smaru.sikum@w.go.ke	✓			✓		072124694	<i>[Signature]</i>
6.										
7.										
8.										
9.										
10.										
11.										

KENYA WATERSHED SERVICES IMPROVEMENT PROGRAMME (KEWASIP)
SAFEGUARDS STAKEHOLDER CONSULTATIONS.

Registration and Attendance List for County Officers
TEAM 3 (KIBWEZI) DATE 26th NOVEMBER 2024

ACTIVITY KEWASIP - ENVIRONMENTAL AND SOCIAL SAFEGUARD

	JACKLINE KARIUSA	KEICIAKI DIRECTOR CLIMATE CHANGE	jackline.kariusa@makueni.go.ke	✓			✓		0720523004	<i>[Signature]</i>
13	ELIZABETH	COUNTY CHIEF OFFICER, ENVIRONMENT	elizabeth.mbiye@makueni.go.ke	✓			✓		0720523004	<i>[Signature]</i>
	MBINSA	CLIMATE CHANGE, PL		✓			✓			
14	DANIELS NDIKALI	COUNTY FORESTER	daniel.ndikal@makueni.go.ke	✓			✓		0720523004	<i>[Signature]</i>
15	PETER DAYAL	CCU - DIRECTOR FOR INVESTMENT DEVELOPMENT	dayal.peter@ccu.go.ke	✓					0711148679	<i>[Signature]</i>