

Summary Report: Climate and Conflicts in Different Regions of Kenya

This study was conducted on behalf of the Kenya Conference of Catholic Bishops/Justice and Peace Commission (KCCB/CJPC) with support of AGIAMONDO Civil Peace Service (CPS).¹

Introduction and Overview

While many obstacles face humanity, climate change continues to threaten life at an unparalleled rate. While all continents are uniquely endangered, Africa remains one of the most vulnerable. The climate change process has been linked to many phenomena that directly impact African life, several being: increased drought, increased floods, temperature rise, the emergence of agricultural diseases, water resource decline, etc. These ecological obstacles directly impact Africa, Kenya especially. Kenya's economy is highly dependent on climate health, with main revenue sources including agriculture, tourism, wildlife, and energy. Climate change, as it currently progresses, will impact all of these sectors negatively. Agriculture-related lifestyles in particular pose unique challenges. Kenya's agriculture is divided into different occupational groups all vying for these jeopardized natural resources. On Kenya's Arid and Semi-Arid Lands (ASALs), pastoralists, agro-pastoralists, and farmers compete for water and grazing land. These conflicts are exacerbated by the continued symptoms of climate change. ASAL cover 89 % of Kenya's land area and are home to about 38 % of Kenya's population. More than 90 % of the wildlife that supports the tourism industry is found in the ASAL and contributes to about 12 % of Kenya's Gross Domestic Product (GDP). Similarly, about 70% of the nation's livestock are located in the ASAL and they have enormous potential for renewable energy and other natural resources. They are also strategically positioned for cross-border trade with Ethiopia, Uganda, Tanzania, South Sudan and Somalia.² Nevertheless, these countries in particular have been politically, socially and economically marginalized by successive governments, leading to inadequate infrastructure development even today, which is accompanied by corresponding security deficits. In 2018, almost 336,000 people were displaced by disasters and 10,000 people were displaced by conflict in Kenya³. The climate crisis has reached the East African Region, portraying climate crisis as a "risk multiplier and risk catalyser" by creating vicious circles of risk and fragility as a result of multiple interrelated causalities. The effects of climate change pose an evident danger to peace and stability within Kenyan society.

It is these concerns that validate the need for this study. As a collaborative effort, the research team conducted a mixed methodology analysis. Using policy briefs and literature in terms of individual analysis accompanied by interviews and group discussions for first-hand understanding, the research group sought to better comprehend the current perceptions of climate change and resource conflicts in different regions of Kenya.

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² <https://www.asals.go.ke/>

³ Internal Displacement Monitoring Centre Report, 2019

Literature Review Methods

Literature review brought the evaluation of several key Kenyan policy pieces including The Kenya National Adaptation Plan 2015 – 2030, the National Climate Action Plan 2018 – 2022, and the Kenyan National Policy for Peace Building and Conflict Management. The research team sought to find answers to certain questions, the three central being:

- What are the possible trade-offs/contradictions between the different policies?
- What are possible peace-building entry points within the National Climate Action Plan 2018 – 2022?
- How can climate-change-related questions become an integral part of peace-building programs and projects considering the National Policy for Peace Building and Conflict Management?

Field Study Methods

From October – November 2020, interviews and focus group discussions in four Kenyan counties (Baringo County, Tana River County, Narok County, and Samburu County) took place. In total, 356 respondents of various occupations, genders, and statuses were directly involved in the study. Questionnaires and interviews were the central components of feedback and were conducted in English, Swahili, and local dialects depending on preference.

Relevant Policies and Policy Gaps

As mentioned, several policies are intertwined within Kenya's climate change conversations. All nations in Africa have either signed or ratified the Paris Agreement where 184 countries committed to reduce carbon emissions. Kenya took part in the United Nations Framework Convention on Climate Change (UNFCCC) conference in Poland also on matters of climate change work programs. However, in serious efforts to address climate change, Kenya has developed its climate initiatives. The Climate Change Act of 2016 requires the government to formulate a five-year National Climate Change Plan (NCCAP) which guides the country in mainstreaming climate change into National and County development plans. The NCCAP is currently (and at the time of interviews) in its 2018-2022 cycle. The NCCAP guides all areas of life: government, private sector, society, etc. in the direction of carbon resiliency. Kenya's National Climate Adaptation Strategies 2010, National Adaptation Plan 2015 - 2030, the Adaptation Technical Analysis Report (ATAR) are also important policy measures that identify vulnerabilities and encourage adaptation in respective areas.

The 2011 National Policy on Peacebuilding and Conflict Management aims to strengthen community communication and improve national conflict understanding.

The above-mentioned National Policy allude to high conflict rates in the ASALs. Regular periods of drought, floods, also resulting to migration in search for land, pasture and water combined with social and economic impacts create the ideal basis for conflicts, also carried out with violence.

Gaps

While there have been considerable efforts to achieve peace through mediation and stabilization, there are considerable gaps with this National Policy's execution at the community level. Noticeable areas of weakness include state response, inadequate inter-faith dialogue, poor gender mainstreaming and analysis; limited research and analysis of conflict; weak reconciliation and healing initiatives, limited peace education campaign, and mismanagement of increased illicit weapons.

The research team also noticed other policy problems. One clear issue is that the NCCAP (2018-2022) and National Policy for Peace Building lack a defined area of connection. There is an evident need to establish a climate change impact-resource conflicts-peace building nexus so governments are better able to address and manage, or even prevent resource-based conflicts. A similar issue was also noticed in the National Adaptation Plan (NAP) 2015-2030, a 15-year climate adaptation plan for the nation. This document, as well as NCCAP 2018-2022, contain limited information on the increased scarcity of resources and how these relate to ongoing conflicts. The lack of knowledge and overall connection between violence and natural resources are barely explored in almost all the policies mentioned thus far.

A prominent explanation for several of the gaps is the minimal national policy action at the community level. The communities impacted are often the last to receive pertinent information. "Outside professionals" working in the area are often the individuals with all the expertise, however, the communities lose considerable agency and conflict resolution opportunity when they themselves are not informed of the new policies. The lack of agency hinders the sustainable development processes for the regions. If these "outside professionals" continue their work ignoring the perspectives of Kenyan citizens, the same issues will continue. Furthermore, the major national policies seldom articulate how individual actors can mobilize any community initiatives. This may inhibit peace projects in communities where such is needed.

Responses during Field Study

After summarization, the research team found that only 30% of the respondents indicated that they were aware of the existence of the National Climate Change Action Plan 2018-2022 and the Kenya National Adaptation Plan (2015-2030). This indicates little awareness in the community about formal government programs that aim to address climate-related conflicts. Despite this, the majority (97%) of the respondents to the survey questionnaires indicated that they had witnessed extreme changes in climatic conditions in the last five years. Participants in focus group discussions indicated that they had learned about climate change through the Media and awareness campaigns by different (I)NGOs.

In reference to specific climate change phenomena, participants also indicated an increased occurrence of drought and indicated an increased violence as a result. Similarly, increased occurrence of rainfall, floods, earthquakes, and higher temperatures were also notably observed by the participants involved. The majority of the respondents (74%) have witnessed the displacement of people from their

settlement due to the effects of climate change either in search of pasture, water, or settlement grounds.

There was considerable variation regarding the perceptions of regional climate change causes and their noticeable effects. More than 50% of respondents linked the causes of climate change to cutting trees. Forest destruction has happened for a variety of reasons including, charcoal burning, timber, livestock grazing. Most of the forestland have been taken by people and converted into farming land and settlements. Increases in livestock, population and fertilizer use also play critical roles in increasing climate change affects. Apart from human factors, acts of God and cultural beliefs were also indicated as causes of climate change. Threatened food security, natural disasters, and the destruction of important title deeds as a result of disasters have brought significant challenges as noticed by the respondents. As severally described during the research especially displacements due to floods and droughts and the migration in search of water and pasture have the propensity to inflict violent conflicts. These violent conflicts may increase further in a downwards spiral of violence, resulting into loss of lives, destruction of livelihoods, displacement of people.

Communities' Understanding of and Response to Climate Change

As mentioned in research findings, the vast majority of Kenyans interviewed understand the concept of climate change and many have witnessed its impacts. Increased human activity, in a general sense, is the central causality for climate change as identified by the respondents. Unsustainable timber harvesting, pollution, overpopulation, and charcoal burning were just some of the risky activities highlighted by the research participants.

Some community members actively observe the changes caused by the practices. For example, the Abossi location Chief (Narok County) remarked on how the partial removal of the local Mau Forest directly resulted in a decrease in yearly rainfall. "There was a huge forest in the area, and it used to attract rain but now people have invaded the forests and cut all the trees". Observations like this are not isolated. Drought, heavier rainfall, temperature fluctuations, seasonal inconsistency and agricultural impacts all have been observed by the interviewed group. Changes are growing especially evident as the duration of wet seasons continue to grow.

Subsequently, communities are also beginning to understand the true effects of tangible climate changes. Migration, displacement, death, and life disruption have all been increasingly devastating to Kenyan communities. In an effort to restore their lives, Kenyans have begun several different mitigations and adaptation strategies.

In an effort to conserve water, households are increasing their water storage capacity. Water catchment has also increased; harvesting rainwater brings a new source of fresh water.

Annual and perennial drought-resistant crops are another area of new development. Maize, potatoes, beans, mangoes, and several others have been of increasing interest to Kenyan farmers. Investment in this area further will lessen the negative impact of unpredictable weather and increase food supply.

Forest conservation is another notable investment communities are making. On the ground, the Catholic Justice and Peace Commission, at diocesan level, is planting trees and creating nursery stock to support tree numbers in local forests. Conservation of regional native trees has been part of this initiative. However, tree planting efforts are immediately counteracted by deforestation efforts for charcoal and firewood. Regardless of this, local community efforts continue to replant trees everywhere and whenever possible.

Pastoralists have been addressing some of these challenges caused by changes in climatic conditions by **migrating to the available grazing lands and water catchments**. The adaptation may result to violent conflict as communities compete over resources. As such, the idea of managing grazing lands did not find support by the majority of respondents. **Moreover, a high number of respondents do not associate their economic and cultural activities of keeping and increasing livestock with changes in climate change or in addressing or adapting to its challenges.**

Moreover, it is important to note that the respondents only perceive the regional and national causes and impacts of climate change. The respondents did not incorporate international climate justice perspectives into their perception of area climate change events.

Climate and Conflict?

In the analysis of the various conflicts and their root causes, a number of **root causes** can be linked to resource shortages (water, pasture, land) which seem to intensify due to the changes in climatic conditions. The competition over resources usually occurs along ethnic lines which are solidified by political narratives of in-group/out-group. Getting a better understanding of this interplay offers entry points to both: meaningful peace building initiatives as well as adaptation approaches towards the impacts of climate change.

Especially displacement due to floods and droughts and the migration in search of water and pasture have the propensity to inflict violent conflicts in scenarios where people (believe or) are competing over essential resources as pasture, access to water and land. They may open up a downwards spiral in violence as well as destruction of livelihoods, displacing more people through violent conflicts and increased loss of livelihoods due to raiding of livestock and destruction of crops.

The connection of drought and violent conflict is affirmed by a key informant from Baringo:

“The last major conflict I witnessed was in 2017/2018, involving the Chamus, Tugen and Pokot. The conflict arose due to the need of grazing ground. This forced the Chamus and Tugen to be displaced.

These conflicts led to some people being killed. Some elderly people, children and women lost their lives. These conflicts have intensified recently.”

Tana River respondents also explained that during drought periods the Pastoralists move their livestock to the farming zones which results to destruction of food crops. The violent conflicts which result from the encounter displaces people from their farms and the crops get destroyed or fail to produce due to lack of care.

“Due to the limited rains the Pokomo (farmers) mostly cultivate the banks of River Tana for their crops. However, during the dry season, the pasture lands and water sources in the Pastoralists (Wardei and Oroma) grazing lands dry up, forcing them to move to the valleys in search of water and pasture. For instance, in 2019, a group of camel herders from Mandera came to River Tana for water and pasture. The presence of these Pastoralists created tension between them and the farmers who grow crops along the River Banks. The security police, chiefs and other local government officials had to be come in, to resolve the situation.”

In Samburu County, it was stated that conflicts involve stealing of livestock and are usually more frequent during the dry season, when there are also problems of water scarcity and pasture. Based on the desk research it was revealed that in some regions, raids take place during rainy season. This has been also confirmed by respondents in different research locations. Raiding has been regular during times of sufficient rain because herders raid to restock livestock which had died due to prolonged drought. During this time, there is plenty of water and pasture animals are healthier and this attracts raiders. In addition, bushes are thick and provide good cover for the raiders. Therefore, increased rains are connected with increased raiding.

Samburu county respondents also explained that, during one of the most recent periods of prolonged drought 2016-2017, Pastoralists from as far as Marsabit County, Maumba, Odunkwe, Laikipia together with people within Samburu moved to some ranch areas in search of pasture and water for their animals. The migration had in some instances led to conflict over pasture, water resources and in some cases livestock theft.

In Narok County, there have been conflicts recorded over grazing land in the Mau Forest between the Masaai and Kalenjin, or Kipsigiss ethnic groups respectively especially during the periods of prolonged drought.

In general, it can be stated that perceived and actual scarcity of specific resources, triggered through the impacts of climate change, ignite competition over access to the limited resources. The competition, if expressed violently, in turn, may result into loss of lives, displacement and loss of livelihoods and trauma. This scenario is compounded by widespread impunity and a weak health system whereby survivors of violent attacks were described to receive no or limited redistribution or support for better recovery from these experiences of trauma. The wounds are still fresh and there is need for proper healing. For example, the focus group discussions with Pastoralists at Olpusimoru (Narok County)

was characterized by heightened emotions as the young men recounted how they had lost their loved ones and community members as a result of the conflicts.

“New wounds are created and we view each other with a lot of animosity”

Opportunities for Collective Action and Conflict Prevention

Research findings indicated that 70% of respondents are hopeful that violence in Kenya can be prevented. This is despite the constant reoccurrence of conflicts within all the regions referenced. Opportunities to increase infrastructure and collaborative work for community betterment have generated positive feedback for peacebuilding efforts. Climate resilience activities as reforestation, tree planting and management of communal water have also already shown the potential to bring interconnectedness to the community. Similarly, there are also unique considerations regarding water adaption. According to various responses in this research, the rise in water levels has also contributed to alternative livelihood development in parts of Baringo, Tana River and Transmara. In these regions, more people have been forced to embrace fishing and boating as means of transportation. These new ventures help *diversify* their livelihoods and provide common ground for neighborly communication. For better or worse, the changes bring peace opportunities.

Likewise, the work of community partners will also play a pivotal role in future peace efforts. Several regional allies, such as the Red Cross, World Vision, Catholic Justice and Peace Commission, Amani Peace Club, Samaritan Purse, and various others all continue to provide education, scientific and sustainable resource development. Religious institutions are some of the most valuable partners. According to 87% of the respondents, the engagement of religious leaders has shown some positive results in conflict resolution processes. The participants generally gave high recognition for the efforts made by the Christian and Muslim religious leaders in resolving the existing conflicts and contributing to peace building efforts. Religious leaders like the Imams, Priests and the Pastors were actively seen being involved in resolving conflicts, mainly through dialogue but also through actions for development and peace building. With the unique reach of so many different organizations, appropriate climate action and conflict management grow increasingly attainable.

Peace and conflict resolution structures already instilled within each community’s culture should also be considered. Community elders have been known to mediate both internal and external conflicts in respectful manners. These are often through Conflict Resolutions. Community Peace Committees or Inter-Ethnic Conflict Resolution Committees throughout their respective regions. Similarly, women in particular. Regions have also traditionally played a role in preventing conflicts by performing rituals like using the peace belt or women using their breast milk to prevent male-driven conflicts. Understanding the history of these cultural systems and applying them appropriately to current community stressors may also yield a decrease in violence.

The interventions by government security agencies like the police has also been seen as effective in addressing conflicts in some locations. According to 53% respondents, the provision of security

personnel was one of the mechanisms deployed in resolving conflicts in the community. In some locations this intervention was described as to help reduce the incidences. In Samburu, participants reported that the police now follow-up cases of stolen animals promptly and return them. This strategy of providing adequate security has been seen to be effective in resolving the conflicts. A respondent noted that Nyumba Kumi have on many occasions managed to resolve conflicts. Nyumba kumi is a strategy of anchoring Community Policing at the household level or any other generic cluster. It brings together the police, civil society, and local communities to develop local solutions to safety and security concerns. Nevertheless, in total only 18% of respondents believed that the government security is an effective mechanism to resolve conflicts between communities or within communities. In some locations, the respondents accused the police of either taking sides or of not being transparent when investigating incidences. In some locations, it was also reported that the services of the police need to be paid for before the police are willing to get engaged in an investigation. Similarly, chiefs as government appointees are not viewed as allies of the people and some community members refer to the chiefs as criminals.

Building on information developed in this study, it is clear that education within Kenya regarding the nation's various ethnic, religious, cultural identities will also be essential in furthering intra- as well as inter-group correspondence. For example, pastoralist groups have long been stigmatized by farming groups within the nation. As a result, newer farming generations may not be willing to work with pastoralist groups to resolve resource conflicts. In an effort to foster peace, all groups must leave preconceived notions of others behind and move forward with an open mind.

In the case of conflict amongst pastoralists as well as between pastoralists and farmers, there is considerable potential for peace. Furthermore, there is potential for collaboration. *Both* groups rely heavily on the land and water for their livelihoods. Climate change threatens the quantity and quality of all-natural resources, including land and water. Thus, both cultural groups have vested interests in sustainably preserving these for years to come. With this in mind, activities that restore the quality of ASALs have considerable peace-building capacities. For example, pastoralists and farmers could come together and establish common tree nurseries. Ethnic groups could then rotate planting schedules and potentially share meals, entertainments and development ideas. Similarly, different trading opportunities between the groups may also exist. Whether it be fresh manure, parcels of land, time, etc., each group likely generates something useful in the eyes of the other. However, for various peace-building communication and bartering methods to function, it is imperative the relevant ground-work actors understand the unique intra-group conflicts and the most suitable approach to resolve them.

Recommendations for Relevant Stakeholders

Considerable strides have been made in building peaceful communication and interaction. Policies such as National Climate Change Action Plan (2018 - 2022) and the National Policy for Peace Building and Conflict Management (2018 – 2022), for example, already allude to the connections between conflict and climate change. Even further, the NCCAP prescribes management approaches for local groups to

combat the risks. Additionally, as mentioned, many different non-profits and religious institutions are active in these areas in an effort to support local resources.

However, based on the research findings, it is important to make recommendations for future consideration. (1) Moving forward, it will be essential for stakeholders to understand the source causes of climate change and resource conflicts. This understanding is the only way to address the issues; simply focusing on surface-level disputes will not create long-term peace. (2) Moreover, relevant actors and funding systems must fund initiatives that actively bring positive outcomes as reported by the respective communities. The local realities of those struggling with resource-driven conflicts must be taken into consideration if agencies aim to achieve results.

Policies

The National Policy for Peace Building and Conflict Management advocates for a collaboration and coordinated approach in peace initiatives. However, it has failed to connect drought with increased violence among communities. It also provides no reliable methods for predicting new intra and inter-ethnic violence connected with resource scarcity. (3) To properly develop management plans to address resource conflicts, it is essential to comprehend what catalyzes and perpetuates the conflicts. (4) In future NCCAPs, national policy writers ought to reference the unique resource scarcity of ASALs and how to properly address these issues with leading input from the people of the respective communities.

This is not the only recommendation for the NCCAP. One of the issues that arose from the research is the low level of knowledge among the community members of climate change adaptation or resilience-building measures. This illustrates that despite the strategies and actions stipulated in the NCCAP 2018-2022, there are little or no efforts from the national or county governments to implement these policies. (5) It is clear that assistance is needed by more government or non-government actors to empower and connect communities regarding the policy's prescribed management goals.

(6) CJPC, at both, the national and diocesan level, has a role to play in the NCCAP's community-level implementation. In terms of policy development, CJPC (national and diocesan) can train writers and community leaders on the connection of climate change action, development, and peace. To do so meaningfully, the CJPC must begin surveys in each area to see what has been done and then identify important gaps. This will identify the necessary collaborations and policy changes. Both policy and groundwork equipping the local leaders with conflict transformation skills will make them more effective as peacebuilders.

Record management continues to be another conflict source and there are policy implications beyond those directly mentioned in this report. According to Kenya's Land Registration Act (LRA) Section 8(1) and 9(1), each Kenyan land registration unit must maintain a community land register that organizes all pertinent information regarding land titles and map management. However, there are no policies in place to enforce the accessibility and safety of these establishments. The research within this study indicates that title deeds are sometimes lost in destruction or conflict. The subsequent debate over which groups own what land perpetuates local resource conflict. Lost document procedures are

addressed in section 33(1) of the LRA, however, proof of ownership fit to “satisfy” the land registrar is required. The process of replacement is long and often futile. In some instances, the locals are required to travel to Nairobi to seek help making replacement of academic certificates and land titles. As a result, documents and proof of ownership are lost. (7) Improved issuance and assurance of title deeds through enforcement policies will be necessary to address land-based ownership conflicts.

(8) Other policies mentioned must also be reviewed. Some referenced in this report include National Drought Management Authority (NDMA), Adaptation Technical Analysis Report (ATAR), and the Mitigation Technical Analysis Report (MTAR). Each of these data sources would contribute greatly to the NCCAP if included as their respective data directly correlates with the NCCAP’s topic area. The NAP and NCCAP 2018 – 2022 must build on these reports, especially if these documents intend to include pastoralist futures in decision-making.

(9) Gender studies are another area for improvement of policy implementation. The Kenya National Action Plan for the Advancement of United Nations Security Council Resolution 1325 on Women, Peace, and Security (2020-2024) provides the most up-to-date policy initiatives addressing the unique connections between gender and resource conflict. This policy outlines how structural inequalities, devolution, and culture have negatively impacted the agency of each gender, especially those who are females. Likewise, it sets forth a timeline of implementation and objective management to ensure the National Steering Committee (group in charge of gathering data) is held accountable. Data from this ongoing project will be useful in addressing gender-based conflict. In the coming years, it will be important for stakeholders to reflect on this data and its success. The nexus between women, peace, and security will be a growing focus area for actors in their efforts to develop peace and resource alternatives.

Field Initiatives

In addition to policy, (10) peace-building programs at the ground level within communities are necessary. Peace Connector Projects (PCPs) are implemented based on the principles of Community Development (CD). CD is the planned development of all aspects of community well-being (economic, social, political, environmental and cultural). It is a process in which community members come together to act and find solutions to common problems. Basically, PCPs are about increasing the number of beneficial connections between the different components of a community, or between communities, in order to generate stability in the respective relationships. They must be done in such a way that people act in solidarity with each other, see themselves as part of an ecosystem, and share any surplus generated by PCPs. (11) Here, methods and approaches of environmental peacebuilding can be vital. It requires capacity building to be able to design PCPs in such a way that, on the one hand, they raise awareness of the impact of human activities on specific ecosystems and, on the other hand, have a regenerative character to counteract destruction that has already occurred and to strengthen the resilience of different communities. For example, Permaculture as a set of tools and techniques to design communities in a way to regenerate nature, can serve as an approach here, as it corresponds to the principles of a sustainability-based CD and is particularly suitable as a PCP due to its ethical basis. (12) It is also imperative stakeholders engage in increased community advocacy. This advocacy should be

practiced with a focus on both the environment and the community. Establishing and enforcing environmental conservation practices while simultaneously involving community families and leaders in the progress will help ensure wholistic peace-building success.

(13) As part of community advocacy, a great deal of investment needs to be made in building climate-smart infrastructure. For example, programs to improve housing for the communities would be highly supportive as most of the people live in temporary shelters (*manyatas*), which are not habitable during the rainy season. When homes are destroyed during a disaster, tensions rise and conflict ensues. Similarly, building police posts to boost document security and combat the accessibility of weapons would also be a valuable addition to communities plagued by violence. Constructing these facilities, as well as dams, water boreholes, and irrigation systems are important steps in building peaceful and prepared villages.

(14) Education and preparedness will be key to ensuring longevity in Kenyan communities. Programs that educate about the short/long-term effects of climate change and how each citizen plays an active role in the response will be one of the most worthwhile investments for all actors involved.

Identified Research Gaps and Open Questions

This desktop study acknowledges a variety of research gaps. While the report highlights how migration leads to violence, there is no information regarding violence or calmness with a *lack* of migration. What exact factors trigger violence in established communities? While the report does not find a statistical direct link between violent conflict and climate change, it is evident there is a relation based on community response. What is this gap researchers are missing?

As already mentioned, there is limited research on the gender perspective of climate change-related conflicts. It is known that women and girls are uniquely affected by climate conflict when compared to their male counterparts. The Kenya National Action Plan for the Advancement of United Nations Security Council Resolution 1325 on Women, Peace, and Security (2020-2024) outlines continued research on the topic. However, stakeholders and agencies must actively incorporate gendered analysis into their reporting. Women and girls are viable components in their society; failing to address their needs would negatively impact peace progress.

Additional questions are surrounding Local Peace Committees throughout these Kenyan counties. The primary goal of these committees is to address inter-ethnic conflicts, however, how effective are they? How often do these collaborative groups meet? If these groups are especially successful, how do other stakeholders support their peacebuilding?

In connection to further research, this desktop study identified several further research areas. Collaborative agriculture, water/pasture raiding, and pastoralist fishing have all been identified as relevant phenomena. However, how do these connect to climate conflict? What are the potentials for new agricultural activities with the ability to diversify means of livelihood? What has triggered the

commercialization of raiding, stealing cows for business? Has climate change triggered fishing activity? Do these practices only exist in Kenya? What other areas are experiencing similar issues? What are these populations doing to address? All of these questions directly relate to the ongoing conflict over resources, especially those conflicts between farmers and pastoralists. Answering these questions with further research will put stakeholders in the best position to proactively address further climate change-related conflicts throughout the globe. ☆