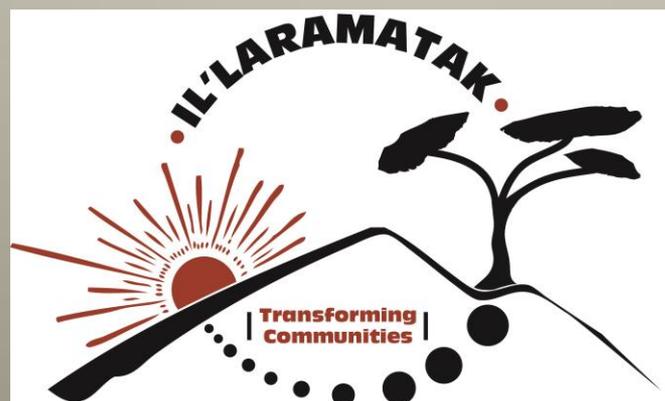


WOMEN DO MORE THAN INSPIRE CHANGE - THEY CREATE IT: THE VALUE OF GENDER AND ITK FOR CLIMATE CHANGE ADAPTATION

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A case of the Maa Pastoralists in Kenya

- Outline
- Definition of terms, Indigenous knowledge,
- Relationship between gender and climate change, science and Indigenous knowledge
- Why concerns in gender and climate change
- Strategies for mainstreaming gender in climate change policies and activities
- Practical roles of women's ITK in CC

Definition of term

- Gender- social differences in roles and opportunities associated with being a man or a woman, including the interactions and social relations between men and women.
- socially determined (changeable)
 - We are born male or female but LEARN to be boys, girls, men and women*
- As men and women have different roles in the family, community and work-force, they are likely to have **different personal attitudes, priorities and power over resources**
- Gender mainstreaming-
 - a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and program so that women and men benefit equally and inequity is not perpetuated
 - It acknowledges that all activities and operations have a gender impact and do benefit men and women equally.

Indigenous Knowledge

- Indigenous knowledge (IK) may be defined as an ancient, communal, holistic and spiritual knowledge that encompasses every aspect of human existence (Brascoupé and Mann, 2001)
- Local communities through accumulated IK gained from generation to generation, knew:
 - Patterns of weather
 - How and when local natural disasters may occur
 - When they were likely to recur
 - How to plan to cope with their impacts on the natural environment, livelihoods, and lives

- In Africa, many communities have used IK as a critical knowledge base and survival tool for adapting to extreme climate events and other natural hazards
- They have developed techniques and strategies for forecasting, and managing climate variability including coping mechanisms to respond to both normal and harsh conditions of their local environments
- This forecasting depends on observation of the natural environment including:
 - Flora
 - Fauna
 - Stars

- With collective knowledge of the land, sky and sea, these peoples are excellent **observers** and **interpreters of change** in the environment. The ensuing community-based and collectively-held knowledge offers valuable insights, complementing scientific data with chronological and landscape-specific precision and detail that is critical for verifying climate models and evaluating climate change scenarios developed by scientists at much broader spatial and temporal scale. Moreover, **indigenous knowledge provides a crucial foundation for community-based adaptation** actions that sustain resilience of social-ecological systems at the interconnected local, regional and global scales

- While unmitigated climate change poses a growing threat to the survival of indigenous peoples specially women, more often than not they continue to be excluded from the global processes of decision and policymaking, such as official UN climate negotiations, that are defining their future.

- The consequences of such marginalization are that many globally sanctioned programmes aimed at mitigating the impacts of climate change — such as mega-dam projects constructed under the Clean Development Mechanisms (CDM) framework — further exacerbate the direct impacts of climate change on indigenous peoples, undermining their livelihoods even more.

- In addition, poorly designed and implemented climate change adaptation programmes, for example, Reducing Emissions from Deforestation and Degradation (REDD/REDD+) initiatives, often **weaken the customary rights of indigenous peoples to their lands and natural resources**, impairing their resilience. Indigenous peoples are facing these escalating pressures at a time when their cultures and livelihoods are already exposed to the significant stress of accelerated natural resource development in their traditional territories, due to trade liberalization and globalization.

The difference between ITK and Western Climate Science

- Western climate science, on the other hand, uses the knowledge of the physics of the atmosphere to predict the most probable future weather/climate scenario
- The two knowledge bases (IK and Western climate Science) are very different but both try to solve the same problems

Differences

Factor	Western Science	Indigenous Knowledge
How approached	Compartmental	Holistic
How communicated	Written	Oral
How taught	Lectures, theories	Observations, experience
How explained	Theory, “value free”	Spiritual, social values



Observations



Laboratories



Relationship between gender and climate change

Climate change will affect all countries, in all parts of the globe. But its impacts will be distributed differently among all regions, generations, age classes, income groups occupations and genders” (IPCC, 2001).

- “...even if climate change affects humanity, it is not gender neutral”. Cappello, S. and Harcourt, W. (2009)
- Improving adaptive capacity of both men and women is important in order to reduce vulnerability to climate change.
- In order to address climate change issues particularly with respect to equity and pro-poor development, mainstreaming of gender in climate change governance is essential for effective mitigation and adaptation responses to climate change.

Why a gender perspective in climate change

Gender helps us to see differentiated impacts

- Who is causing climate change, by which activities, and for what purposes?
- Are women and men affected differently by the effects of climate change?
- What are the gender specific impacts of climate change and its resulting environmental damages?
- Whose adaptive capacity needs are not being addressed
- Who is making what decisions

Practical role of women ITK in Climate Change adaptation

A case of Maa women in North and Southern rangelands of Kenya.

- **Women and household food security**

Women take up the role of providing the food to the family, the staple traditional food being milk, meat and blood - the women are the providers as livestock caregivers, through milking practice, and sharing the portions to the family. Women see diminishing production due to climate change effects, e.g. they are usually the first to report disease in a milking herd as they note reduced milk production amounts per day per animal.

Household food security

- women traditionally do the milking



Alternative **non-climate dependent livelihoods** adopted by women

- Women are forming into small economic units/groups to help each other rotate money (village savings and loans associations – VSLAs) and make beads, trade in traditional artifacts etc.



Household fuel and energy provision

- Women use their local knowledge to provide fuel and energy for their families. Traditionally, all they could do was carry loads and loads of dry firewood on their backs to bring home
- With the negative health effects of the firewood smoke on their respiratory system, women have shifted from using firewood to using energy saving stoves, made primarily by women as the holders of ITK on clay work and pottery design.

Firewood and charcoal burning abandoned, energy saving stoves adopted.







Household water provision

- Water is an essential human need and only women could provide it. Traditionally and using their ITK women do all that is necessary to make sure that there is water both for human and young livestock use . Only women have the knowledge to make a harness for the donkeys and are experts in donkey care. Donkeys are among the most climate-resilient livestock kept by pastoralists in the rangelands.

Water pan protection, and donkeys are a big help for women in provision of water



Women trek for long distances for water with their donkeys



Housing and shelter provision

- Unlike many other communities, in Maa, women are the ones responsible for building and maintaining houses for the family using age-old ITK. These are the most adapted structures to pastoralism in a changing climate



UNFCCC on climate change and gender

- COP15 was the first UNFCCC conference in which women and gender-based NGOs were recognized
- In COP18 in Doha, decision 23/CP.18 -Promoting gender balance and improving the participation of women in UNFCCC negotiations and in the representation of Parties in bodies established pursuant to the Convention or the Kyoto Protocol
- This ushered in purposeful gender balance efforts in the UNFCCC

Steps for Gender Mainstreaming in CC projects

Process of Gender Mainstreaming at Project Level

- Continuous assessment of the implications and effects of the impact of projects and policies on women and men.
- Designing and implementing strategies and actions that aim to better address the needs of women and men, improve their wellbeing, and facilitate their participation in the development process.
- A mechanism for ensuring this is done and for reporting to managers.
- Gender mainstreaming process corresponds to one of the four stages of preparing, designing, implementing and monitoring Climate change projects and is embedded into the project cycle.

What can we do?

- recognizing the differences in roles and needs; priorities, capacities, challenges and contributions.
 - Always observe, ask and document about the differences between men's and women's experiences, needs, priorities etc.
- ...recognizing the different roles and responsibilities.
 - Undertake participatory consultations with women, men, girls, and boys together /and separately.
- ...recognizing different vulnerabilities to CC.
 - Use the information to guide planning and programming, implementation & reporting.

Understand the differential impacts of CC to both **Men, women, boys and girls**

THANK YOU!
ASHE!
ASANTE!