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Civil Society Organizations in Adaptation Policy Translation for Pastoralism

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About the Project: Rights and Resilience in Kenya (RARE)

Rights and Resilience (RARE) is a DANIDA financed research project (2018-2022) involving the University of Nairobi, the University of Copenhagen, the University of Roskilde, the Danish Institute of International Studies, and ILRI (the International Livestock Research Institute). The project investigates the relationships between resilience and land rights in the context of pastoral and agro-pastoral climate change adaptation in Kenya. The project examines how adaptation strategies interact with land needs, land conflicts, and new land law reforms, and what the implications are for efforts to support community land rights for resilient rural development. The project does this by investigating four interrelated questions namely:

- i. How do land use- and mobility patterns change as pastoralists adapt, and what are the implications for their land needs?
- ii. How do conflicting land claims affect pastoralist adaptation strategies, and what are the statutory and non-statutory mechanisms for dealing with them?
- iii. How do land law reforms and changing land rights affect pastoralist adaptation strategies?
- iv. How can international, national, and local institutions best support pastoralists' land access and deal with conflicting land claims related to climate change adaptation?

Each research question constitutes a work package, investigated by a team two senior researchers and one PhD student. While each work package is semi-autonomous, they connect through joint data collection plans, data sharing, monthly meetings and intra and extra work package co-authorship. For more information, see the project webpage.¹

¹ <https://www.rare-net.org/>

CIVIL SOCIETY ORGANIZATIONS IN ADAPTATION POLICY TRANSLATION FOR PASTORALISM

Mollo, Alphonse Agola, Winnie V. Mitullah, Iben Nathan

1.0 INTRODUCTION

Civil society organizations are integral to international climate negotiations and governance (UNFCCC, 2015; Bäckstrand et al, 2017). Nationally, the civil society organizations (CSOs) have been a driving force behind enactment and implementation of climate law, policy legislations and adaptation plans. Locally, CSOs influence households' response to climate impacts through adaptation practices and in facilitating external intervention (Agrawal et al., 2008; Mubaya & Mafongoya, 2017). The contribution of the CSOs to adaptation is recognized by the Paris agreement, with article 7(2) centring vulnerable communities as the main target for adaptation by CSOs (UNFCCC, 2015). In this regard, CSOs play an important role in adaptation, and as such, they may be shaping adaptation institutions and policy translation targeting vulnerable communities. The CSOs roles are in line with the renewed interest in civil society organizations' role in climate regime (Bäckstrand et al., 2017).

There is a growing need to understand climate change adaptation (Crane, 2013) and the institutions shaping climate change adaptation. Additionally, drawing the boundary between adaptation and development remains problematic among the developing countries leading to the need to empirically investigate how adaptation is taking place (Schipper, 2006). These are reasons enough to empirically investigate the role of civil society organizations shaping adaptation institutions with impetus given to adaptation policy translation, and further look at how the institutions affect vulnerable communities, in particular the pastoralists.

The last two decades has seen the resurgence of adaptation as a climate change policy option in addition to mitigation. This was not always the case, mitigation was favoured. From 2001, adaptation gained traction in climate policy agenda. The absence of policy on adaptation was taken as a strategy by the developed nations to circumvent liability and the financial costs of admission. Scrutiny into the history of the term adaptation to UNFCCC gave cognizance to focus on cutting down the sources of climate change as opposed to adjusting to the changes, as adaptation was not viewed as a policy objective (Schipper, 2006).

Currently, there is a greater understanding for the need of adaptation beyond the inception of UNFCCC and Kyoto protocol. Since 2001 Marrakesh Accord, emphasis on adaptation as a policy strategy to climate change thrived. Further, the Paris agreement strengthened emphasis on adaptation (UNFCCC, 2015). Policy response toward adaptation led to a number of adaptation projects (Schipper, 2006) which may be seen as climate action.

The main justification for adaptation is fuelled by the dependency on climate-sensitive sectors including agriculture, which make people in developing countries susceptible to climate change (Ford et al., 2015). Most of the livelihoods are based on the climate sensitive sectors. Sub-Saharan Africa is also characterised by vulnerabilities linked to amplified water stress, changes in the river hydrology, infectious diseases exposure and altered extreme weather (Ford et al., 2015; IPCC, 2007). This points to climate change intervention beyond mitigation.

The situation is not different for pastoralists whose livelihoods are based on direct dependency on natural resources such as rangelands, which is climate sensitive. Pastoralists' climate vulnerability is further compounded by marginalization. Pastoralists are documented as marginalized from economic and political processes (Hererro et al., 2016; Kameri-Mbote & Nyukuri, 2016; Blench 2001). Following the tragedy of the commons theory (Hardin, 1968), and its twin narrative on land degradation (Africa Union, 2013), pastoralism was easily judged ineffective. Narratives on land privatization and subdivision (African Union, 2013) which were not in support of pastoralists' adaptation strategies were favoured. The marginalization was also seen as a setback to latent gain from institutional establishment in terms of policy, regulatory frameworks, legal context and planning (Hererro et al., 2016).

Of great importance in these debates is the contemporary recognition of pastoralists' livelihood being effective in the rangelands (Butt, 2016; McGahey et al, 2014, Nassef, et al., 2009; Africa Union, 2013). Additionally, several milestones have been made to enhance pastoralists' resilience and transformation through adaptation. The milestone on adaptation include establishment and disbursement of adaptation funds through UNFCCC, development of National Adaptation Program of Action (NAPA), commencement of National Adaptation Plans, integrating adaptation into development plans and projects (Ford et al., 2015; Schipper, 2007).

Nationally, the institutional space for pastoralists' adaptation may have improved in Kenya through the Kenya Climate Change Act 2016, Kenya National Adaptation Plan 2015-2030 (RoK, 2016) and Community Land Act 2016. As such, adaptation can be viewed as firmly

institutionalized in Kenya. Despite the need for pastoralists to adapt to climate change, studies linking pastoralists' own adaptation strategies to formal institutions has received limited attention. This leads to the single most important question on how the institutional space changed the fortune for the vulnerable pastoralists. Moreover, there is also need to investigate and understand how climate change adaptation occurs, is translated (from global policies to local practices), who adapts, why adaptation is important amongst the pastoralists, and by enlarge the interaction of the formal and informal institutions among the pastoralists. The nexus between planned and inherent adaptation will be investigated. Further, adaptation policy translation will help reveal how institutions frame impacts, and vulnerability in adaptation (Crane, 2013; Agrawal et al., 2008). This comes from the understanding that there is a connection between framing a challenge and implementing solution (Dupuis & Knoepfel, 2013; Füssel et al. 2012).

Why civil society organizations?

Civil society organizations are “organizations working outside the state and made up of several individuals coming together” (Munene & Thakhathi, 2017). CSOs are described as organizations developed through values of tolerance and cooperation. They are conceptualized as “the good society” and the public sphere caring about the common good. They are driven by shared interest, and consensus building through collaboration and inclusion. CSOs include non-governmental organizations (NGOs), faith-based organizations, self-help groups, professional associations, cooperatives, social clubs, the media and community-based organizations. This research will focus on international and national non-governmental organizations (INGOs and NGOs), faith-based organizations (FBOs) and community-based organizations (CBOs) working on issues related to climate change, pastoralism, environmental conservation, and land rights for the pastoralists.

Civil society organizations provide important support to decision makers in policy translation by; playing the role of financiers, articulating and spreading policy thoughts, resource banks, think-tanks, researcher and crusaders of policy designs and lastly coalition or network builders. The actors have become embedded in international governance as “norm entrepreneurs or “idea brokers”. These organizations are also seen as “interpretive communities”, involved in unceasing processes of modification and translation, and in “experimentalist governance” through implementation (Stone, 2012; Freeman, 2009; Lendvai & Stubbs, 2007).

Adaptation is on the agenda of different actors including the CSOs. Actors having climate change adaptation on their agenda include: those in environmental aspects of climate change and disaster risk reduction community (ISDR, 2006), development partners calling for mainstreaming adaptation in development plans (Huq et al., 2003) and civil societies organizations in the negotiation, legislation and implementation of climate adaptation (Bäckstrand et al., 2017; Mubaya & Mafongoya, 2017; UNFCCC, 2015; Agrawal et al., 2008).

Adaptation, does it matter?

Adaptation defined as “adjustment in natural or human systems in response to actual or expected climatic stimuli or their effects which moderates harm or exploits beneficial opportunities” (RoK, Climate change act, 2016). Adaptation may also be defined as “adjustments in ecological, social, or economic systems in response to actual or expected climatic stimuli and their effects or impacts, further it refers to changes in processes, practices, and structures to moderate potential damages or to benefit from opportunities associated with climate change” (Smit & Pilifosova, 2003).

The variations in the definition of adaptation are based on the system of their occurrence, the implementer, and nature of climate stimuli leading to adaptation, timings, effects and form (Smit & Pilifosova, 2003). Two major forms of adaptation will be of interest in this proposal, inherent and planned adaptation.

“Planned adaptation” imply deliberate policy decision by public agency, premised on awareness that conditions are nearly changing or change has happened and that measures are to be taken to reduce losses and benefit from the situation (Nelson et al, 2007, Smit & Pilifosova, 2003; Pittock & Jones, 2000). The process and actions that constitute planned adaptation are based on effective governance and structures of management (Nelson et al, 2007).

Inherent adaptation may imply adaptation occurring “naturally” in absence of public agency intervention, and generally understood to be initiatives by private actors, prompted by markets or changes in welfare caused by actual or anticipated climate change (Smit & Pilifosova, 2003; Schipper, 2007). This form of adaptation has been part of human history ever since the origin of the planet (Schipper, 2007; Smithers and Smit, 1997). Inherent adaptation is rooted on the biological adaptation advanced by Charles Darwin 1859 in ‘The Origin of Species’.

The two contrasting views on adaptation may imply difference in interpretation, framing and implementation, thus, policy translation approach is employed in this study. Policy translation approach chiefly operated in the domain of actors or agency. The actors have an intermediary status which is the milieu for the spread, framing and reframing, and reinvention of ideas (Stone, 2012).

Policy translation is concern with picking up problems, claims about the problem, and statements made about the problems by a variety of actors and turning them in solution. The claims are reframed into questions and positions, inferred and then transformed into decisions programs and policy instruments. This is a continuous process with ideas and objectives moving between actors and locations and repeated at different organization's levels. It may also imply implementation (Freeman, 2009). Planned adaptation is ideology which may travel across locations, time and context thus undergoing several translations.

Institutional interplay in policy translation

Institutions play an important role in climate change adaptation. Generally, institutions mediate between people and environment, between individuals and collectives, and between different entities (Crane, 2013). In adaptation, institutions: frame impacts and vulnerability, mediate response to climate change hence determine the outcome of adaptation, facilitate delivery of external resources to enhance adaptation and governing access to resources. Institutions define constrains and opportunities available to community, apart from values for assessing and engaging those constrains and opportunities (Crane, 2013).

Institutions facilitate access to fundamental means of production e.g. land, pasture, water...hence evidently significant in climate adaptation. These institutions are important since they define the rule of the game, are a socially steady reference point, and frame options in adaptation. Institutions also act as information hub for weather, climate and environment as such they are relevant to herders production system. In a significant way they shape pastoralism and pastoralists' adaptation (Crane, 2013).

Civil society organizations may embed their works on adaptation within the pastoralists' institutions and networks thus enable adaptation or they may try to create their independent links not within the networks and at times impede local adaptation strategies or lead to maladaptation. It worth understanding the interplay between formal institutions (climate change policies, law and existing legislative frameworks) and pastoralists' institutions as they may impact on adaptation strategies.

Problem statement

Civil society organizations are seen as an integral part in international climate governance, institutionalism and negotiation processes (Bäckstrand, et al 2017; UNFCCC, 2015). The civil societies are also known to influence households' response to climate impacts, as they implement adaptation practices and facilitate external intervention (Agrawal et al., 2008; Mubaya & Mafongoya, 2017). Additionally, The Paris agreement recognized the contribution of the CSOs in to adaptation especially amongst the vulnerable communities. However, little has been studies on how they shape the interaction between formal and informal institutions in pastoralists' adaptation.

In addition, there is little and disjointed understanding on climate change adaptation, and how it is taking place, yet it is a significant component of climate policy (Ford et al., 2015). Analysis of adaptation reports points to measures aimed at reducing vulnerability rather than addressing the impacts of climate change. This form of adaptation is mostly driven by national governments, NGOs and other international organizations with limited involvement of lower levels of the government (Ford et al., 2015), and local communities.

Focus on pastoralism has often been in regards to their plight and marginalisation in institutional void. However, the institutional changes through both the global adaptation frameworks and national legislative frameworks such as Kenya Climate change Act 2016, Community Land Act 2016, and Kenya National Adaptation Plans 2015-2030 maybe game-changers to pastoralists' adaptation strategies. Whereas the previous studies focused on marginalization and the plight of pastoralists in absence of a legal framework focused on climate change, the current situation may be different. This is due to having a climate change framework for the country cognizant of the adaptation needs of the pastoralists. Additionally, national adaptation plans are integrated into the development policies at the national levels while at county level, adaptation plans are integrated with the county integrated development plans. These changes brought by the legislative frameworks may be described as transformative (Hererro et al., 2016). The anticipated transformation may be revealed through a systematic study as suggested in this proposal.

There are limited studies on local-level response to climate change in particular, the institutional processes affecting them (Crane, 2013). Adaptation occur in particular socio-ecological setting. The adaptive change in local institution are important due to the technical fixes and centralized planning having limitation in particular local practice. This makes the

institutional structures of importance in adaptation (Crane, 2013). In this regard, the begging question is how are formal and informal institutions, local and national strategies on adaptation interrelating, and how this does affects the pastoralists' livelihoods?

Besides, the inclusion and participation of CSOs particularly NGOs in climate action plans points to the renewed interest on their legitimacy to climate regimes (Bäckstrand et al., 2017). It will be important to interrogate the legitimacy claims by looking at their role in adaptation policy translation, and how this impacts on the local communities including the pastoralists.

CSOs employ a number of strategies in adaption policy translation to achieve a desired outcome. This is done by CSOs employing particular frameworks and narratives. The framework utilized by CSOs that will be unearthed and their impacts investigated are: climate centred adaptation (CCA) and vulnerability centred adaptation (VCA). Narratives also play a part in CSOs' action. Further the study will delve in looking at the emerging discourses from pastoralists' adaptation by CSOs at international, national and county platforms. In looking at policy translation through framing, narrative and discourses used, this study aims to examine the actor network theory.

The link between adaptation policy and practice is unclear (Ford et al., 2015). This call for the need to look at the nature of climate action under CSOs, how the actions converge or diverge from those by local community. The kind of networks established in adaptation practice, and the impact of adaptation practice.

Research Questions

The overall research question in this proposal is: what are the roles of civil society organizations in adaptation policy translation, and how does this impacts on the vulnerability of pastoralists? To help answer this question, I have proposed three specific research questions:

1. How are civil society organization translating adaptation? In this question I will focus on: framing of adaptation by CSOs, narratives employed by CSOs in pastoralists adaptation at the local, national and international platforms, emerging discourses in pastoralists' adaptation, emerging institutions in adaptation, and the interaction between formal and informal in adaptation.
2. How are the civil society organizations implementing adaptation? I will focus on picking unique cases of adaptation projects for case studies of those projects financed and are being

implemented in Samburu County. The projects will form the basis of the analysis for linking global policies and local practices on adaptation.

3. What are the effects of planned adaptation on the vulnerability of pastoralists? The effects include: anticipated or the outcome of policies or laws on pastoralism with maladaptation increasing vulnerability and susceptibility or adaptation by promoting resilience and transformation, convergence or divergence of institutions leading to resistance or cooperation. The general perspectives of the locals in Samburu on the works of CSOs in adaptation.

Research objectives

The overall objective in this study is to study the role of civil society organizations in adaptation policy translation, and how the roles impact on the vulnerability of pastoralists. This will be achieved through meeting the following research objectives:

1. To understand the role of civil society organizations in adaptation policy translation,
2. To determine the methods utilized by civil society organizations in adaptation policy translations,
3. To unearth the effects of planned adaptation on pastoralism.

Justification for the research

This research aims at helping international institutions unearth strategies to best support pastoralists' institutions in their quest for adaptation. This will be achieved through understanding the agency of civil society organizations in driving narratives, and in policy translation. Additionally, this research aims at improving knowledge development on actor network theory and to demonstrate how the theory works in practice.

2.0 LITERATURE REVIEW

Introduction

This study, in boarder sense lies within institutional theory as proposed by Douglass C. North (1991). Moreover, to root the study firmly in institutional organizational study, I will apply Actor-Network theory (Latour, 2005; Law 1992; Callon; 1986) as the main theory in my study.

Wittneben et al., (2012), state that institutions are socially constructed and discursively fashioned. Institutions can be defined as humanly formulated ...informal restraints which can be inform of sanctions, taboos, customs, traditions and codes of conduct and formal constrictions including constitutions, laws, property rights... structuring political, economic, and social relations (North,1991). Institutions are also the rules of the game of a society. Organizations on the other hand “are the players or the groups of individuals brought together by a common purpose to achieve objectives” (North, 1991).

Institutions to be made up of formal rules, informal norms and enforcement which characterises both, with the mixture of rules, norms and enforcement that determines the output (North, 1991). Formal rules may be changed overnight, but on the part of the norms, the change is gradual. These norms legitimizes any formal rules. The interaction of the formal laws in adaptation and the informal laws via organizations may lead to institutional change or transformation.

The power-knowledge nexus Foucault (1980) is evident in the institutional logic that governs the field of climate change (Wittneben et al., 2012). Knowledge produced about particular practices in addressing climate change, reproduces and sustains prevailing social and economic structures. This will help in analysis the institutional logic and the motives for NGOs in climate change movements. The power-knowledge nexus will also be important in looking at the NGOs' narratives on pastoralists' climate change adaptation.

2.1 The Actor-Network-Theory

The Actor-Network Theory (ANT), also known as the sociology of translation forms overarching theory of my proposal (Latour, 2005, Law, 1992, Callon, 1985). The idea actor-network is captured in that “for any actor to act, many others must act as well” i.e. action is shared (Bencherki, 2017). In word of Latour's (1996) “when one acts, others proceed to action”. ANT contends that to a greater degree human interactions are mediated through objects of one type or another (Law, 1992). The theory emphasizes agency in social processes (Law,

1992). Networks are important in social processes and in shaping interactions. The theory postulates that order is as a result of heterogeneity, which connotes multiple networks and actors.

Four moments in translation useful in the theory (Callon, 1984). The first moment is problematization where actors identifies or frames the problem. The second moment is intersement, where the role of actors are analysed and separated. The third moment is enrolment phase which involve the creation of different networks for collaboration. The last moment is mobilization with activities carried out (Callon, 1984).

A closer reflection of Callon's four moments in relation to my study then will imply: the first moment, will involve identifying the challenges and framing climate change as a problem to the pastoralists. The next step will involve analysing the role of actors in addressing climate change among the pastoralists. The third moment will involve looking at the different networks, discursive communities and the working relations that the actor have in working out solution to climate change while the last moment according to the theory will involve implementation of climate change adaptation projects and programs.

The Actor-Network theory looks at how the vehicle for the policy formation, transfer, interpretation and implementation gets a life. Climate change adaptation can be described as a borrowed idea that has travelled through space and time, or transferred, has been interpret and implement differently. To further explain why organizations will act in certain ways, the motives behind them must be established.

Institutionalizing adaptation

Institutions are viewed as a way of binding a society together, providing sense and purpose to it, and enabling societies adapt. The efficacy of institutions is cited in literature as important to adaptation. Apart from institutions, power allocation and access to resource is key in building adaptive capacity (Smit & Pilifosova, 2003).

Historically, human adaptation can be said to be almost a half a century old (Singh & Bose, 2018). The onset of adaptation was at the Club of Rome, which queried the ecological limits to human development and growth, with a probability of response to climate change and if the systems would automatically adapt. Late 1980s, the UNEP advisory group on greenhouse gases together with IPCC, started questioning on climate change impacts and adaptation (Singh & Bose, 2018).

Early 1990s was marked by scientists and policy makers pushing for adaptation policy as it was overlooked by greenhouse gas mitigation (Schipper, 2006). Even though both were seen as equally important on the global scale, lack of policy on adaptation was construed to imply a strategy by developed nations to escape admitting responsibility for anthropogenic climate change and the its financial consequence. This resulted in a debate and taking side for mitigation over adaptation as a discourse in climate change policy.

The mitigation – adaptation discourse was such that focusing on mitigation, i.e. reducing the source of the greenhouse gases meant less need for adaptation and vice versa (Schipper, 2006). Adaptation was also viewed as a “defeatist” choice since it acknowledged that climate change impacts would call for adjustments beyond the usual behaviour and that mitigation had its short fall.

Adaptation financing was another borne of contention within the global climate change policy (Schipper, 2006). Agreeing to finance adaptation, implicitly meant accepting responsibility for the anthropogenic climate change, touching on accountability. This debate linked discussion on funding to liability and compensation, which was being avoided by the developed countries.

Globally, financial institutions have already been established for adaptation. They include: the Adaptation Fund, Least Developed Countries Fund, Special Climate Change Fund and the Green Climate Fund (Singh & Bose, 2018). Apart from the financial institutions, other bodies constituted for adaptation include: Nairobi Working Group on Impacts, Vulnerability and Adaptation to Climate Change, The Adaptation Committee, and the Least Developed Countries Expert Group (Singh & Bose, 2018).

Vulnerability is also contested within the global debates on climate change adaptation. The debates around vulnerability centres around who is vulnerable and is qualified to receive adaptation financing, and the nature of adaptation project are to be financed (Singh & Bose, 2018; Schipper, 2006).

Other key themes informing the discourses around adaptation are technology transfer and capacity building (Singh & Bose, 2018). The table below provides major milestones and institutions governing global climate change adaptation.

Global institutional framework of milestones for adaptation

Year	CoP	Milestone
2001	Marrakech, Morocco CoP7	<ul style="list-style-type: none"> • Encompassed developing National Adaptation Programmes of Action (NAPAs) for the LDCs and the formation LDC Expert Group (LEG). Special Climate Change Fund (SCCF) and the LDC Fund (LDCF)—established. The LDCF was created to fund the preparation and implementation of NAPAs • COP 7 established an Adaptation Fund, under the Kyoto Protocol, to finance adaptation projects in developing countries. • Framework for transfer of environmentally sound technologies and knowhow to developing countries adopted.
2007	Bali, Indonesia CoP 13	<ul style="list-style-type: none"> • Demands for recognition of adaptation as a separate pillar that needed specific attention. • Greater action on adaptation established as a separate and independent pillar under the Bali Action Plan. • Technology transfer, and enhanced financial support for adaptation continued to be emphasized. • Adaptation discussions also incorporated risk management and risk reduction strategies.
2010	Cancun, Mexico, CoP16	<ul style="list-style-type: none"> • The framework directed countries, in line with their common but differentiated responsibilities and respective capabilities, to undertake: planning and prioritizing of adaptation actions. • Adaptation Committee established to support implementation of enhanced action on adaptation in a coherent manner. • New funding institution established i.e. the Green Climate Fund (GCF).
2015	Paris, France	<ul style="list-style-type: none"> • Concretized the equality between mitigation and adaptation • Article 7 supported Adaptation, Article 9 -Finance, Article 10 - technology development and transfer, Article 11 - capacity-building • “Global goal of enhancing adaptive capacity, strengthening resilience and reducing vulnerability, as a way of contributing to sustainable development and adequate adaptation response” called for.

Source: Singh & Bose (2018)

National Legislative framework on adaptation

Nationally, a number of policies and law form the institutional framework supporting and prioritizing adaptation in Kenya. In this proposal, the implementation of these three document will in forms the basis of the discourses around climate change adaptation: The Kenya National Adaptation Plan 2015 -2030, The Kenya Climate Change Act 2016 and the National Climate Change Action Plan (NCCAP) 2018-2022.

Kenya National Adaptation Plan 2015-2030 (GoK, 2016)

The Kenya National Adaptation Plan 2015 -2030 (GoK MENR, 2016) prioritizes adaptation and resilience. The plan take into consideration the adaptation needs and associated costs, together with the need to upscale adaptation investments. The National Adaptation Plan (NAP) forms the foundation of adaptation component of the Intended Nationally Determinant Contribution (INDC) submitted to UNFCCC Secretariat. NAP recognizes institutional arrangement for executing adaptation action under the NCCAP and the Climate Act of 2016. National Drought Management Authority is also recognized under NAP, owing to drought being the main hazard. The prioritized adaptation action under the NAP include the livestock and fisheries value chain through supporting climate smart agriculture and development of the livestock. The NAP additionally calls for mainstreaming adaptation in County Integrated Development Plans, land reforms through the Community Land Act, 2016 and in Ending Drought Emergencies (GoK MENR, 2016).

The Climate Change Act No. 11 of 2016 (RoK, 2016)

The Climate Change Act provide a regulatory framework for improved response to climate change with the aim of providing mechanism and procedures to attain low carbon development, and connected functions (RoK Climate change Act, 2016). Article 25 provides for “climate finance” by defining it as “monies available for or mobilized by government and non-government entities to finance both mitigation and adaptation”, equity is looks at both the present and future generations, while mainstreaming is implied as a way of integrating climate actions into decision making and implementation by ministries, state and county government. The act is also explicit on promoting low carbon technologies. Furthermore, the act mandates the county government, in executing mainstreaming functions to integrate climate change into actions, interventions and duties pertaining to the act, as the county government shall develop, update and approve CIDP and sectoral plans mainstreaming national climate change action plans (RoK Climate Change Act, 2016).

National Climate Change Action Plan (NCCAP) 2018-2022 (GoK, 2018)

The National Climate Action Plan (NCCAP 2018 -2022) is a five year plan to direct climate action in Kenya (GoK, 2018). Derived from the Climate Change Act (No. 11 of 2016), that required the government to concretize actions for mainstreaming climate change in various sectors. The NCCAP 2018-2022 prioritizes adaptation and improving climate resilience for the marginalized groups. Additionally, the NCCAP aims at the restoration of degraded landscapes in ASALs and rangelands.

The NCCAP 2018 -2022 recognizes and requires the contribution of both the County and National governments, Private sector, civil society, development partners and non-state actors to play a role in contributing to its implementation. NCCAP 2018-2022 recognizes that counties are in the process of establishing County Climate Change Funds (CCCFs) (GoK, 2018).

Policy translation: framing, narratives and discourses

Alongside adaptation as a travel idea, are the debate on climate change. Climate change debates mostly points to its negative impacts on vulnerable groups such as the pastoralists. Climate change has a likelihood of increased, and frequent weather extremes such as drought, floods and high range of cold and hot temperatures. Climate change is likely to impact negatively on the livestock herd with climate vagaries such as El Nino and too much flooding pointed to increase incidences of rift valley fever and death of stock. Climate change is impactful on pastoralists by affecting their food security, nutrition and poverty levels. Nonetheless, pastoral societies are dynamic thus pushing them to a specific development path maybe maladaptive (Herrero et al., 2016).

The study by Kiarie (2013) on climate change, conflict and sustainable development, forms part of the several studies that link conflict narratives among pastoralists to climate change. The study has a direct correlation of conflict to climate change, as climate securitization. Mixed method comprising both qualitative design and quantitative research design was used in the study. The study highlighted cattle rustling among the pastoralist in Ethiopia, Somalia, South Sudan and Kenya owing to diminishing land and water resources due to climate change. The study additionally pointed to the need for a multi-sectoral approaches to adaptation pointing to the broader impacts of adaptation to the socio, political economic and security affairs (Kiarie, 2013).

Wit (2016) in studying “how an idea of adaptation to climate change travels to northern Tanzania” reveal that adaptation is rendered technical thus excluding the pastoralists. In her study, scientific assessment informs adaptation strategies which is considered technocratic solution. The findings point to NGOs as attempting to touch the basic foundation behind adaptation by providing an alternative narrative to the meta-narrative on adaptation. Sara de Wit (2016) utilizes anthropology in the study of climate change adaptation and translation among the pastoralists in Northern Tanzania.

Summary of emerging themes in linking global adaptation policies to local practices

Themes	Global policies	National policies and law	County
Adaptation-mitigation divide	Paris agreement on parity, Marrakesh introduction, Bali on separating pillar of adaptation, and Cancun established adaptation committee	Focus is on adaptation	-
Adaptation-development nexus	Paris focus on Sustainable development. What constitute development/adaptation under GCF	Climate change act on to enhance low carbon development. Mainstreaming adaptation in all sectors	Incorporating adaptation in CIDP
Finance/Funding	Adaptation Fund. GCF	Climate change Fund established. Tap into GCF	County Climate change funds established
Technology transfer	CDM under Kyoto favoured	Transition to low carbon technology	Early Warning System
Equity/social justice	North-South relation, developed countries responsible for anthropogenic climate change	Intergenerational equity focus of Climate change act	-
Vulnerability-resilience debate	Who is vulnerable, Kenya, India cited as emerging nations	85% ASAL, Kenya is vulnerable to climate change	-

CSOs implementing adaptation

Todd Crane (2013) study on “the role of local institution in adaptive processes to climate variability” revealed that social institutions at the local level mediate people’s adaptive processes, practices in production, governance of resources, and in the utilization of weather and climate information. The study point to a gap on the need for NGOs to seek opportunities that support endogenously led adaptation as customary institution are central to adaptation. Further, political interest in adaptation debate is of great importance hence suggestion to investigation the political economy of adaptation (Crane, 2013).

Agrawal et al. (2008) study on the role of local institutions in climate change adaptation point to local institutions being central in adapting to climate risks. Additionally, the civil society based informal institutions helped in climate risk management through promoting diversification and communal pooling. Secondary data, based on UNFCCC coping strategies and the National Adaptation Program of Action (NAPAs), was analysed in the study. Further, local institutions shaped adaptation to climate change by linking household to local resources and collective action, regulated the flow for external support through different networks, and connected the local communities to national interventions (Agrawal et al., 2008).

Effects of planned adaptation on pastoralism

The climate change policy option need to take into account mobility which allows opportunistic grazing by creating livestock corridors, allows for diversification of livestock through shifting from grazers (cattle and sheep to browsers (goats and camel) that are drought resistant, accommodating traditional social networks through sharing, loaning and gifting, incorporating local knowledge on early warning system, creating new market opportunities e.g. responding to increasing demand for camel milk, and integrating payment for ecosystem services and ecosystem based adaptation e.g. the carbon credit payment schemes (Hererro et al, 2016).

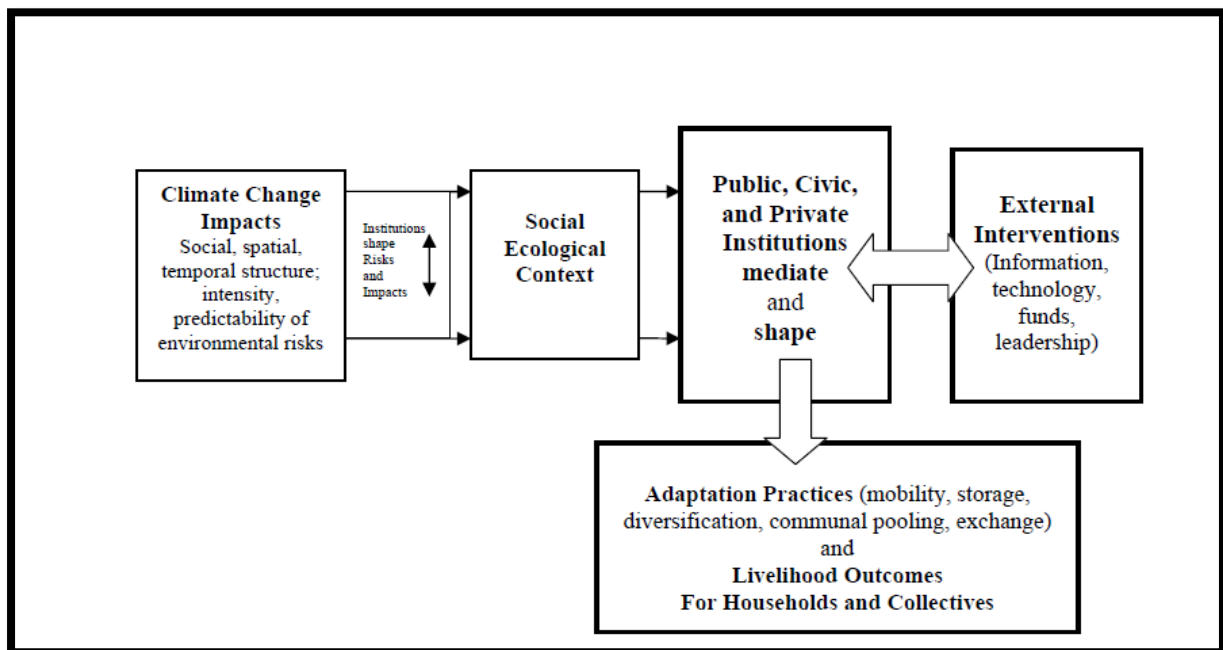
Meunier (2017) study looking at how policy environment influence pastoral adaptation points to the pastoralist and agro-pastoralist livelihoods and adaptation choices being influenced by an array of policies and policy interplay. The study found that pastoralists were marginalized since the development policies were focused on modernizing pastoralism and settlement. Proposed that the socio-ecological system needed to include a configuration between interests for natural resources of actors and the governance structure.

Moritz (2013) is of the notion that climate change policies presented through the development model pushed for by donors and government in Africa, threatens pastoralism. Models on markets downgrades livestock trade as invisible. This is in contrast to how pastoralist may view themselves as innovation and entrepreneurial. Such planned adaptation on market or exchange may fail to take off or may lead to maladaptation.

Conceptual framework

This study is conceptualized as part of adaptation, institution and livelihood framework, borrowed from the works of Arun Aggrawal in 2008 on the role of local institution in climate change adaptation. Aggrawal (2008) is of the notion that the success of the developed adaptation practices by the rural communities depend on the prevailing formal and informal institutions. Historical practices and knowledge on possible adaptation may be vital in policy formulation on adaptation, owing to the uncertainty of climate change impacts in particular context.

Adaptation, Institutions and Livelihood Framework (AILF)



Source: Agrawal 2008

The Adaptation, Institutions and Livelihood Framework (AILF) depicts important role CSOs in understanding climate change adaptation by linking impacts, socio-ecological context, institution, and external intervention to adaptation practices (Aggrawal, 2008). The framework is in line with Douglass C. North’s (1991) definition of institution as both formal rules and

informal norms determining output. In AILF, institutions frame the impacts of climate risks and determine the nature of response. Institutions also facilitate the degree of external interventions and practices on adaptation.

In the framework, intervention by institutions rely on a number of factors including: degree of climate change impact, local context, community and household resource base, overall socio-political context where the institutions function and the interest of decision makers to act (Aggrawal, 2008).

In line with this framework, CSOs role in translating adaptation as hypothesised, is to influence institution around external intervention and on local adaptation practices. How CSOs frame climate change impacts will influence the actions taken to implement solutions for adaptation. Additionally, CSOs are also implement adaptation through “experimental governance”.

The framework allows adaptation to be defined as both inherent and planned (Smit & Pilifosova, 2003), where public and private institutions mediate and shape adaptation (Aggrawal, 2008). Planned adaptation has technology, information, finance and expected outcome institutionalized through governance frame while inherent adaptation take into account local institutions shaping adaptation without public intervention.

Pastoralists’ adaptation occurs within the socio-ecological context where rangelands and ASALs are seen as either fragile, degraded or poorly managed and alternatively seen as better managed by the pastoralists. Pastoralists are also described as both vulnerable and resilient.

As suggested by Aggrawal (2008), adaptation outcomes likely to be influenced by the institutions include mobility, diversification, communal pooling and exchanges. Mobility is taken involve pooling risks across spatial and temporal dimensions in regards to precipitation. It is a vital adaptation strategy for agro-pastoralists in West and South Asia and in Sub-Saharan Africa. Mobility as a way of life helps in adapting to the spatial-temporal variation in precipitation and range productivity. With frequent mobility, comes the question of the role institutions which are facilitating the practice as majority of governance institutions are planned premised on sedentary population as target (Aggrawal, 2008). On the inherent adaptation, which are the pastoral institutions that facilitate mobility, and how do they cope with the changes in the formal institutional such as Climate Change Act, community Land Act and National Adaptation Plans?

Diversification is viewed as pooling risks across assets, resources and collectives (Aggrawal, 2008). Diversification can take form relative to both productive and non-productive assets, patterns of consumptions and opportunities in employment or wages. Alongside diversification and mobility is communal pooling that may involve communal ownership of resources, wealth sharing, labour and utilizing resources through collectives during scarcity. Aggrawal (2008) suggest that communal pooling may require functioning institutions to coordinate the activities.

Exchange is another form of response that facilitate adaptation and will be under scrutiny (Aggrawal, 2008). Exchange is viewed as a versatile form of adaptation with market and exchanges characterising the human society. Exchange are a mechanism for trade, specialization and welfare gain. In relation to markets and exchange, what forms of linkages are presented between the formal and informal institutions amongst the pastoralist?

Additionally, it will be imperative to investigate the role of CSOs within the institutional spaces provided in this framework. CSOs may frame climate change impact, interpret and transfer planned adaptation policies, implement adaptation and modify global policies to fit in local practices. The framework also provides an opportunity to interrogate such assertion on CSOs.

3.0 METHODOLOGY

In this section I will give a detail of how I will conduct my research. This section contains the epistemological consideration, ontological grounding, research design, research methods, study site and data sources.

Epistemological consideration

This is a branch of philosophy dealing with the question of what is considered as “acceptable knowledge in a discipline” (Bryman, 2012). The main question here being whether social world should or can be researched as natural science with the same procedures, principles and ethos. In epistemology, two distinct braches exist, positivism and interpretivism. This study will be rooted in interpretivism.

Interpretivism as a guiding epistemology is of the view that “the subject matter of social science, people and their institutions, are fundamentally different from that of natural science” (Bryman, 2012). With this view, there is need for a strategy that pay attention to the difference between people and objects that are of natural science hence the researcher pay attention to the subjective meaning of the social action. The intellectual tradition here comprises: verstehen as per Weber’s notion; phenomenological tradition of hermeneutic (borrowed from theology, a theory of interpreting human action); and the symbolic interactionism where individuals continually interpret symbolic meaning of his or her environment (Bryman, 2012; Blumer, 2012; Von Wright, 1971; Weber, 1947).

Interpretivism concerns understanding human action, an approach referred to as verstehen in Max Weber’s native expression. Social science according to Weber (1947) and Bryman (2012) is “science which attempts interpretive understanding of social action so as to arrive at a causal explanation of course and effects”. This forms the basis of interpretivism.

Ontological foundation

Having considered interpretivism as the guiding philosophy, on the question of the nature of social entity or the ontological consideration of the study, this study will be guided by social constructivism. Social entities are herewith considered social constructs built up through perceptions and actions of social actors (Bryman, 2012). In constructivism, social phenomena and their meaning are recurrently attained by social actors. Categories, meaning and social phenomena are produced through social interactions and are in continuous revision. Categories and meaning are constructed through and in interaction, with meaning likely to be ephemeral

varying from location and time, (Bryman, 2012) as may be seen in discourse analysis as proposed in this section.

Research design

Research design is “the arrangement of conditions for collecting and analysis of data with respect to the relevance of the study with economy procedure (Kothari, 2004). Research design can be viewed as the conceptual structure comprising the blueprint for collection, measurement and data analysis (Kothari, 2004) or a framework for collection and analysis of data (Bryman, 2004). In this study, the proposed research design qualitative research and case studies.

Qualitative strategy will be employed to explore meaning, and have in-depth understanding on climate change adaptation translated and implemented by COSs. The qualitative method will involve face to face administration of unstructured questions to CSOs. Additionally, the study will also utilize Delphi method to obtain collective views of the CSOs in Samburu on adaptation, networks, and common narratives in pastoralists’ adaptation.

Case studies of projects implemented by CSOs will also be obtained to analyse how CSOs are framing climate change adaptation, implementing the projects, and the outcome of these adaptation projects on pastoralists’ vulnerability.

Research method

Research method is about the technique in data collection (Bryman, 2012, Mugenda & Mugenda, 1999). The research method that will be employed in this study will include unstructured interview with the experts or key informants, and CSOs and finally in-depth interviews of selected CSOs in case studies.

Delphi method

Delphi method is generally defined as a method for eliciting and refining group judgement (Grime & Wright, 2016). Delphi is a technique used to facilitate structured group communication for purposes of gathering consensus amongst key informants on complex challenges and contingent outcomes. The underlying principle of the method being the more the minds the better, when applied as a forecasting tool.

In Delphi method via incognito, individuals offer probability of responses on issues such as events occurring. Cumulative response is generated and feedback provided to groups, at times

with explanation provided (Grime & Wright, 2016). Re-polling or an option for individuals to revise response, is given for consensus, and stability of results.

Key consideration for the selection of key informants or experts for the Delphi method will include: experts with reliable knowledge of adaptation and pastoralism; and broad knowledge on climate change and pastoralists land rights.

Reconnaissance study

A pre-visit of the proposed study sites was done between 21st July and 8th August 2019 to establish the presence of CSOs i.e. INGOs and NGOs, FBOs and CBOs working in Samburu and Kajiado Counties on issues of climate change adaptation. During the pre-visit, it was established that there were a number of CSOs working on climate change, adaptation, and pastoralists land rights and in implementing the policies and laws around land, and climate change. A contact list for the organizations was draft to help in planning for the actual field study and for purposes of purposive sampling.

Study site

This research will be conducted in Kenya with a focus on Samburu County. Kenya has close to a total of 85% of its 58,728km², classified as arid and semi-arid lands (ASAL) (National Climate Change Response Strategy, RoK, 2012). The Arid and semi-arid lands of Kenya is approximated to support 30% of the population and 70% of livestock production.

According to the National Climate change response strategy (RoK, 2012), Kenya in recent years has faced its share of climate-related effects including prolonged droughts; extreme flooding; drying of rivers and other wetlands; which is leading to massive economic losses and threatening the food security ion the country. The climate change effects have highly impacted on pastoralists leading to their displacement, migration and conflict over natural resources.

A part from the recognition of the impacts of climate change to pastoralists in Kenya, the space for civil society movement has also been enhanced thus the suitability of Kenya in looking at the civil societies impacting on pastoralists climate change adaptation. For Kenya, developing climate action plans is a participatory process that usually involve the private sector, academia and civil society under the leadership of the ministry of environment (National climate change response strategy, RoK, 2012).

Similar to the National climate change response strategy in Kenya (2012), the climate change act 2016 is also pushing for a low carbon resilient development pathway. Interrogating how CSOs contributed to the development of the act and how they are implementing or reframing the provision of this act will be important in my study.

Why Samburu County?

Samburu County is located 0030' – 2045'N and 36015' – 38010' (Samburu CIDP, 2018). The county lies in the northern parts of Rift Valley in Kenya. Samburu borders Turkana to the North-West, Baringo to the South-West, Isiolo to the East, Lakipia to the South and Marsabit to the North-East. The County is part of the vast Arid and Semi-arid lands in Kenya covering an area of 21,022 square kilometres.

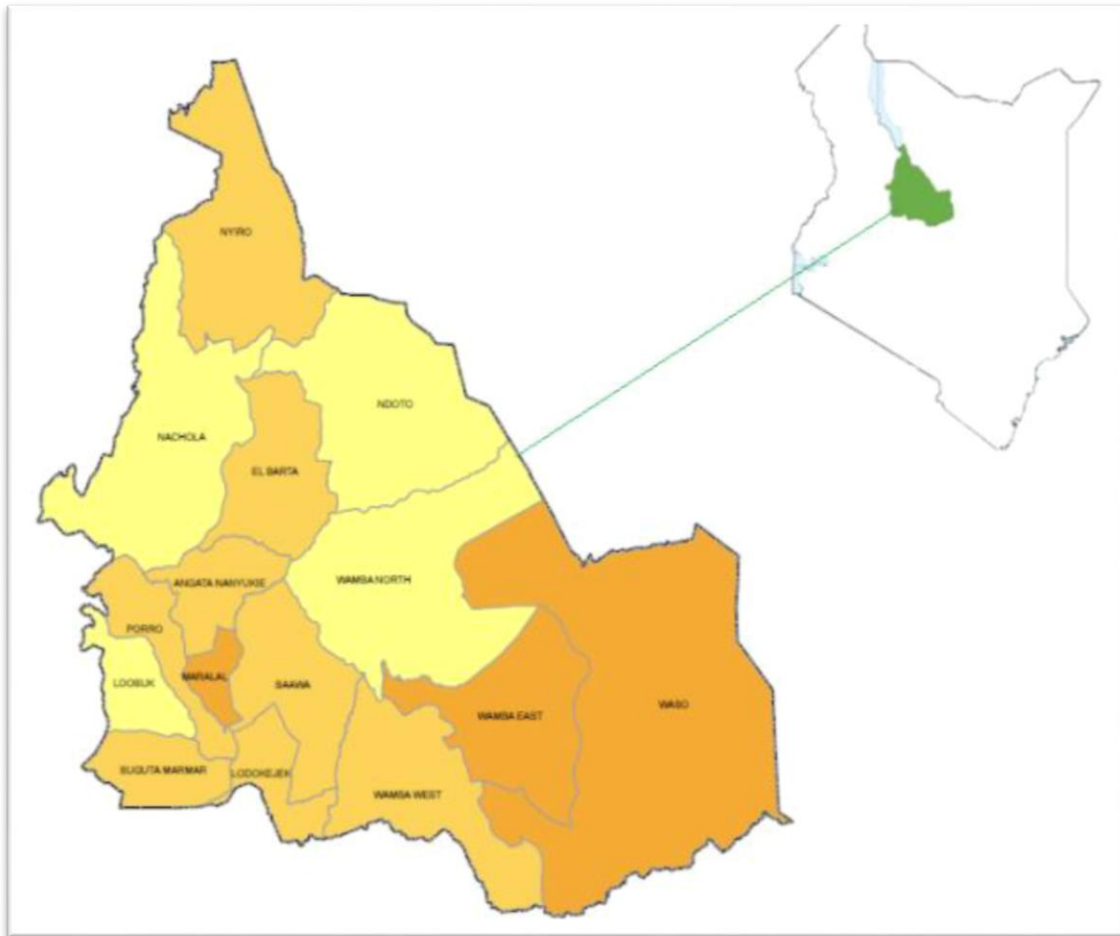
Apart from the county being inhabited mainly by the Samburu, one of the Maa speaking community, whose livelihood is centred on pastoralism, there are a number of factors that have influence the county as the proposed study area. The factors include:

- In identifying environmental threats in the County of Samburu, climate change has been framed as an emerging concern affecting the county and livelihoods (Samburu CIDP, 2018). Some of the effects of climate change as per the county integrated development plan include: erratic and unreliable rainfall, recurrent and prolonged drought. Climate change has impacted on pastoralism through livestock disease and death and increased vulnerability of the pastoralists.
- The county integrated development plan had input from NGOs and INGOs with a mention of UN-WFP, FAO, and Northern Rangeland Trust and amongst other CSOs playing a role in shaping the development plan for the county.
- The Samburu county government is on the path of implementing both adaptation and mitigation measures through promotion of drought resistant variety of food, fodder and by introducing drought resistant camel species among other measures.
- The county has prioritised climate change adaptation through budgetary allocation for adaptation and also prioritized formulation of climate change policies and related legislation.
- Some of the NGOs and INGOs in Samburu County are implementing projects on adaptation such as: mapping livestock and wildlife migration corridors; introduction of

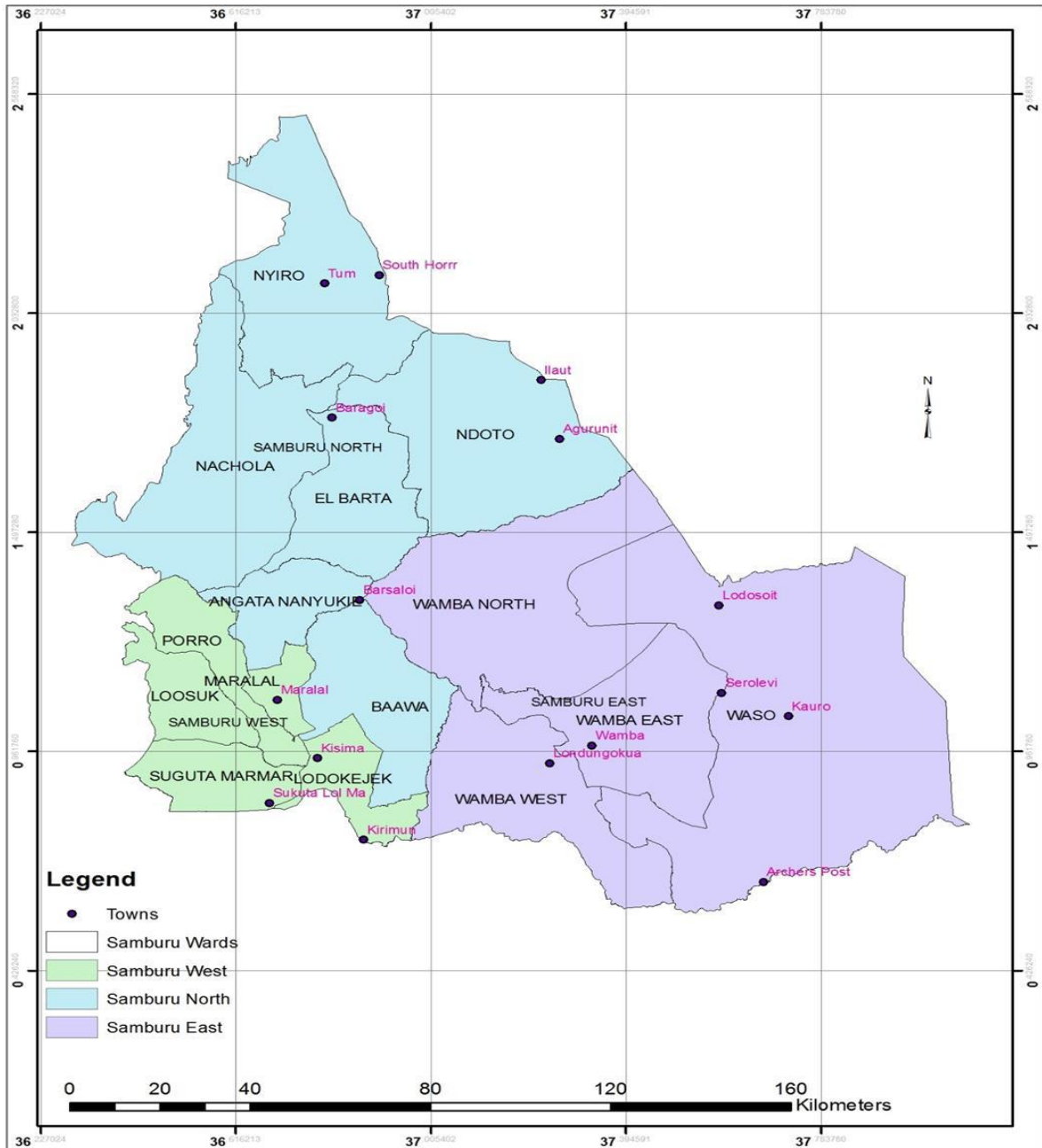
permaculture; improving fodder quality, quantity and promoting livelihood diversification.

- Samburu County is also in the process of redefining its land tenure system with the introduction of the Community land act (2016). This has spiked the interest of a number of NGOs and INGOs in promoting the rights of the community to their land.

Samburu County Map



Source: Samburu County Integrated Development Plan (2018).



Source: Samburu County Integrated Development Plan (2018).

Data sources

Both primary and secondary data will be collected in this study. Primary data will be collected using unstructured interviews administered to CSOs and KIIs. The secondary data will be obtained from project reports, policy briefs and project documents prepared by NGOs on adaptation projects undertaken to support pastoralism.

Data analysis

Data from the primary data collection in the field will be recorded and transcribed for analysis. Verbatim will be done to ensure all the information is captured before doing a thematic and discourse analysis. The views of the civil society organization will inform key argument for discourse analysis to tease out the narratives that inform pastoralists' climate change adaptation by the CSOs. Outcome of the projects and their implementation of adaptation will also be looked at. Thematic analysis will help trace the networks that CSOs belong to and the networks impacts on their narratives.

Discourse analysis

Discourse is defined as “interrelated set of texts, and the set of their production, dissemination, and reception, which bring an object into being...” (Bryman, 2012). Through discourses, social reality is produced, and for the understanding of the social interactions, reference is made to discourses which give them meaning. In this study, discourse analysis will help in exploring the relationship between adaptation debates and pastoralists' strategy.

Discourse analysis combines comprehensions from the Foucauldian works which looks at discourse as a set of linguistic categories linking to an object through frames that aid in understanding the object. In this study, discourse analysis will help in:

1. Conceptualizing what adaptation is at different place, the nature of adaptation, how adaptation is role out or implemented, and who wields the power or legitimacy in adaptation (Bryman, 2012);
2. Establishing the role, construction of discourse and the use of networks in the discourse employed;
3. Looking out for the problem –solution link that manifest in debates, through analysis of why adaptation at international, national and county level;
4. Additionally, paying attention to how arguments are constructed or the different perspectives in adaptation and the counter arguments or the “pre-formulation”.

Data collection techniques

The following techniques will be employed by the researcher in collecting data for analysis:

- Recording – a voice recorder will be used in recording the interviews for the qualitative data. This will be done during interviews and in Delphi workshops where unstructured interviews will administered to key informants who are also expects in climate change, adaptation and pastoralism. Recording will also be done during the in-depth interviews in case studies.
- Note taking – The researcher and the research assistant will take notes during the interview session on key points and other point of reference and digression that bring new insights into the study. The notes will be reviewed every evening to help better prepare for the next day.

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