



IMPACT

Indigenous Movement For Peace Advancement &
Conflict Transformation



2025

ANNUAL REPORT

Building An Enduring Legacy, Inspired By Ancestral Wisdom

**Knowledge
of our Land is
precise, and
we will plan
our territories
ourselves.**



2025

Table of Content

Acronyms & Abbreviations	04
Notable Chievements	07
Our Presence	08
Word From The Management	09
Who We Are	10
Impact Approach	11
Impact In 2025	12
 Our Land	 12
Securing collective rights of indigenous peoples and local communities to communal land	
Strengthening indigenous peoples' livelihoods and promoting healthy ecosystems	
 The Law	 22
Strengthening indigenous peoples' influence over the reforms and implementation of policies that most impact their lives.	
 The Community	 24
Ensure indigenous traditional knowledge is valued and contributes toward governance and management systems on communal lands	
 Collective Prosperity	 28
Collaborations and peaceful coexistence across shared	
 Gender, Inclusion and Safeguards	 32
Impact Annual Events	34
Donors & Partners	42
Governance	42
Our Team	42

Acronyms & Abbreviations

ACC	Assistant County Commissioner	NRM	Natural Resource Management
ICI	Inclusive Conservation Initiative	CLOAK	Community Landowners Alliance of Kenya
AICA	The Alliance for Indigenous Peoples and Local Communities for Conservation in Africa	PARAN	Pastoralists Alliance for Resilience and Adaptation Across African Nations
IDS	Institute for Development Studies	CoK	Constitution of Kenya
ASAL	Arid and Semi-Arid Land	PPR	Peste des Petits Ruminants
IPA	Initiative for Participatory Research in Agroecology	COP	Conference of Parties
BCM	Biocultural Maps	RESTORE	Resilience Enhancement and Support through Transformational Opportunities & Resources for Enabling communities
IPLC	Indigenous Peoples and Local Communities	CRP	Community Resource Person
BCP	Biocultural Protocol	RTF	Reversing the Flow
ITK	Indigenous Traditional Knowledge	CSO	Civil Society Organization
BRMP	Biocultural Resource Management Plans	ToT	Trainer of Trainers
IYRP	International Year of Rangelands and Pastoralism	DCC	Deputy County Commissioner
CBO	Community-Based Organization	UNCBD	United Nations Convention on Biological Diversity
KNCHR	Kenya National Commission on Human Rights	ECDE	Early Childhood Development Education
CECM	County Executive Committee Member	UNCCD	United Nations Convention to Combat Desertification
KSh	Kenyan Shillings	EDF	Environmental Defense Fund
CFA	Community Forest Association	UNFCCC	United Nations Framework Convention on Climate Change
LAIGWANAK	Traditional Maa age-set leaders	EWER	Early Warning/Early Response
CFC	Community Framework of Cooperation	VSLA	Village Savings and Lending Association
MILS	Marsabit, Isiolo, Laikipia, Samburu	FPIC	Free, Prior, and Informed Consent
CLA	Community Land Act	WDPC	Ward Development and Planning Committee
MoU	Memorandum of Understanding	GIS	Geographic Information System
CLAN	Community Land Action Now	WRUA	Water Resource Users Association
NDMA	National Drought Management Authority		
CLMC	Community Land Management Committee		
NLC	National Land Commission		
CLS	Community Land Summit		



A photograph of an elderly woman in the foreground, smiling broadly. She is wearing a headband with colorful beads and a large, multi-layered necklace made of red, blue, and green beads. She is also wearing a blue garment. In the background, other people are visible, including a man in a striped shirt and another person in a red garment. The background is a blurred natural setting with trees and grass. A large blue curved shape is overlaid on the right side of the image, containing white text.

**Where communities
lead and resources
follow, resilience takes
root, livelihoods grow,
and lasting change
becomes possible.**

Notable Achievements



Landmark Court Case Ruling – 60% Land Surrender Recommended

Following a strategic 2025 hearing, the National Land Commission recommended surrendering 60% of Livestock Marketing Division land to settle the Leparua community. This sets a national precedent for addressing historical injustices through Elders testimonials on historical land occupation, which was facilitated by IMPACT, enabling communities to self determine their land use plans.



KSh 33.6 million Deployed as Community-Led Direct Financing

Strategic capital distributed across 5 stakeholder categories (Women, Youth, NRM, CLMCs, Ward Level committees) through RESTORE project.

- 13.0M for livelihood diversification (primarily women groups)
- 12.7M for water reticulation infrastructure
- 5.0M for rangeland restoration
- 2.0M for institutional capacity building

Moved beyond aid to foster structured ecosystem of self-reliance.



890 Climate-Resilient Goats & 3,636 Improved Chickens Distributed

- 890 Galla goats distributed to 190 households
- 3,636 improved Kienyeji chickens distributed to 35 women groups across 4 counties and 16,450 kg of chicken feed provided

Directly benefited 1,139 households, diversifying income streams and improving food security for pastoralists whose traditional livelihoods have been destabilized by climate shocks.



172 Youth Trained at Maiyanat Indigenous Youth Centre

172 youth from pastoralist communities trained in high-demand technical skills (masonry, plumbing, carpentry, welding, hairdressing, nature/tour guiding, tailoring).

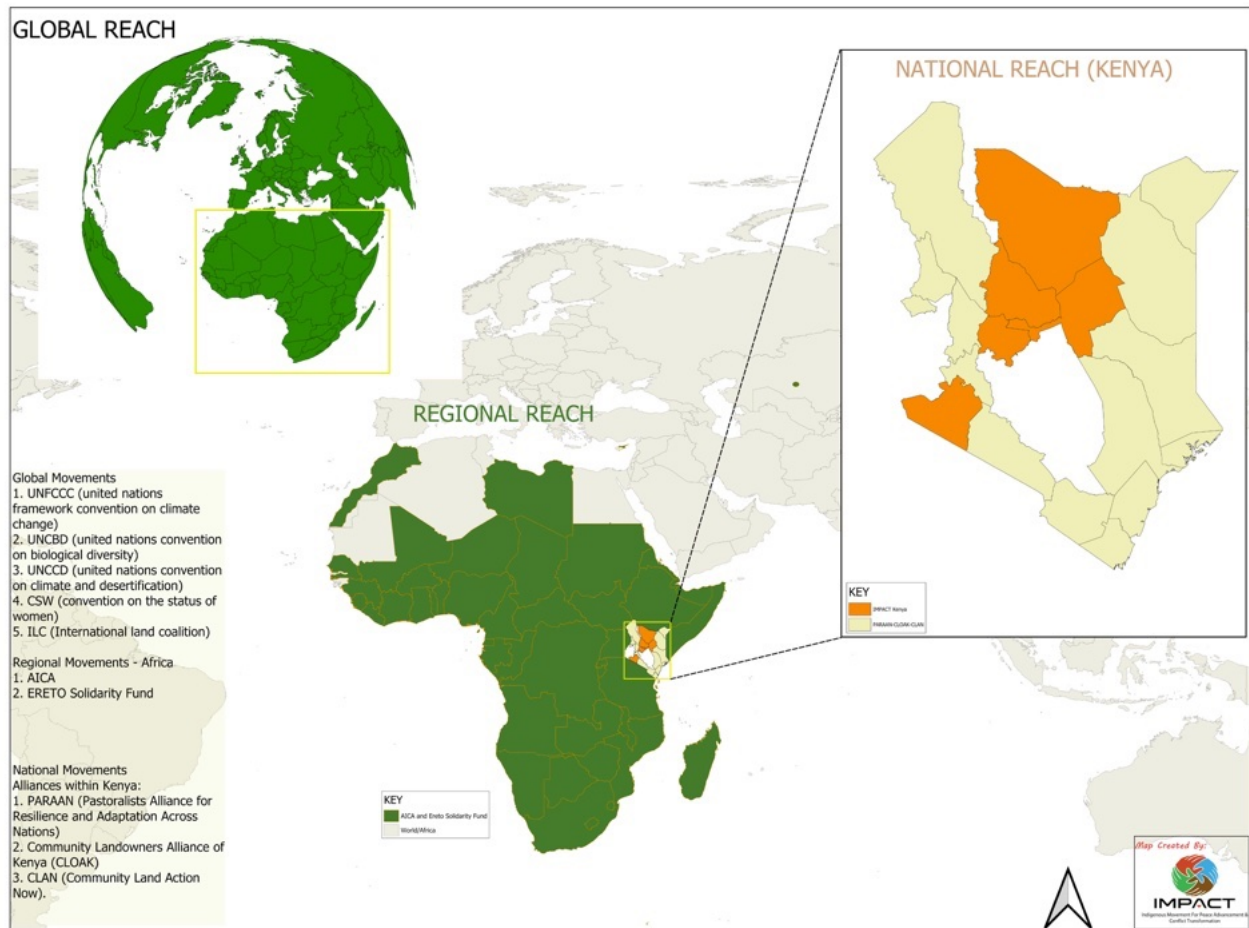


Bonus Highlight: 535 Leaders Trained in Conflict Transformation

Trained 535 leaders (chiefs, elders, Nyumba Kumi) in conflict transformation, Early Warning/Early Response (EWER), and “Do No Harm” principles across 5 locations.

Embedded sustainable conflict prevention capability that persists independently of external project presence, including a ceasefire agreement between Samburu and Pokot communities.

Our Presence



On the global stage, we amplify Indigenous voices within international policy frameworks like the UNFCCC, UNCBD, and UNCCD to champion rights-based solutions for climate resilience, biodiversity, and dryland management. We advocate for the mainstreaming of women's leadership via the CSW and partner with the International Land Coalition (ILC).

Regionally, we foster pan-African solidarity and drive Kenyan legislative reform through strategic alliances. We support AICA's rights-based approach to conservation, whose current membership includes organizations across 48 African countries, and in East Africa, we are part of the ERETO Solidarity Fund to deploy direct financing in East Africa, host the UNSRRIP mandate. Nationally, we support the acceleration to

secure communal land registration through national alliances like PARAAN, CLOAK, and CLAN.

At the grassroots level, our presence is rooted directly within pastoralist communities of Isiolo, Laikipia, Marsabit, Samburu, Turkana, and Baringo Counties partnering with traditional governance institutions, youth groups, and women's groups to implement interventions that secure collective land rights and self-determination, restoring dignity and peaceful coexistence across the communities we serve. This work is the foundation of IMPACT's mission: empowering Indigenous Peoples' to secure their well-being, safety, and identity.

Word From The Management

As we reflect on 2025, we stand at a pivotal moment in our organization's journey. This year marked the full operationalization of our 2023-2027 Strategic Plan, and the results affirm what we have always believed: when Indigenous communities are equipped with knowledge, resources, and agency, they become the most effective architects of their own development.

This year, we reached 207,310 people through radio advocacy, transforming abstract legal frameworks into practical tools for community action. We supported 29 communities to navigate the Community Land Act 2016, documenting over 210,000 hectares of ancestral lands and securing the first critical steps toward legal recognition. Our direct financing model deployed KSh 33.6 million across women, youth, and community governance structures, proving that community-led investment yields multi-dimensional impact across health, education, and food systems.

True to our mission, 2025 was not merely about delivering services it was about shifting power. We witnessed the Leparua community secure a landmark recommendation for 60% surrender of disputed land from the National Land Commission. We saw 350 traditional leaders harmonize ancestral governance with modern statutory frameworks. We watched 172 young people from nomadic communities graduate with technical skills that offer viable alternatives to climate-vulnerable pastoralism.

These achievements demonstrate that Indigenous

Peoples are not passive beneficiaries of development, but active rights-holders capable of driving systemic change.

Our Community Accountability and Feedback Forum revealed critical insights: the need for better synchronization with government workplans, more inclusive targeting of economic empowerment programs, and holistic approaches to climate and health. We have embraced these lessons, refining our model to be more community-driven, rights-based, and adaptive.

As we advance toward 2026, the International Year of Rangelands and Pastoralism, we remain committed to our vision of a secure, just, and inclusive society for Indigenous Peoples. The foundations we have laid in land rights, livelihood diversification, and peaceful coexistence position us to scale impact and influence policy at national and global levels.

We extend our gratitude to our donors, partners, and the communities who trust us to walk alongside them. The work continues, and together, we are proving that Indigenous-led development is not only possible but essential for a sustainable future.



Who We Are

History

Rooted in Advocacy

Founded in 1995 as OSILIGI, a local Indigenous youth-led movement, the organization transformed into IMPACT Trust in 2002 in Laikipia District. Its mission is to promote the rights of Indigenous peoples. The movement emerged to address human rights violations against pastoralist communities. IMPACT Kenya has since become a vital force in community development, governance, land rights, and policy advocacy.

Strengthening Through Indigenous Knowledge

IMPACT Kenya supports Indigenous communities by strengthening local institutions' knowledge and capacity and advocating for the defense of land, resources, and dignity enshrined in the Kenyan Constitution.

Championing Indigenous Rights

IMPACT Kenya prioritizes marginalized groups, aligning with national and global frameworks to defend land rights and redress historical injustices for Indigenous communities.

What We Do

IMPACT exists to advocate for indigenous peoples' collective rights, peace-building, and sustainable development. IMPACT's core purpose is to build the capacity of communities and their local institutions, especially those of Indigenous Peoples, to understand and defend their individual or group rights as stipulated in the Kenyan Constitution. Our goal is to build a grassroots social movement in which Indigenous Peoples can stand up for and defend their human, land, and natural resource rights.



IMPACT
Indigenous Movement for Peace Advancement &
Conflict Transformation

IMPACT APPROACH

GLOBAL POLICY FRAMEWORKS AND PROCESSES:
UNCBD, UNCCD, UNFCCC, UNDRIP, SDGs, UNFPII(MRIP&SRIP) and CEDAW

NATIONAL FRAMEWORKS:
NBSAPS, NDCS, NAP, VISION 2030, etc..

**SECURE AND
EQUITABLE TENURE
RIGHTS**

**PARTNERSHIP
AND
COLLABORATIONS**

**ITK-BASED
RESEARCH,
DOCUMENTATION
AND LEARNING**

**LIVELIHOOD
AND HEALTHY
ECOSYSTEMS**

**INCLUSIVE
POLICIES**

Sustainably Managed
Land for People,
Pastoralist and Wildlife

Secure
Households

Self-reliant
Communities

Secure
Community
Lands

Strong and
Thriving
Cultural
Institutions

Healthy People
and Healthy
Socio-ecological
Landscapes

COMMUNITY ASSETS:

- People and relationships.
- Land Management Practices
- Customary and cultural institutions
- Traditional Healing Systems
- Social Structures
- Governance Systems

COMMUNITY CULTURAL ASSETS:

- Traditional Crafts & Artistry and cultural expressions
- Traditional Tools & Technologies
- Oral Traditions & Languages
- Traditional Ecological Knowledge

A SECURE,
JUST AND INCLUSIVE
SOCIETY FOR ALL.

ENABLING AND SUPPORTIVE LOCAL POLICIES

STAKEHOLDERS; DONORS, CSOS GOVERNMENT E.T.C.

COMMUNITY-LED FUNDS; KIPOK FUND, ERETO SOLIDARITY FUND

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WOMEN-LED
INSTITUTIONS

COMMUNITY
LAND
MANAGEMENT
COMMITTEES

TRADITIONAL
INSTITUTIONS

YOUTH-LED
INSTITUTIONS

WATER
RESOURCE
USERS
ASSOCIATIONS

COMMUNITY
FOREST
ASSOCIATIONS

INDIGENOUS COMMUNITIES; CRPs, CDRs etc.
Paralegal Workers
Community Disease Surveillance
Community peer educators
Community Knowledge Holders
Community-owned resource persons
Human rights monitors

IMPACT IN 2025

OUR LAND

Securing Collective Rights of Indigenous Peoples and Local Communities To Communal Land

The story of 2025 begins where all our stories begin: our land. Ancestral rights are not just a legal argument but a definition of identity. Leparua community carried this truth into the historical land injustice public hearing of the National Land Commission. They did not only defend a claim, but presented who they have always been; a people bound to their land by identity and memory. For decades, IMPACT has walked this journey with the Leparua community and in 2025, that journey reached a milestone as the National Land Commission made a recommendation following the hearing that the Livestock Marketing Division land should surrender 60% of the land back to the Leparua community.

Ndonyo Wasin (148,478 hectares, 400 households, 10,000 people) and Nkare Narok B (61,386 hectares, 700 households, 12,000 people) radically made the pastoralist household visible by developing community profiles as part of territorial evidence to substantiate collective land claims under the Community Land Act. With every land registered, boundary drawn, every election held, every household counted, indigenous pastoralist communities are making steps to secure their collective rights.

As the Samburu say Mikibaiki ndapana e nkerr ino (your sheep's skin isn't enough for you) meaning you need people, IMPACT continues to walk with communities along every step in the Community Land Act (CLA) 2016 and management of community lands resources; a deliberate move to self-determination. In Korr-Ngurrit, we supported the community and made the first step to register their community land, supported Learoni, Loosuk C and Purkei community lands undertake elections to establish their Community Land Management Committee (CLMC) as Lmunishoi community finalized digital base maps and a GIS database; a profound step turning ancestral occupancy into a geo-spatial fact to define legal boundaries that prevents future disputes and enables evidence-based land use planning. Musul community completed their own sketch map capturing boundaries, settlements, grazing areas, and conservation zones as Nkiloliri, Kijabe, Musul, Ilmotook, and Koiya communities undertook boundary reviews.



Strengthening Indigenous Peoples' livelihoods and promoting healthy ecosystems

As society is scrambling for climate solutions, IMPACT's work in Northern Kenya is making rudimentary contributions to this. Climate resilience and adaptation interventions are a strategic, multi-layered reconstruction of an entire ecosystem, from the soil and water to livelihoods intentionally designed to be owned by communities and led by women and youth.



Water

Water is where resilience begins. Through new infrastructure, rehabilitated water points, and household tanks delivered directly to women's groups, we reached over 2,830 households, 24,000 livestock, and 45 learners across Laikipia, Marsabit, and Samburu Counties.

Resilient Rangelands

A healthy rangeland is not just a collection of restored acres but rather an integrated system where water, soil, grazing, and community governance move together. Over 400 acres of land were rehabilitated, invasive species cleared, native grasses replanted, and two Ward Development and Planning Committees established to ensure that what grows back is planned and protected.



Livestock Restocking

For pastoralist families devastated by climate change, recovery had to begin where identity does with the livestock. Therefore, livestock restocking is not simply an economic intervention; it is the restoration of dignity, purpose, and a way of life. 190 households received 890 Galla goats drought-hardy, fast-breeding, and built to endure what the climate increasingly demands. And because resilience cannot rest on a single species, 3,636 Kienyeji chicken reached 1,139 households across 36 women's groups; a deliberate second income stream to diversify livelihoods.



Direct- Financing

The Direct financing in Locally-led interventions serves as the primary engines for direct community investment, shifting power to Indigenous grassroots organizations to manage their own development. Since its inception, the KIPOK Fund has channeled approximately KShs 257.8 Million into nearly 50 community groups, focusing on revitalizing traditional governance and nature-based enterprises like beekeeping and eco-tourism. In 2025, this momentum was amplified through the RESTORE project, which deployed KSh 33.6 million specifically for climate resilience. These funds were strategically divided to address immediate community needs, including KSh 12.7 million for critical water infrastructure, KSh 5.0 million for rangeland restoration managed by Community Land Management Committees, 13.0M for livelihood diversification (primarily women groups), 5.0M for rangeland restoration, and 2.0M for institutional capacity building. By placing financial resources directly in the hands of women, youth, and local monitors, these initiatives

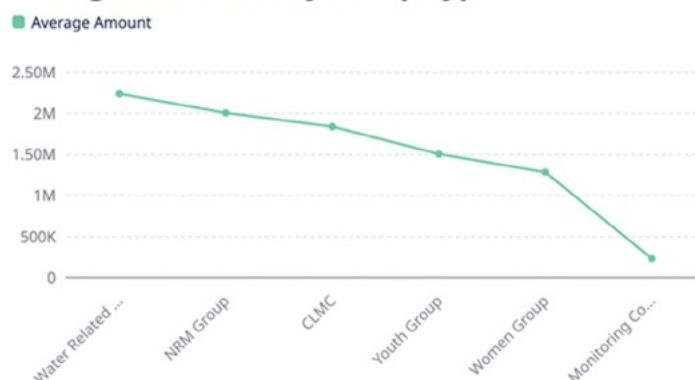
ensure that conservation and livelihood projects are rooted in Indigenous knowledge and high standards of accountability.

Complementing these grant-based initiatives, Rasilimali Sacco provides the essential financial infrastructure for long-term economic stability and inclusion. Recognizing that pastoralist communities are often excluded from mainstream banking, the Sacco acts as a bridge to formal credit, allowing members to invest in resilient agribusinesses and household growth. In 2025 alone, the Sacco facilitated KES 10.23 million in loans alongside KES 2.55 million in grants, empowering individuals to move beyond subsistence toward sustainable wealth creation. Together, the KIPOK Fund, RESTORE, and Rasilimali Sacco form a comprehensive financial ecosystem that pairs immediate restoration grants with the revolving credit necessary to sustain indigenous livelihoods in an evolving economic landscape.

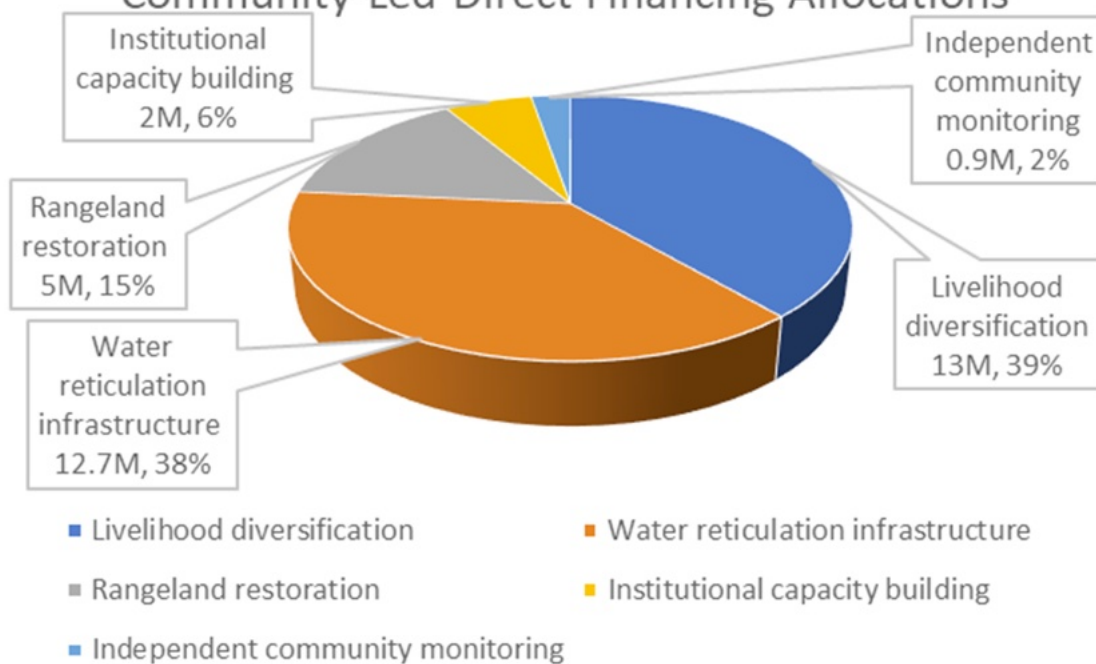
Key Insights

- Water Related Intervention groups receive the largest average grants (~2.23M), followed by NRM Group (~2.00M) and CLMC (~1.83M).
- Monitoring Committee has the smallest average grant (~225K), substantially below other group types, indicating a different funding scale or purpose.

Average Grant Size by Group Type



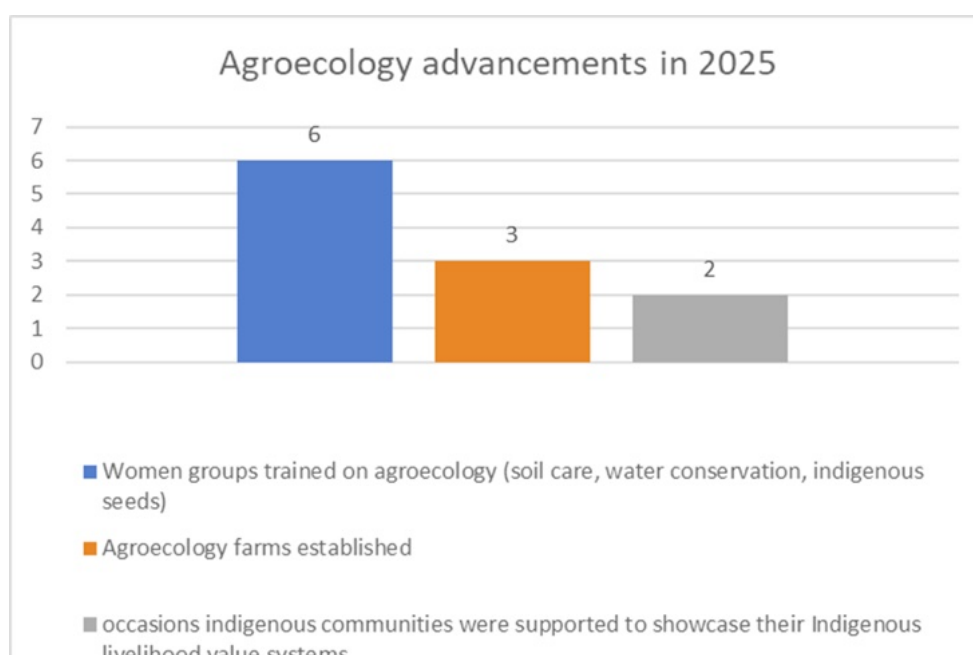
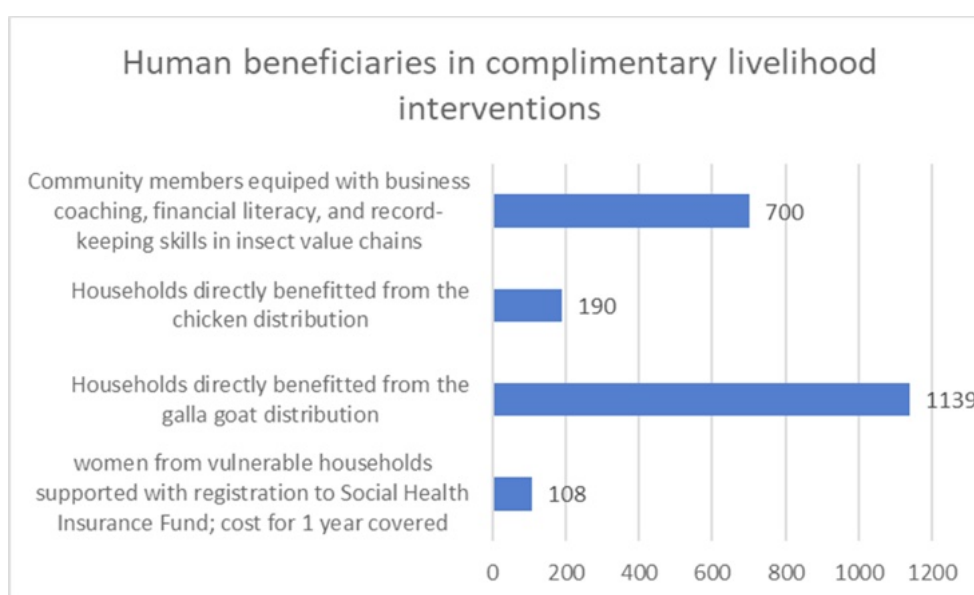
Community-Led Direct Financing Allocations



Complementary Livelihoods

Around this financial core, complementary interventions took root. Six (6) women groups trained in agroecology were simultaneously linked to credit facilities closing the loop between ecological practice and economic viability. Three demonstration farms became open-air classrooms as in other instances communities showcased their indigenous livelihood science on two international platforms at the 6th Biennial Conference in Laikipia University and Initiative for Participatory Research in Agroecology (IPA Global) reaching at least sixty five delegates.

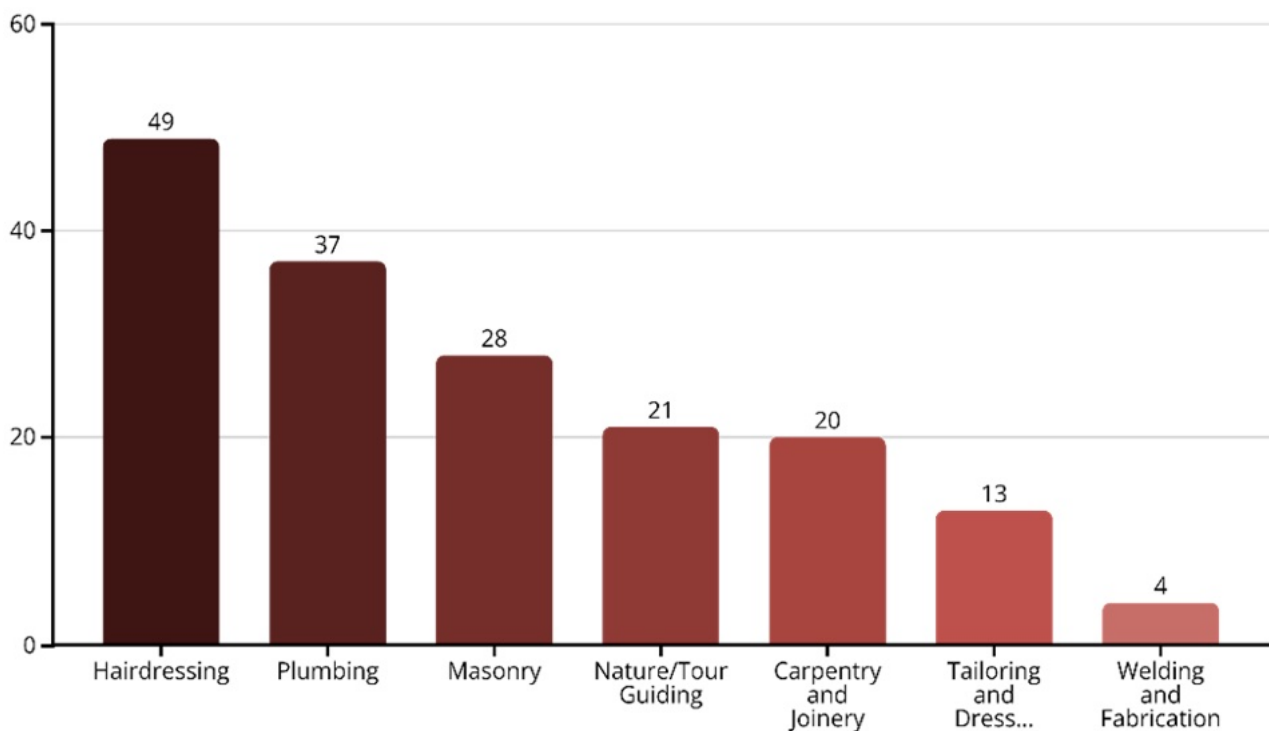
KES 3,913,490 supported 25 cricket-rearing groups in building climate-resilient rearing houses, creating a consistent protein supply for poultry and animal feed. 700 community members and 70 Trainers of Trainers were equipped with the business skills to manage these value chains professionally. And because no livelihood is truly resilient if a single illness can erase it, 108 women from vulnerable households were registered for the Social Health Insurance Fund, a quiet but profound investment in household stability.





Youth Acquiring Skills

Established in 2024, the Maiyanat Indigenous Youth Life Skills, Arts and Culture Development Centre was born from a simple but urgent conviction: that pastoralist youth deserve to build their futures at home. Through three-month apprenticeship programs in market-driven technical skills, Maiyanat draws young men and women from Isiolo, Laikipia, Samburu, and Marsabit. In 2025, 172 pastoralist youth across seven specialized courses were trained, reaffirming that the expertise Northern Kenya needs already exists within it.



The Changemakers Program demonstrated the multiplier effect of youth investment. 10 pastoralist youth were transformed into a networked cohort of community leaders with validated projects, professional capacities, and sustainable institutional pathways.

10 changemakers > 630 + Community members represented > National Stakeholder engagement > Global platform visibility > Self-perpetuating alumni system[1.1]

Every intervention pulls the others. Water frees the community, sustains a community, a livelihood as restored rangelands sustain the livestock that restocking rebuilt. Direct financing puts community priorities at the centre. Agroecology diversifies what finance can grow and complementary actions turn a climate threat into a value chain. This is not a collection of projects but a single, self-reinforcing system of resilience.



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THE LAW

Strengthening Indigenous Peoples' Influence Over The Reform and Implementation Of Policies That Most Impact Their Lives

Law and policy is only as powerful as those who wield it. IMPACT ensured that indigenous communities did not just live under the legal framework that govern their land, resources and livelihood but contributed to shaping them. Ewaso Nyiro River is a case in point. Its protection is non-negotiable, and communities treated it as exactly that through high-level dialogues developing a joint strategy for protecting the river ecosystem and actively supported and co-developed the Laikipia County Agroecology Policy and Bill as Laikipia County pioneers in promotion and regulation of agroecology practices in Kenya.

In the same breath, as investment pressures continue to grow on indigenous communities' lands and to implement the Second Pillar under Kenya's National Action Plan on Business and Human Rights, Corporate Responsibility to Human Rights we supported Nkiloriti community review a potentially disadvantageous lease as we transformed land rights into effective negotiating power through three multi-stakeholder dialogues with renewable energy companies, including KenGen and

Greenmillenia Solar/Barwasin Consulting in Nakuru, Narok and Marsabit Counties. When these projects threatened to become another adversary project on indigenous community lands, IMPACT leveraged on its partnership with the Kenya National Commission on Human Rights (KNCHR) to escalate a multistakeholder dialogue. In Suwsa, this matured into a Community-led Grievance and Redress Mechanism, a formal, community centered access to remedy tool.

Where law cannot be reached, it must be carried and the Legal Aid Caravan crossed Narok County, moving through Narok West and Narok East meeting 864 community members where they live. Through constitutional rights training and personalized legal counsel, practical tools were placed directly into the hands of people who needed them most. Every dialogue convened, bills, policies and leases reviewed are designed to ensure that the law and policies shaping Indigenous Peoples' lives are shaped, in turn, by Indigenous Peoples' themselves.





THE COMMUNITY

Ensure Indigenous Traditional Knowledge is Valued and Contributes Toward Governance and Management Systems On Communal Lands



A society cannot be whole if it dismisses the knowledge systems of its own people. The Rendilles talk about Huguum teen a tirrim keena meaning our culture is our pride, and the society cannot be inclusive if only one way of knowing is allowed to govern. This goal validates Indigenous knowledge not as myth, but as the primary, functional operating system for ecosystem management. Indigenous knowledge is carried in song, in the seasonal winds, and in the deliberate instruction of an elder to a child, and In 2025, we did not just

document this knowledge to save it from being lost. We activated it as the supreme governance software for the rangelands.

The year's foundational text is the "Nkutuk e ngiron" elders' declaration. Convening 350 traditional leaders (Laigwanak), women leaders, and government officials from Laikipia, Isiolo, Samburu, and Marsabit, we bridged the gap between ancestral authority and modern legal systems. The resulting declaration reaffirms traditional

governance as the primary framework for land and natural resource management, commits communities to enforcing environmental bylaws and protecting sacred sites, and simultaneously embraces modern tools like GIS for rangeland planning. This was not nostalgia. It was a strategic, public, political act that tells the state and the world: our law is alive, and it will run in parallel and in partnership with your statutes.

This living law was then codified into tangible tools that communities own. Across 11 indigenous groups—Ildikiri, IIngwesi, Lmomonyot, Lewaso, Samburu, Borana, and Turkana—we developed Biocultural Community Protocols (BCPs). A BCP is a community's sovereignty in document form, setting out rights and responsibilities under customary, state, and international law, and telling external governments, companies, and NGOs exactly how they must engage: through our processes, with our consent, respecting our sacred sites and genetic resources.

Alongside the BCPs, we completed the monumental work of consolidating Indigenous Biocultural Calendars across 11 ethnic groups covering 23 Community Lands. These calendars, validated through meticulously gender-separated discussions to ensure that women's and men's distinct ecological knowledge was equally captured, are a community-verified evidence base.

They demonstrate to policymakers and scientists that Indigenous observations of rain patterns, flowering, grazing cycles, and wildlife movements are not anecdotal; they are a rigorous, holistic, time-tested data set. 43 Indigenous leaders (39men, 4 women) deepened this biocultural authority through a high-level cross-border exchange to Tanzania, revitalizing their own ecological management practices by learning from peers. And by supporting traditional leaders' participation in Maa Culture Week, we ensured that this sacred and practical knowledge is elevated as a core component of national heritage and identity, not a marginal curiosity.



This knowledge is now scaling into the very institutions that once excluded it. We co-designed a pioneering short certificate course on Inclusive and Rights-Based Conservation with the Institute for Development Studies at the University of Nairobi. The course pairs a 10-day classroom intensive with a 5-day immersive field experience led by Indigenous Knowledge Holders themselves. These elders are now paid faculty, and IMPACT is a knowledge institution reshaping how an entire generation of conservation professionals will understand “expertise.”

The policy implications are staggering. We convened a landmark five-day workshop in Nanyuki that brought 27 representatives from eight Indigenous communities—Maasai, Samburu, Borana, Rendile, Ogiek, Sengwer, Yaaku, and Turkana—to critically engage with Kenya’s National Biodiversity Strategy and Action Plan (NBSAP). They did not just give feedback; they co-developed a communique and actionable guidelines for an Indigenous Peoples’ NBSAP coordination network, and initiated the development of Indigenous Peoples’ Guidelines on Biodiversity Action Plans in

partnership with the NBSAPs Accelerator Partnership. On the International Day of Biodiversity, 50 community members in Leparua showcased Indigenous-led conservation in practice, proving the global framework on the ground.

Nammi ofii hinbeekne, nama biraa hinbeekne

A person who does not know themselves
cannot know others. ~ Borana





All of this is anchored by a structured, community-wide reckoning. The Second Annual Inclusive Conservation Summit gathered 236 participants (150 men, 86 women) to translate the Inclusive Conservation Manifesto's principles into collective action, with a community-led pre-summit ensuring Indigenous voices set the agenda. The comprehensive mid-project review across 24 Community Lands found that 21 communities have a solid understanding of project objectives and are applying biocultural maps and knowledge to advance land registration, strengthen bylaws, and deepen intergenerational knowledge transfer. Crucially, this review led to the identification of 46 Indigenous Knowledge Holders from 23 community lands as recognized custodians who will anchor culturally grounded mentorship for decades to come. The groundwork was also laid for community-led Biocultural Resource Management Plans (BRMPs) through a structured process of community self assessments, health and security assessments, gender

dialogues, and a comprehensive toolkit—all conflict sensitive and community-owned.

This is the complete architecture of knowledge justice: community-held protocols and calendars, a bank of recognized knowledge custodians, a university curriculum that learns from them, and a national biodiversity policy that they are co-authoring. It directly secures the “inclusive society” part of our vision, proving that an inclusive society is one where Indigenous thought is not a footnote, but the headline.

COLLECTIVE PROSPERITY

Supporting Collaborations and Peaceful Coexistence Across Shared Landscapes



The most enduring forms of stewardship have always been collective communities, governments, organizations, and institutions moving together across shared ground. In 2025, IMPACT continued to weave these threads: aligning partners in principle and practice. The fabric of collective prosperity is made this way partner by partner and collective movements.

Peace Building

The soul of IMPACT's peace building efforts is the Annual Camel Caravan, which brought together 173 participants in 2025. The Caravan was also a rolling school of ecological action as participants rehabilitated drylands with half-moon bunds, planted grass seeds, and learned to create climate-resilient innovations like edible cookies from locust flour. The Laigwanak elders said siap, sat down, and made a joint declaration that concluded the journey was a public, spiritual commitment to protect the Ewaso Nyiro ecosystem and live in harmony truly Medoiki olmotonyi enetewuenie lpayiani (a vulture will not get anything to eat (there will be no casualties) where elders have held a discussion say the Maasai; a significant outcome between Samburu and Pokot communities was the signing of a ceasefire agreement.

Other interventions to address inter-community conflict included development of a formal grazing agreement initiated in the contentious Kom Triangle, involving the governments of Samburu, Isiolo, and Marsabit designed to harmonize rules to match how herders actually move across administrative lines. The

formation of the Mukogodo Women for Peace network, 135 women strong, was a radical disruption to a history that predominantly excluded women from peace processes despite them bearing the disproportionate costs of violence. This pragmatic leadership body now champions mediation and human rights. Their voice is echoed in the six women-to-women and chiefs-to-chiefs dialogues in Mukogodo East & West, Logorate, Longewan, Churo, and Amaya, which built multilateral trust between communities that previously had no direct communication channel.

Capacity was embedded to last. We trained 535 leaders; chiefs, elders, and Nyumba Kumi representatives across five strategic locations: Baragoi, Laisamis, Wamba, Waso, and Logologo. This training creates a local conflict-prevention capability. Additionally, the three peace actors forums coordinated in Samburu, Laikipia, and Isiolo ensure that civil society and government work as partners, not parallel actors operating at cross-purposes. Collaborative efforts towards a peaceful shared landscape is a foundation upon which all other goals rest.



The deep-seated tribal fear I carried for years was eased by the radical hospitality of my fellow walkers during the camel caravan.

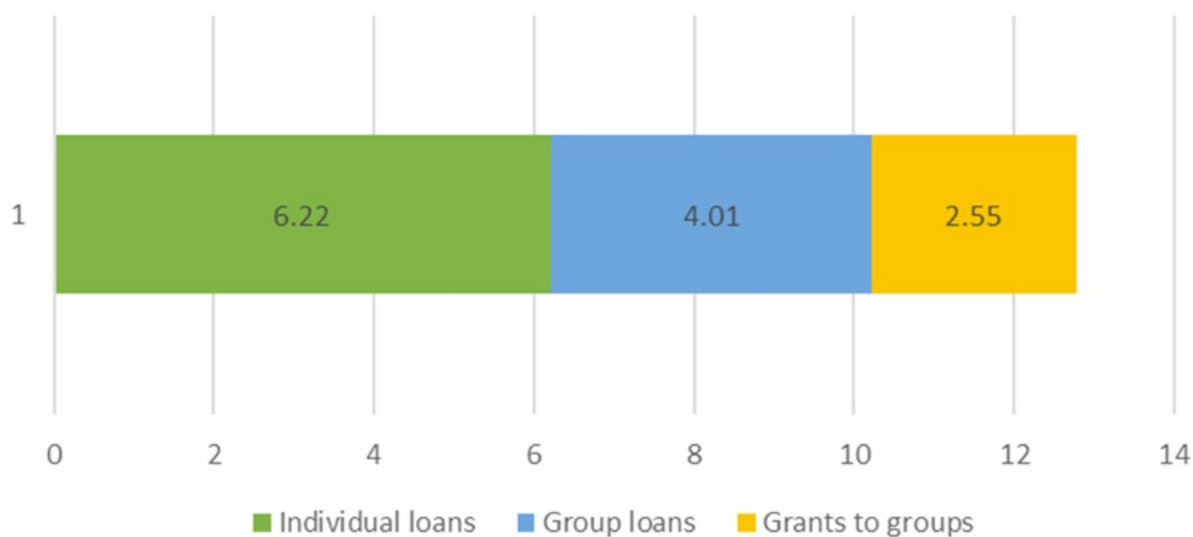
*Abdikareem Salesa, Camel caravan 2025
Participant from Isiolo County*

Economic Empowerment

Rasilimali Sacco is built on a radical belief that wealth can grow from within. Pastoralist communities have been systematically excluded from formal finance. Rasilimali Sacco was designed differently; accessible and rooted in community trust. In 2025, that trust became capital as KES 10.23 million in loans were disbursed and KES 2.55 million in grants received. This credit has reached individuals, women groups, and youths building climate-resilient value chains. This is a quiet confidence of communities financing their own futures; a collective prosperity in practice.



Funds disbursed to indigenous community members by Rasilimali



Collective Movements

IMPACT builds alliances with partners, institutions, and organizations whose purpose and values align with its own. Pastoralists Alliance for Resilience and Adaptation Across Nations (PARAAN) creates a unified voice for pastoralist communities navigating climate change, land pressure, and policy exclusion across national borders. Community Land Owners Alliance of Kenya (CLOAK) brings that same collective voice at the national level, ensuring that Kenya's community land owners speak to their shared experiences together. At the continental level, the Alliance for Indigenous Peoples and Local Communities in Conservation in Africa (AICA) is a Pan-African IPLC body, advocating for IPLCs' rights and representation and putting people at the center of conservation.

IMPACT remains a strategic partner, co-founder and convener across these movements recognizing that collective action is the pathway to collective prosperity.



Gender, Inclusion and Safeguards.

IMPACT Kenya recognizes that sustainable development cannot be achieved without intentionally addressing power imbalances and ensuring that the most marginalized, particularly women, youth, and persons with disabilities, are not only included but enabled as leaders in our interventions.

In 2025, we moved beyond shallow representation to embed gender equity, social inclusion, and robust safeguarding mechanisms across all five strategic goals.

Gender- Responsive Land Governance

For generations, women in pastoralist communities have not been included in land decision-making despite being among the most affected by land loss, displacement, and resource pressures. In 2025, we actively disrupted this pattern:

2 women-targeted capacity strengthening sessions conducted on the Community Land Act (2016), including gender training at Mt. Kulal and Women Land Champions Forums. These safe spaces built women's leadership capacities, strengthened their understanding of land rights, and transformed individual confidence into collective influence within Community Land Management Committees (CLMCs).

Women's leadership integrated into CLMC elections and bylaws reviews for Learoni, Loosuk C, Purkei, and 13 other community lands in Laikipia and Samburu, ensuring inclusive governance frameworks that embed women's decision-making power into community constitutions.

Inclusive Livelihoods and Economic Empowerment

Our livelihood interventions deliberately targeted those traditionally left behind:

Over 60% women groups across four counties supported in complimentary livelihoods. This low-cost complementary livelihood was designed specifically for women whose economic vulnerability is heightened by climate-induced livestock losses.

108 women from vulnerable households supported with registration to Social Health Insurance Fund, with costs covered for one year—addressing the gendered burden of healthcare access.

KSh 13.0 million of RESTORE direct financing, the largest fiscal commitment, channelled primarily through women's groups for livelihood diversification, recognizing that economic empowerment of women ripples across entire households and communities.

Mukogodo Women for Peace Network

Acknowledging that women have historically been excluded from pastoral conflict resolution despite bearing disproportionate costs of violence, we supported the formation of the **Mukogodo Women for Peace network (135 women)**. This autonomous female leadership body champions mediation and human rights advocacy, diversifying who holds power in peace processes and ensuring women's voices shape security agendas in their landscapes.

Safeguarding and Accountability

IMPACT strengthened safeguarding mechanisms to ensure our interventions do no harm and respond to community feedback:

Free, Prior, and Informed Consent (FPIC) processes utilized across all projects to ensure community ownership, particularly protecting marginalized groups from coercion in investment-related dialogues.

Independent Monitoring Committees established for each funded sub-project ward to ensure fiscal transparency and project accountability, prerequisites for maintaining integrity and community trust.

Community Accountability and Feedback Forum convened 231 participants from six counties, revealing critical inclusion gaps: the need to address men's exclusion from economic empowerment programs, rising drug abuse among youth, and holistic health impacts of climate change. We have since refined our engagement model to be more community-driven and rights-based.

“Do No Harm” principles embedded in **535 leaders** trained in conflict transformation, ensuring peacebuilding interventions do not inadvertently exacerbate tensions or marginalize vulnerable groups.

Intersectional Approach

Our 2025 interventions recognized that Indigenous women and youth face compounded discrimination. By **integrating traditional knowledge documentation** with women's leadership forums, linking **financial literacy training** to accessible credit through Rasilimali Sacco, and ensuring **youth skills training** reached nomadic populations across county boundaries, we addressed multiple barriers simultaneously.

The result being communities where women sit on land governance committees, youth launch agribusinesses with Sacco backing, and excluded groups move from the margins to the centre of decision-making about their futures.

IMPACT ANNUAL EVENTS 2025

Camel Caravan

The 2025 Ewaso Ng'iro River Camel Caravan was a six-day advocacy event held from August 4th to 9th at Nkutuk Engiron Community Land in Samburu County. Under the theme “Advancing Pastoralism, Peaceful Coexistence, and Rangelands Management for a Sustainable Future,” the initiative brought together 173 participants from diverse counties and ethnic groups to address environmental degradation and resource-based conflicts. The journey served as a platform for inter-community dialogue and a celebration of pastoralist culture, featuring traditional music, participatory theatre, and documentary screenings aimed at fostering regional harmony.

During the four-day trek, participants engaged in hands-on environmental restoration and education. Utilizing the “half-moon” technique to rehabilitate drylands, the caravan collaborated with local communities to plant grass seeds and restore soil health at sites along the Sesia and Nchooro rivers. Educational sessions focused on ecological stewardship, including the use of biopesticides and climate-resilient innovations like edible cookies made from desert locust flour. These activities emphasized the urgency of protecting the Ewaso Nyiro ecosystem against threats such as deforestation and overgrazing.

The event concluded with high-profile cultural celebrations, including an Indigenous Communities Food Festival and a tribute to the International Day of Indigenous Peoples. A joint declaration by the Laigwanak elders reaffirmed a collective commitment to protecting indigenous knowledge and environmental heritage. Beyond policy and restoration, the caravan achieved significant personal impact, as seen in the testimony of Abdikareem Salesa, a peace committee member who overcame deep-seated tribal fears through the hospitality and shared prayers of his fellow participants.





Community Land Summit

The 5th Edition of the Community Land Summit, held in November 2025 in Nairobi, convened over 200 representatives from East Africa to address the livelihoods of mobile indigenous peoples and secure their tenure rights. Under the theme of enhancing pastoral policy environments for prosperity, the summit served as a critical precursor to the International Year of Rangelands and Pastoralism (IYRP) 2026. Key discussions focused on the slow implementation of Kenya's Community Land Act of 2016, emphasizing the urgent need for accelerated land registration, legal recognition of pastoral mobility, and inclusive governance that centers women and youth.

A major highlight of the summit was the announcement of a presidential directive in Kenya to expedite community land registration, signaling a new era of political goodwill and collaboration between the government and civil society. The event also saw the

launch of the Kenya Pastoralism Advocacy Strategy 2026–2030 and the introduction of a new professional certificate course in conservation. Participants from Kenya, Uganda, Ethiopia, South Sudan, and Tanzania shared strategies on integrating indigenous knowledge into formal governance and using traditional systems for conflict resolution and rangeland restoration.

The summit concluded with a unified call to protect mobility corridors and ensure that emerging investments, such as carbon markets, are community-led and rights-based. Stakeholders committed to consolidating these resolutions into a formal declaration for national and global advocacy. Looking ahead, the 6th Community Land Summit is scheduled to take place in Wajir in 2026 to further mobilize grassroots efforts during the IYRP and ensure the voices of East African pastoralists continue to shape policy and land stewardship.



Community Accountability and Feedback Forum



The Community Accountability Feedback Forum, hosted by IMPACT Kenya, convened 231 participants from six counties to enhance community agency and transparency in development. The event focused on aligning project goals with real-time community feedback and sharing annual progress across five thematic areas. Stakeholders, including National Land Commission representatives, commended the organization's success in helping communities secure collective tenure rights under the Community Land Act of 2016 and utilizing inclusive processes to elect Community Land Management Committees (CLMCs).

While the forum celebrated these successes, it also identified several critical areas for improvement to ensure long-term sustainability and relevance. Participants emphasized the need for better synchronization with government workplans and a more holistic approach to climate change that addresses human health. There was also a strong call to address emerging social dynamics, such as the exclusion of men from economic empowerment programs and the rise of drug abuse among youth.

In response to these findings, the organization has refined its engagement model to be more community-driven and rights-based. This includes a shift toward “business unusual” by empowering community assemblies to hold governance structures accountable and integrating traditional justice systems into peacebuilding efforts. By incorporating these strategic changes, IMPACT Kenya aims to ensure that its interventions remain rooted in the priorities and social connectedness of the indigenous communities it serves.

Critical Feedback Received

- **Workplan Synchronization:** There is a need to align workplans with relevant Government departments to maximize technical expertise and avoid duplication.
- **Inclusive Targeting:** Economic empowerment activities must be adjusted to include men, as current focuses are primarily on women and youth.
- **Holistic Health Focus:** Programs should expand to address the human health impacts of climate change, such as TB and diarrhea outbreaks during extreme weather.
- **Information Sharing:** Feedback and reports should be systematically shared through county portals and resource groups to strengthen partnerships.
- **Geographic Expansion:** Strategies are needed to reach isolated areas that have yet to receive support.

Main Changes and Strategies Incorporated

- **Collaborative Governance:** Working directly with Government land departments to elect and train inclusive CLMCs on natural resource governance.
- **FPIC Adherence:** Utilizing Free, Prior, and Informed Consent (FPIC) processes to ensure community ownership and ease of project adoption.
- **Community Assembly Empowerment:** Shifting focus to empower the community assembly, the primary decision-making body, to hold leadership accountable.
- **Traditional Institution Integration:** Utilizing traditional institutions and alternative justice systems as preferred mechanisms for resolving landscape conflicts.
- **Adaptive Accountability:** Adopting accessible transparency structures and allowing flexibility in implementation based on real-time community feedback.

IMPACT Kenya works at multiple levels, from grassroots community-led actions to advancing large-scale structural change in collaboration with governments. By engaging policymakers, IMPACT Kenya ensures local movements translate into systemic, sustainable impact.

Our Multilevel Approach:

We participate in global, regional and National level movements to amplify the voices of Indigenous Peoples to create visibility and to showcase Indigenous Peoples' best practices in Climate change and resilience, Biodiversity Conservation, combating Desertification, Carbon Markets and Gender mainstreaming. We have supported in the convening of regional and national bodies that seek to address key priority issues affecting Indigenous Peoples regionally and further enhance solidarity.

Global Movements

We actively participate in UNFCCC (United Nations Framework Convention on Climate Change), UNCBD (United Nations Convention on Biological Diversity), UNCCD (United Nations Convention on Climate Change and Desertification), CSW (Convention on the Status of Women) and a member of ILC (International Land Coalition) among others.

Regional Movements

We have supported in the establishment and operationalization of AICA, ERETO Solidarity Fund, hosting the mandate of the United Nations Special Rapporteur on the Rights of Indigenous People (UNSRIP)

One of the key result areas of the regional engagements has been multistakeholder strategy on pastoralism and conservation in East and the broader continent that is intended to inform the policy engagement at the national level.

National Movement

Shared challenges and efforts have been brought together to establish alliances within Kenya: PARAAN (Pastoralists Alliance for Resilience and Adaptation Across Nations) ([Website link](#)), Community Landowners Alliance of Kenya (CLOAK) and CLAN (Community Land Action Now).

Strategic collaborations with Government agency and Development Partners.

1. MoU with the National Drought Management Authority

Our partnership with the National Drought Management Authority directly strengthens climate resilience and livelihoods programming across Northern Kenya's arid and semi-arid lands. Through this collaboration, we gain access to NDMA's drought monitoring data, enabling us to anticipate climate shocks and pre-position interventions before crises escalate. Alignment with national drought contingency plans ensures our community-led water projects and restocking programs



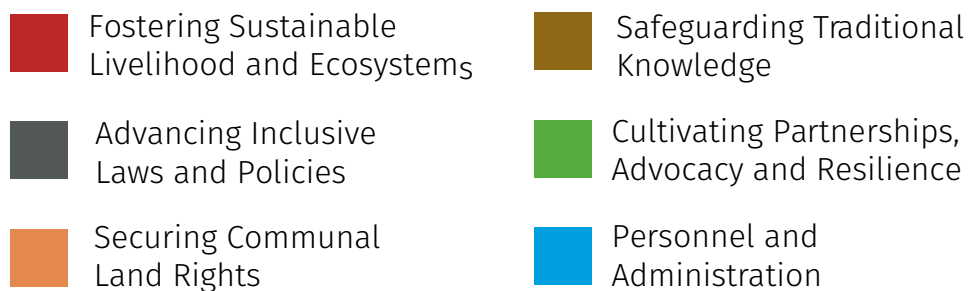
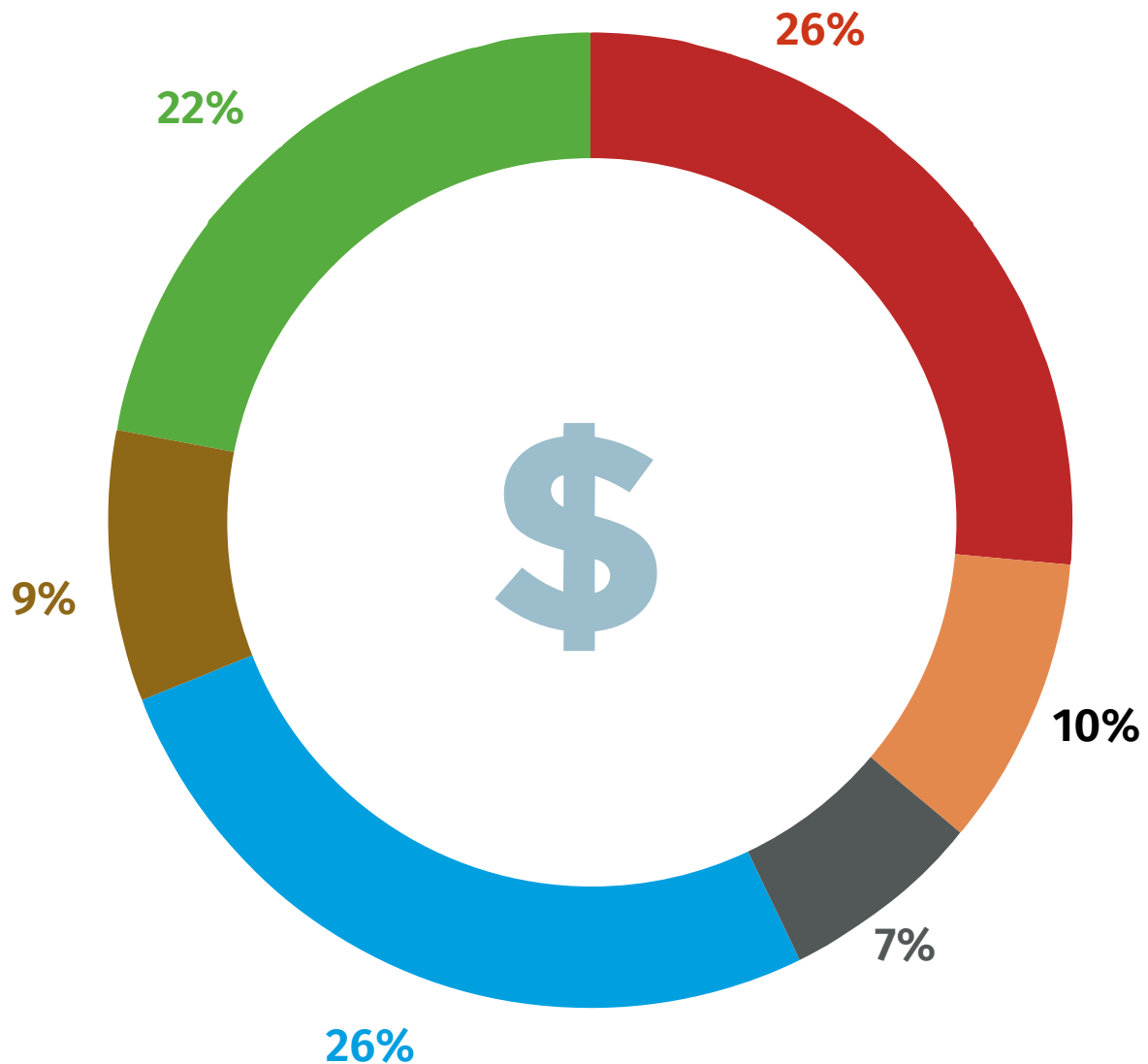
complement government relief efforts rather than duplicate them. NDMA's convening power at national level amplifies our community voices in climate adaptation policy forums, linking grassroots experience to national drought management strategies. This partnership also unlocks additional funding streams for rangeland restoration and livestock insurance schemes, while NDMA validation of our ecosystem-based adaptation approaches strengthens our advocacy for pastoralist resilience as national priority. Communities in Laikipia, Samburu, Isiolo, and Marsabit benefit from more timely, coordinated, and scalable drought responses that bridge immediate relief with long-term resilience building.

2. MoU with The Environmental Defense Fund

Our collaboration with The Environmental Defense Fund elevates IMPACT's environmental governance, carbon markets, and rights-based conservation work onto global platforms. EDF's technical expertise and global networks enable our communities to participate equitably in emerging carbon credit schemes, ensuring Indigenous Peoples benefit from climate finance rather than being excluded from these new economic opportunities. We gain access to EDF's remote sensing and monitoring tools that strengthen our biocultural mapping and rangeland restoration evidence base. EDF's presence at UNFCCC and other international forums amplifies IMPACT's model of community-led conservation, positioning Indigenous knowledge as central to global biodiversity and climate solutions. Together we develop safeguards and FPIC protocols that ensure renewable energy and carbon investments on community lands respect Indigenous rights and deliver fair benefits. Training exchanges with EDF scientists and policy experts build our team's technical capacity in environmental economics and climate policy. Indigenous communities gain fair access to new climate finance mechanisms while their land rights and traditional knowledge are protected in high-stakes environmental markets—transforming potential threats such as carbon offset land grabs into community-controlled opportunities.



IMPACT ANNUAL FINANCIAL BUDGET 2025



Donors & Partners

IMPACT believes in the power of networking and collaboration. We work closely with active donors and partners operating at all levels, from local to international.

Our vision is enabled by financial support from multilateral organizations, Philanthropic foundations and other international civil society organizations.

Governance

Our vibrant board of trustees met 4 times within the year and among the key decisions made included:

- Review and approvals of organizational policies, procedures and strategies.
- Establishment and formation of board subcommittees.
- IMPACT project appraisals
- Fund raised during the New York Climate week.

Our Team

Impact Board

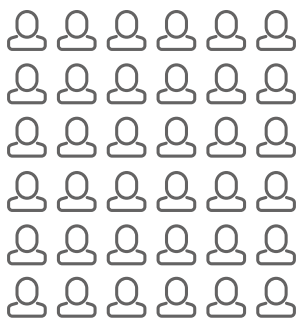


3 Male

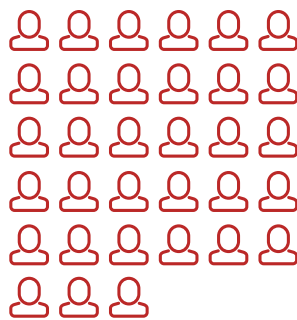


6 Female

Impact Staff



36 Male



33 Female

Be Part of
an inclusive IMPACT.



IMPACT

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