

# *PASTORALISM IN TRANSITION*

## **From traditional approaches to Commercial Opportunities**

A presentation by J. Kamanga

for

The Quivira Coalition 7th Annual  
Conference

# The practice of Maasai Pastoralist



# Coexistence between wildlife people and livestock

---



# Survival for the fittest

---



# Introduction

---

- Pastoral communities in Kenya traditionally roamed the rangelands with their livestock. They had rich knowledge of the range lands.
- They were very good environment conservationists for purposes of their own sustenance.
- They used their forests for traditional ceremonies, herbal medicine and as dry season refuge for their livestock
- They were not restricted within borders of districts or countries

## Changes overtime in the pastoralist society in Kenya introduced by different regimes

---

- Cash economy, education, religion, health, privatization of land, piped water, western clothing's were introduced to the pastoralist during the colonial period.
- At independence Group Ranches were introduced, land subdivision in the Rift Valley, cultural integration, agriculture extension, increased school registration, Tourism and population growth came along.

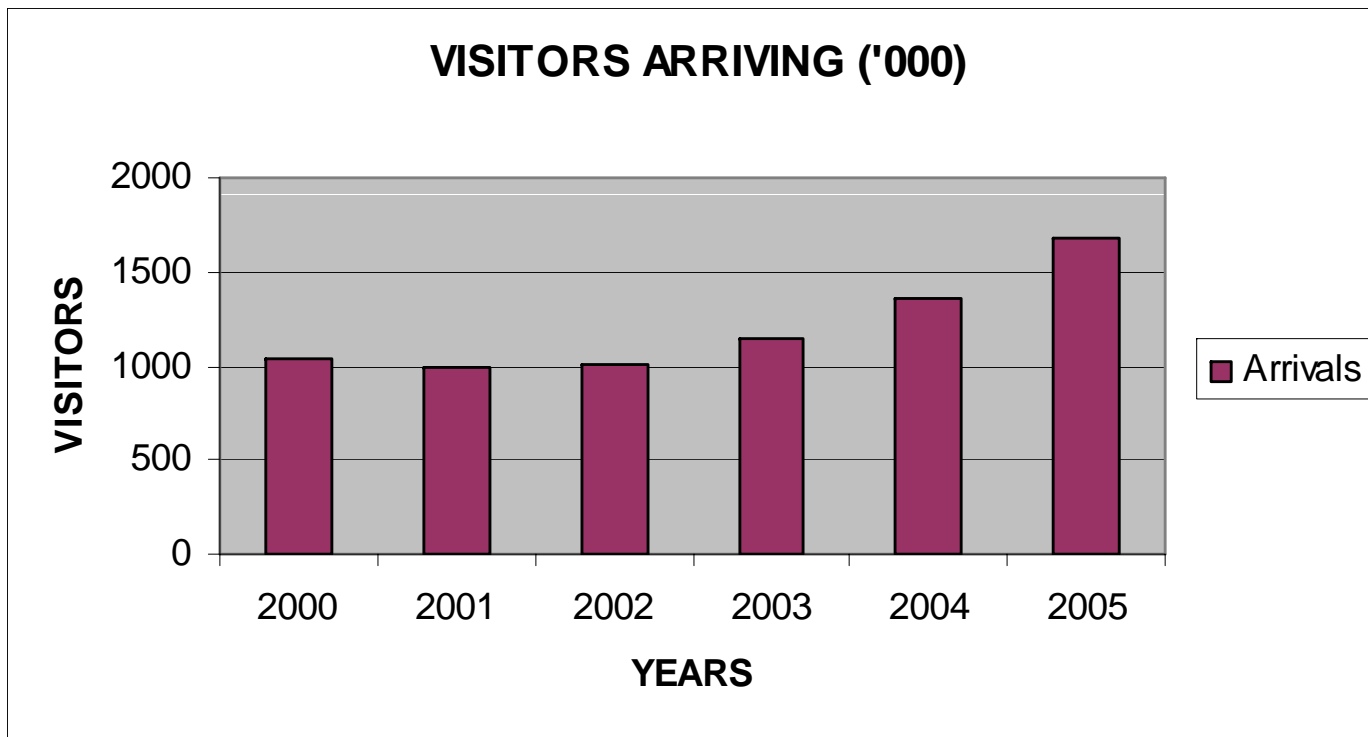
# Results

---

- Sedentarization
- Cultural erosion
- Increased human wildlife conflicts
- Land use change
- Less land for pastoralism
- Conflicts over water and pastures
- Exposure
- Expansion of tourism

# TOURISM PERFORMANCE 2000-2005

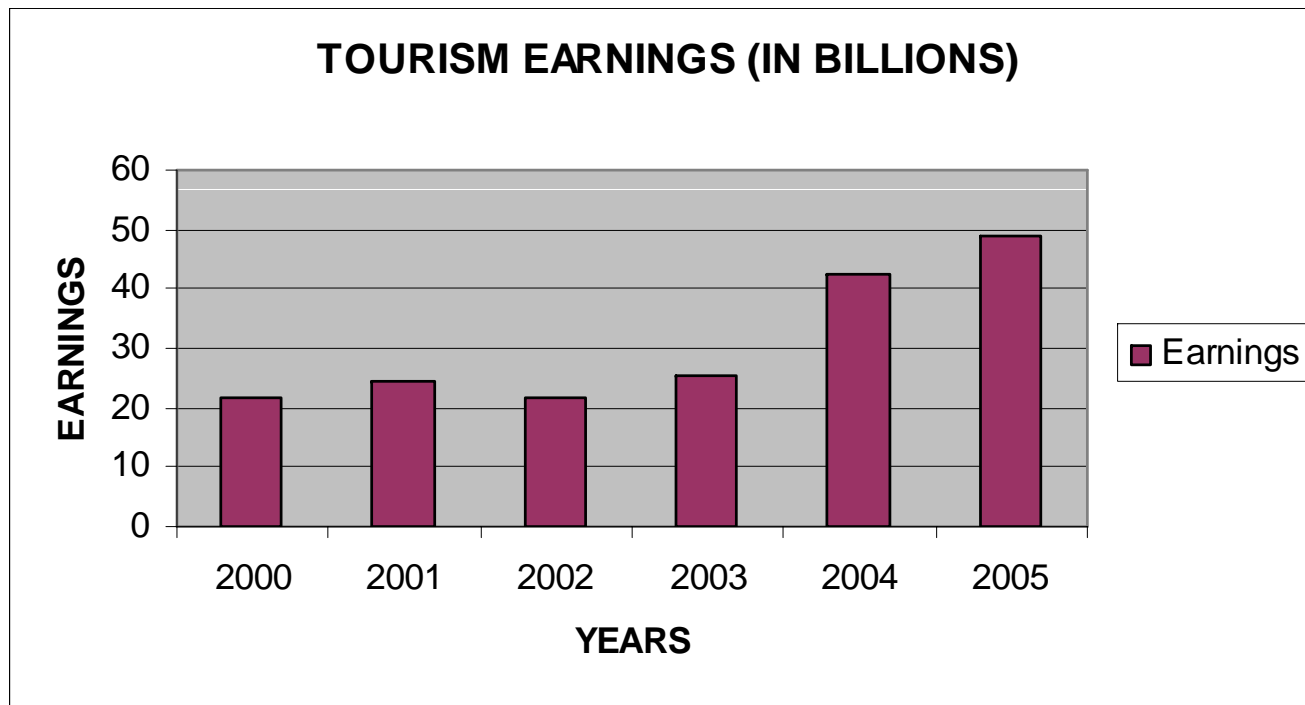
---



Sitati, 2007

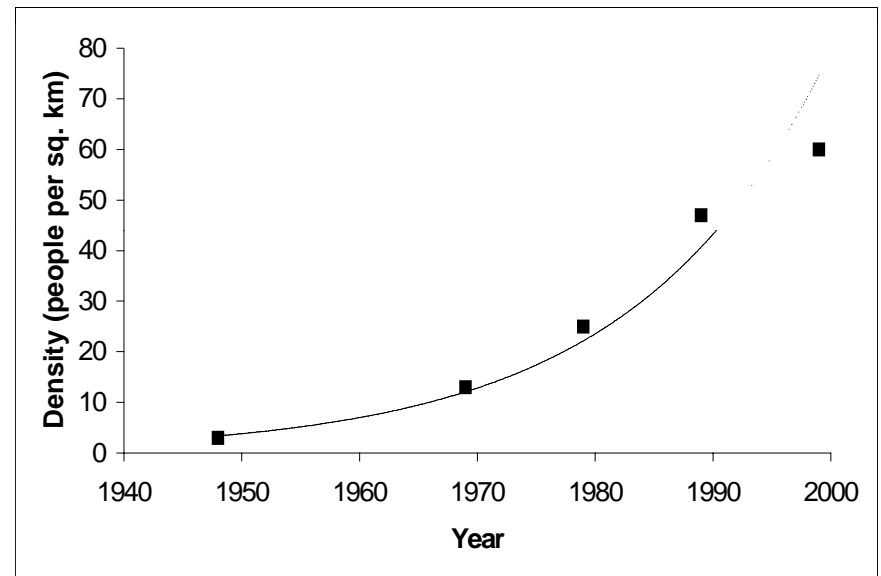
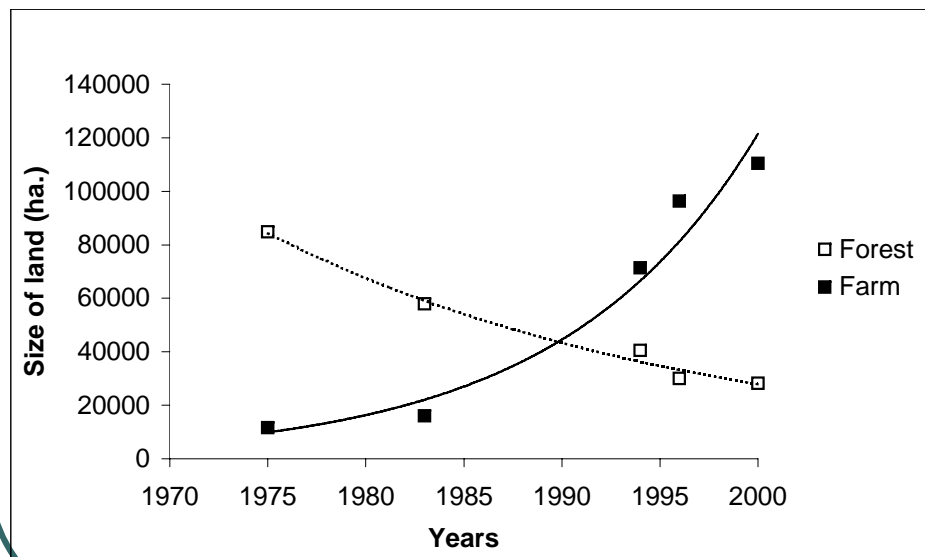
# GROWTH IN REVENUES

---



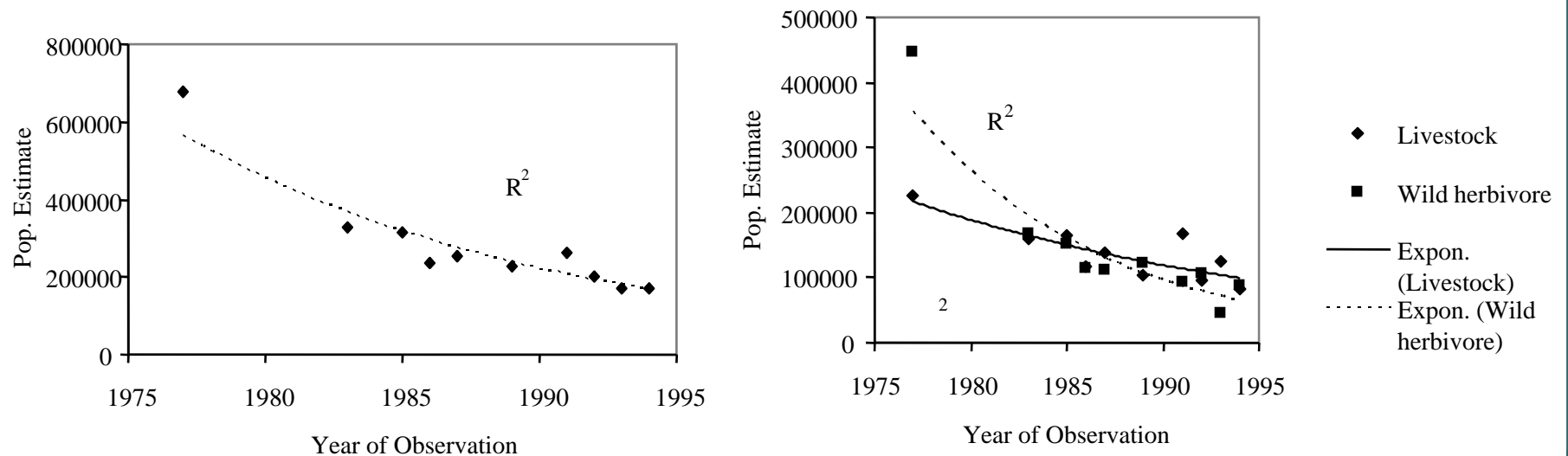
## Human population growth in Transmara District

### Land transformation in Transmara District



# Results of land transformation

- According to Sitati, 2007 based on his work in the Maasai Mara there was a sharp decline of large herbivore population between 1975 -1995



# Comparison between old and current pastoral situation

---

- Low population
- Land mainly owned under communal systems
- Butter trade prevalent
- Traditional governance systems
- Forests and wildlife only used for traditional ceremonies
- Heavily depended on livestock products
- High population
- Individualization of land
- Cash economy
- Conventional governance systems
- Commercialization of forest and wildlife products
- Cereals introduced as part of food for pastoral communities

# Cooping mechanisms in the traditional context

---

- Ecological strategy rooted in mobility and feeding efficiency
- Use of forests and swamps as drought refuge
- complex social networks and reciprocity among pastoralist communities
- Keeping of herds that are well adapted to harsh environments
- Rearing of a variety of livestock that use different feeding methods e.g Cows, goats, Camel, donkey

## Why the transition

---

- Due to the current increase in population, introduction of a cash economy and change in land use the Maasai pastoral communities are searching for new ways of integrating their old ways of survival and resilience during drought with new approaches that add value to livestock production and in the use of other natural resources including wildlife to improve their livelihoods in the fast growing market economies.

## Other factors leading to change in the pastoral set up

---

- Transformation of traditional land ownership to the Group ranch act, this came along with new ways of management that saw the traditional system start to disintegrate
- Infiltration of non-pastoral groups into pastoralist areas with new land use ideas and who were not governed by the traditional systems

## Land Tenure

---

- The Group ranch system preserved the communal tenure and practices of local residents who owned land through group registration. Under this system, a community would be registered as a land owner through a group of ten representatives who would be the nominal titleholders. The intention of Parliament when the Land (group Representatives) Act was enacted was that land could be held communally and in accordance with the applicable customary laws and practices.

# Individualization of land ownership

---

- The Government however, later on relaxed the rules allowing the group ranches to be converted into individual holdings, with members getting titles to their land parcels. The acquisition of individual title deeds has made it easy for individuals to dispose off their land.
- This move has had far-reaching tenorial and environmental implications on the social and economic lives of the communities especially where customary tenure is the only viable form of tenure. This has lead to the sub-division of land into units and parcels that cannot sustain the prevalent land uses in the areas.

## Threats to rangelands

---

- Threats to family, community and culture
- Economic threats
- Environmental threats
- Political threats

## Which way for pastoralist

---

- Adopting land use options that are compatible to pastoralism as the main source of livelihood
- Strengthening pastoralism
- Maintaining open rangelands as the best way to maximize production in the arid and semi-arid regions
- Diversification of land use options to attain economic viability of the rangelands

# Excellent Sceneries

---



# Predators



**Diverse wildlife species:  
Wildlife based tourism-65 mammal species, over 500 resident & migratory  
bird species**



# Rich Pristine Maasai Culture



# Excellent Services/Activities



# Community Tourism initiatives

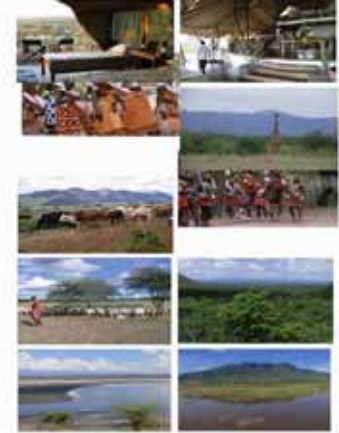


## New adaptation mechanisms being taken by pastoral communities

---

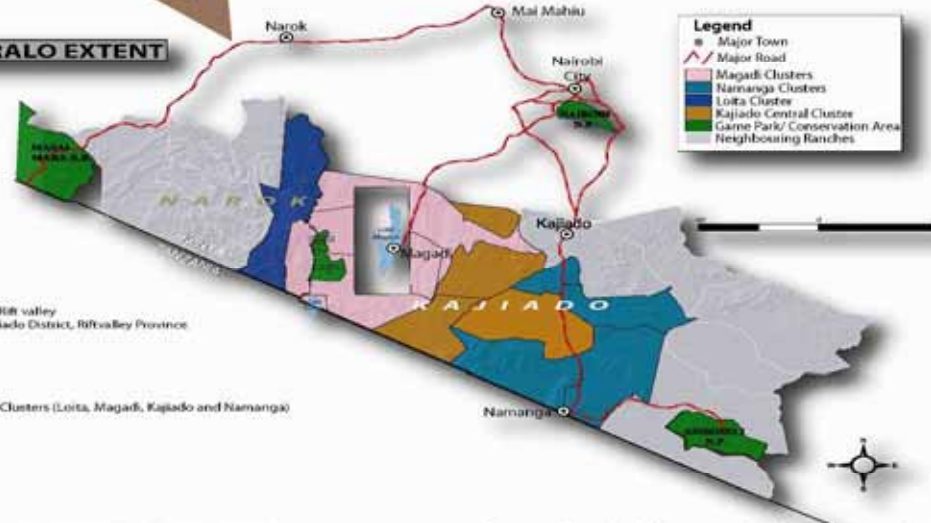
- Commercialization of livestock production (improvement of breeds, development of livestock markets, promotion of better quality beef “conservation beef” and creation of disease free zones)
- Development of community based Ecotourism facilities and community conservancies (Shompole, Olkiramatian, Mailwa etc)
- Using their rich culture and scenic environment with rich biodiversity and wildlife as attractions
- Land owners coming together to coordinate development and connect land owners to land opportunities. Example SORALO, NRT

# SORALO



## SORALO

### SORALO EXTENT



**Legend**

- Major Town
- Major Road
- Magadi Clusters
- Namanga Clusters
- Loita Clusters
- Kajiado Central Clusters
- Game Park/ Conservation Area
- Neighbouring Ranches

**LOCATION:** South of the Kenyan Rift valley  
Within Narok and Kajiado District, Rift Valley Province

**SIZE:** 947,924 Hectares

**POPULATION:**

**STRUCTURE:** 15 group ranches, 4 Clusters (Loita, Magadi, Kajiado and Namanga)

**CLIMATE:** Arid to Semi Arid

**VEGETATION:**

# SORALO

South Rift Association of Landowners



## Background

The South Rift is Ecologically diverse - savannah, forests, woodland, wetlands ecosystems. South rift has highest concentration of mammals in Africa. It is found at the South of the Kenyan rift valley with spectacular Landforms such as the shompole hills and the Nguruman Escarpment overlooking the savannah plains that embrace Lake Magadi and Lake Natron. It is Ecological linked and has a continuous habitation of wildlife from Mara to Amboseli.

## Context

Livelihoods - Integration of livestock, wildlife and agro-pastoralism.  
 Rich cultural background.  
 Arid and semi arid.  
 Communal land ownership.



