



The generation, application and transmission of Indigenous and Traditional Knowledge for biodiversity, ecological and customary natural resource management by the Laikipia Maasai and the Samburu indigenous communities of northern Kenya.

- The Laikipia Maasai are a section of the wider Maasai who live in Laikipia county in north central Kenya. The Samburu are known to be distant cousins of the Maasai and speak the *Maa* language and live in Samburu county and parts of Laikipia, Isiolo.
- Both communities practice pastoralism in the northern rangelands of Kenya. The mobility of people and livestock is a key and fundamental to the optimal use of rangelands and range resources

- Pastoralism is a traditional occupation and productive form of livelihood or occupation where a finely-honed symbiotic relationship between people (pastoralists), domesticated livestock and local ecology in resource-scarce and highly-variable arid regions (rangeland) interact sustainably.
- pastoralists' livelihood is increasingly on the decline. The fundamental resources that are critical and needed for the survival of these communities and their livestock are dwindling, leading to intense conflicts between different communities.

- The customary practices on biodiversity and the management and practices of traditional knowledge by local communities is strategically intertwined/linked with indigenous traditional livelihoods systems

- The indigenous traditional knowledge skills, experiences and practices are generated from direct and long term interaction between the community, its needs , situations, circumstances' with specific environments and/on different occasions
- Accumulation of that experiences over time transforms to customary practices

- Community land introduced as part of the package of reforms to address land tenure challenges, identified as:
 - Absence of equal protection to all categories of land rights
 - Failure to recognize and strengthen traditional resource management institutions and systems
 - Abuse by government the “trust” implied in the Trust Land Act

- The indigenous communities have their own traditional and spiritual leadership and institutions of decision making and governance
- The indigenous knowledge is governed and transmitted through these governance systems.
- Transmission is through ceremonies, rituals, folklore and social networks that are undertaken occasionally depending on bio-cultural diversity.

- Spiritual leaders, age set leaders and communal elders are the guardians and stewards of ITK and over see all cultural practices, rites, natural resources and customs that govern them
- The roles of age set leaders are vital for the management of indigenous traditional knowledge in the access , management and use of both the natural resources and the environment in which they exists

Traditional Authorities (elders, age set leaders, spiritual leaders) play a mediation in building relationships between people in the community and the use and management of land and natural resources by directing communities to ensure that the members of the community use the natural resources at their disposal on a sustainable basis and in a manner that conserves the environment and maintains the ecosystems for the benefit of all.

- Women play an important role in transmission and nurturing of TK to/among younger generations and in natural resource management
- Among the Laikipia Maasai, every age-set have their s natural resource or biodiversity monitors or specialists who are called the *Laleenok-(more or less like the harbingers)*they have exemplary knowledge of the ecological regions and biodiversity of those areas. When certain plant species are no longer easily available they alert the traditional elders/authorities – especially plants used in ceremonies

- The communities have developed traditional / customary natural resource management strategies that they have used to assess, manage and restore the ecological zones
- The season grazing patterns that has been developed over years ensures that certain areas are left at certain times of the year or season to allow regeneration of certain plant species

- , the process of transmitting this knowledge from one generation to another has been affected severely by the changes in social, economic, land reforms and lack of proper recognition of customary institutions
- Other factors include social and economic activities taking place in the communities relate to the influences of the external development system that emphasizes commercial economic concepts, religion, and formal education.

THANK YOU!!!!