

**Chapter 1 : Delta Maasai Indigenous People series, - Fountain Pen Reviews - The Fountain Pen Network**

*Maasai. The Maasai (also Masai) are a semi-nomadic people located in Kenya and northern Tanzania. They are among the most well known Indigenous People in all of Africa, due to their distinctive customs and dress and residence near wildlife areas in East Africa which are now considered game parks.*

March 6, The Maasai and Rendille Indigenous communities in Kenya are facing an existential threat to their lands; development impacts to their wildlife-rich territories are killing off species at an alarming rate. Local communities recently shared their concerns, their community conservation practices, and the threats their territories and efforts are facing. It is also home to the Maasai Mara National Reserve, which has some of the most stunning wildlife in the world. The Maasai peoples are principally nomadic pastoralist communities and have co-existed with the wildlife here for centuries. Two indigenous communities, the Maasai from Trans Mara, Narok County, and the Rendille from Kargi, Kamboye, Korr and Logologo of Marsabit County carried out an assessment of their conservation practices as well as threats their efforts face. The communities explained that in the past their territories were abundant with flora and fauna, but they can see the biodiversity decreasing year by year. The Nyekweri Kimintet Forest is the last remaining indigenous-controlled forest in Trans Mara with a total area of km<sup>2</sup>. This area has forests, wildlife, grasslands and the River Mara. Edna Kaptoyo The predominantly Maasai Indigenous Peoples here are taking key steps to protect their forest areas. Community members here donated their private lands and created the 6,acre, indigenous-managed Nyekweri Forest Kimintet Trust in to conserve the forests and wildlife in this area. These forests are socially and culturally significant for the Maasai peoples who have conserved them through their customary laws. The forests host sacred sites, provide medicinal plants, honey, fodder for livestock, building materials, and wood fuel among other things. The forest is home to diverse wildlife like buffaloes, elephants, waterbucks, impalas, and leopards. More than species of birds including Turacos, Trogons, Eagles, Wood-hoopoes and Hornbills are found here. Edna Kaptoyo Maasai are a patriarchal society and indigenous women are primarily care givers, rarely participating in decision making bodies. In this photo, the women have gathered with the support of the Indigenous Information Network, a Kenyan community organization to discuss the key problems that they face and their role in community conservation. Women are in charge of domestic chores such as fetching water, getting fuel wood from forests, cooking, taking care of children. Men are responsible for taking care of livestock. Often men spend periods of time away from home and women become the sole breadwinners of their households raising their income through sale of beadwork. Women are the holders of traditional knowledge relevant for conservation and ensure inter-generational learning and transmission of knowledge and values. Although Kenya has set up affirmative action policies to redress any disadvantage suffered by women and set up the National Gender and Equality Commission NGECC , women continue to face discrimination. Women pointed out that there needs to be a continuous process of conversation in the community to influence men to support women in decision making. Rendille women in Marsabit. Rendilles are nomadic pastoralists keeping camels, goats, and sheep. Because of acute drought, most of the men had migrated away. Edna Kaptoyo Like Maasai women, Rendille women too are the principle caretakers. Among their other roles, both Maasai and Rendille women are responsible for constructing houses for the family and continue with the practice to date. Many Rendille women in Marsabit have been vocal against extractive industry activities that took root in their community without their free prior and informed consent. Rendille women milking their goat. The life of the Rendilles is closely tied to their camels and goats. More frequent droughts are killing off livestock, affecting their livelihoods, and leading to migration of the men. Alice Lesepen Traditional Rendille huts, built by women using locally gathered material. The women convinced local leadership to acquire the land for this space. The center provides various training classes, including adult education, and shepherd classes night school for indigenous children who take care of livestock during the day and may miss out on school. Edna Kaptoyo Charcoal burning, deforestation and soil degradation are major threats to Nyekweri Forest and other forests, resulting in loss of key tree species and wild animals. These affect the habitat of the wild animals living in these forests. Impact of charcoal burning resulting in forest fires

in Nyekweri Forest. Edna Kaptoyo Over-exploitation of biomass driven by high energy demand for industrial and domestic use poses a serious threat to biodiversity. The use of inefficient technologies in charcoal making contributes to losses in energy. Cutting down trees for charcoal and building poles has threatened acacia, alea and terminalia species with extinction. Recent statistics indicate bags of charcoal are sold in Marsabit town daily. Sixty-three per cent of the urban population in Marsabit Central uses firewood. Volunteer scouts guarding the forest from illegal charcoal burners, illegal loggers and poachers. Edna Kaptoyo In order to protect the forest from threats, community members voluntarily conserve their area, carry out reforestation initiatives to restore degraded areas with indigenous tree species and support volunteer game scouts in monitoring the conservation area. Such efforts require both policy and financial support. Maasai and Ogiek indigenous children, students at Eor-Ewuaso Primary School in Narok County, Kenya, are performing a song and dance about the importance of protecting water and trees in the community. They have a strong ethic of protecting Mother Nature and routinely carry out tree planting, conservation, restoration and other activities as part of their education. Jeanette Sequeira Students at Eor-Ewuaso Primary School in Narok County have put up signs throughout the area to remind the community to conserve and protect the local forests. Jeanette Sequeira Rendille women from Korr in a mapping exercise, while a little girl keenly watches. These Rendille women are collectively drawing a map of their territory. This helps them demarcate boundaries, point out threats and encroachments like charcoal burning and deforestation, and map their community territories. Young children also participate in such activities and there is an important exchange of knowledge. This is a way for the women to understand and collectively decide how to address the threats to their territories and conserve the biodiversity within.

**Chapter 2 : The Maasai keep healthy despite a high-fat diet | ScienceNordic**

*Maasai are pastoralist and have resisted the urging of the Tanzanian and Kenyan governments to adopt a more sedentary lifestyle. They have demanded grazing rights to many of the national parks in both countries. The Maasai people stood against slavery and lived alongside most wild animals with an aversion to eating game and birds.*

History[ edit ] The Maasai speak a Nilo-Saharan language. Many ethnic groups that had already formed settlements in the region were forcibly displaced by the incoming Maasai, [11] while other, mainly Southern Cushitic groups, were assimilated into Maasai society. The Nilotic ancestors of the Kalenjin likewise absorbed some early Cushitic populations. Raiders used spears and shields, but were most feared for throwing clubs orinka which could be accurately thrown from up to 70 paces appx. In , there was a report of a concentration of Maasai warriors on the move in what is now Kenya. In , after having depopulated the "Wakuafi wilderness" in what is now southeastern Kenya, Maasai warriors threatened Mombasa on the Kenyan coast. The period of expansion was followed by the Maasai "Emutai" of " This period was marked by epidemics of contagious bovine pleuropneumonia , rinderpest see s African rinderpest epizootic , and smallpox. The estimate first put forward by a German lieutenant in what was then northwest Tanganyika , was that 90 percent of cattle and half of wild animals perished from rinderpest. German doctors in the same area claimed that "every second" African had a pock-marked face as the result of smallpox. This period coincided with drought. Rains failed completely in and Swarms of vultures followed them from high, awaiting their certain victims. Maasai are pastoralist and have resisted the urging of the Tanzanian and Kenyan governments to adopt a more sedentary lifestyle. They have demanded grazing rights to many of the national parks in both countries. The Maasai people stood against slavery and lived alongside most wild animals with an aversion to eating game and birds. Maasai society never condoned traffic of human beings, and outsiders looking for people to enslave avoided the Maasai. Genetic genealogy , a tool that uses the genes of modern populations to trace their ethnic and geographic origins, has also helped clarify the possible background of the modern Maasai. Some maternal gene flow from North and Northeast Africa was also reported, particularly via the presence of mtDNA haplogroup M lineages in about A full body of oral law covers many aspects of behavior. Formal execution is unknown, and normally payment in cattle will settle matters. Engai has a dual nature: The way the Maasai kill the lion differs from trophy hunting as it is used in the rite of passage ceremony. The central human figure in the Maasai religious system is the laibon whose roles include shamanistic healing , divination and prophecy , and ensuring success in war or adequate rainfall. Today, they have a political role as well due to the elevation of leaders. Whatever power an individual laibon had was a function of personality rather than position. Maasai people and huts with enkang barrier in foreground - eastern Serengeti , A once high infant mortality rate among the Maasai has led to babies not truly being recognized until they reach an age of 3 months ilapaitin. The exception is found in extremely remote areas. For Maasai living a traditional life, the end of life is virtually without ceremony , and the dead are left out for scavengers. A herd of 50 cattle is respectable, and the more children the better. A man who has plenty of one but not the other is considered to be poor. They eat the meat, drink the milk daily, and drink the blood on occasion. Bulls, oxen and lambs are slaughtered for meat on special occasions and for ceremonies. This concept was later proven false by anthropologists but is still deeply ingrained in the minds of ecologists and Tanzanian officials. The plan for the NCA was to put Maasai interests above all else, but this promise was never met. The spread of HIV was rampant. Due to an increase in Maasai population, loss of cattle populations to disease, and lack of available rangelands because of new park boundaries and the incursion of settlements and farms by other tribes this is also the chief reason for the decline in wildlife-habitat loss, with the second being poaching , the Maasai were forced to develop new ways of sustaining themselves. Many Maasai began to cultivate maize and other crops to get by, a practice that was culturally viewed negatively. To further complicate their situation, in the Ngorongoro Conservation Area banned cultivation practices. They have to sell their animals and traditional medicines in order to buy food. The ban on cultivation was lifted in and cultivation has again become an important part of Maasai livelihood. Park boundaries and land privatisation has continued to limit grazing area for the Maasai and have forced them

to change considerably. Young boys are sent out with the calves and lambs as soon as they can toddle, but childhood for boys is mostly playtime, with the exception of ritual beatings to test courage and endurance. Girls are responsible for chores such as cooking and milking, skills which they learn from their mothers at an early age. This involves most boys between 12 and 25, who have reached puberty and are not part of the previous age-set. One rite of passage from boyhood to the status of junior warrior is a circumcision ceremony performed without anaesthetic. In modern times, boys living close to towns with doctors may endure the ceremony in safer conditions, but still without anaesthetic because they must endure the pain that will lead them to manhood. This ritual is typically performed by the elders, who use a sharpened knife and makeshift cattle hide bandages for the procedure. The Maa word for circumcision is *emorata*. Expressions of pain bring dishonor, albeit temporarily. Any exclamations can cause a mistake in the delicate and tedious process, which can result in lifelong scarring, dysfunction, and pain. The healing process will take 3-4 months, during which urination is painful and nearly impossible at times, and boys must remain in black clothes for a period of 4-8 months. The manyatta has no encircling barricade for protection, emphasizing the warrior role of protecting the community. No inner kraal is built, since warriors neither own cattle nor undertake stock duties. Further rites of passage are required before achieving the status of senior warrior, culminating in the *eunoto* ceremony, the "coming of age". The long hair of the former warriors is shaved off; elders must wear their hair short. Warriors are not allowed to have sexual relations with circumcised women, though they may have girlfriends who are uncircumcised girls. At *Eunoto*, the warriors who managed to abide by this rule are specially recognized. They are also much more involved in cattle trading than they used to be, developing and improving basic stock through trades and bartering rather than stealing as in the past. Lion hunting was an activity of the past, but it has been banned in Southeast Africa - yet lions are still hunted when they maul Maasai livestock, [57] and young warriors who engage in traditional lion killing do not face significant consequences. Young women also undergo excision "female circumcision", "female genital mutilation", "*emorata*" as part of an elaborate rite of passage ritual called "*Emuratare*," the ceremony that initiates young Maasai girls into adulthood through ritual circumcision and then into early arranged marriages. In Eastern Africa, uncircumcised women, even those highly educated members of parliament like Linah Kilimo, can be accused of not being mature enough to be taken seriously. It has recently been replaced in some instances by a "cutting with words" ceremony involving singing and dancing in place of the mutilation. However, the practice remains deeply ingrained and valued by the culture. The Maa word for circumcision, "*emorata*," is used for both female and male genital mutilation. Female genital cutting is illegal in both Kenya and Tanzania. The knives and blades which make the cut are fashioned by blacksmiths, *il-kunono*, who make their weapons for the Maasai who do not make their own: Similarly to the young men, women who will be circumcised wear dark clothing, paint their faces with markings, and then cover their faces on completion of the ceremony. Maasai school in Tanzania The Maasai are traditionally polygynous; this is thought to be a long-standing and practical adaptation to high infant and warrior mortality rates. Polyandry is also practiced. However, today this practice is usually abandoned. A woman marries not just her husband but the entire age group. Men are expected to give up their bed to a visiting age-mate guest; however, today this practice is usually abandoned. The woman decides strictly on her own if she will join the visiting male. Repayment of the bride price, custody of children, etc. The *olaranyani* is usually the singer who can best sing that song, although several individuals may lead a song. The *olaranyani* begins by singing a line or title *namba* of a song. Each song has its specific *namba* structure based on call-and-response. Lyrics follow a typical theme and are often repeated verbatim over time. Neck movements accompany singing. When breathing out the head is leaned forward. The head is tilted back for an inward breath. Overall the effect is one of polyphonic syncopation. *Nambas*, the call-and-response pattern, repetition of nonsense phrases, monophonic melodies [71] [72], repeated phrases following each verse being sung on a descending scale, and singers responding to their own verses are characteristic of singing by females. Young men will form a line and chant rhythmically, "Oooooh-yah", with a growl and staccato cough along with the thrust and withdrawal of their lower bodies. Girls stand in front of the men and make the same pelvic lunges while singing a high dying fall of "Oiiyo.. Although bodies come in close proximity, they do not touch. The warriors of the *Il-Oodokilani* perform a kind of march-past as well as

the adumu, or aigus, sometimes referred as "the jumping dance" by non-Maasai. Both adumu and aigus are Maa verbs meaning "to jump" with adumu meaning "To jump up and down in a dance". A circle is formed by the warriors, and one or two at a time will enter the center to begin jumping while maintaining a narrow posture, never letting their heels touch the ground. Members of the group may raise the pitch of their voices based on the height of the jump. The mothers of the moran sing and dance in tribute to the courage and daring of their sons. Various materials have been used to both pierce and stretch the lobes, including thorns for piercing, twigs, bundles of twigs, stones, the cross section of elephant tusks and empty film canisters. Fewer and fewer Maasai, particularly boys, follow this custom. Women are also circumcised as described above. The removal of deciduous canine tooth buds in early childhood is a practice that has been documented in the Maasai of Kenya and Tanzania. This belief and practice is not unique to the Maasai. Note that the Maasai cattle are of the Zebu variety. In the summer of Dr.

Chapter 3 : Maasai people - Wikipedia

*Maasai Market - a Contemporary Exploitation of an Indigenous People's Culture Across East Africa, the Maasai market in Kenya's capital Nairobi (Maasai for the stream of cold waters) is a household name.*

The key to it all is Capillary Action! Member - Gold Location: On a cliff, looking at NYC Flag: Posted 20 April - Jose from the Canary Islands wrote a very extensive review , much more exploratory with great photos than what I provided. About the only thing I contributed here without redundancy is showing the rollerball and some writing samples. The resin is rich with beautiful marbled colorations that show nice depth. And the accents are tastefully done, non-intrusive to holding the pen comfortably. The special vermeil model of the Maasai edition is currently going for over EUR. When I first saw it, I balked at a purchase due to the price. At first, I satisfied my desire to have that beautiful resin in my hand with a capless rollerball version for much less. And it confirmed for me that this is as wonderful to look at as it is to write with. The rollerball uses the new wet refills Schmidt type that write very smoothly, like a fountain pen nice smooth line, no blobbing, and little pressure. Although I was pleased with it, I still kept my eye out for a used example of the Maasai fountain pen, in hopes of getting one at a good percentage off of MSRP. And finally, that day came. It is high quality and polished to a beautiful sheen. The clip appears to be permanently attached to the cap, because attempts to unscrew the top with a rubber grip failed to budge it. The cap lip is encircled by a weathered looking "MAASAI" metal band, the smooth lettering raised against a textured background. Overall, the weight of the pen is great--light enough to go for long periods, but heavy enough not to feel like it is cheap. Each of the Indigenous People pens incorporates aspects of the people that they commemorate. For the Maasai, it reflects in its colors and styling the high plains of Tanganyika, the strong colors of Lake Victoria, and the sparkling waters of the Indian Ocean. The Maasai, a population of cattle herders, are also warriors who arm themselves with long spears, short swords, and oval shields made of colored hides. The colors they often utilize are shown in the bands. They also have a distinctive walking staff, the design of which is suggested in the clip. Lastly, the nib has a Maasai warrior line portrait imprinted upon it. There are 3 editions available: Limited, Special, and Celebration. The special edition has gold vermeil accents and is equipped with a lever filling mechanism the lever squeezes an internal bladder , with the serial number imprinted on a gold disk on the bottom end of the barrel. The nibs simply unscrew from the body, making them as easy to change as an Esterbrook nib. My particular pen is equipped with a flexible F nib. Filling Mechanism My Maasai pen has the lever filler. It works just fine. It is a simple proven design that has been around for nearly a century. I really do like this pen. It will definitely not be used for note taking at work. I hate to admit it, but these new wet rollerball refills may cut a bit into to the fountain pen industry. As for endurance, I hope they do last at least as long as usual rollerballs. Otherwise, fountain pens are still more economical on ink. So, without further delay, here are some photos of the pens, including some writing samples. Maasai pens capped -- rollerball and fountain pen Maasai pens uncapped -- fountain pen and rollerball Maasai fountain pen barrel inscription Maasai fountain pen nib - F Writing samples [Correction: The trim is made of sterling silver, not pewter or aluminum.

**Chapter 4 : Maasai Archives - Minority Rights Group**

*Maasai people are prohibited from accessing water sources and pasture land in game reserves. With the arrival of formal schooling in the wider Maasai region, herding of livestock is becoming a parents' responsibility.*

**PROBLEM** While many people perceive the term eco-tourism to mean a more friendly, sustainable kind of tourism, most are not aware of the negative impacts that result from this type of tourism. Most of what goes on is what is considered "nature tourism. Therefore, when tourists engage in "nature tourism," they are seeing the wilds of Africa, South America and Australia, among other destinations, free of human interaction or disruption. To distinguish among the many types of tourism, we will define the more idealistic eco-tourism as "progressive, educational travel, which conserves the environment and benefits the locals Schaller, 2. The value of the natural resources in these areas became apparent from the very beginning, when the British perceived the pastoralist Maasai and other tribes to be incompatible with the wildlife that inhabited the area. With this separation of people and nature, national parks in Kenya were created without any consideration for the local communities Cheeseman, 2. Today, these problems have escalated as more and more parks and reserves are being created by the government without the participation or consent of the indigenous people. The indigenous people consider development, whether it is through tourism or other government projects, to only benefit others and not their own situations Kipuri, 2. Over the course of their existence, Maasai land has been taken away from them repeatedly, and after many broken promises of compensation and participation, the Maasai have started to fight for their land rights. Says Edward ole Mbarnoti, a Maasai leader, It is we Maasai who have preserved this priceless heritage in our land. We were sharing it with the wild animals long before the arrival of those who use game only as a means of making money. So please do not tell us that we must be pushed off our land for the financial convenience of commercial hunters and hotel-keepers. Nor tell us that we must live only by the rules and regulations of zoologists If Uhuru independence means anything at all, it means that we are to be treated like humans, not animals Amin, This case study begins with the colonization of the British and their prioritization of wildlife over the indigenous people and continues to this day, with the increasing numbers of tourists longing to experience the world in its most natural form at the expense of the indigenous communities. They existed here, in harmony with their land and nature, until the late 19th century, when cholera, other diseases and British colonization took over their population, their herds and their land. The Maasai are now restricted to much smaller areas in Kenya and Tanzania Cattle, 1. They are divided into 12 sections, or oroloshon, which are different politically and culturally, but all speak the same language; Maa Evangelou, The Maasai people are transhumance pastoralists, meaning their herds are moved around to give the land a chance to regenerate and to find fresh water. Cattle are a central part of their lives. The milk and blood of the animals sustain life, and they are killed only on occasion for their meat Cattle, 1. The land in southern Kenya and northern Tanzania in which the Maasai live is unsuitable for agriculture, and more compatible with pastoralism Cheeseman, 1. Agriculturists border them, though: The relationship between these tribes has been relatively peaceful, based considerably on trade Cheeseman, 1. Political History Upon arrival, the British began developing with the Kikuyu and the Luo, and by , colonists controlled most of the land in the area. Seeing the Maasai as a nuisance, they manipulated them with a treaty in and, in exchange, received a piece of land in the Rift Valley. In , the British negotiated another treaty in which the Maasai received a small extension of the Southern Reserve while the British received the whole Northern Reserve. A Maasai chief who wanted more control over the Southern Maasai, however, negotiated this treaty Cheeseman, In the s, in a deal that was very similar to the previous dealings among the British and the Maasai, the British successfully convinced the Maasai to move out of the Serengeti in exchange for land in the Ngorongoro highlands, where fellow Maasai already lived Background, 2. The Maasai, in all these dealings, lost the best dry-season rangeland in their area to the benefit of all the wildlife among which they had lived for so many years Cheeseman, 3. In , Kenya gained independence from Britain, and Jomo Kenyatta became the first president of Kenya. As a member of the Kikuyu tribe, he continued the British emphasis on agriculture and on preserving the wildlife. Additionally, his government was over-represented by the Kikuyu tribe. As the

country became more politically stable, it became more attractive to development projects and tourism. The Maasai were continually left out of the processes of development Cheeseman, 3. Moi was from the Kalenjin tribe, and during his vice-presidency, believed in Majimboism, which is a political ideology described by ethnic regionalism or ethno-federalism. This system would allow the people in a region to control that region. Once in power, however, he abandoned this ideology and maintained the single-power rule Cheeseman, 3. By the end of the cold war led to Western pressure for democratic reforms. In , Kenya finally obliged and repealed the constitutional amendment of one-party states. Multiple parties were now legal, but Moi preserved his control by using physical pressure on dissenting voices Cheeseman, 3. Like the British, the new government of Kenya realized how important the wildlife and natural areas of Kenya were. However, their focus was more on the economic opportunities that existed in conserving the natural areas. Their goal was to have one million tourists by They, too, saw the indigenous communities as threats to the land and wildlife, and since they needed these two commodities in order to obtain the growth they aspired to gain, the people living among them had to be confined Cheeseman, 4. With the appointment of Richard Leakey to the Kenya Wildlife Service in came a tight anti-poaching and hunting regime. Park guards were instructed to "shoot to kill. This practice was occurring in many other places, including Togo, West Africa Lowery, 1. There was considerable controversy over this, and Leakey was forced to resign in His successor was David Western, whose ideology included participatory conservation and cooperative problem resolution, which has helped to alleviate some of the current management problems in the parks Cheeseman, Land Privatization Land privatization became popular among a few "progressive" Maasai because of the land security it provided. The government began the practice of group ranches, in which a group of people owned a piece of land. The owners could move around only within this area, and others were prohibited to graze within these areas. It was, thus, transforming the Maasai from a subsistence way of life to a more commercial way of life Cheeseman, 5. The Maasai were highly influenced by the "Lawrence Report," a government document expressing the benefits of privatization and by the World Bank, which encouraged privatization Cheeseman, 5. Privatization, however, was not an ideal substitution for the traditional migration that was so compatible with the land. While the Maasai did compete with the wildlife, it was not so significant for it to be damaging. Privatization concentrated their livelihood to a restricted piece of land, thus contributing to "unsustainable ecology Cheeseman, 6. First, the Maasai lost considerable rangeland to the rich, white British colonists in the early part of their history, and it is unknown whether or not the land they were left with can sustain the remaining population. Second, to keep their parks desirable to tourists by preserving the wildlife, the governments restricted the Maasai to small parcels of land, which is not compatible with a pastoral way of life. In a survey conducted among 14 ranches in the Kaputiei area, only 6 pieces of land had adequate dry-season rangeland to be self-contained entities Cheeseman, 6. It is ironic that while the government is blaming Maasai overgrazing on park degradation, they are encouraging unsustainable practices by restricting them from migrating. The Ngorongoro Conservation Area covers 8, square kilometers on the southeast corner of the Serengeti. It has the highest concentration of wildlife on earth when the annual migration of more than one million wildebeest, a half million gazelles and a quarter million zebras come over from the Serengeti. It contains a high population of lions and cheetahs and is a refuge for elephants and black rhinos. The NCA has the last remaining populations of these black rhinos Background, 1. Livestock numbers have decreased due to disease and increases in sales. They have had to turn to subsistence cultivation over the protests of conservationists who are against cultivation Neumann, Tourism has increased, but they have not seen any of the benefits from this imposition. This page document describes the process of separating the endangered rhino and other wildlife residing in the NCA from the Maasai Wambui, 1. In contrast to the previous history of interaction with the Maasai people, this plan was going to be completed in a participatory manner. Since , two management plans were formulated for the area but did not take off because the rights and obligations of the local people were not addressed Our voices, 2. The Ngorongoro Pastoralist Survivalist Trust, a local community group, among many other international NGOs, are assisting the Maasai in this fight for land rights Wambui, 1. This most recent blatant disregard for the Maasai people is an example of all the Maasai have endured over the course of their history, beginning with the British colonization. They have not only interacted

with the land and wildlife for thousands of years, but they have done so sustainably. While the government accuses the Maasai of overgrazing, studies show that, in fact, these pastoralists are very efficient livestock producers, and, rarely, do they keep more animals than they need or the land can sustain Cattle, 2. Yet, their long history has been wrought with land rights injustices designed to benefit the wildlife and ecosystems, making the parks and reserves more attractive to the tourism industry and the rich tourists. It has been mostly the blame of the government, whose priorities lie in valuing the dollar that is generated by tourism and wildlife parks above the interests of its people. This pastoral tribe relies on the land for raising their cattle. They have interacted with the land, sustainably, for thousands of years by migrating in order to allow the grass to regenerate. Ever since the British colonization, however, this interaction has been disrupted in order to protect the wildlife from unnecessary competition from the Maasai. This concern for the wildlife stems not from a moral ethic, but from the economic opportunities it creates. Not only have they been denied this right, but they have not been compensated adequately for the land they have given up. Kenya and Tanzania Governments: It is no surprise, then, that Kenya and Tanzania, two countries with the Serengeti and Kilimanjaro to their names, wants to take advantage of this incredible economic opportunity. In competition with many other beautiful places, Kenya and Tanzania have to make their lands look the most attractive to the tourism community, and, unfortunately, the price is paid by the local people. This assembly was created by the Tanzanian government to establish "law and order" in the Ngorongoro Conservation Area. While it claims to want to protect the Maasai community, its main concern is to protect the endangered rhinos that inhabit the area Background, 1. A conservation organization, this group was instrumental in creating the General Management Plan, a plan that described the process of protecting the wildlife that inhabited the Ngorongoro Conservation Area. Ngorongoro Pastoralist Survivalist Trust: This grassroots, local organization is made up of community leaders in the Ngorongoro Conservation Area. They seek to ensure fair representation of the Maasai people in land rights issues. They have made many requests to the Tanzanian government concerning the General Management Plan created by the NCA and the IUCN, including delaying the adoption of the plan and considering a new alternative plan Wambui, 1.

**Chapter 5 : History of the Maasai | Kitumusote**

*Considering that there is a real lack of nonfiction for young people addressing the history and daily lives of these indigenous groups, the books might fill a niche, and the glossaries and suggested Web sites could be used for further study.*

UNHCR is not responsible for, nor does it necessarily endorse, its content. Profile Though the exact number of Maasai in Tanzania is unknown, the population has been estimated at around , Located primarily in northern Tanzania, their pastoralist way of life has been threatened by the encroachment of their communal territory by the Tanzanian government and foreign corporations. History The Maasai are a pastoralist people, whose traditional territories stretch from the Rift Valley lakes of Kenya across the Serengeti plains into Tanzania. They comprise 14 tribal groups, including the Kisongo, Purko, Loita and Mataputo. In , the European colonial powers gathered at the Berlin Conference to divide up Africa between them. Maasailand was split into two areas - one lying in British-controlled Kenya and the other in the German colony of Tanganyika. While originally the majority of Maasai lands were on the Kenyan side, displacement in the early 20th century to make way for white settlers in Kenya means that today the greater part of Maasai territory lies in Tanzania. Restrictions on Maasai movement continued to increase throughout the century, as national parks and game reserves were created on both sides of the border. Current issues Maasai have had several ongoing disputes involving large areas of their customary lands with the Tanzanian government for over 30 years. Although the Maasai villages were offered no compensation and were not consulted regarding the land transfer, they were not prohibited from accessing most of the land to graze and water their livestock as TBL only used around acres for cultivation. For 19 years the arrangement continued, and the Maasai community retained its customary ownership of the land. Since that time, the community has been denied access to over 12, acres of land on which they have historically grazed their cattle and sustained their traditional livelihood. With international support, the Maasai villages initiated legal proceedings in based on an adverse possession land claim in domestic courts against TBL and TCL. The case was pending until October when the Maasai community suffered a disappointing loss. Although the Arusha High Court acknowledged that 2, acres of the disputed land were indeed unlawfully acquired - it being added on to the 10, acres in the most recent land transaction without consent - the majority of the decision favoured the defendants. No actual damages were awarded to the Maasai, who remain prohibited from entering the land to use its resources. The villagers are appealing the decision and hope to resolve this dispute in their favour. There continue to be reports of violence and intimidation against Maasai found grazing livestock on the land, as well as community leaders. Meanwhile, Maasai in a neighbouring area, also in Loliondo district, have faced repeated violent evictions on account of a lease granted in by the Tanzanian government to the Ortello Business Corporation OBC , which is owned by royals of the UAE. The lease granted hunting rights to 4, sq km land, which is home to over 60, Maasai. The area has repeatedly been the setting of forced evictions and violence. The UN Special Rapporteur on indigenous peoples, James Anaya, reported that at least one Maasai woman was raped repeatedly by police, and four pregnant women suffered miscarriages as a result of the assaults. The decision would have displaced over 30, Maasai and would have effectively reduced the community land by about 40 per cent. The government backed down from its plan following considerable international pressure, including an Avaaz. In , the authorities reneged on their promise, burning down bomas and forcibly evicting Maasai from the area. Community activists reported that homes were burned down in the space of just a few days in February alone, leaving , Maasai without shelter. A commission to find a solution to the land dispute presented its findings in spring , but loca Maasai activists informed MRG during the autumn that an eviction process nevertheless had commenced. By autumn they were reporting that, so far, hundreds of bomas had been burned and thousands of people had been displaced. Young Maasai men had also been jailed, and cattle had been confiscated and sold. The loss of traditional herding lands as well as recurring drought contribute to Maasai urbanization. In another rights defender, Maasai leader Edward Loure, was awarded the Goldman Prize for his innovative approach to community land titling in resistance to safari and game park development. He succeeded in protecting over ,

acres of indigenous land and has continued his work, with the intention of reducing the threat of forced eviction and urbanization. Alongside the loss of homes and livelihoods, the struggle to transmit the intangible aspects of cultural knowledge and sacred practices to younger generations remains a very real concern - not only in Loliondo, but right across Maasai territories in Kenya and Tanzania.

**Chapter 6 : Environmental Justice Cast Study: Maasai Land Rights in Kenya and Tanzania**

*Tanzania: Forced evictions of Maasai people in Loliondo Written on 11 September Posted in Tanzania. According to reliable information received by IWGIA, forced and illegal evictions of Maasai pastoralists and serious human rights violations are happening in Tanzania.*

This article is over 5 months old Tourists on safari in the Ngorongoro crater, Tanzania. Hundreds of homes have been burned and tens of thousands of people driven from ancestral land in Loliondo in the Ngorongoro district in recent years to benefit high-end tourists and a Middle Eastern royal family, says the report by the California-based thinktank the Oakland Institute. Although carried out in the name of conservation, these measures enable wealthy foreigners to watch or hunt lions, zebra, wildebeest, giraffes and other wildlife, while the authorities exclude local people and their cattle from watering holes and arable land, the institute says. The report, released on Thursday highlights the famine and fear caused by biodiversity loss, climate change, inequality and discrimination towards indigenous groups. The Maasai Land that was to Run Forever uses previously unpublished correspondence, official documents, court testimonies and first-person testimony to examine the impact of two firms: One Maasai quoted in the report said Thomson had built a camp in the middle of their village, blocking access. The restricted access to land has made the Maasai more vulnerable to famine during drought years, the report says, noting appeals that locals have made for the government to change policies because of growing numbers of malnourished children. A Maasai villager contacted by the Guardian said access remained blocked and that uniformed agents had beaten, threatened or tied-up and driven off pastoralists, as recently as December. Thomson strongly denies these accusations. The company blames past conflicts on NGO activists who they say stirred up villagers and led to staff being assaulted by young warriors armed with clubs, spears, knives and poison arrows. These situations have been rare and no such events have occurred for the last four years. The report also claims Maasai have been driven off land as a result of government ties with Otterlo Business Corporation, which organises hunting trips for the royal family of the United Arab Emirates and their guests who fly into a custom-built landing strip in Loliondo. Since Otterlo was first granted , hectares of land for hunting, the government has mounted successive eviction operations. The company has warned the area needs greater ecological protection because herds are increasing while water sources are drying up due to climate change. Despite past government promises that the Maasai would never be evicted from their land, the report notes Serengeti national park rangers burned bomas traditional homes in and another in August of last year. Along with other demolitions, local media report more than 20, Maasai were left homeless. Maasai protests, an international outcry and domestic allegations of corruption have forced a reconsideration of this policy. In November , the tourism minister revoked the hunting licence of Otterlo , suspended the state director of wildlife, and ordered investigations into the links between foreign firms and former officials. But the authorities appear divided. Locals told the Guardian this week that Otterlo continues to operate safari tours in Loliondo to the detriment of villagers.

**Chapter 7 : Maasai People, Kenya**

*Maasai: UN Indigenous Senior Urges Kenya to Protect Indigenous Rights Mr. Stavenhagen, UN's Special Rapporteur on the situation of Human Rights and fundamental freedom of indigenous peoples is in Kenya to assess the situation of indigenous communities, including the Maasai, in the East African nation.*

Irene Berg Petersen The Maasai are a partly nomadic people who herd and breed cattle. They live in Kenya and northern Tanzania. Matt Crypto The Maasai are a very special people who live primarily from farming and livestock activities in Kenya and Tanzania. They have mystified researchers for years. To a large extent, the Maasai live on the milk from their cattle, which means their diet is as full of fats as the diet of people living in the West. Unlike Westerners, however, the Maasai do not have many problems related to lifestyle diseases. Health researchers around the world have therefore been greatly interested in these East Africans since cardio-vascular and other lifestyle diseases started to become a great problem in the west in the s and s. But now Danish researchers are the first to have taken objective measurements of the level of physical activities of the Maasai. Dirk Lund Christensen Surprisingly, the measurements show that the good health of the Maasai is not due to intense physical activity all day long. It seems that moderate but constant physical activity explains the health difference between them and Westerners. From our objective measurements we can now see that their daily physical activity does not equal that of athletes. The Maasai move much more than we do The researchers asked Maasai to carry a little sensor that measured the pulse and body movements of the wearer. Facts Scientists are interested in the diet and the level of physical activity of indigenous peoples such as the Inuit and the Maasai because these populations have a far more uniform lifestyle than Westerners do. In the West, for instance, some people are vegetarians, some smoke and others " but not all " exercise, making the lifestyle of Westerners more complex. Scientists can conduct natural studies and experiments with people who live more remotely. The device, developed at Cambridge University, has the advantage that it weighs only eight grams, thus remaining without effect on the level of physical activity. The Maasai taking part in the study were sent home with the device in place and were asked to live as normal for five days. This way, they registered moderate VO<sub>2</sub> max figures on average. They were selected because they come from three lifestyle groups " agro-pastoralists agriculture and livestock Maasai , fishing and farming Luo and farming Kamba " which taken as a whole represent the lifestyle of the majority of Kenyans. The result is interesting, as the constant walking activity of the Maasai can contribute to their healthy condition despite their high-fat diet, says Christensen. Through their clinical and biochemical measurements of the Maasai, the researchers found that: Africans are generally predisposed to high blood pressure, and town- or city-dwellers are most affected, with as many as 20 percent of them having high blood pressure, according to Christensen. High cholesterol values were found in 3 percent of the studied Maasai over the age of 18, which Christensen says is a low figure when their high-fat diet is taken into consideration. A study of overweight Maasai with a BMI over 25 showed that they had a normal, healthy level of insulin. Few overweight Maasai showed signs of having moved into the pre-diabetes stage. Some of the Maasai have too much abdominal fat. Ultrasound scanning showed that the Maasai have a great amount of fat around their inner organs. Usually an important marker of cardio-vascular diseases, this normally unhealthy fat distribution seems to have no real negative impact for the Maasai. Genetic development may protect the Maasai However, it is far from certain that an active life of herding cattle can explain why the Maasai are not subjected to lifestyle diseases. The explanation may also be that we have yet to see the consequences of a change in lifestyle among the Maasai in recent years, perhaps leading to increasing degrees of overweight in the population, and the development of cardio-vascular disease on average years later. The fermentation process may possibly change the biochemical composition of the milk, so that it becomes less harmful with a high level of consumption. Nevertheless as the Maasai have grown in number, and can no longer produce enough food for their own consumption in their traditional ways, they have been forced to include more and more foods from other sources in their diet, such as corn and millet. Their cows produce less milk in the dry season, so the Maasai consume less milk during this period. With more visits we could have taken seasonal variations into account. They also consume a lot of

meat at these celebrations, although meat does not traditionally dominate their diet. However, there were no Maasai celebrations while the scientists were in Kenya for their study.

**Chapter 8 : Project MUSE - Being Maasai, Becoming Indigenous**

*Being Maasai, Becoming Indigenous Jane Tewson, the wife of Charles Lane, an Australian social scientist who had long studied and advocated for the rights of Barabaig pastoralists in Tanzania.*

The Maasai occupy a total land area of , square kilometers with a population of approximately one half million people. However, many Maasai see the national census as government meddling and often miscount their numbers to census takers. The Maasai society is comprised of sixteen sections known in Maasai as Iloshon: There was also once Iitorobo section but was assimilated by other sections. A majority of the Maasai population lives in Kenya. Homestead and labor The Maasai live in Kraals arranged in a circular fashion. The fence around the kraal is made of acacia thorns, which prevent lions from attacking the cattle. While women construct the houses. Traditionally, kraals are shared by an extended family. However, due to the new land management system in the Maasai region, it is not uncommon to see a kraal occupied by a single family. Women are responsible for making the houses as well as supplying water, collecting firewood, milking cattle and cooking for the family. Warriors are in charge security while boys are responsible for herding livestock. During the drought season, both warriors and boys assume the responsibility for herding livestock. The elders are directors and advisors for day-to-day activities. Every morning before livestock leave to graze, an elder who is the head of the inkang sits on his chair and announces the schedule for everyone to follow. The Maasai are a semi-nomadic people who lived under a communal land management system. The movement of livestock is based on seasonal rotation. Contrary to many claims made by outsiders, particularly the Hardinian school of thought, this communal land management system allows us to utilize resources in a sustainable manner. Each section manages its own territory. Under normal conditions, reserve pastures are fallowed and guarded by the warriors. However, if the dry season becomes especially harsh, sections boundaries are ignored and people graze animals throughout the land until the rainy season arrives. According to Maasai traditional land agreement, no one should be denied access to natural resources such as water and land. Subsistence economy Livestock such as cattle, goats and sheep are the primary source of income for the Maasai. Livestock serves as a social utility and plays an important role in the Maasai economy. Livestock are traded for other livestock, cash or livestock products such as milk and siege. Individual, families, and clans established close ties through giving or exchange of cattle. The English translation of this praye is: Cattle and children are the most important aspect of the Maasai people. Maasai economy with outsiders The Maasai economy is increasingly dependent on the market economy. Livestock products are sold to other groups in Kenya for the purchase of beads, clothing and grains. Cows and goats are also sold for uniform and school fees for children. It is now common to see young Maasai men and women in major towns and cities of Kenya selling, not just goats and cows, but also beads, cell phones, chacoal, grain among other items. The entrepreneurial spirit is something new in our society. It was not until the early s with the Group Ranch project that we became much more entrenched in a market economy and, hence, more impoverished generally speaking. Maasai diet Traditionally, the Maasai rely on meat, milk and blood from cattle for protein and caloric needs. People drink blood on special occasions. Also, on a regular basis drunk elders, ilamerak, use the blood to alleviate intoxication and hangovers. Blood is very rich in protein and is good for the immune system. However, its use in the traditional diet is waning due to the reduction of livestock numbers. More recently, the Maasai have grown dependent on food produced in other areas such as maize meal unga wa mahindi , rice, potatoes, cabbage known to the Maasai as goat leaves , etc. The Maasai who live near crop farmers have engaged in cultivation as their primary mode of subsistence. In these areas, plot sizes are generally not large enough to accommodate herds of animals; thus the Maasai are forced to farm. Our people traditionally frown upon this. Maasai believe that tilizing the land for crop farming is a crime against nature. Once you cultivate the land, it is no longer suitable for grazing. Private ownership The concept of private ownership was, until recently, a foreign concept to the Maasai. However, in the s and s, a program of commercializing livestock and land was forced on us initially by the British and later by the government of Kenya. Since then, our land has been subdivided into group and individual ranches. In other parts of Maasailand people subdivided their individual

ranches into small plots, which are sold to private developers. The new land management system of individual ranches has economically polarized our people; some Maasais, as well as outside wealthy individuals, have substantially increased their wealth at the expense of others. The largest loss of land, however, has been to national parks and reserves, in which the Maasai people are restricted from accessing critical water sources, pasture, and salt lick. Subdivision of Maasailand reduced land size for cattle herding, reduced the number of cows per household, and reduced food production. As a result, the Maasai society, which once was a proud and self-sufficient society, is now facing many social-economic and political challenges. The level of poverty among the Maasai people is beyond conceivable height. It is sad to see a society that had a long tradition of pride being a beggar for relief food because of imposed foreign concepts of development. The future of the Maasai is uncertain at this point. One thing, however, is certain that the Maasai culture is quickly eroding at the expense of civilization.

**Chapter 9 : Tanzania: Forced evictions of Maasai people in Loliondo**

*Indigenous peoples throughout the world -- frequently non-literate and unfamiliar with the meaning of private property -- often lose land granted to them under freehold titles. In the last two decades, many Maasai who received individual ranch holdings have sold (some, or all) land to which they received legal title.*

History of the Maasai The Maasai of Tanzania are an indigenous pastoral society with a rich and vibrant oral history. Maasai Their traditional knowledge, often narrated in the form of folktales, songs, stories, poetry, and chants, contains a wide-range of knowledge about traditional medicine, grazing practices, landscape ecology, the behavior of animals, livestock management, and the gathering of wild plant foods. Maasai pastoralists represent the highest degree of pastoral specialization in the Eastern-Sudanic region of East Africa. Maasai peoples, however, also combine livestock herding with other economic activities such as cultivation, trade, and gathering. Because of their dependence on natural resources to sustain livestock and human populations such as natural watering sites, grazing areas, agricultural land, and drought reserves , many Maasai groups that historically depended on community grazing structures and local, opportunistic agriculture suffered economically when they were forced onto smaller parcels of settled land. This conflict arose as colonial, and later local governments began instituting land reform programs that transformed Maasai lands in Kenya and Tanzania into group ranches, privatized settler farms, national parks, game reserves, and hunting areas. In , Maasai lands in Kenya were reduced by 60 percent when the British evicted them to make room for settler ranches, subsequently confining them to present-day Kajiado and Narok districts. Ndagala states that were the colonial and post-colonial eviction of the pastoralists from some of their best grazing lands were rationalized to protect the wildlife. The transfer of these lands has served to enclose many pastoral and semi agricultural groups onto parcels of lands that are unsuitable for either semi-nomadic pastoralism or agriculture at a sustainable level. After independence, Tanzania implemented a socialist policy of villagazation, a program to promote sustainability, development, and nationalism. In Maasai areas, this meant that people were physically resettled into bomas, a circular cluster of homes. The bomas, which were formerly kin settlements, were now neighborly groupings of individual families. In , the government officially resettled the Maasai in Monduli and gave them a maximum of three acres of land each to farm Ndagala: Whereas the Maasai previously thought of grazing fields as a community resource Ndagala , each family now owned its own plot of land. In the shift to a more sedentary lifestyle, the Maasai in Monduli Juu became a pastoralist community where they cultivated both maize and beans and kept extensive herds of livestock. In this sense, they were likened to ilmeek, outsiders or non-Maasai, whom they had formerly despised because they did not value grass, a significant source of life for pastoralists Galaty Without livestock, a Maasai male is presented with many difficulties. These difficulties include the inability to obtain sufficient food, lack of money to buy grains, inability to put up a good house, and if unmarried, he may not be able to attract a wife. Thus, the privatization of land ultimately increased the relative poverty of those living in Eluai and led to a more individualistic view of maintaining the environment. Instead of protecting the communal character of grazing lands, those who cultivated farms destroyed grass; an act seen as an aggression against Engai. As a result, trees, which were formerly regarded as objects of refuge, ritual, and healing, became capital to be owned and used or sold in the same way livestock once was, by whoever held the land they grew on. Engai is the Maasai name for God. In the Maasai language, en- is the feminine prefix and God is associated with femininity; as a mother creator and protector of all natural things. Enjoy a Maasai Cultural Safari! The entire tour will be led by a Maasai Warrior Kesuma Kasikasi. Learn about traditional medicines, dancing and food. The Cultural Safari is a crash course on the Maasai way of life!