



**REPUBLIC OF KENYA  
COUNTY GOVERNMENT OF KAJIADO**



**MINISTRY OF TRADE, CULTURE, TOURISM  
AND WILDLIFE**

**Department of Culture**

**THE KAJIADO CULTURE AND HERITAGE  
POLICY**

**2018**

**Prepared by:**

**The Ministry of Trade, culture, Tourism and Wildlife**

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## ACRONYMS

UNESCO: United Nations Education Science and Cultural Organization

(CBNRM): COMMUNITY-BASED NATURAL RESOURCE MANAGEMENT

TCTW: Trade Culture Tourism and Wildlife

GDU: Governor Delivery Unity

KTB: Kenya Tourism Board

## DEFINITION OF TERMS

*Policy* is defined as a broad set of principles, guidelines and objectives that inform the authoritative allocation of resources, values, practices, norms and strategies to the society. It is a broad purposeful course of action to be followed by a concrete operational/ implementation planned action.

*Culture* is defined as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.” (UNESCO definition).

*Heritage* is defined as valued objects and qualities such as historic buildings and cultural traditions that have been passed down from previous generations. Heritage denotes to things of special architectural, historical, or natural value that are preserved for the nation.

*Tradition* is defined as a belief or behaviour passed down within a group or society with symbolic meaning or special significance with origins in the past.

*Social* is defined as relating to human society, the interaction of the individual and the group, or the welfare of human beings as members of society.

*Development* is defined as long-term efforts aimed at bringing improvements in the technology, economic, political and social status, environmental stability and the quality of life.

*Ethnicity* is defined as the fact of belonging to a particular tribe.

*Sustainable development* is that type which meets the needs of today’s generation without compromising those of future generations.

*County government* is defined as unit of devolved government as provided in Articles 191 and 192 in the Constitution of Kenya and the County Governments Act of 2012.

## **FOREWORD**

It with pride and honour that I introduce to you the first Kajiado County Government Culture and Heritage Policy.

It is acknowledged that culture in Kenya is the bedrock of the nation, and as such the Maasai culture forms the heart of Kajiado County. This policy seeks to foster Maasai people's participation in determining their own social and economic life that is based on their culture, while also protecting the language and other important elements, through various initiatives including establishing a museum and a cultural resource centre.

It is recognised that the Maasai culture has been misrepresented and lacks proper documentation. This document aims to preserve, conserve and promote Maasai culture. With this said, the department has developed this culture and heritage policy as there was no policy on matters relating to culture and heritage. This was done in order to enhance cultural tourism and brand Kajiado County as the *home of Maasai culture*.

It is with this in mind that the County Government of Kajiado has a vital role to play in achieving vision 2030 goals as well as the current big four agenda pillars, including WIPO principles through various economic and social endeavours related to culture and heritage.

The drafting of the policy has involved an intensive consultative process involving both public and private sector stakeholders within the county.

I wish to thank and express my deepest appreciation to the Culture Task Force as well as those whose input on matters of culture and heritage were invaluable. It is our desire that this document will be implemented in order to ensure that Maasai culture and heritage is bolstered through this policy.

Hon. Jackline Koin

CEC-M, Trade, Culture, Tourism, and Wildlife

## **ACKNOWLEDGEMENTS**

The County Government of Kajiado wishes to acknowledge with profound gratitude and appreciation the leadership and wise counsel provided by His Excellency Governor Joseph, Jama ole Lenku EGH that led to the realization of this policy. The guidance and support provided by CEC-M for Trade, Culture, Tourism and Wildlife, Hon Jackline Koin. Chief Officer, Ms. Grace Sereya-Saitoti is appreciated for their overall contribution, organization and direction in ensuring that the process of developing this policy was carried out successfully.

The realization of this policy and actual conveyance of technical skills was done by the Task Force on Culture ably chaired by Dr. Naomi Kipuri, deputised by Sironka ole Masharen, and members, John Kamanga ole Ntetiyan, Henry Katei ole Kiria, Oliver Kantai (Secretary), and Lanoi ene Maloiy. A small committee oversaw the editing of the document including the creation of an implementation strategy which was led by Dr. Lanoi ene Maloiy, Joel Lemomo Roimen, Henry Katei ole Kiria, and Oliver ole Kantai. The whole team's efforts, research and inputs during the entire process of developing this policy is greatly appreciated. It is due to the dedication of this Task Force that this policy has come into fruition.

Special thanks go to the team from the department of Trade, Culture, Tourism and Wildlife led by Joel Roimen, the Investment Secretary, who provided very insightful contributions towards the realization of this policy. Ms. Cecilia Ng'ang'a, Senior Culture Officer Culture, and Ms. Sharon Lenkoina, Community Empowerment Programme Officer are also recognized and appreciated for their role and valued support to the Task Force during the development of this document.

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And to all those individuals and organizations that made spontaneous visits during the development process and made their contributions, we express sincere appreciation.

Thank you.

## **PREFACE**

**By: H.E. Joseph Ole Lenku**

**Governor: County Government of Kajiado**

I take this opportunity to introduce to you the Kajiado County Culture and Heritage Policy.

In line with my manifesto, I highlighted the need to harness Maasai History and formalise a Cultural resource centre and Museum operationalized at the County Headquarters complex.

This policy is part of the fulfilment of the promise that I made upon election. It is also cognisant that the Maasai culture has been misrepresented and lacks proper documentation. For this very reason much energy has been expended in documenting, promoting, preserving and protecting Maasai cultural heritage and history. This has ostensibly been done to enhance cultural tourism and brand Kajiado County as the *home of Maasai culture*.

Further, to attract cultural tourism and promote Kajiado County as the *Home of Culture* there ought to be a well-developed structure in place such that tourists, local community and the entire country are able to appreciate the Maasai culture.

In full recognition of the geographical location, and positionality that Kajiado County has, it is imperative that my Government takes necessary steps to ensure that the comparative and competitive advantage is harnessed in order to showcase what the County can offer on matters Culture and Heritage.

Lastly I wish to thank the Culture Task force under the able leadership of Dr. Naomi Kipuri, department of Trade, Culture, Tourism and Wildlife under the leadership of Hon. Jackline Koin for having tirelessly taken their valuable time to develop this policy. Without their hard work and dedication this policy would not have been realised.

**H.E. Joseph Ole Lenku EGH**

**Governor, County Government of Kajiado**

## CHAPTER ONE: Overview

### 1.0 Preamble

#### *Introduction*

Kajiado County is located in the southern part of Kenya and borders Nairobi County to the North East, Narok County to the West, Nakuru and Kiambu Counties to the North, Taita Taveta County to the South East, Machakos and Makueni Counties to the North East and East respectively, and the Republic of Tanzania to the South. It is situated between Longitudes 360 5' and 370 5' East and between Latitudes 10 0' and 30 0' South<sup>1</sup>.

Kajiado County is inhabited by people of all ethnic groups with Maasai being the majority. It is known for her rich culture and endowed traditional attributes, as well as varying species of wildlife and game parks. It boasts several admirable physical geographical features and minerals like soda ash and ceramics. Due to its proximity to Nairobi, the major urban centres of Ngong, Kitengela, Ong'ata Rongai, Enoomatasiani and Kiserian, the culture and language of the Maasai is compromised.

The Maa people are geographically apart but emotionally together. During the scramble for and partition of Africa, various colonial powers realised that they needed a colonial strategy for the division of colonies in Africa, Hence the Berlin conference of 1884-85. Having collected information regarding various African tribes the colonial powers divided tribes across two or more countries. The Maasai were part of the tribes that were partitioned between Kenya and Tanzania which weakened them using the divide and rule strategy.

The Maasai history of immigration and settlement was a long journey from north to south, beginning from southern Sudan along the Nile to the Kerio Valley (*Endikir E Kerio*). Nothing has been documented about their immediate settlement after their ascension from *endikir*. All what is known is that they lived almost undisturbed in areas between south of Lake Turkana to Mount Kenya (*Oldoinyo Lerukenya*-mountain of mist). They later spread to the south of what later come

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<sup>1</sup> *Kajiado County Statistical Abstract, 2015; The County Government of Kajiado and Kenya National Bureau of Statistics*



to be named Kenya and to northern Tanganyika, as far as Kipaya (anglicized Kibaya), where they live to date.

Apart from their current homeland counties of Olkejuado, Narok and Samburu, areas formally occupied by Maasai and still bare their anglicized names include: Nairobi (*Enkare Nairobi*), Nakuru (*Nakurro*), Naivasha (*Naiposha*), Gilgil (*Enkirigiri*), Subukia (*Osupuko*), Njoro (*Olchorro*), Elburgo (*Ilpurko*), Londiani (*Loltiani*), Nyandarua (*Olandarua*), Olkalao (*Ilkalao*), Naromoru (*Naromoru*), Nanyuki (*Nanyokie*) Laikipia (*Ilaikipiak*), Rumuruti (*Lomuruti*). Within Kiambu and the capital city of Kenya, several places are still referred by Maa names. They include, Ndabibi (*Entapipi*), Limuru (*Ilmorog*), Ruthigiti (*Looseketek*), Kijabe (*Olenkijape*), Kitusuru (*Oloasur*), Langata (*Elang'ata*), Embakasi (*Empakasi*), Rwai (*Eluai*), and many others. (See Maasai documentation at the Cultural centre)

## **1.1 Background**

The Maasai live in several counties in Kenya, namely; Kajiado, Narok, Laikipia, Baringo, Nakuru and Samburu. Moreover, the Maa people stretch into Tanzania and live as far as Simanjiro and Kiteto. They have a unique sense of cultural identity, association and belonging. Their culture, identity, sense of belonging connects them in an exceptional way. They possess unique geographical space, language, beliefs, philosophies, ideologies and values, which are a seal that set the Maasai apart from other ethnic groups.

The Maa possess a distinctive culture and heritage which needs to be recognized, appreciated, promoted and protected, as they are currently threatened and moving towards extinction. The Maasai are a special and unique people who are recognized in Kenya and globally, yet their history and culture are not well documented and archived.

### ***1.1.1 Situation analysis***

There has been a continuous and systematic erosion of the Maasai culture since the advent of Christianity and colonialism. This erosion and marginalisation has been perpetuated by subsequent administrations since Kenyan independence. As such, the Maasai people suffer from policy and social exclusion emanating from unique forms of discrimination and historic marginalization,

injustices, exclusion and discrimination on the basis of their lifestyles and cultural systems. This marginalization is manifested through poor infrastructure in the arid and semi-arid areas inhabited mostly by pastoralists. Service delivery on the right to education, right to health, right to food, right to citizenship and formal recognition, among others in these areas, has been poor.

The Maa people suffer from policy and social exclusion emanating from the unique forms of discrimination by planners and bureaucrats. This marginalization further marginalizes and isolates the Maasai people. Without access to service delivery the Maasai continue to live in conditions of poverty and are forced to derive livelihoods from unsustainable means such as moving from place to place with livestock and the selling of land.

With its proximity to the capital, Kajiado county, and as a result the Maasai have faced significant challenges with regard to continued dispossession of and displacement from ancestral lands and land with natural resources. Such displacement and dispossession stems from perpetuated by willing buyer- willing seller phenomenon; insensitive land and natural resource policies have create displacement high levels of poverty, family breakup and frustrations. The results of this are a further erosion of culture and destabilization of the Maasai way of life.

There has also been a lack of documentation and continuity with regards to age-sets and ceremonies. This threat of extinction of age-sets that are true repository of pure oral tradition is a worrying trend. The beginning of the new millennium saw the beginning of the end of two of the last age-sets thought to represent a group many christened “moving libraries.”

Notwithstanding, that such cultural erosion of the Maasai people is taking place in Kenya and abroad Maasai culture is often associated with Kenyan culture. There is therefore a need to ensure that Maasai culture is preserved and protected.

It is against this background and current situation that this policy is set. The policy intends to protect, preserve the Maasai culture and way of life, as well as provide a framework for research and a committee to oversee cultural activities in the county.

Culture is recognized in Kenya as the foundation of the nation and as the cumulative civilization of the Kenyan people and nation<sup>2</sup>. Kajiado County government commits to promote all forms of cultural expressions through literature, arts, traditional celebrations, science, communication, information, mass media, publications, libraries and other heritage.

The Kajiado Cultural Policy therefore guides people's participation in determining their own social and economic life that is based on their culture, protects the language and culture as well as all other aspects stipulated in this document. This document aims to preserve the flora and fauna of this culture.

UNESCO acknowledges that no society can flourish without culture nor any development be sustainable without it. Culture and development are inextricably intertwined hence its centrality in shaping the human understanding and world view as to what development is. As a member of the international community Kenya has ratified several international cultural instruments, including key UNESCO cultural conventions that aim at safeguarding and promoting cultural heritage<sup>3</sup>.

In the African Charter on Human and Peoples Rights, it states, *“Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or other status<sup>4</sup>”*.

The County will develop an intellectual property system hence able to prevent other people, companies or organizations from exploiting Maa traditional knowledge and culture without permission (also known as misappropriation). This also helps to maximize the economic value of products and services that are developed based on traditional culture.<sup>5</sup>

Lastly, UN DRIP Article 11. Section 1 states, *“Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and*

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<sup>2</sup> Constitution of Kenya, 2010

<sup>3</sup> National Policy on Culture, Ministry of Sports, Culture and the Arts, 2009

<sup>4</sup> Article 2, African Charter on Human and Peoples Rights, African Union, 1986

<sup>5</sup> Protect and Promote Your Culture, A Practical Guide to Intellectual Property for Indigenous Peoples and Local Communities - World Intellectual Property Organization (WIPO), 2017

*develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature”<sup>6</sup>.*

Three important instruments exist that have the potential of promoting and protecting the rights of indigenous peoples and minorities including their culture: The East African Community, the African Charter on Human and People’s Rights (ACHPR) by African Union (AU), and the Kenya Constitution 2010. The AU African Charter contains articles which protect the rights of indigenous peoples and minorities in relation to issues such as land, discrimination, justice, cultural rights, representation and legislation, health and education.

The rights to equality and human dignity in Articles 2, 3 and 5 are available to all individuals, including individual members of minority and indigenous communities. Articles 2, 3, 5, 17, 19, 20, 21 and 60 are applicable to indigenous communities<sup>7</sup>.

#### *Administrative and political units*

Kajiado County is divided into five administrative Sub-counties namely: Kajiado Central, Kajiado North, Loitokitok, Isinya and Mashuru, with a total of 17 administrative divisions.

**Table 1: Area and administrative units by Sub-counties**

<b>Name of Sub-county</b>	<b>Area (sq km )</b>	<b>No. of Divisions</b>	<b>No. of Locations</b>
Kajiado North	6,344.9	4	30
Kajiado Central	5,186.0	3	32
Isinya	1,056.0	2	16
Mashuru	2,903.0	2	11
Loitokitok	6,411	6	16
<b>Total</b>	<b>21, 900.9</b>	<b>17</b>	<b>105</b>

*Source: County commissioner Kajiado*

#### *Political Units (Constituencies, electoral wards)*

<sup>6</sup> United Nations Declaration on the Rights of Indigenous Peoples (UN DRIP), 2008

<sup>7</sup> 1<sup>st</sup> National Training on Human Rights and Minority/ Indigenous Peoples in Kenya, Protection of the rights of indigenous peoples at the regional levels, Dr Naomi Kipury, 2009

There are five constituencies in the county namely Kajiado South (Loitokitok), Kajiado Central, Kajiado West, Kajiado East and Kajiado north constituencies. The county has 25 county wards.

**Table 2: County's Electoral Wards by Constituency**

	<b>Constituency</b>	<b>Populations (2009 Census)</b>	<b>No. of wards</b>	<b>Area in Sq.km</b>	<b>Density</b>
1	Kajiado North	202651	5	148.0	1369
2	Kajiado Central	102978	5	4212.6	24
3	Kajiado East	137254	5	2610.3	53
4	Kajiado West	106933	5	7910.8	14
5	Kajiado South	137496	5	6411.0	21
	Total	687312	25	21292.7	32

### *Population Size and Composition*

The county has an annual population growth rate of 5.5 per cent and the 2012 population was estimated at 807,069 with 401,784 being females and 405,285 males.

## **1.2 Rationale for the Policy**

The County Government of Kajiado through the Ministry of Trade, Culture, Tourism and Wildlife chose to develop a policy as a legislative guide in all matters related to culture and heritage of the Maasai. This was informed by the fact that there is need to provide comprehensive guidelines to act as a decision-making tool and a call to action for the Maasai.

This policy is proposed to act as a defender and facilitator of Maasai culture and heritage. It includes the cultural tourism, exploitation and misuse of cultural identity and artefacts through patenting and royalties. This policy seeks to protect and preserve the unique identity of the Maasai people and use it for their well-being and development.

Due to the continuous and systematic erosion of its culture, including the potential extinction of the people, the County found it necessary to establish a resource centre and museum to store and archive Maasai people's history, culture and traditions.

This initiative will correct distortions and provide accurate, truthful and specific data and information on the Maasai people. It is actually reconstruction of their history, as this policy will cement the renaissance walk, whilst bringing forth culture as the centre of pride and the promotion of image and identity.

It will ratify the 'return to base' journey and act as the guide for implementation of policy directives. Further, reigniting new energy to ratify and enact laws. This policy will provide guidance in contextualizing and legislating all matters related to this cardinal aspect of protection and preservation of the Maasai culture.

### **1.3 Cultural Policy Goal**

The county policy on culture is informed by Kenya's constitution and international cultural laws that aim to safeguard, protect and promote cultural development and is geared towards provision of policy, legislative and institutional framework.

This policy fosters a sense of identity, pride and belonging. It aims to be the epicentre of the Maasai by providing policy, institutional and legislative framework on cultural development while promoting unity in diversity.

### **1.4 Specific Objectives**

The Policy will:

- Develop, promote and protect cultural heritage for posterity by ensuring expression of culture and heritage in all facets of Maasai life, including access to scientific and technological knowledge.

- Mainstreaming culture in sustainable development with a view to promoting Maasai literature, the arts, traditional celebrations, heritage, traditional science, communication, information, mass media, publications and libraries, among others.
- Promote and establish an institutional framework for culture that fosters strong collaborative partnerships between government, private sector, civil society, donors, local communities, regional and international organizations
- Develop guidelines that promote sustainable and cultural sensitive planning, including implementation, monitoring and evaluation.
- Formulate strategies for research, documentation and dissemination on Maasai culture and history in collaboration with other stakeholders.
- Conserve, protect and patent cultural resources for the present and future including cultural heritage, icons, and artefacts by establishing institutions and programmes to preserve these in museums, and within the community.

## CHAPTER TWO: History, Heritage and Culture

### **2.1 History, research and documentation**

A people's history, culture and language go together, one cannot stand without the other. History carries with it culture as well as values and customs. Any distortion and misrepresentation of history becomes a source of concern to those affected. In this regard, proper research and documentation becomes imperative to policy makers and those bestowed with the instruments of governance.

Much has been researched and written about the Maasai. Some have argued that they have been the most documented and mentioned across the Africa continent. This is however, not without distortions, misrepresentation and falsehoods.

**Policy Measures**

- The County shall endeavour to initiate and facilitate the review of Eurocentric perspectives on Maasai history and present an accurate account through further research and documentation.
- The County shall establish a cultural resource centre and museum whereby the history and culture of the Maasai are collected, stored and preserved with an accompanying repository.
- The County government shall collaborate with institutions that collect and preserve documented works on the Maasai.
- The County shall encourage donation and where possible acquire, retrieve the artefacts and items of significance to Maasai history and culture including agreements drafted locally, and internationally.
- The County shall facilitate a scholarship for Masters and PhD students in the area of Anthropology, History and culture of Maasai people.

The County shall assist with the documentation and research on the role of women in Maasai history and culture.

***2.1.1 Culture Research and International Co-operation***

Cultural research is an innovative interdisciplinary field of research that investigates the ways in which “*culture*” creates and transforms individual experiences, everyday life, social relations and power.

The purpose of this research is to raise awareness at local, national and international levels of the importance of heritage, while ensuring mutual appreciation, including the safeguarding of Maasai culture through documentation. This also includes protection, promotion, and the dissemination of research findings.

The Constitution of Kenya recognizes the role of science and indigenous technologies in the development of the nation, and thus promotes the intellectual property rights of the people of Kenya. It “*ensures that communities receive compensation or royalties for the use of their cultures*”



*and cultural heritage; and recognizes and protect the ownership of indigenous seeds and plant varieties, their genetic and diverse characteristics and their use by the communities of Kenya”<sup>8</sup>.*

## **Policy Measures**

- The County Government of Kajiado shall establish a coordinating council that will operate in a similar way to, for example, the United Nations Research Institute for Social Development (UNRISD).
- This council shall identify County priorities in cultural research that will undertake collaborative programmes specific to the community.
- The council shall select, vet and approve research in line with County, national, regional and international frameworks, with particular reference to The National Commission for Science, Technology and Innovation (NACOSTI) guidelines in order to regulate and assure quality.
- The council shall use findings and recommendations of approved research studies for the benefit of the community.

## **2.2 Education and Culture**

All communities have a way of transmitting knowledge from one generation to the other, this may have been done informally or formally. As such education should lead to the appreciation and strengthening of one's cultural identity as well as the appreciation and acceptance of people in other cultures. It should also be designed and tailored in a manner that it becomes a carrier and transmitter of knowledge, appropriate skills, values, identity and outlook that enables people to survive and prosper within their own environment and culture.

Due to inadequately trained and equipped teachers to handle certain subject areas, learning is wanting and as such it impacts in the delivery of content. Modern lifestyles currently in the county, often dilute content on culture from being included in educational programs. Devolution has since

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<sup>8</sup> *The Constitution of Kenya, Chapter Two - The Republic, 11. Culture, 2011*

worked towards these gaps by revamping Early Childhood Centres (ECDE). With the current change in Kenya's education system there is an opportunity to infuse culture in learning

### **Policy Measures**

- The County shall support and strengthen Maa language and make it a language of choice in ECDE centres.
- The County government shall provide cultural orientation training for new personnel including teachers at the proposed cultural resource centre and other appropriate institutions.
- The County Government of Kajiado shall facilitate the production of Maa language training materials for teachers and early literacy learning materials for children.
- The County shall work in collaboration with the education ministry to ensure quality and standards of assessment of curriculum delivery needs.

### **2.3 Historical Sites, Monuments and Physical Environment**

Cultural monuments are significant to historical and cultural heritage. They include various items such as landscapes and territories (which may include ancient burial sites, cemeteries, parks, places of historical events and the activities of famous persons). These may include graves, buildings, artworks, facilities and other items of cultural value. As such these items and monuments should be preserved for future generations of the Maasai.

#### **Types of Cultural Monuments**

There are two types of cultural monuments movable and immovable (a list of which are contained in the annex, including stipulations regarding cultural monuments):

#### **Ownership Rights and Utilisation of Cultural Monuments**

The County government, public persons, as well as private individuals may own cultural monuments in Kajiado County.

## Policy Measures

- The County Government shall map, identify and protect through the cultural heritage program immovable heritage including sites of important functions such as ceremonies and rituals.
- The County Government of Kajiado shall enact laws that provide appropriate legislative and administrative frameworks for the protection of sites and monuments of cultural and historical importance.
- The County Government shall encourage the participation of local communities in the planning and management of sites and monuments and sustainable projects that contribute to people's social welfare.
- The County shall facilitate, identify, mapping and documentation of important grave sites and monuments of significance to Maasai people.

### 2.4 Culture and the environment, land and natural resources

Among the Maasai, the section (*Olosho*) forms the basic as well as the ultimate unit of land ownership. The fragile ecological conditions influenced the Maasai pastoral system that was marked by traditional patterns of migration in accordance with shifts in rainfall patterns. The Maasai had a well-organised system of transhumance with equally well developed migratory patterns. For instance, during dry season, they move their livestock to highlands (*osupuko*) and during wet seasons, they move back to semi-arid lowlands (*orpurkel*).

Within the Maasai community, culture is inextricably intertwined with people, land and the environment. The community has developed cultural relevant rules and regulations that have helped sustain their natural environment.

The commercialisation of land for the Maasai is a major driver for cultural erosion. Therefore, safeguarding and securing land tenure rights is key to the continuity of Maasai culture. The main assumptions being that: locals are better placed to conserve natural resources, only if the benefits exceed the costs of conservation, and are linked directly to their quality of life.

**Policy Measures:**

- The County government shall use a community-based natural resource management (CBNRM) approach that combines conservation objectives with the generation of economic benefits to local communities.
- The County government in collaboration with the local and international agencies shall actively assist in the sustainable management, preservation and conservation of the environment.
- The County government shall align with the county spatial plan and other relevant policy documents.
- The County government shall promote conservation measures that are hinged on traditional rules and regulations which also sustains culture and environment based on indigenous knowledge systems.
- The County government shall map, protect, preserve and gazette public land that is earmarked for cultural ceremonies and heritage sites for the Maasai people.

**2.5 Cultural Renaming**

The Maasai culture has had a profound and enduring impact on the people of Kenya and East Africa. For instance, in the devolved governance system, eleven (11) out of forty seven (47) counties bear Maasai anglicized names. They include Kajiado (*Olkejuado*), Narok (*Engare Narok*), Samburu (*Isampur*), Nairobi (*Enkare Nairobi*), Nakuru (*Nakurro*), Nyandarua (*Ol Landarwa*), Laikipia (*Ilaikipiak*), Uasin Gishu (*Iuasin Nkishu*), Kericho (*Ilkerin Ilasho*), as well as Nyeri (*Nyiri*) and Baringo (*Emparrinkoi*).

**Policy measures**

- The County shall facilitate the reversion to its original name of Olkejuado (meaning the long river) which may require legislation.
- The County Government shall endeavor to retain and name indigenous places and streets within Kajiado.
- The County Government of Kajiado shall educate the public on the meanings of Maasai places and their significance.

- The County Government shall facilitate research and documentation of Maasai history relating to these places.

## **2.6 Heroes and Heroines**

Each society has heroes and heroines that needs to be honoured. A society which does not honour it heroes and heroines invites socio-cultural degradation. Following the enactment of the new constitution in 2010, there was a change in the way Kenya treated its heroes and heroines.

Each community can now identify and indeed venerate sons and daughters who have demonstrated exemplary high standard of achievement.

The Maasai had considerable political and military might in the region for a long time, with definite heroes and a system of recognizing them. Modernity also brought with it its own heroes as well as heroines. The heroes of the past include prophets and traditional leaders whose charisma and astute leadership propelled the community to prosperity and exemplary military prominence.

Present heroes and heroines include those who laid foundation to modern education, missionary work, business acumen, ranching, government administration, politics, amongst other areas. More recent heroes can also be pinpointed in various disciplines and areas of talent and specialization.

### **Policy measures**

- The County Government shall identify, authenticate and classify, including developing an eligibility criteria for acknowledging heroes and heroines for recognition and celebration.
- The County Government of Kajiado shall facilitate profiling and recording life stories in a database.
- The County Government shall consider ways and methods of recognizing heroines and heroes at the proposed cultural resource centre and museum through the use of statues, plaques, halls of fame, talking walls, monuments, and tablets, among others.

## CHAPTER THREE: Intangible Culture

### 3.1 Intangible Culture

Intangible culture is defined under the UNESCO (2003) Convention for the Safeguarding of the Intangible Cultural Heritage as *“the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. Intangible culture manifests itself through oral tradition, performing arts, social practices, knowledge and practices concerning nature and the universe and traditional craftsmanship.”*

One unique intangible cultural element of the Maasai are the rites of passage which define the governance system, social relations as well as production relations between all ages and gender categories in the society. The uniqueness of this system has been internationally recognized including being protected by UNESCO.

As such Maasai rites of passage have been nominated as one of the intangible cultural heritage that is in urgent need of preservation. These rites of passage have faced disruption due large numbers of Maasai adopting modern lifestyles. It is important for these rites, the education system and religious activities to be harmonised so that none is interfering with the other.

#### Policy Measures

- The County shall create and regularly update an intangible cultural heritage inventory and forward it for incorporation into the Intangible Cultural Heritage Inventory (ICH)
- The County Government of Kajiado shall enhance, support and assist in the promotion of the intangible cultural heritage by documenting, encouraging, preserving, sustaining and disseminating knowledge of traditional and contemporary intangible culture.
- The government of Kajiado shall be committed to the use of information technology as a means for the preservation of intangible cultural heritage, especially its endangered aspects.
- The County shall develop a strategy to harmonise the rites of passage with various activities arising from modern lifestyles, including the integration into the curriculum (KICD) and extracurricular activities.

### ***3.1.1 County Maasai Dress***

A people's dress provides them with a sense of identity and belonging. The Maasai dress, beadwork and *shukas* are distinctive. They are often used to represent Kenyan culture nationally and internationally. Colonisation and globalisation have downplayed and undervalued our indigenous dress in favour of Western outfits.

With this noted, indigenous people have taken measures to prevent the commercial exploitation of their traditional designs and patterns through labels of authenticity and copyright laws. It is important that the County Government of Kajiado in collaboration with the National government take measures to ensure that the Maasai dress should be promoted and not exploited.

#### **Policy Measures**

- The County shall promote and enlighten the public on Maasai dress and beadwork by encouraging such designs within decor and agree upon a day where it is optional for Maasai attire to be worn.
- The County Government of Kajiado where relevant shall promote research, collection and documentation of different outfits and beadwork designs of Maasai sections (*iloshon*).
- The County shall enhance and promote Maasai beadwork through economic empowerment embodied by various initiatives.
- The County in collaboration with the National government shall work towards the protection of Maasai dress under the Industrial Property Act of 2001 as informed by WIPO legislation and National copyright acts.

### ***3.1.2 Visual and Performing Arts***

Visual and performing arts are forms of art where artists use their voices, and bodies to convey a message or artistic expression through visual means. For instance, photography, painting, sculpting and drawing through performance, theatre, public speech, dance, music, and more. Some of Maasai

visual and performing arts include: *eoko*, *enkijuka*, *enkipolosa*, *akus*, *empupung* and *abel*, among others.

In Kajiado County, there are known and upcoming artists whose skills and potential need to be harnessed to escalate the cultural agenda. The Maasai story will be told through theatre groups, individual performers, books, articles, stories, songs, poetry, music, dance, artwork, and sculptors, etcetera. The arts and craft sector provides an entry point into the economy for creative cultural industries.

#### **Policy Measures:**

- The County government shall put in place legislation, including capacity building to support and protect Visual and Performing Arts, including media, digital videos and content development including traditional art forms to enrich the livelihoods of the youth.
- The County shall encourage private media stations which promote values and customs through cartoons, and other channels.
- The County Government shall establish a central arts gallery at a proposed cultural resource centre and museum, including satellite cultural sites to nurture, protect and promote creative talents.
- The County Government of Kajiado shall promote partnership with the private sector and international partners to promote and develop the cultural arts industry.

#### **3.1.3 Health and Medicine**

The Constitution of Kenya under “*Obligations in respect of the environment*” section 69 (1) (e) states that the state shall “*protect genetic resources and biological diversity*” (GoK, 2010). It is on this premise that the County Government of Kajiado strives through a policy framework to protect and preserve knowledge that has largely remained untapped especially so for health and medicine.



The knowledge that exists among the Maasai community has been accessible to other communities, though it remains largely undocumented. This needs to be properly harnessed. Such knowledge including reproduction health technologies being utilised ought to be captured. Hence, ensuring that these practices are protected from extinction. The use of traditional maternal healthcare such as the integration of traditional birth attendants (TBA) can be mainstreamed with modern health care systems. In order for such knowledge to be retained through Research and Development. Bone setting and traditional massage for example, has also been well used among the Maasai community and the same ought to be protected as they are beneficial. While such knowledge is beneficial, due to its adhoc and unregulated nature it may be prone to misuse.

### **Policy Measures**

- The County Government shall enact legislation on the creation of a repository (and referencing/packaging) on traditional knowledge, technologies and biological resources associated with traditional medicine.
- The County Government of Kajiado in collaboration with NACOSTI shall facilitate the establishment of research permits, vetting and licensing of traditional Maasai medicines and sellers including the access of such knowledge for the purposes of research and development.
- The County Government shall encourage the creation of partnerships in order to enhance medicinal advancement for industrial development which can be included in non-generic portfolios.
- The County Government of Kajiado shall encourage the propagation and protection of natural remedies specific to the local areas where such medicinal plants are prone to environmental degradation.
- The County Government of Kajiado shall in formulation and implementation of the health policy support research traditional medicine and facilitate dialogue and integrate traditional medical practitioners with mainstream healthcare systems.

### ***3.1.4 Food and Drink***

The Maasai community are pastoralists, whose dietary prescriptions and preferences include milk, meat and blood from their livestock. The availability of these products throughout the year is of critical importance for the survival of the community. While other products have been added to their diet, these foods are still the main source of essential protein for the community.

For celebrations, blessings and leisure time, traditional beer *Enaisho Oo suguro (sukuro)* which is derived from the Aloe Vera species, is also consumed.

### **Policy Measures**

- The County Government of Kajiado shall support conditions to ensure productivity of livestock, thus maintaining constant availability of these primary products.
- The County shall promote the use, consumption, development, popularisation and control of traditional foods and drinks.
- The County Government of Kajiado shall promote the optional use of traditional drinks for conducting blessings, prayers, and welcoming addresses.

### ***3.1.5 Games and Recreation***

Traditional games and recreation foster community spirit. They bring people together and instil a sense of pride. As such, they are important for intellectual, emotional and physical development including relaxation of the mind and body.

Some of the traditional games are: *enkeshi* (bao), *enkukuo* (charcoal game), *esuyiet* (spearing), *ole nkijor* (throwing sticks at a tree), *enanga* (throwing intulele (sodom apple) at each other), *oloidi*

(high jump for boys), *eapa* (wrestling), and *kuiik* (hide and seek for children). However, participation in traditional games have been minimal over the years.

### **Policy Measures**

- The County shall revive and coordinate traditional games and recreational activities by providing expertise, equipment and infrastructure, beginning at ECDE level and ensuring that application of the games are undertaken at the proposed cultural resource centre.
- The County shall encourage and facilitate the playing of these traditional games during County events and festivals including promoting sub-competitions.
- The County Government of Kajiado shall facilitate traditional games and provide capacity building for the preservation of such activities.

#### ***3.1.6 Language***

Kajiado County is home to diverse cultures and as such, it is a multilingual society, almost every ethnic community resides in the county, each ethnic groups has its unique dialect in addition to Kiswahili and English.

Language is central to human communication. It falls under the intangible heritage of a people. As such, it is difficult to protect as it is only experienced. The underlying idea of protecting a language, is to pass it on to future generations in order to provide a sense of identity. The best way to preserve language is through conversing in it.

Language and culture are complementary. As such, language is learnt culturally and culture is largely acquired through language. Mother tongue is mainly used for interethnic communication in the rural areas as well as within homes in urban areas.

Kenya's Constitution contains various provisions on language and culture that are contained within the country's language policy (GoK Languages of Kenya Policy, Draft 2, 2014). Chapter two (2) article seven (7) of the Constitution states that; *“The state shall; promote and protect the diversity of the people of Kenya, and promote the development and use of the indigenous languages, braille and other communication formats and technologies accessible to persons with disabilities”* (GoK, 2010).

Despite the fact the National government promotes mother tongue, there are limited materials to be used in the teaching of Maa language. The number of those who speak the language is still high however, mechanisms should be put in place to address this concern.

### **Policy Measures**

- The County Government shall facilitate the implementation of ECDE standard guidelines and policy to ensure the use of Maa language at these centres.
- The County Government of Kajiado shall facilitate programmes for community mobilization and sensitization for the benefit of current and future generations.
- The County shall develop modalities for promoting the speaking of Maa language for during language week celebrations, in schools, markets and other public spaces such as music festivals.
- The County shall facilitate learning materials to be used in the teaching of Maa language including promoting linkages and collaboration with stakeholders working in Maa communities.
- The County Government of Kajiado shall identify, print and reprint key Maa language texts.

#### ***3.1.7 Literature***

Literature comprises artistic composition of a given culture. It includes history, stories, folktales, songs, poetry, sayings, riddles, and games. These were passed down orally from one generation to the next. The Protection of Traditional Knowledge and Cultural Expressions Act, 2016, states that:

*"cultural expressions" means any forms, whether tangible or intangible, in which traditional culture and knowledge are expressed, appear or are manifested, and comprise of the following forms of expressions or combinations thereof- (a) verbal expressions including stories, epics, legends, poetry, riddles; other narratives; words, signs, names, and symbols; (b) musical expressions including songs and instrumental music; c) expressions by movement, including dances, plays, rituals or other performances, whether or not reduced to a material form;*<sup>9</sup>

### **Policy Measures**

- The County Government shall encourage writing and publication in Maa, including protecting artistic expressions among creative writers, musicians, and oral artistes as provided for in the Copyright Act of 2001.
- The County Government shall support and facilitate research on various forms of traditional knowledge and cultural expressions as stipulated in the Protection of Traditional knowledge and Cultural expressions
- The County shall encourage written and oral literature both traditional and contemporary to promote a culture of reading.

## **CHAPTER FOUR Cultural Heritage and the Economy**

### **4.1 Cultural Heritage and the Economy**

The County Government of Kajiado's policy on culture, heritage and the economy demonstrates the commitment that the County has towards preserving and sustaining it. It is also in line with both the National government's commitment towards culture and protecting the intellectual property rights of indigenous people and their industries through the World Intellectual Property Organization (WIPO) on cultural protection.

Indigenous cultures around the world have been used as part of tourism and promotion of their respective countries. Similarly, the Maasai culture represents the wider Kenyan culture, it also draws tourism to the country.

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<sup>9</sup> G.O.K The Protection of Traditional Knowledge and Cultural Expressions Act, 2016

As such Kajiado County can be seen as the epicentre of Maasai culture, and with this there is a need to leverage such cultural capital and ensure that the Maasai people benefit from such tourism. The economic benefits of tourism and the sale of crafts and handiworks need to be harnessed to benefit the Maasai community in particular women who often make the crafts.

Often the Maasai do not benefit from their crafts and artworks but local intermediaries and international markets do. Other indigenous peoples have instituted a label of authenticity and a royalty scheme which ensures that the community benefits from their artwork and crafts.

### **Policy Measures**

- The Kajiado County in collaboration with the National government and other partners shall facilitate and promote the marketing of Kajiado as the “*home of Maasai culture*”
- In collaboration with the National government and other partners the County Government of Kajiado shall assist with the protection and harnessing of Maasai cultural heritage through initiatives where the commercialisation of their items such as art, beadwork and handicrafts benefits the people.
- The County Government of Kajiado shall work towards the protection of Maasai artworks from internal and external exploitation.

#### ***4.1.1 Cultural Industries***

Cultural industries are defined in the National culture policy as “*industries that produce and distribute goods and services centred around tangible or intangible artistic and creative outputs such as texts, symbols and images.*”<sup>10</sup> Cultural industries in Kajiado county include but are not limited to artwork, craftwork, beadwork, singing, dancing and performing arts including publishing, and design.

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<sup>10</sup> The National Policy on Culture, Ministry of Sports, Culture and the Arts (...)

There is a need to add value to traditional practice as an economic industry. This will include: publishing, cinema and audio industry, multimedia and recorded music which will be utilised for the preservation and promotion of literature. Cultural industries will then lead to economic empowerment of the community and the actors.

### ***Publishing***

The publication of texts about the Maasai could be an income generating stream for the county. It would also seek to promote Maasai culture through stories and publications and in doing so the people may be able to tell their own story in their own words.

### **Policy Measure**

- The County government shall utilize creative writing and publication of Maasai books to promote unity and cohesion.
- The County Governments shall support the activities of creators, producers and distributors of cultural goods and services.
- The County Government shall promote the production, distribution and broadcasting of local cultural programmes.

### ***Arts and Crafts***

Some of the arts and crafts undertaken in Kajiado County include: sandals, spears, head-dresses, staffs and clubs of various sizes and functions. There are also various indigenous artisans who specialise in the production of the following: cowbells, belts, bangles, arrowheads, spears, ornamental earrings, swords and bracelets amongst others.

### ***Policy Measures***

- The County government shall put in place legislation and institutional framework to support cultural industries.
- The County Government of Kajiado with relevant National agencies shall protect and promote the rights of Maasai whilst facilitating collaboration with the private sector and international partners to develop cultural industries.

### ***Beadwork***

Beadwork has cultural significance, ranging from expression of identity, gender, happiness, love, and friendship. More recently, the demand for beadwork by other communities has increased. In some instances, beadwork represents Kenyan culture abroad. However, the beadwork industry remains largely unregulated and bead artists risk losing intellectual property rights. Beadwork and crafts represent a significant income stream for the County, but the full potential for the industry is yet to be realised.

The *Ushanga* initiative was formed to address this gap and the challenges arising within the cottage industry, including ensuring that artists get value for their unique creative work. The initiative will give pastoral women both a comparative, and competitive advantage. This will also ensure the protection of their intellectual property rights and the communal traditional knowledge associated with beadwork.

### **Policy Measures**

- The County Government of Kajiado shall support National government efforts toward implementation of *Ushanga* Initiative through the establishment of necessary legislative, institutional and infrastructural framework.
- The County shall carry out mobilization, registration and sensitization of women into groups for registration into cooperatives.
- The County Government shall facilitate the development of arts and crafts and publication industries as commercial sub-sectors.
- The County shall protect intellectual property rights and community rights of crafts, publications and beadwork, including the facilitation of research and documentation.

### **Design and architecture**

The Maasai have a unique and iconic architecture and design of homesteads. The Government of Kenya in the National policy for culture acknowledges *“the importance and role of design and architecture in cultural development and will work towards reduction of the impact of importation,*



*external imposition and invasion of alien cultures, designs and architecture”.*<sup>11</sup> As such, proper frameworks need to be instituted for the promotion of Maasai identity in design and architecture.

### **Policy Measures**

- The County government shall ensure that Maasai architecture is preserved and promoted.
- The County Government of Kajiado shall facilitate the establishment of Maasai traditional homesteads at the proposed cultural resource centre and museum.
- The County Government shall encourage the application and research on traditional Maasai designs and architecture.

#### ***4.1.2 Cultural Tourism***

Cultural tourism is a traveller’s engagement with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements that helped shape their way of life.

Cultural tourism (also known as community-based tourism) is thought to carry the promise to increase, promote and provide improved livelihoods for rural communities. It empowers local communities and enable them to harness the potential of resources found within the vicinity of their areas for survival, including wildlife. In Kajiado County, this is often not the case, particularly in areas around parks or conservancies.

### **Policy measures**

- The County Government shall encourage public, private, individuals and institutions to establish and maintain networks that promote cultural tourism while ensuring that cultural products and services are not unduly exploited.
- The County Government of Kajiado shall conserve the areas and resources to prevent saturation of tourist destinations.

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<sup>11</sup> The National policy on culture

- The County shall ensure that the area will employ an investment and partnership approach to allow the community to build capacity, participate and gain skills from the tourism and travel business in order to drive the economy.
- The County Government shall encourage the standardization of prices, and sale of merchandize at cultural bomas, including the setup, activities and operations of the same.
- The County Government of Kajiado shall promote the county as the ‘home of culture’ and a cultural destination through the proposed cultural resource centre and museum.

## CHAPTER FIVE: Protection of the community

### 5.1 The Protection of community rights and ceremonies

#### *THE PROTECTION OF CULTURAL RIGHTS*

Cultural Rights are rights related to art and culture, both understood in a wider sense. The objective of these rights is to guarantee that people and communities have an access to culture and can participate in the culture of their section.

Cultural rights are human rights that aim at ensuring the enjoyment of culture and its components in conditions of equality, human dignity and non-discrimination. They are rights related to themes such as language; cultural and artistic production; participation in cultural life; cultural heritage; intellectual property rights; author’s rights; minorities and access to culture, among others.

Since colonisation, Maasai cultural rights have diminished. They currently face infringement from various aspects of modern life, not limited to commoditization, rural-urban migration and globalisation. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.

#### **Policy measures**

- The Government shall encourage the protection of the rights of the Maasai and in particular promote their rights as are enshrined in the Constitution of Kenya and international legal instruments.
- The Government shall enact laws that will protect the intellectual property rights of various important aspect of the Maasai culture and traditions.
- The County Government shall address the exploitation of Maasai intellectual property rights.

## **5.2 The Family**

The family is the smallest unit of production and reproduction of society and is the foundation of the community. Over the years, following colonialism and commoditization of the means of production, women as well as the youth have found themselves marginalized vis a vis ownership and control of family resources.

In order to correct this situation, different measures have been put in place over the years, including affirmative action. Family has to do with training and socialisation. It is viewed in relation to the larger community which emphasises a sense of belonging. Culture is promoted through the family unit.

### **Policy Measures**

- The County Government shall provide an institutional framework to protect the family as a basic unit of society and shall support programmes that promote family values.
- The County Government of Kajiado shall promote and sustain Maasai culture through the family unit, such as attending Maa language classes.
- The county government of Kajiado shall take affirmative action to ensure protection of women and the youth in all interactions.

## **5.3 Media, information & communication**

Media, Information and Communication (MIC) is the art of improving communication skills, learning about trends in the media world and how to create content within an inspiring environment.

While recognizing that culture must operate within current technological frameworks, there is a need to encourage the integration of the Maasai tradition and modern media, whilst maintaining certain professional and moral standards.

MIC plays a significant role in shaping public perception about the Maasai. They are often portrayed by the media as a backward community and as a tourist attraction. This policy seeks to correct myths and distortions, as well as work on strategies to dispel stereotypes associated with the Maasai. There is need to engage the media in shaping our culture, by selecting and portraying a particular set of beliefs, values and traditions.

### **Policy Measures**

- The County shall engage mass media including social media as a means of dissemination to enhance, promote and facilitate Maasai culture, including influencing and working with actors, musicians, and dancers, among others.
- The County Government shall sensitize and promote media practitioners and local people to appreciate of the role of culture in the socio-economic development of the area.
- The County shall encourage the Maasai community to facilitate and invest in media communication through relevant language, art, design, stories, folk songs, music, dance, literature, drama, theatre and cartoons.
- The County Government shall enact a media law and guidelines that are sensitive to the values and culture of the Maasai which include informed consent on the coverage of the community on videos, music, and photography, among others, for commercial purposes.

## **CHAPTER SIX: Cultural mainstreaming**

## 6.1 Cultural mainstreaming in all county development programmes

The importance of preserving Maasai culture and heritage has been discussed throughout this policy document. It has been noted that the Maasai have a unique cultural identity which is a seal that sets the community apart from other ethnic groups. As such, culture is seen as the foundation of Kajiado County and the wider Kenyan society. With this said culture needs to be mainstreamed in county development programmes.

The European Union recognises the importance of mainstreaming culture into their various development programs. *“Culture is a cross-cutting element that must be introduced into all aspects of international cooperation programmes. Considering the social and cultural characteristics of the beneficiaries will assist in achieving the programme objectives themselves; introducing the cultural dimension into cross-cutting projects will enable cultural resources to translate into factors for development of the beneficiary countries<sup>12</sup>.”*

### Policy Measures

- The County shall work with its internal ministries to mainstream culture in all county development programmes.
- The County shall consider consulting County Cultural board when engaging in international and national programs and projects.

## CHAPTER SEVEN: Institutional and Administrative Framework

### 7.1 Institutional and Administrative Framework

This is the process by which individuals and organizations obtain, improve and retain their skills, knowledge, tools, equipment and other resources needed to do their jobs competently. The personnel's capacities are built to enable them to handle the problems associated with their work.

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<sup>12</sup> Culture as a Vector for Economic and Social Development, Final Report Culture as a Vector for Economic and Social Development

Investing in human potential is an essential part of building a modern flexible and dependable system.

A sustainable County policy on culture requires highly trained and informed professionals in all sectors in order to ensure its implementation and the achievement. Moreover, the development of cultural industries and the gradual transformation of performing arts groups into real business enterprises necessitates that an increasing number of persons be trained on cultural marketing and management practices.

The cultural community in Kajiado is also a part of the national and international heritage for which active participation is required. The cultural bearers need to be protected in order to preserve the rich heritage. This inadequacy is manifested in lack of coordination between various institutions that deal with culture, and an unclear strategy about how to harness opportunities. These factors have contributed to limited contribution of Maasai culture that would be beneficial to other communities.

The successful implementation of this policy will be dependent upon the collaborative efforts and synergies of all the stakeholders and actors through the establishment of an effective partnership framework, via new institutional and management arrangements.

The policy implementation process will adopt a multi-sectorial approach involving different stakeholders— state actors (government ministries and agencies) at the national and county level; development partners, non-governmental organizations and local community leadership.

### **7.1.1 County Culture board**

The County Government of Kajiado shall establish a County culture board through the enactment of appropriate County law. The County culture board shall have the mandate of addressing matters on culture that are stated in this policy.

The Board through an elected chairperson is envisaged to:

- a) To advise the County government on all matters related to culture as envisioned in this policy.
- b) To put in place mechanisms for fundraising that will enhance the development of culture and heritage in the County.
- c) The board will act as a bridge between public and private partnership on matters relating to culture and heritage.
- d) The County government shall encourage capacity building within all departments dealing with culture and undertake training of cultural personnel that is, cultural officers.
- e) The County shall ensure the preservation of particular sites to safeguard against encroachment.

Recognizing the need for better coordination of the culture policy, promotion and development the County culture board shall be operationalized to provide an overarching coordination mechanism.

The County Executive Committee Member responsible for culture shall be the secretary to the Board.

The mandate of the Board are as follows:

1. Realize the directions and actions outlined in the Kajiado County Culture and Heritage policy
2. Addressing high impact and unique investment and research requests in the county on matters relating to culture, heritage and tourism.
3. Collaborate with the community on new and ongoing projects
4. Suggest priorities for board and community actions
5. Evaluate progress and review the directions and actions of the County Government of Kajiado Culture implementation plan
6. Oversee the County Culture Fund
7. Collaborate with spatial planning to ensure conservation of cultural heritage.

8. Consult with persons from both the public and private sectors to obtain views and suggestions for promoting cultural heritage as well as resource mobilisation
9. The Board will provide strategic leadership and act as advisory board of the Cultural Centre and Museum
10. The Board will provide oversight for all matters related to research, film, media and related concerns

The Culture Board is comprised of not more than nine (9) members who shall be appointed by the Governor and is constituted as follows;

- a. The County Executive Committee Member responsible for Culture and Tourism (1);
- b. The County Executive Committee Members responsible for Environment and Lands (2);
- c. One (1) representative from an institution of higher learning;
- d. Five (5) representatives from the Kajiado County community who has knowledge, skills and experience in matters relating to culture, media, research, legal, anthropology/ sociology, conservation, authors, etc.
- e. Temporary members can be co-opted considering the merits of the culture policy or legislative initiative from the County.

Terms and conditions of the board will be guided by County laws, rules and regulations



## CHAPTER EIGHT: Funding & Partnerships

### 8.1 Funding & Partnerships

Financing of county governments is currently guided by the Public Financial Management Act 2012. The Budget estimates and annual Appropriation Bill and the Controller of Budget bills guide the allocation.

Currently, funding and cultural facilitation is advocated for by the county government and civil society organizations (CSOs) who have interest on matters culture. However, this process is not adequately coordinated hence minimal results and duplication of efforts. The effective implementation of this policy calls for integrated approach to resource mobilization, appropriate partnerships and utilization of cultural programmes.

To facilitate effective implementation of this policy the following will be implemented:

- A Kajiado County Culture Fund shall be established from resource mobilization and seeded by County Treasury.
- The funds shall be used to undertake approved programmes under cultural promotion, facilitation, and sustainability in collaboration with traditional leaders and the local community.
- The County Government shall put in place a mechanism where funds raised will go back into an agreed stratified pool for socio-economic development of the local community.

## CHAPTER NINE: Implementation Strategies

### 9.1 Implementation matrix

This policy will be guided by an implementation matrix which will be attached to the Annex of this document.

The successful implementation will be determined by the commitment of all stakeholders. Implementation responsibilities of this policy will be communicated to all levels in order to involve all stakeholders.

## CHAPTER TEN: Monitoring and Evaluation

### 10.1 Monitoring and Evaluation

Monitoring and evaluation is crucial to ensuring effective implementation of the cultural policy, as measured by progress against stated policy objectives. In this regard, the matrix annexed highlights what needs to be done in line with the proposed measures, including verifiable indicators, showing clear expected outcomes. Provide for an effective monitoring and evaluation process by improving cultural data collection methodologies, including collating data on cultural heritage with an impact on employment, fiscal contribution, and linkages, among other statistical benefits.

Inculcate institutional capacity assessment with a view of entrenching policy guidelines within personnel key performance indexes that will be used as tools to assess the impact of the policy or recommendations. Benchmark with national and international best practices in order to comply with set standards and procedures. Monitoring and evaluation efforts may utilize the integrated monitoring systems available at national level designed to track government performance.

## **Annex 1**



## Implementation matrix

	Policy Sub-Section	Policy measures	Lead Institution	Time Frame	Success Indicators
1. Research and documentation	History heritage and culture	1. The County shall establish a cultural resource centre and museum whereby the history and culture of the Maasai is collected, stored and preserved with an accompanying repository.	TCTW	2019/2020	- Establishment of the cultural resource centre and museum - History and culture of the Maasai is collected, stored and preserved with an accompanying repository.
		2. The County shall encourage donation, purchase, acquisition, retrieval and repatriation of artefacts and archival materials of significance to Maasai history and culture including signed treaties/agreements.	TCTW	2019/2020	- Acquisition of artefacts, archival materials and treaties significant to Maasai history and culture

		3. The County shall facilitate a bursaries and scholarship for Masters and PhD students in the area of Anthropology, History and the culture of Maasai people.	TCTW and Education	2019/2020	- The establishment of a scholarship program for Masters and PhD in the area of Anthropology, History and culture of Maasai people.
2 Cultural research	Research and international co-operation	<p>1. The County Government of Kajiado shall establish a coordinating research and culture council. They shall select, vet and approve research in line with County, national, regional and international frameworks.</p> <p>2. This council shall identify County priorities in cultural research that will undertake collaborative programmes specific to the community, including using findings and recommendations of approved research studies to benefit the community</p> <p>3. Research and documentation of Maasai history relating to places including the dress and beadwork of different sections (<i>iloshon</i>).</p> <p>4. Formulation and implementation of health policy mechanisms that support research on traditional medicine.</p>	TCTW  TCTW and National government  UNESCO-relevant bodies	2019/2020  2019/2020	<p>- Establishment of the research and culture council.</p> <p>- Vetting and approval of appropriate research.</p> <p>- Cultural, historical and traditional medicine research conducted and recommendations from the aforementioned research are implemented</p> <p>- Collaboration with relevant bodies.</p> <p>- Undertaking of research and documentation in relevant areas.</p>



4 Historical sites and monuments	Movable and immovable heritage	<ol style="list-style-type: none"> <li>1. Map and protect immovable heritage including sites of important functions such as ceremonies and rituals.</li> <li>2. Enact law, legislation and administrative frameworks for the protection of sites and monuments of cultural and historical importance.</li> <li>3. Local communities participate in the planning and management of sites and monuments.</li> </ol>	TCTW/ Lands/ National Museum Kenya/  UNESCO   TCTW county attorney /Lands  TCTW	2019   2019  2019	<p>-A completed map and gazetting of immovable heritage in Kajiado county in collaboration with NMK and UNESCO</p> <p>-A bill on the protection of sites and monuments</p> <p>-Hold forums to seek views on how communities can participate in the management of sites and monuments.</p>
5 Culture and environment	Spatial plan and natural resources	<p>Collaborate with local and international agencies, using a traditional and community-based natural resource management (CBNRM) approach that combines conservation objectives with the generation of economic benefits to local communities.</p> <p>Mapping, protecting, and gazetting public land that are of cultural significance for the Maasai people, including alignment of county spatial</p>	TCTW and Lands/ physical planning / Environment – Water/ UNEP- UN Habitat	2020         2020	<p>-Establishment of a traditional and community-based natural resource management approach</p> <p>-Collaboration with local and international agencies</p> <p>-Gazetting of public land of cultural and heritage importance</p>



		planning and other relevant policy documents.	TCTW and Lands/ physical planning / NMK		-Interconnectivity of the policies and planning
6 Cultural renaming	Maasai anglicised names	<ol style="list-style-type: none"> <li>1. The reversion of the county to its original and correct name of Olkejuado (meaning the long river) and the retention of Maasai indigenous places and streets</li> <li>2. Educate the public on Maasai history relating to places.</li> </ol>	County attorney  TCTW, and Cultural board	2019/2020  2018/2019/2020	<p>-The gazetting of all original and correct place names in the county</p> <p>-Development and distribution of printed and e-resources on Maasai place names including mass media</p>
7. Heroes and Heroines	Acknowledgement of heroes and heroines	<ol style="list-style-type: none"> <li>1. Identify, authenticate and classify heroes and heroines for recognition and celebration.</li> <li>2. Profiling and recording of Maasai life stories in a database.</li> </ol>	Cultural board  Cultural board	2019/2020  2018/2019	<p>-Development of the selection criteria for heroes and heroines</p> <p>-Written and electronic profiles of Maasai life stories</p> <p>- Establishment of a key Maasai personalities database</p>

		<p>3. Establish various methods of recognizing heroines and heroes at the proposed cultural resource centre and museum through the use of statues, plaques, halls of fame, talking walls, monuments, and tablets, among others.</p>	Cultural boards		<p>-Creation of statues, plaques, halls of fame, talking walls, monuments, and tablets, to recognise maasai heroes and heroines</p>
8.Intangible Culture	Safeguarding intangible cultural heritage	<p>1. The creation, promotion including the use of ICT to update an intangible cultural heritage inventory and sending the same to the Intangible Cultural Heritage Inventory (ICH)</p> <p>2. Harmonise the rites of passage with various activities, including the integration into the curriculum (KICD) and extracurricular activities.</p>	<p>TCTW/ ICT</p> <p>TCTW, Cultural board and Education</p> <p>Traditional elders</p>	<p>2020</p> <p>2019</p>	<p>-The creation of an intangible inventory using ICT</p> <p>-Development of a rites of passage calendar in collaboration with traditional elders.</p>

<p>9 County Maasai dress</p>	<p>Identity and belonging</p>	<ol style="list-style-type: none"> <li>1. Encouraging a day where it is optional for Maasai attire and designs to be worn at the staff and county level while also conducting education campaigns on the same.</li> <li>2. Value addition of Maasai beadwork through economic empowerment embodied by various initiatives.</li> <li>3. The protection of Maasai dress under relevant legislations.</li> </ol>	<p>TCTW and Education Sections / (Hoshon)</p> <p>TCTW</p> <p>TCTW and county attorney</p>	<p>2019</p> <p>2018</p> <p>2019/2020</p>	<p>-A dedicated day when county staff and residents are wearing Maasai dress</p> <p>-Identify a county Maasai dress</p> <p>-Education campaigns conducted at cultural orientation and online</p> <p>-Success of the Ushanga initiative</p> <p>-Development of appeals</p>
<p>10. Visual and</p>	<p>Expressions to</p>	<ol style="list-style-type: none"> <li>1. The establishment of legislation, and capacity building to support and protect</li> </ol>	<p>TCTW</p>	<p>2019/2020</p>	<p>-Establishment of a Maasai depiction bill</p>

Performing Arts	communi cate culture	<p>Visual and Performing Arts including partnerships with private media stations, private sector and international bodies.</p> <p>2. Establishment of a central arts gallery and satellite cultural sites to nurture, protect and promote creative talents.</p>	TCTW	2020/ 2021	<p>-Creation of appropriate linkages and media resources for distribution offline and online</p> <p>- Establishment of art galleries within proposed cultural resource centre and museum and satellite cultural sites</p> <p>- Establish various exhibitions at the art galleries of relevance to Maasai culture and history</p>
11 Health and medicine	Protection and preservation of knowledge	<p>1. Enact legislation on traditional knowledge, technologies and biological resources associated with traditional medicine.</p> <p>2. Establishment a framework for granting research permits/guidelines, and licensing traditional Maasai medicines and sellers including the access of such knowledge.</p> <p>3. Propagation and protection of natural remedies specific to the local areas, including the creation of partnerships in order to enhance medicinal advancement for industrial development.</p>	<p>TCTW and County attorney</p> <p>TCTW/ NACOS TI</p> <p>TCTW and Health</p>	<p>2019</p> <p>2019/ 2021</p> <p>2019/ 2020</p>	<p>Establishment of a bill on traditional medicine</p> <p>-Establishment of a framework to grant permits/guidelines and licences for traditional medicines and sellers.</p> <p>-Zoning of areas with specific medicinal value</p> <p>-Planting and preserving medicinal plants at the botanical gardens within the proposed cultural centre, with an accompanying nature walks.</p> <p>-Establishment of herbarium and accompanying documentation.</p>

					-Creation of partnerships with research & development for medicinal advancement
12 Food and drink	Propagation of traditional food and drinks	<ol style="list-style-type: none"> <li>1. Ensure the productivity of livestock, and the consumption, popularisation and control of traditional foods and drinks.</li> <li>2. Promote the optional use of traditional drinks for conducting blessings, prayers, and welcoming addresses.</li> </ol>	TCTW and Agriculture Livestock	2019	<ul style="list-style-type: none"> <li>-Advocacy and sensitisation on climate safe practices regarding livestock and livestock products.</li> <li>-The provision of feeds/water/supplements to pastoralists during dry spells to ensure a constant supply of traditional food and drink (Agriculture and livestock).</li> <li>- Research and development on modern preservation and packaging of traditional foods, meats and by-products.</li> </ul>
			TCTW	2019	-The use of traditional drinks and foods during ceremonies and festivals.
13. Games and recreation	Pride and community spirit	<ol style="list-style-type: none"> <li>1. Coordinate traditional games and recreational activities at ECDE level, county events and festivals</li> <li>2. Provide capacity building opportunities for the preservation of such activities.</li> </ol>	TCTW and Sports	2019/ 2020	-Traditional games and activities take place at ECDE and other county events.
			TCTW and Sports	2019/ 2020	<ul style="list-style-type: none"> <li>-Traditional games are played and taught in schools and training institutes</li> <li>- Documentation of traditional games and recreation for the use in schools.</li> </ul>
14. Language	Intangible heritage of people	<ol style="list-style-type: none"> <li>1. Facilitate programmes such as language week celebrations for the benefit of current and future generations</li> <li>2. Establish linkages for the protection,</li> </ol>	TCTW and education	2019	- Establishment and completion of events such as language week
				2020	- Production, digitizing, printing and reprinting of key texts

		promotion and facilitation of learning materials on Maasai language including the print and reprint of key language texts.	TCTW and education		- Enacting of copyright laws to protect key Maasai language texts
15.Literature	Traditional knowledge and cultural expressions	1. Promoting and protecting traditional and contemporary writing and publication by Maasai writers and/ or in Maasai language.	TCTW	2019/2020	-Publication of Maasai texts
16. Economy and cultural heritage	Integrating the economy and culture	<p>1. In collaboration with the National government and other partners marketing of Kajiado county as the <i>home of Maasai culture</i></p> <p>2. The protection, commercialisation and value addition of Maasai cultural heritage and industries such as arts, beadwork and handicrafts to benefit the people.</p> <p>3. The development of arts and crafts and publication industries as commercial sub-sectors.</p>	<p>TCTW KTB</p> <p>TCTW</p> <p>TCTW</p>	<p>2019/2020</p> <p>2019/2020</p> <p>2020</p>	<p>-The number of cultural tourism visitors to the proposed resource centre</p> <p>-Acknowledgement by brand Kenya and KTB</p> <p>- promoting and capitalise on the Ushanga initiative for the benefit of Kajiado women</p> <p>-Establishment of bills and frameworks to protect Maasai artworks, beadwork and crafts</p> <p>-The prominence of publishing, arts and crafts in Kajiado county.</p> <p>- Development and value addition of livestock products.</p>

17 Cultural industries and publishing	Tangible and intangible artistic output	Promote the production, distribution and broadcasting of local cultural programmes for the purpose of unity and cohesion	TCTW and GDU	2019	-The broadcasting of cultural programming. Teaching regarding Maasai cultural elements.
18 Arts, crafts and beadwork	Cultural significance on arts crafts and beadwork	<ol style="list-style-type: none"> <li>1. Establish legislation and institutional frameworks to support and protect cultural industries.</li> <li>2. Support National government efforts toward implementation of <i>Ushanga</i> Initiative</li> <li>3. Mobilise, register and sensitise women into groups for registration into cooperatives.</li> <li>4. Protect intellectual property rights and community rights of crafts, publications and beadwork, including the facilitation of research and documentation.</li> </ol>	TCTW and county attorney  TCTW  TCTW  TCTW and Cooperatives  County attorney	2019  2019  2019  2018/ 2019	<ul style="list-style-type: none"> <li>- Establishment of bills and frameworks</li> <li>- Success of the Ushanga initiative in Kajiado county.</li> <li>- The number of women groups registered</li> <li>- Establishment of property and community rights legislation</li> </ul>
19.Design and architecture	unique and iconic design and architecture	<ol style="list-style-type: none"> <li>1. The promotion and preservation of Maasai architecture through the establishment of traditional homesteads at the proposed cultural resource centre and museum.</li> <li>2. The research and application of traditional Maasai designs and architecture within the</li> </ol>	TCTW	2019/ 2020	Creation of homesteads at the proposed cultural resource centre and museum

		county and its environs.	TCTW and Physical planning	2020	The completion of prototype Maasai homesteads at the sub-county level.
20 Cultural tourism	community-based tourism	1. Public private partnerships to promote cultural tourism without undue exploitation and with the participation of local community as beneficiaries.	TCTW	2019	-Resources that accrue are equitably utilised for the socio-economic development of the community.
		2. Conserve areas of potential tourism attraction.	TCTW	2019/2020	Continuation of conservation measures and establishment of such measures in other sub-counties
		3. Advocate for fair trade regarding Maasai related merchandise at cultural bomas and resource centres	TCTW	2020	Establishment of barcodes to track prices and sellers Advocacy and sensitisation on free trade at cultural bomas and resource centres.
21. Protection of the community	Cultural rights	1. Address the exploitation of the Maasai by enacting laws that will protect intellectual property rights on their culture and traditions.	TCTW and county attorney	2020	-Establishment of bills and laws. -Sensitization on the laws.
22. Protection of the community	The Family	1. Support programmes that promote family values and sustain Maasai culture.  2. Promote affirmative action to protect	TCTW, Education and GDU	2019	-Reduction of antisocial behaviour and improved family cohesion  -The production and broadcast of Maasai cultural and family friendly programming



		women and the youth	TCTW and gender youth and GDU	2019	Outreach regarding affirmative action funding.
23. Protection of the community	Media, information & communication	1. Engage mass media to promote and sensitize media practitioners and community members about Maasai culture, including collaborations with Maasai actors, musicians, and dancers.	TCTW and GDU Culture council	2019	-Media campaigns
		2. Enact a media law and guidelines that are sensitive to Maasai values and culture, including informed consent on the coverage of the community on videos, music, and photography, among others, for commercial purposes.	TCTW and county attorney	2019/2020	-Establishment of laws
		3. Create a conducive investment environment in the media industry	TCTW	2019	-Ease of doing business within the media industry in Kajiado county.
24. Cultural Mainstreaming	Cultural mainstreaming in county development	County ministries to mainstream culture in all county development programmes.	TCTW and all county ministries	2019/2020	Consultations with the Public service board and Cultural board when engaging in national and international programs and projects.

	programm es				

**Annex 2: Definition of Key Maasai words**

**Words used**

Maa-----the language of the Maasai

Maasinta----legendary fonder of the Maasai also known as *Oledokoya or Naiterukop*

Olmaa----- subtotal of Maasai culture

Emanyatta-----settlement constructed for different ceremonies of socio-religious nature within the maturation circle of a Maasai.

Moranism----- anglisized word olmurrani (pl ilmurran) meaning warrior hood

Olosho-----nation, section, sub-tribe

Endikirr e kerio----what is generally thought to be the original home of the Maasai in the north

Olaiguenani-----spokesman or chief

Olaiguenani loonkishu----spokesman or chief of the cattle that is an age-group

Olngesher-----graduation ceremony from warrior hood to elder hood

Eunoto-----ceremony where senior elders are allowed to drink milk and get involved in marital affairs

### **Annex 3: Informal training (Rites of passage)**

The Maasai society has continued their culture and traditions through informal trainings for their younger generation through a series of ceremonies structured around rites of passage. There are many ceremonies in Maasai society including **Enkipaata** (senior boy ceremony), **Emuratare** (circumcision), **Enkiama** (marriage), **Eunoto** (warrior-shaving ceremony), **Eokoto e-kule** (milk-drinking ceremony), **Enkang oo-nkiri** (meat-eating ceremony), **Olngesherr** (junior elders ceremony), etc. Also, there are ceremonies for minor boys and girls including: **Eudoto/ Enkigerunoto oo-inkiyiaa** (earlobe), and **Ilkipirat** (leg fire marks). Traditionally, boys and girls must undergo through these initiations, prior to circumcision. The County Government shall encourage the development of local Maasai content through the media using Maasai, art, design, architecture, music, dance and oral narrative (*eoko,enkijuka*).

### **Annex 4: Immovable and movable cultural monuments**

Immovable and movable cultural monuments:

### 1. Immovable cultural monuments

- individual objects – buildings, works of art, facilities and articles, individual burial sites; and
- complex objects – archaeological sites, architectural ensembles and complexes, historical towns and other populated areas, streets, squares, blocks, cemeteries, cultural and historical landscapes, memorials, and historical places and territories.

### 2. Movable cultural monuments:

- individual objects – archaeological findings, antiquities, elements of immovable monuments, historical relics, works of art, manuscripts, rare printed materials, cinema documents, photographs and video-documents, phonograms.
- complex objects – historically evolved complexes, holdings and collections of separate objects of which are priceless and are of cultural and historical value.

Objects which have survived in their original state, as well as separate parts and fragments thereof shall be recognised as cultural monuments.

Antiquities are objects created as a result of intentional act of a human being – artefacts (for example, jewellery, weapons, tools, household objects, ceramic articles, coins in intact form or fragments), which have been found in the ground, above the ground or in water.

### **Transactions with Cultural Monuments**

If an owner of a cultural monument of County significance alienates the cultural monument, the County shall have the right of first refusal. A decision on exercising the right of first refusal by the County or refusal to exercise the right shall be taken by the County Inspection for Heritage Protection. The procedures by which the County Government for Inspection of Heritage Protection shall take the relevant decision, as well as procedures and time periods for exercising the right of first refusal in relation to cultural monuments as determined by the County Government.

It is prohibited to alienate separate parts of one cultural monument or a complex of monuments, as well as divide land if, as a result, preservation of a cultural monument is endangered.

Alienation of a cultural monument may take place if the owner has notified the County Government for Inspection for Heritage Protection. They may notify the intention to alienate the cultural monument, if the inspector of the relevant office has inspected the cultural monument, and the instructions on utilisation and preservation of the aforementioned monument has been sent to the future owner.

### **Restriction of Economic Activity in Cultural Monuments**

Economic activity and any other type of activity in cultural monuments (the territories, zones, museum reserves, national parks, etc. thereof), as well as use of pictures and symbols of the cultural monument for commercial purposes, shall be permitted only with the consent of the owner of the cultural monument.

### **Preservation of Cultural Monuments**

Natural persons and legal persons shall ensure that cultural monuments in their ownership (possession) are preserved. The possessors thereof shall ensure preservation of cultural monuments owned by the County.

The owner (possessor) of a cultural monument shall have the following duties:

- 1) to comply with legislative and other regulatory enactments, as well as instructions of the County Inspection for Heritage Protection regarding utilisation and preservation of cultural monuments;
- 2) to inform the County Inspection for Heritage Protection of any damage suffered by the cultural monument in his or her ownership (possession).

### **Prohibition to Destroy, Move or Modify Cultural Monuments**

It is prohibited to destroy cultural monuments. Immovable cultural monuments may be moved or modified only in exceptional cases with the permission of the County Government as advised by the Cultural board. Modification of a cultural monument or replacement of the original parts thereof with new parts shall be permitted only if it is the only possibility to preserve the monument or if the cultural and historical value of the monument does not decrease as a result of the modification.

### **Prohibition to Export Cultural Monuments**

It is prohibited to export cultural monuments, including antiquities, Temporary exportation of cultural monuments, including antiquities are allowed if they are in accordance with the provisions of this policy. Any movement of monuments from the County shall be possible only with permission of the Council for Heritage Protection in accordance with procedures to be developed.

## **Annex 5**

The Parliament of Kenya has enacted Statute laws that conform and are in accordance with the Constitution of Kenya (2010). Such subsidiary law serves to regulate, administrate and manage, and serve to promote and protect persons in interactions from political, social or economic relationships at global, national and county level.

The following Statute laws promote and protect culture and heritage locally or internationally, either directly or indirectly, and may, by provisions of the statute provide, relating to the matters thereof, the statute is regulating, an authority or board, or any other person or institution (Ministry or the Judiciary, Parliament or county assembly) to set policy and rules in a discretionary manner relating to matters thereof, to which it is established or provided for to mandate.

As well, other statutes serve to, both, promote and protect culture and heritage. The following are the statutes and authorities set therein to regulate, impose taxation and set policies to matters related thereof;

STATUTE	AUTHORITY
Constitution of Kenya 2010	Government of Kenya
Basic Education Act 2013	National Education Board, Education Standards and Quality Assurance Commission, and County Education Board.
Co-operative Societies Act 1998	Ministry of Industry
Copyrights Act 2003	Kenya Copyrights Board
Crop Production & Livestock Act 1926	Agriculture, Livestock and Fisheries.
Deeds of Arrangement Act 1930	Ministry of Land, Housing and Urban Development.
Employment Act 2008	National Labour Board.
Employment & Labour Relations Court Act 2011	Judiciary.
Engineers Act 2012	Engineers Board of Kenya
Environment & Land Court Act 2011	Judiciary.
Environment Management & Coordination Act 2000	National Environmental Management Authority

Export Processing Zones Act 1990	Export Processing Zones Authority
Food, Drugs and Chemical Substances Act 1965	Public Health (Standards) Board
Forests Act 2007	Board of the Kenya Forest Service
General Loan and Stock Act 1950	National Treasury.
Hide Skin and Leather Trade Act 1987	Under the Ministry of Industry
High Court (Organization and Administration) Act 2016	Judiciary.
Human Resource Management Professionals Act 2013	Institute of Human Resource Management
Industrial and Commercial Development Corporation Act 1955	Industrial and Commercial Development Corporation
Industrial Training Act 1960	National Industrial Training Authority and National Industrial Training Board
International Development Association Act 1963	Ministry of Foreign Affairs and International Trade.



Kenya Broadcasting Corporation Act 1989	Kenya Broadcasting Corporation
Kenya Cultural Centre Act 1951	. Kenya Cultural Centre
Kenya Information and Communications Act 1999	Communications Authority of Kenya
Kenya Literature Bureau Act 1980	Kenya Literature Bureau
Kenya Meat Commission Act 1950	Kenya Meat Commission.
Kenya Medical Supplies Authority Act 2013	Kenya Medical Supplies Authority
Kenya Plant Health Inspectorate Service Act 2016	Kenya Plant Health Inspectorate Service.
Labour Relations Act 2007	National Labour Board.
Labour Institutions Act 2008	National Labour Board.
Land Act 2012	National Land Commission
Land Control Act 1967	Ministry of Land, Housing and Urban Development.
Land Registration Act 2012	National Land Commission
Landlord and Tenant (Shops, Hotels and Catering	Ministry of Land, Housing and Urban

Establishments) Act 1965	Development.
Law of Succession Act 1981	Judiciary.
Local Manufactures (Export Compensation) Act 1974	Kenya Revenue Authority
Meat Control Act 1972	Ministry of Agriculture
Medical Practitioners and Dentists Act 1978	Medical Practitioners and Dentists Board.
Micro and Small Enterprises Act 2013	Micro and Small Enterprises Authority
Microfinance Act 2008	Central Bank of Kenya.
Nairobi Centre for International Arbitration Act 2013	Nairobi Centre for International Arbitration. (The Attorney General)
National Cereals and Produce Board Act 1985	National Cereals and Produce Board
National Construction Authority Act 2012	National Construction Authority
National Employment Authority Act 2016	National Employment Authority.
National Land Commission Act 2012	National Land Commission
National Social Security Fund Act 2014	Retirement Benefits Authority.

Non-Governmental Organizations Act 1992.	Non Governmental Organizations Coordination Board
Nurses Act 1983	Nursing Council of Kenya under the Ministry of Health
Nutritionists and Dieticians Act.2008	Council of the Institute of Nutritionists and Dieticians.
Occupational Safety and Health Act 2007	National Council for Occupational Safety and Health.
Occupiers' Liability Act 1963	Judiciary.
Office of the Attorney-General Act 2013	The Attorney-General.
Partnerships Act 2012	
Pharmacy and Poisons Act 1957	Pharmacy and Poisons Board
Physical Planning Act 1998	
Plant Protection Act 1937	Ministry of Agriculture
Preferential Trade Area (Implementation) Act 1991	Authority of the Preferential Trade Area
Price Control (Essential Goods) Act 2011	National Treasury.

Privatization Act 2008	Privatization Commission.
Public Private Partnerships Act 2013	National Treasury.
Registration of Business Names Act 1951	Ministry of Industry
Registration of Documents Act 1901	Judiciary.
Transfer of Businesses Act 1930	Ministry of Industry
Treaty for the Establishment of the East African Community Act 2004	East African Community
Treaty Making and Ratification Act 2012.	Ministry of Foreign Affairs & International Trade.
Sacco Societies Act 2009	Sacco Societies Regulatory Authority
Sale of Goods Act 1931	Judiciary.
Science, Technology and Innovation Act 2013	National Commission for Science, Technology and Innovation
Sectional Properties Act 1990	Ministry of Land, Housing and Urban Development.
Societies Act 1968	Ministry of Industrialization and Enterprise Development.

Special Economic Zones Act 2015	Special Economic Zones Authority
Stamp Duty Act 1958	Kenya Revenue Authority.
Standards Act 1974	National Standards Council
Supplies Practitioners Management Act 2007	Kenya Institute of Supplies Management.
Technical and Vocational Education and Training Act 2013	Technical and Vocational Education and Training Authority
Tourism Act 2012	Tourism Regulatory Authority
Trade Descriptions Act 1979	Ministry of Industry
Trade Marks Act 1957	Ministry of Industry
Trading in Prohibited Goods Act 1966	Ministry of Industry
Transfer of Businesses Act 1930	Judiciary.
Trustee Act 1929	Judiciary.
Trustees (Perpetual Succession) Act 1923	Ministry of Industrialization and Enterprise Development.
Work Injury Benefits Act 2007	National Council for Occupational Safety and Health.

Wildlife Conservation and Management Act 2014	Kenya Wildlife Service
Weights and Measures Act 1988	Ministry of Industry
Water Act 2003	Water Resources Management Authority
Universities Act 2012	Commission for University Education
Urban Areas and Cities Act 2013	Ministry of Land, Housing and Urban Development.
Use of Poisonous Substances Act 2006	Ministry of Health.
Valuation for Rating Act 1992	Ministry of Land, Housing and Urban Development.
Veterinary Surgeons and Veterinary Para-professionals Act 2011	Kenya Veterinary Board.