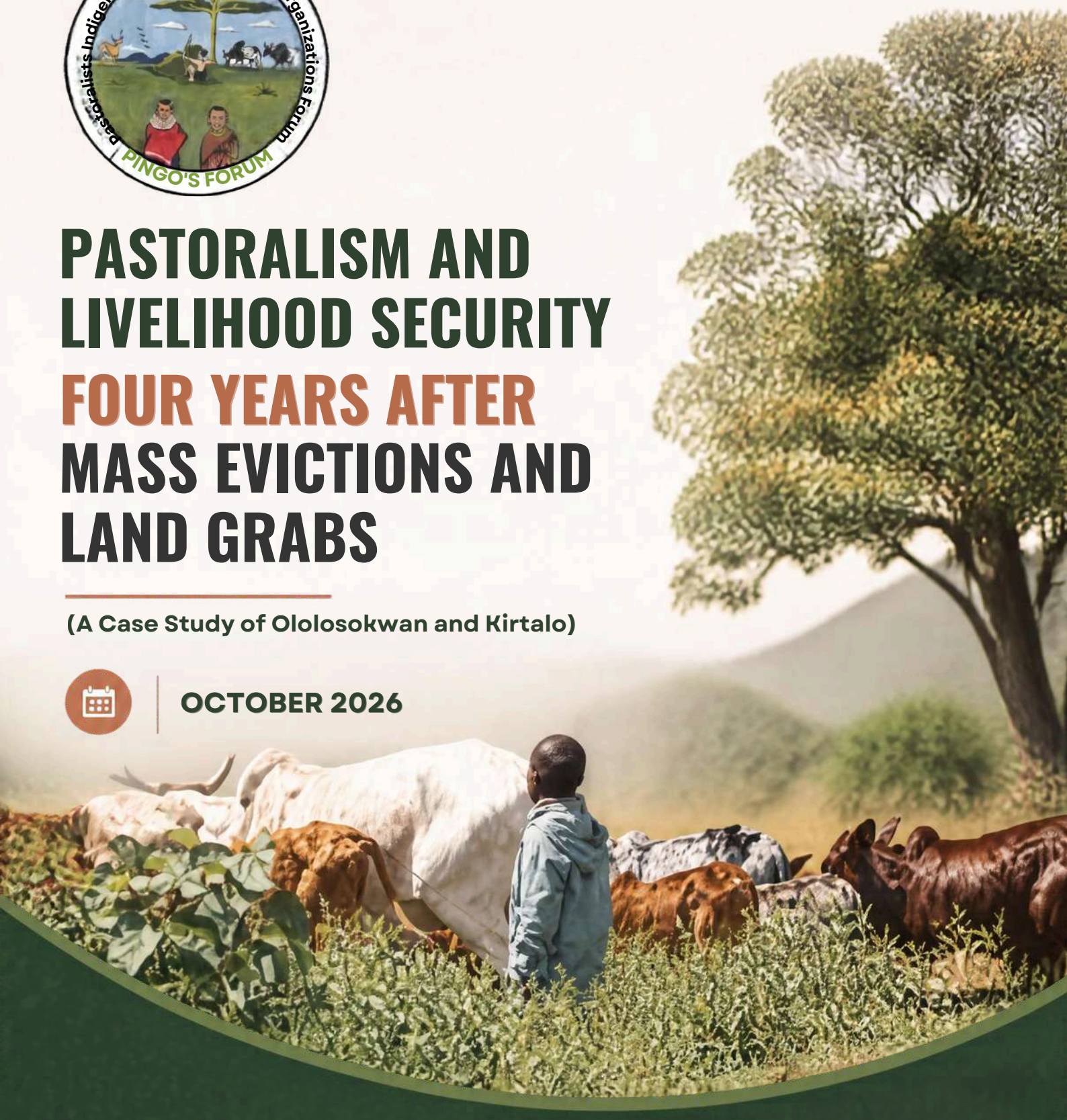
THE PASTORALISTS INDIGENOUS NON-GOVERNMENTAL ORGANIZATIONS FORUM (PINGOS FORUM)

PASTORALISM AND LIVELIHOOD SECURITY FOUR YEARS AFTER MASS EVICTIONS AND LAND GRABS

(A Case Study of Ololosokwan and Kirtalo)

OCTOBER 2026



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INTRODUCTION

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Several years after the land annexation, the impacts on pastoralism and community livelihoods have become increasingly evident. More than 96,000 people have reportedly been affected by restrictions on access to land and natural resources. These communities depend heavily on communal land for grazing livestock, accessing water, and maintaining their traditional pastoralist livelihoods.

Since the establishment of the Pololeti Game Controlled Area, pastoralists have reported excessive fines, repeated livestock confiscations and detention, high charges imposed on livestock owners, and, in some cases, the killing of livestock by wildlife authorities. There have also been reports that detained livestock are moved outside the reserve. These practices have placed additional financial pressure on pastoralist households and threaten their ability to maintain their livelihoods.

Despite the important role pastoralism plays in sustaining local livelihoods and supporting ecosystem management, access restrictions have created significant challenges for communities. More than a dozen villages have reportedly faced uncertainty regarding their legal status within the game-controlled area, despite concerns that affected residents were neither adequately consulted nor compensated for the loss of access to their land and resources.

For the Maasai, pastoralism is more than an economic activity. It is a way of life, a source of food and income, and a central part of their cultural identity. Livestock ownership provides economic security, strengthens social relationships, and supports intergenerational knowledge transfer. Pastoralism also forms an essential part of the community's cultural heritage, with knowledge and practices passed from one generation to the next. Restrictions on grazing land and livestock mobility therefore threaten not only household incomes and food security but also the cultural continuity and long-term resilience of Maasai communities.



PINGO'S FORUM FIELD ASSESSMENT, JANUARY 2026

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

In early January 2026, PINGO's Forum conducted a fact-finding mission in Ololosokwan and Kirtalo villages, two communities among those significantly affected by the land annexation and restrictions associated with the Pololeti Game Controlled Area. The assessment involved interviews with affected individuals, community leaders, and other residents to examine the current state of pastoralism and the challenges facing communities living in the surrounding areas.

The findings indicated that excessive fines, repeated livestock detention, and the auctioning of confiscated livestock were contributing to increased poverty and economic insecurity. Some households were already living in highly vulnerable conditions, with livestock-related penalties further undermining their ability to recover financially and sustain their livelihoods.

Many respondents also reported that restrictions on access to land had weakened their resilience to climate change by limiting livestock mobility. Mobility is essential to pastoralist adaptation because it enables communities to move their livestock in search of pasture and water as environmental conditions change. When access to traditional grazing areas is restricted, pastoralists have fewer options for responding to drought, water shortages, and declining pasture availability.

Although conservation is often presented as a justification for restricting access to land, the assessment highlighted the challenges these measures create for communities whose livelihoods depend on livestock and access to natural resources. Continued livestock detention, excessive fines, and enforcement practices have increased economic pressure and contributed to growing concerns about the future viability of pastoralism in the area.



DOCUMENTATION OF LIVESTOCK FINES AND PASTORALIST SECURITY

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Following the January 2026 assessment, PINGO's Forum continued documenting the impact of livestock fines and the broader security situation affecting pastoralist communities living around the Pololeti Game Controlled Area.

From March to August 2026, the organisation documented livestock-related fines paid by pastoralists in Ololosokwan and Kirtalo villages. This documentation sought to establish the financial burden imposed on livestock owners, understand how enforcement practices affect household livelihoods, and assess the wider implications for pastoralism and community security.

The findings from this documentation provide an important basis for understanding how restrictions on land access, livestock detention, and financial penalties affect pastoralist households. They also help illustrate the relationship between land rights, economic security, climate resilience, cultural continuity, and the long-term sustainability of pastoralism in the affected communities.

This case study focuses on Ololosokwan and Kirtalo villages to examine the relationship between the establishment of the Pololeti Game Controlled Area and the security of pastoralist livelihoods. It seeks to document the experiences of affected communities, highlight the economic and social consequences of restrictions on pastoralism, and contribute to discussions on land rights, human rights, conservation, and the protection of Indigenous Maasai livelihoods in Tanzania.





4 ECONOMIC IMPACTS AND THE LOSS OF LIVESTOCK

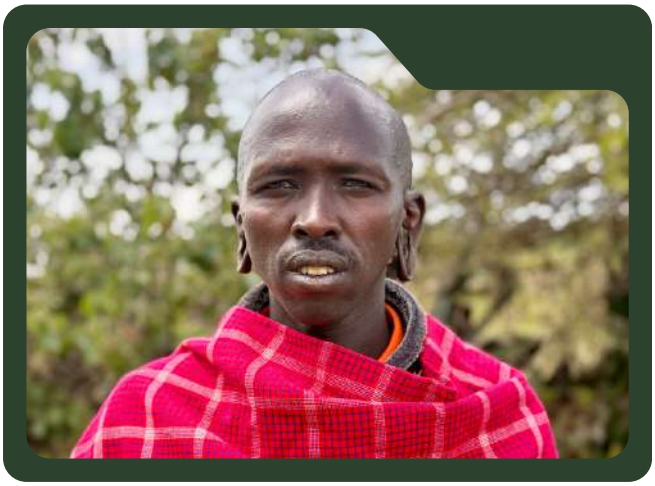
Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

The findings from PINGO's Forum's January 2026 field assessment indicate that the situation of the pastoralists documented in the case studies has continued to deteriorate rather than improve, particularly in terms of economic security, health, and family well-being. Repeated livestock detention and the payment of substantial fines have significantly reduced household assets, weakened livelihoods, and pushed affected families into increasingly vulnerable conditions.

Case sStudy: The Story of Letwati Leshura, Kirtalo Village

Letwati Leshura is a 42-year-old Maasai pastoralist from Misigiyo, Kirtalo Village. Before the establishment of the Pololeti Game Controlled Area, he owned approximately 200 cattle and more than 270 sheep and goats, which supported his family's livelihood, healthcare, and children's education.

Following repeated livestock detentions, Letwati reported paying millions of Tanzanian shillings in fines, including TZS 8.75 million for the release of 270 livestock. By January 2026, his herd had declined to approximately 10 cattle and 30 sheep and goats. However, subsequent documentation revealed further losses, leaving him with only three cattle and approximately 210 sheep and goats.



Letwati's Livestock in january 2026

10 COWS

30 SHEEP AND GOATS

Letwati's Livestock in october 2026

3 COWS

10 SHEEP AND GOATS

4 ECONOMIC IMPACTS AND THE LOSS OF LIVESTOCK

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

These losses have severely affected his family's well-being. Letwati is married to two wives and has four children, two of whom have stopped attending school because of financial hardship. He has also suffered from a serious mouth-related illness for more than three years and has undergone three surgeries. His declining livestock assets and income have made it increasingly difficult to meet his family's basic needs and cover medical expenses.

Letwati's experience demonstrates how repeated livestock detention, financial penalties, and restrictions on grazing access continue to undermine pastoralist livelihoods, health, and children's education. The further decline in his livestock between January 2026 and the subsequent documentation highlights the ongoing severity of the situation.





CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Data collected by PINGO's Forum indicate that livestock-related fines imposed on pastoralists in Ololosokwan and Kirtalo have increased significantly compared with the findings of the previous field assessment.

The combined losses recorded in the two villages exceeded **TZS 614,000,000** (approximately USD 236,000) within the period covered by the previous assessment. Between March and August 2026, pastoralists had already paid a further **TZS 376,700,000** in livestock-related fines, according to the organisation's ongoing documentation.

Documentation for the remaining months is still underway. The final cumulative amount is therefore expected to exceed the figures recorded in the previous assessment, subject to verification of the additional records.

TZS 614,000,000

Equivalent to

USD 236,000

Paid as fine fees in 2025 (ololosokwan and Kirtalo)

TZS 376,700,000

Equivalent to

142,689

Paid as fine fees from March-August 2026 (Ololosokwan and Kirtalo)

These figures demonstrate the substantial financial burden placed on pastoralist households in the two villages. Money that would otherwise support household needs, livestock management, food, healthcare, and education is instead being spent on fines and the recovery of detained animals.

The cumulative impact extends beyond individual livestock owners. When households lose substantial portions of their income and assets, the wider community experiences reduced purchasing power, increased dependence on external assistance, and greater difficulty recovering from drought and other economic shocks.

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

MARCH

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
1	NGOKUYIANA KAYIAA	70	3,000,000	OLOSOKOKWAN	OLOSOKOKWAN
2	PARMWAT FAMILY	60	2,500,000	OLOSOKOKWAN	OLOSOKOKWAN
3	MBOYE MURES	180	1,100,000	OLOSOKOKWAN	OLOSOKOKWAN
4	NDOKODE LEMIANI	65	3,500,000	OLOSOKOKWAN	OLOSOKOKWAN
5	SEMAT ROTIKEN	130	10,000,000	OLOSOKOKWAN	OLOSOKOKWAN
6	TUMATE LEITURA	90	5,000,000	OLOSOKOKWAN	OLOSOKOKWAN
7	NGOREU KAIRONG	120	7,000,000	OLOSOKOKWAN	OLOSOKOKWAN
8	NGAPITO PARMWAT	115	8,000,000	OLOSOKOKWAN	OLOSOKOKWAN
9	WILLIAM PARMWAT	170	1,300,000	OLOSOKOKWAN	OLOSOKOKWAN
10	COSMAS OLDERIKA	140	1,200,000	OLOSOKOKWAN	OLOSOKOKWAN
11	PINGWA NAINGASA	40	2,000,000	OLOSOKOKWAN	OLOSOKOKWAN
12	SANAET NGIRASHAI	80	4,000,000	OLOSOKOKWAN	OLOSOKOKWAN
13	MOLOIMET SAINGIU	130	9,000,000	OLOSOKOKWAN	OLOSOKOKWAN
14	KUMOI DUKUNY	60	3,000,000	OLOSOKOKWAN	OLOSOKOKWAN
15	NGATE REYA	30	1,000,000	SOITSAMBU	KIRTALO
16	LEITATO SOIT	40	800,000	SOITSAMBU	KIRTALO
17	NGITI SANANGA	110	7,000,000	SOITSAMBU	KIRTALO
18	MARIMA LETIURA	150	1,000,000	OLOSOKOKWAN	OLOLOSOKWAN
19	NGANONI SHURA	50	4,000,000	SOITSAMBU	KIRTALO

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

APRIL

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
20	SARUNI KARIA	70	6,000,000	SOIT	MONDOROSI
21	MUNGA	60	3,000,000	SOIT	MONDOROSI
22	SANDAI LUKEINE	120	8,000,000	SOIT	KIRTALO
23	MOINGA TAROGE	160	14,000,000	SOIT	KIRTALO
24	LUKA SOIT	45	1,500,000	SOIT	KIRTALO
25	NEMONJI SOIT	30	700,000	SOIT	KIRTALO
26	MANDILA ROTIKEN	80	4,000,000	OLOSOKOKWAN	OLOSOKOKWAN
27	PARKETUYIAN	140	9,000,000	OLOSOKOKWAN	OLOSOKOKWAN
28	LETURA TIMAN	180	10,000,000	SOIT	KIRIALO
29	MURSUPEI KUYO	105	8,000,000	SOIT	KIRIALO

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

MAY

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
30	MOSHAO SEPERE	70	3,500,000	SOIT	KIRTALO
31	KIRANDA SEPERE	40	2,000,000	SOIT	KIRTALO
32	NDERERE SEPERE	50	3,500,000	SOIT	KIRTALO
33	KISHOYINA NGOITOI	60	3,500,000	SOIT	KIRTALO
34	NDARI SOIT	55	4,000,000	SOIT	KIRTALO
35	KANGES SOIT	35	900,000	SOIT	KIRTALO
36	MATAYO MBUSIA	80	6,000,000	SOIT	KIRTALO
37	NASISI SOIT	90	5,000,000	SOIT	KIRTALO
38	LEPOSO SOIT	80	4,000,000	SOIT	KIRTALO
39	KANAY PERE	25	1,000,000	SOIT	KIRTALO
40	NABEBEK KOIPA	120	10,000,000	SOIT	KIRTALO
41	NEESHO SAINGEU	50	4,000,000	SOIT	KIRTALO

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

JUNE

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
42	LEKINYI NGOITOI	45	3,200,000	SOIT	KIRTALO
43	SETAKA SADERA	20	1,000,000	SOIT	KIRTALO
44	MOKIDE KAIGIL	35	2,500,000	SOIT	KIRTALO
45	RISIE KAIGIL	24	900,000	SOIT	KIRTALO
46	PARMWAT	65	4,300,000	SOIT	KIRTALO
47	YOHANA TOROGE	130	12,000,000	SOIT	KIRTALO
48	KONDEI MAKO	160	15,000,000	SOIT	MONDOROSI
49	KAMBATAY KIMERIAI	70	4,000,000	SOIT	KIRTALO
50	OLEMAKO MEITAYA	170	13,000,000	OLOLOSO KWAN	OLOLOSO KWAN
51	OIMBIA SEPERE	60	3,000,000	OLOLOSO KWAN	OLOLOSO KWAN

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

JUNE

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
42	LEKINYI NGOITOI	45	3,200,000	SOIT	KIRTALO
43	SETAKA SADERA	20	1,000,000	SOIT	KIRTALO
44	MOKIDE KAIGIL	35	2,500,000	SOIT	KIRTALO
45	RISIE KAIGIL	24	900,000	SOIT	KIRTALO
46	PARMWAT	65	4,300,000	SOIT	KIRTALO
47	YOHANA TOROGE	130	12,000,000	SOIT	KIRTALO
48	KONDEI MAKO	160	15,000,000	SOIT	MONDOROSI
49	KAMBATAY KIMERIAI	70	4,000,000	SOIT	KIRTALO
50	OLEMAKO MEITAYA	170	13,000,000	OLOLOSO KWAN	OLOLOSO KWAN
51	OIMBIA SEPERE	60	3,000,000	OLOLOSO KWAN	OLOLOSO KWAN

CUMULATIVE LIVESTOCK FINES IN OLOLOSOKWAN AND KIRTALO

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

AUGUST

No.	Name	Number of Livestock	Amount (TZS)	Ward	Village
60	KULINDI PARMWAT	68	6,800,000	SOIT	KIRTALO
61	ELIAS LEITUAR	108	10,000,000	SOIT	KIRTALO
62	LUKA LEITURA	70	4,000,000	SOIT	KIRTALO
63	TIKANGA YAILE	85	5,000,000	SOIT	KIRTALO
64	MUSANA MAKO	65	4,500,000	SOIT	KIRTALO
65	MURSUPEI KAYO	110	8,000,000	SOIT	KIRTALO
66	OLOPIR NGOITIKO	84	8,200,000	SOIT	KIRTALO
67	LETURA TIMAN	60	4,400,000	SOIT	KIRTALO
68	LASITI TAKI	40	2,000,000	SOIT	MONDOROSI
69	TUKEN TOROGE	86	9,000,000	SOIT	KIRTALO
70	MOINGA TOROGE	162	15,000,000	SOIT	KIRTALO
71	KAMBATAI	39	2,000,000	SOIT	KIRTALO
72	KUTEREI TOROGE	29	1,400,000	SOIT	KIRTALO
73	KOINDEI MAKO	70	3,000,000	SOIT	KIRTALO
74	KARIANGEI SHURA	40	2,000,000	SOIT	KIRTALO
75	MARIMA LETURA	150	10,000,000	OLOLOSOKWAN	OLOLOSOKWAN
76	BARNOTI PARMWAT	90	4,000,000	OLOLOSOKWAN	OLOLOSOKWAN
77	OLENDAYIA	70	3,000,000	OLOLOSOKWAN	OLOLOSOKWAN
	Total	**376,700,000Tzs**			

KILLING OF LIVESTOCK IN KIRTALO VILLAGE

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

In August 2026, two cows belonging to a Maasai resident in the Orkimbai area of Kirtalo Village were reportedly killed during an incident involving wildlife rangers. The resident has chosen to remain anonymous due to security concerns. According to the account provided, the incident occurred when rangers were attempting to drive livestock into detention enclosures at the game gates, and herders tried to move their animals away from detention. During the incident, the rangers reportedly killed two cows.



LIVESTOCK DEATHS AND LOSSES DURING DETENTION AND ENFORCEMENT OPERATIONS IN 2026

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

According to community records, at least 100 livestock were reported dead, killed, eaten by predators, or missing while being driven to detention enclosures at game gates or held in detention facilities in 2026. These losses include cattle, calves, and sheep, resulting in significant economic losses for pastoralist households that depend on livestock for their livelihoods.

The reported incidents include livestock dying in detention enclosures, animals being killed by gunfire, and others being eaten by lions and hyenas or going missing while being driven to the gates. These incidents raise concerns about livestock safety during enforcement operations and the financial hardship experienced by affected pastoralist families.

Based on the 2026 records provided, the total number of livestock lost is at 100 animals.

Type of livestock	Number lost
Cattle and calves	46
Sheep	54
Total	100

GENDERED IMPACTS AND WOMEN'S VULNERABILITY

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grab

Women experience particular vulnerabilities arising from land annexation, restrictions on pastoralism, and the economic hardship affecting their households. As household income and livestock assets decline, women often face increased caregiving responsibilities while having fewer resources to provide food, healthcare, and education for their children. Women may also experience direct violence, displacement, and psychological trauma during eviction and enforcement operations.

The experience of Nemuta, one of Letwati Leshura's wives, illustrates the serious and potentially long-lasting consequences of violence against women during displacement.

According to the account documented in this case study, Nemuta was harassed and beaten during the mass eviction operation in June 2022 while she was three months pregnant. She subsequently experienced a miscarriage. She reportedly suffered four additional miscarriages after that incident and has since been unable to carry a pregnancy to term.

Her experience highlights the potential long-term physical and emotional consequences of violence and trauma, particularly when women have limited access to appropriate medical care and psychosocial support. The reported events also raise concerns about the protection of pregnant women and other vulnerable individuals during eviction and security operations.

More broadly, the economic consequences of livestock loss can increase women's dependence on already strained household resources. Reduced income can limit access to maternal healthcare, adequate nutrition, and other essential services. Women who are already carrying significant caregiving responsibilities may therefore face a disproportionate share of the consequences of declining household security.

These experiences underline the importance of gender-sensitive responses to land-related conflicts. Protecting women's rights, ensuring access to reproductive healthcare, investigating allegations of violence, and providing appropriate support to affected women are essential to addressing the wider impacts on pastoralist communities.

IMPACTS ON CHILDREN AND EDUCATION

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

The loss of livestock and the resulting decline in household income have had immediate and potentially long-term consequences for children's education. The three documented cases indicate that financial hardship has forced families to withdraw children from school or has placed their continued attendance at risk.

Letwati Leshura has withdrawn two of his children from school because he can no longer afford the associated costs. Ngaate Reiya faces uncertainty about whether some of his children will be able to continue or return to school. Olisimanga Parmwati, who has fifteen children, reported that he can afford to educate only two of them.

These experiences demonstrate how the depletion of livestock assets can undermine children's access to education. For pastoralist households, livestock provides the income and financial security needed to cover school-related expenses. When animals are detained, sold to raise money for fines, or lost as a result of economic hardship, families may be forced to prioritise immediate survival over educational costs.

Interrupted schooling can have lasting consequences for children's future opportunities. Children who leave school may face reduced access to employment, further education, and other opportunities to improve their living conditions. Prolonged educational disruption can also contribute to the intergenerational transmission of poverty, particularly when families have few alternative sources of income.

Girls may face additional risks where economic hardship increases household responsibilities or limits opportunities to continue their education. However, the extent of these gender-specific effects requires further documentation.

The experiences of the affected families demonstrate that the consequences of livestock detention extend beyond the immediate loss of household assets. They can undermine children's rights to education and weaken the long-term resilience of the community. Ensuring that pastoralist families can sustain their livelihoods is therefore closely linked to protecting children's access to education and preventing further social and economic marginalisation.

OVERALL COMMUNITY AND CLIMATE RESILIENCE IMPACTS

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Pastoralism relies on mobility as a key strategy for managing climate variability, drought, and ecosystem balance. Land annexation and restricted access to grazing areas have severely limited this mobility, while repeated livestock detention has rapidly reduced herd sizes. Instead of supporting conservation and climate resilience, current enforcement practices are increasing vulnerability, dependency, and long-term insecurity.

Taken together, the financial data and household cases reveal a systemic pattern of harm rather than isolated enforcement actions. Excessive fines, repeated livestock detention, declining health, gender-based violence, and disrupted education are collectively dismantling pastoralist livelihoods. In a context where pastoralism is the only viable livelihood, these impacts represent an existential threat to the survival, dignity, and future of pastoralist communities around the Pololeti Game Controlled Area.





WHY THESE IMPACTS PERSIST: STRATEGIC GRAZING AREAS AND DISPUTED ENFORCEMENT

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Despite the severe economic, health, and social impacts documented above, livestock detention and excessive fines continue to occur because the areas surrounding the Pololeti Game Reserve Area are strategically critical to Maasai pastoralism. Historically, these lands have served as essential dry-season and drought-reserve grazing zones. During periods of drought, pastoralists traditionally move livestock into these areas to access pasture and water when other grazing lands are depleted. This seasonal mobility is a core element of pastoralist land management and climate resilience.

The annexation and restriction of these grazing zones have placed pastoralists in an impossible position. When drought conditions intensify and alternative grazing options are limited or inaccessible, herders are forced to move livestock closer to or across disputed boundaries in order to keep animals alive. As a result, livestock detention becomes frequent, particularly during dry seasons when grazing pressure is highest. Rather than recognizing the ecological and livelihood importance of these movements, current enforcement practices treat them as violations.

Community members also report that livestock are sometimes detained while grazing outside the officially designated reserve boundaries. In such cases, rangers allegedly claim that the animals were inside the protected area, even when herders dispute these claims. Limited transparency in enforcement, and absence of independent verification mechanisms contribute to repeated disputes and undermine trust between communities and authorities.

These dynamics help explain why detention and fines persist despite widespread harm. The strategic importance of the area for grazing, combined with restricted access to alternative lands, creates constant interaction between pastoralists and enforcement authorities. Without recognition of pastoral mobility, clear and jointly agreed boundaries, and fair enforcement practices, livestock detention becomes routine rather than exceptional.

In effect, the continued enforcement of restrictive conservation measures in a critical drought-grazing zone transforms a traditional climate adaptation strategy into a source of punishment and impoverishment. This reinforces a cycle in which pastoralists are forced into the same areas to survive, only to face repeated detention, fines, and livelihood losses. Until these structural issues are addressed, the impacts documented in this report are likely to continue.

LACK OF ALTERNATIVE LIVELIHOODS AND THE THREAT TO MAASAI SURVIVAL

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

The impacts described in this report are intensified by the fact that pastoralist communities around the Pololeti Game Controlled Area have no viable alternative livelihood options. Pastoralism is not one economic activity among many; it is the primary and, in most cases, the only means of survival. Livestock provide food, income, education, healthcare, and social security. When livestock are repeatedly detained or lost through excessive fines, households are left with no realistic pathway to recovery.

Unlike urban or mixed-economy communities, Maasai pastoralists cannot easily shift into farming, wage labor, or business activities due to limited access to land, capital, education, and markets. The forced loss of livestock therefore translates directly into hunger, school dropout, ill health, and long-term dependency. The cases documented in this report show that families who once lived with dignity and self-reliance are now relying on relatives or friends for survival.

Beyond economic hardship, the erosion of pastoralism represents a deeper threat to Maasai identity and social systems. Pastoralism is central to Maasai culture, knowledge systems, and environmental stewardship. The loss of livestock undermines traditional support networks, leadership structures, and intergenerational knowledge transfer. As herds disappear, so too does the community's ability to maintain its way of life.

Community members consistently express fear that current conservation practices are not only removing their livelihoods but slowly dismantling the social foundations of Maasai society. When pastoralism becomes impossible, families are forced into displacement, dependency, or marginal survival, with no clear alternatives. In this context, land annexation and aggressive enforcement are experienced not simply as economic pressure, but as an existential threat to the survival of the Maasai as a people in this landscape.

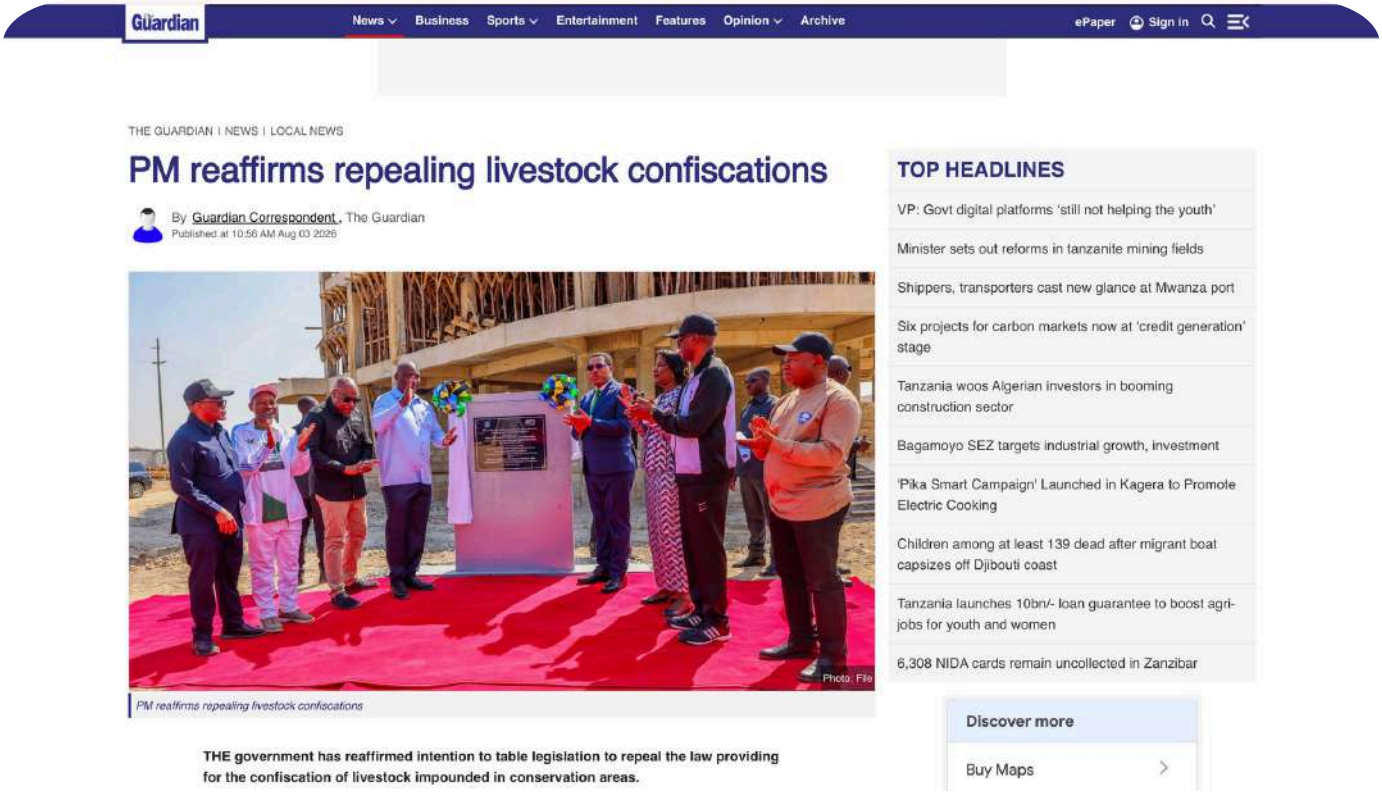
Unless conservation approaches are restructured to recognize pastoralism as a legitimate and sustainable livelihood, the continued loss of livestock in a community with no alternatives will lead to irreversible social, cultural, and economic damage.

GOVERNMENT ACCOUNTABILITY AND PROMISES TO END LIVESTOCK CONFISCATION

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

The Government of Tanzania has reaffirmed its intention to repeal legal provisions allowing the confiscation of livestock detained in conservation areas. Prime Minister Dr Mwigulu Nchemba announced the planned changes while officiating at the opening of the 33rd National Farmers' Exhibition at the John Malecela Grounds. The proposed reforms were intended to ease tensions between pastoralists, farmers, and conservation authorities while creating a more supportive environment for livestock keeping.

Subsequently, Members of Parliament passed amendments to the Wildlife Conservation Act prohibiting livestock confiscation as a penalty for wildlife-related offences. The amendments were included in the Written Laws (Miscellaneous Amendments) (No. 2) Bill, 2026, presented to Parliament by Attorney General Hamza Johari.



WILL THESE AMENDMENTS RESOLVE THE CHALLENGES FACING PASTORALISTS IN POLOLETI?

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

Despite these legislative developments, serious questions remain about whether the amendments will address the challenges facing Maasai pastoralists in the Pololeti Game Controlled Area. According to community members living in the affected villages, the changes have yet to bring meaningful improvements to their situation, as pastoralists continue to face substantial financial penalties and other costs associated with livestock detention.

For communities in Ololosokwan and Kirtalo, the problem extends beyond the confiscation of livestock. Restrictions on grazing land, pasture, repeated livestock detention, and the financial burden of securing the release of animals continue to threaten pastoralist livelihoods.

Therefore, prohibiting livestock confiscation alone may not be sufficient to resolve the longstanding conflict. Effective implementation, accountability for enforcement practices, transparent and proportionate penalties, and meaningful engagement with affected communities are also necessary. The Government must ensure that the amendments translate into tangible improvements on the ground rather than remaining a change in the law without meaningful benefits for pastoralists.

Ultimately, the effectiveness of these reforms should be measured by whether pastoralists can access their traditional grazing areas, protect their livestock, sustain their livelihoods, and live without the continuing fear of excessive penalties and the loss of their economic assets.



PINGO'S FORUM MEDIA ENGAGEMENT AND RECOMMENDATIONS ON THE LEGAL AMENDMENTS

Pastoralism and Livelihood Security Four Years After Mass Evictions and Land Grabs

PINGO's Forum participated in a media discussion at ITV Studios to discuss the amendments to the Wildlife Conservation Act and their implications for pastoralist communities. During the discussion, the organisation presented recommendations aimed at protecting pastoralist livelihoods, promoting accountability, and ensuring that the implementation of the amended law addresses the challenges faced by livestock keepers.

The key recommendations included

1. **Setting clear time limits for livestock detention to** prevent animals from being held for unnecessarily long periods.
2. **Prohibiting unofficial payments and excessive charges** that place additional financial burdens on pastoralists.
3. **Ensuring that affected communities are heard** and that their concerns are considered when resolving livestock-related disputes.
4. **Recognising and protecting traditional livestock routes** that pastoralists have historically used to access grazing areas and water.
5. **Involving pastoralist communities in decision-making** and in developing procedures for implementing the amended law.
6. **Strengthening individual accountability** to prevent the misuse of fines and ensure that no one personally benefits from payments imposed on livestock keepers.
7. **Establishing an independent complaints and review mechanism** through which pastoralists can challenge livestock detention, disputed fines, and other enforcement decisions.

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