

**ATTITUDES AND PERCEPTIONS TOWARDS ECOTOURISM AMONG PASTORAL  
COMMUNITIES IN LAIKIPIA COUNTY KENYA**

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award of Master of Science Degree in Natural Resource Management of Egerton  
University**

**EGERTON UNIVERSITY**

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**DECLARATION AND APPROVAL**

**Declaration by candidate**

I declare that this thesis is my original work and has not, wholly or in part, been submitted or published for any award of a degree or diploma in this University or any other University.

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## **DEDICATION**

I dedicate this work to my family in particular my mother Ms Leah Maritim and siblings; Dickson and Karen for their support during my M.Sc. study.

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## **ABSTRACT**

The Kenya rangelands are characterized by low income, poverty, low and unreliable rainfall and conflicts. Pastoral communities in these areas have developed land use diversification and livelihoods mechanisms to help them cope with these challenges. Ecotourism is one of the strategies these communities engage in with the aim of conserving the environment as well as generate income. However, there has been no empirical study done on issues about attitudes and perceptions of local communities, especially pastoral communities. This study was conducted in Laikipia County, which is a well-known tourism destination with facilities owned by the community and private developers. The main objective of the study was to assess the attitude and perception of local community towards ecotourism. The study used a sociological survey research design with 232 community members and 20 stakeholders. The research relied on primary and secondary data for information from which the analysis was conducted and conclusion generated. Primary data was collected through one-on-one interviews within households using structured questionnaires and focused group discussions using checklists. Quantitative data from questionnaires was analyzed using Statistical Package for the Social Sciences (SPSS), Ms Excel and MINITAB. Findings suggested that there was a positive attitude among pastoral communities towards ecotourism in Laikipia as supported by 73.7% of the respondents while 79.3% of them perceived it as beneficial. The study also showed that there was an association of community members and stakeholders in ecotourism, given that all the stakeholders interviewed worked with the community with 73% providing employment to locals. Results also suggested that, generally, ecotourism positively affected the livelihoods of local communities, as pointed out by 93.7% of the respondents. The main conclusion of this study is that community's attitudes and perception towards ecotourism are positive. As awareness and education level continue to improve, more community members begin to understand the importance of ecotourism and are willing to get involved. The success of community ecotourism business depends largely on the cooperation of the different stakeholders in the industry. Ecotourism has contributed positively to some community livelihood aspects like education, infrastructure and income. The findings of this study contribute to the knowledge of community perception towards ecotourism, and will help in understanding the roles of the different stakeholders in the industry.

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## **LIST OF ACRONYMS AND ABBREVIATIONS**

CBET	Community Based Ecotourism
CBNRM	Community Based Natural Resource Management
CBTEs	Community Based Tourism Enterprises
ESK	Ecotourism Society of Kenya
IUCN	International Union for Conservation of Nature
KAHC	Kenya Association of Hotel Keepers& Caterers
KATA	Kenya Association of Travel Agents
KATO	Kenya Association of Tour Operators
KTB	Kenya Tourism Board
KWCA	Kenya Wildlife Conservancies Association
KWS	Kenya Wildlife Service
LWF	Laikipia Wildlife Forum
MDGs	Millennium Development Goals
NGOs	Non-Governmental Organizations
NHIF	National Hospital Insurance Fund
NRT	Northern Rangeland Trust
NSSF	National Social Security Fund
TIES	The International Ecotourism Society
UNESCO	United Nations Educational, Scientific and Cultural Organization
WTO	World Tourism Organization

## CHAPTER ONE

### INTRODUCTION

#### **1.1 Background to the study**

Ecotourism is responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education (Blangy & Mehta, 2006). It emerged in the late 1980s as a result of the need for sustainable forms of tourism (Kiss, 2004). It is one of the few opportunities for the poor to support and promote sustainable development (Goodwin, 2009). Community-Based Ecotourism (CBET) was introduced as a social dimension of ecotourism and it describes the role of local communities in the development and sustainability of tourism (Denman, 2001). It is also a development tool that conserves biological and cultural diversity, promotes sustainable use of biodiversity and shares benefits equitably with local communities (Fennell & Butler, 2003). The local communities are the principal stakeholders whose participation is in line with substantial control and involvement in the development and management, with the major portion of the benefits remaining with them (Kibicho, 2004; Neto, 2002).

Ecotourism was developed from tourism, which is one of the fastest growing industries and major income generating activity in Africa. It is an important source of income, employment and wealth in many countries where international tourism accounts for a larger share of foreign exchange and export earnings than any other industry in the world (Neto, 2002). It is an important tax base for governments and influences a considerable investment in infrastructure which triggers positive externalities in other sectors; making it the most promising driving force for the economic development of the less developed countries and in regions endowed with areas of natural beauty (Neto, 2002).

Tourism being an economic venture, its sustainability depends on the state and integrity of the natural environment, especially in the African rangelands. However, tourism has negative impacts and has, in turn, contributed to pollution, contamination of societies, alienation and exclusion of communities (Tudor & Williams, 2003). It has led to depletion of natural resources, environmental degradation and undermining the local ecosystems, more so in pastoral areas. Ecotourism has led to poverty in destination areas where local community livelihood resources

are contaminated while the apparent exclusion of tourism attractions deny them access to traditional assets (Sindiga, 1999).

In Kenya, tourism accounts for 12 % of the Gross Domestic Product (GDP) and accounts for 9% of total wage employment in the country hence a major source of government revenue (Ministry of Tourism and Wildlife, 2006; the Republic of Kenya, 2007). CBET activities have emerged, mainly in the rangelands of the country which are drier regions that are traditionally inhabited by pastoral communities and are habitat for a variety of wildlife (Ramser, 2007). Despite Kenya being among world leaders in this sector, poverty and marginalization of communities still dominate major tourist destinations in the rangelands (Akama & Kieti, 2007; Sindiga, 1999).

In Laikipia County, CBET activities have been introduced with the goal of improving livelihoods and conserving the environment. This is particularly so in Community Group Ranches, which were formerly utilized for pastoral activities. However, it has emerged that some group ranches have succeeded in the business while others are still struggling (Ramser, 2007).

## **1.2 Statement of the Problem**

Ecotourism has been introduced among pastoral communities in Laikipia County as an income generating activity, environmental conservation strategy as well as mitigating the effects of poverty among the community members. However, there has been no empirical study done on issues about attitudes and perceptions of local communities, especially pastoral communities. Literature reviews on related issues showed that ecotourism has not been beneficial to local communities. Despite this, the literature reviewed further, revealed that since local communities are often sidelined in benefits sharing and decision making (Smits, 2013), this often impacts on their attitudes and perceptions towards ecotourism development yet they are key partners and primary stakeholders in ecotourism. Most of the literature discuss the degree of participation in which the terms are informing, consulting and active participation are frequently found (Southgate, 2006). Informing is known as a one-way relationship, consultation is a two-way relationship where an opinion is sought after, and active participation acknowledges a higher level of involvement compared to consultation alone (Sustainable Tourism, 2008). Community involvement in decision-making and residents' receipt of benefits from tourism is expected to

play a vital role in ecotourism as well as preservation and conservation of biodiversity according to the researcher, socioeconomic benefits for the local communities have been very limited (Stone & Wall, 2004). As a result, this study was carried out to determine attitudes and perception towards ecotourism of pastoral communities and its effects on ecotourism success.

### **1.3 Research Objectives**

#### **1.3.1 Broad objective**

The broad objective of this study was to assess the attitudes and perceptions of pastoral communities in Laikipia County Kenya towards ecotourism so as to provide information important for the success of community ecotourism business within pastoral community areas.

#### **1.3.2 Specific Objectives**

The specific objectives of this study were:

- i. To assess the attitudes and perceptions of the pastoral communities towards ecotourism.
- ii. To assess the roles of stakeholders in community ecotourism.
- iii. To determine the effects of ecotourism on the livelihoods of the pastoral communities and how it provides decent work.

### **1.4 Research Questions**

- 1) What are the attitudes and perception of the pastoral communities in Laikipia County towards ecotourism?
- 2) Who are the stakeholders, and what are their roles in ecotourism within the study area?
- 3) What are the effects of ecotourism on the livelihood of the pastoral community?
- 4) How does ecotourism provide decent work to pastoral communities?

### **1.5 Significance of the Study**

Laikipia is currently occupied by a large number of people who have migrated from other parts of the country. Originally, the county was home to indigenous pastoral Maasai community. The large population has changed the traditional land use activity of nomadic pastoralism to a more sedentary form. About 50% of the County is under private wildlife conservation and ranches while the drier regions in the north are inhabited by the pastoralists (Mati et al., 2000). It is in these drier areas that the community owned ranches exist and have started community ecotourism enterprises (Harrison, 2001; Southgate, 2006). In Kenya, group ranches were established under the Land Act of 1968 with the purpose of promoting commercial ranching while conserving traditional land uses and the rangeland resources (Lenaola *et al.*, 1996).

However, from the 1970s, most group ranches underwent sub-division as a result of demands for individual ownership such that communal holdings were disrupted (Rutten, 2002). By conducting an assessment of attitudes and perception of local people towards ecotourism, the study findings will develop a databank that forms a reference point for policy makers, stakeholders in the tourism industry and local community-based groups seeking to develop similar projects. By identifying the non-community stakeholders and assessing the ability of ecotourism to provide decent work to the locals, the findings of this study point out the viability of CBET as a resource management strategy in marginalized and fragile areas in the rangelands. The findings of this study also provide information for integrated conservation and CBET as an avenue for local community involvement in the tourism sector (Njogu, 2004; Sindiga, 1999).

### **1.6 Scope and Limitations of the study**

The study was carried out in Laikipia County, which is one of the tourism hotspots in the country. It is also one of the areas where ecotourism within community ranches has been established with the aim of benefiting the community and utilizing resources. The study focused on pastoral communities in Laikipia County who take part in the ecotourism to assess attitudes and perceptions towards ecotourism, and on the non-community stakeholders in ecotourism to assess their roles. The limitations of this study were language barrier and low literacy levels which required a face-to-face questionnaires administration. The study area was also generally remote, desolate, and arid, characterized by a poor road network, thus difficult to access most parts of the region. However, to ease the process, services of guides and research assistants familiar with the terrain and understand the local language was engaged.

### **1.7 Operational terms and definitions**

**Attitudes:** - The tendency of the community to respond positively or negatively towards ecotourism. Attitude influences communities' choice of action, and responses to challenges, incentives, and rewards.

**Community-Based Ecotourism:** - A variant of ecotourism based on community participation in decision making, ownership and management of tourism projects and where a major proportion of benefits remain in the local community (WWF, 2001).

**Decent work:** - This is the converging focus of all its four strategic objectives: the promotion of rights at work; employment; social protection; and social dialogue (ILO, 2013).



**Ecotourism:** -Form of tourism based on travel to natural and undisturbed areas, with a focus on environmental and cultural conservation and with benefits to the local community (Fennell & Butler, 2003)

**Group Ranch:** -A parcel of land that belongs to a group of people who exercise rights over it under common property regime as enacted in the constitution of Kenya under the Group (Land Representative) Act of 1968 (Kenya Gazette, 2015; Mwangi, 2007)

**Household:** - A unit of a society encompassing a family that occupy a homestead as a dwelling place with a recognized leader (head) together with other members.

**Livelihoods:** -The capabilities, assets and activities required for a means of living contributing to benefits to the local community in the short and long term regarding access to education, health, water, income generation, agriculture/livestock development, security and infrastructure.

**Natural resources:** - These are resources occurring naturally within the environment. Types of natural resource are land, pasture, water.

**Participation:** -Involvement of local community in decision making, election of officials and in sharing of proceeds from Community Based Ecotourism taking place in the group ranches while attitude is their actions expressing favor or disfavor for the same

**Pastoral communities:** - Community that keeps livestock, often as a nomadic wanderer and depends on livestock products for subsistence.

**Perception:** - The way local community regards, understand or interpret ecotourism; their mental impression of ecotourism

**Stakeholders:** - All the people or organizations with an interest or concern in ecotourism within the study area.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This section reviews the specific literature relating to various sub-themes that are relevant to this study. The literature focuses on community Ecotourism importance to communities. As a form of alternative tourism, ecotourism upholds the importance of local communities as the principal bearers of tourism impact and therefore an important approach for sustained tourism development. It discusses the principles behind the emphasis on tourism as an important industry in an economy as well as the importance of involving the grass root community in the ownership and management of Ecotourism enterprises. Finally, there is a discussion of the conceptual framework on which the study was based and the interactions of variables.

#### 2.2 Tourism and Emergence of Ecotourism

Tourism is a worldwide business and a source of foreign exchange for many, especially the developing countries. It affects the country's economies by contributing towards investment of capital projects and attracting foreign investment hence creating an opportunity for indigenous industrial development. It also aids in economic regeneration by providing support for marginal economies (Neto, 2002). It promotes the aspects of inter-cultural communication, stimulates the expression of traditional art and culture, hence providing opportunities for growth of local enterprises. Sustainability of regional tourism depend on how nature is conserved and how minority cultures are involvement hence, tourism helps to promote conservation of biodiversity as well as historical and cultural sites (Akama & Kieti, 2007).

In Kenya, tourism is a very important sector accounting for 12% of the GDP and the third largest foreign exchange earner after tea and horticulture (Ikiara & Okech, 2002). It accounts for 9% of total wage employment in the country and is a major source of government revenue. Besides the sector is identified as one of the key drivers for achieving the goals of Kenya's development goal; Vision 2030 (GOK, 2010). However, tourism has the potential to impact negatively on the social aspect of the local communities as well as the impact on the environment if not well practiced and managed (Denman, 2001; Neto, 2002).

In the 1980s there emerged ecotourism, a form of tourism that would ensure biological and cultural conservation of destination areas and to makes tourism appropriate and sustainable

(Fennell & Butler, 2003; Kiss, 2004). The origin of ecotourism is attributed to the post-colonial appreciation of both the wilderness and indigenous people. It was integrated into the consumer culture of the post-World War II boom, making ecotourism a cultural and economic practice associated with exciting tourist experiences in adventurous journeys, breathtaking scenery, and trips to exotic islands (Bandy, 1996). According to The International Ecotourism Society (TIES), ecotourism activities should follow the principles of minimal impact, awareness and respect for built and cultural environments, positive experiences for both visitors and hosts, direct financial benefits for conservation, financial benefits and empowerment of local people, raised sensitivity to host countries' political, environmental and social climate and support for international human rights and labour agreements (Gullette, 2001).

Ecotourism emerged as a response to changes and challenges associated with mass tourism about the environment, society and the economy. Tourism development tends to exclude local people from the planning and implementation of projects (Sindiga, 1999). The local inhabitants are forced out of their traditional lands to give way to tourism projects such as parks and game reserves. As a result, they become disgruntled and begin to resent such protected areas. This happened in Kenya where traditional lands held communally by pastoral nomadic peoples were alienated to give way to the parks; destabilizing traditional livelihood systems and causing local people living around protected areas to languish in poverty as well as severe resource degradation and human-wildlife conflicts (Njogu, 2004). Ecotourism now represents a paradigm shift in tourism by focusing more directly on raising local income, sustainable development, community participation and empowerment (Denman, 2001; Fennell & Butler, 2003). Local communities involved in tourism are confined to the supply of goods and services, sale of handicrafts and entertainment by traditional dancers; yet local people can compete with entrepreneurs from other parts of the country (Gakahu, 1992).

Community participation in resource management for tourism has the potential capacity of increasing income, employment, developing skills and build institutions for empowering local people (Ashley & Garland, 1994). Ecotourism is therefore perceived as a factor for economic growth, equitable distribution of resources and a process of alleviating poverty. Community participation in tourism has hence introduced the concept of Community-Based Ecotourism (CBET). CBET represents the social dimension in the definition of ecotourism (Denman, 2001).

It ensures tourism in line with set principles where residents benefit from tourism and not become its victims (Okazaki, 2008). As the principal stakeholders, the local people are considered as the main bearers of CBET outputs. It is this niche that this study pursued to examine while focusing on the attitudes and perception of the local people towards ecotourism in the study area.

### **2.3 Community Based Ecotourism**

Community-Based Ecotourism is a practice in which local people, usually those who are poor or economically marginalized in rural parts of the world open up their homes and community to visitors seeking sustainably achieved cultural, educational or recreational and travel experiences (O'Neill & Alonso, 2009). In return, the host community receives incomes as employees, managers, entrepreneurs, as food and service providers or as stakeholders. CBET is popular as a means of linking conservation and local livelihood and preserving biodiversity while simultaneously reducing rural poverty (Kiss, 2004). CBET, therefore, represents a form of tourism where the local communities has substantial control over and are involved in its development and management. It is an arrangement where a major proportion of the benefit remains within the community (Denman, 2001). Alleviation of poverty has become a priority agenda at the global scale since the declaration of the United Nations Millennium Development Goals (MDGs) in the year 2000 (Azenses, 2002).

Consequently, the World Tourism Organization (WTO), National Tourism Administrations and development agencies have been encouraged to seek new approaches for tourism development that focus on local economic impacts and in particular on poverty alleviation (Neto, 2002). However, a major challenge facing tourism development is that there is very little data that demonstrates the impact of tourism on social wellbeing of local communities, poverty levels as well as the use of resources. The sector is managed for foreign exchange benefit rather than as a pro-poor development strategy (Goodwin, 2009). Mostly, tourism development has been measured and reported at macro-economic levels focusing more on foreign exchange earnings, the balance of payment, the number of international arrivals, and contribution to employment. There is little mention or demonstration of effects on the poor, particularly the host community. The need to boost partnership in conservation efforts encourage communities to participate but does not stress the need to improve their socio-economic welfare as well as their social wellbeing (Rutten, 2002). It is this gap in literature, knowledge and data that this study sought to address.

This was done by focusing on the attitudes and perception of local communities in group ranches, particularly on tourism as a form of land use strategy.

Considering the pastoral communities as the primary stakeholders in the ecotourism, this study sought to determine the transition and current attitudes and perception of communities towards ecotourism as well as their level of involvement. Also, the study sought to identify non-community stakeholders and their roles in ecotourism business. When ecotourism become participatory, people relate more positively with nature and perceive their culture as an important livelihood factor (Stronza, 2001). Encounter with tourists and outsiders become a mirror through which people see themselves differently and see their cultures as significant means of recognition and benefits. On the other hand, CBET is heterogeneous and manifested by questions of; who participates and why? What are the outcomes to stakeholders and households like?

In Tanzania, CBET initiatives have contributed to an increase in local council revenue that has been utilized in supporting the community and individual development, improved community capacity in managing resources and land use plan, wildlife conservation as well as helping diversify tourism industry in Tanzania (Hudson, 2004). Many of the documents are often vague, lack baseline and monitoring data; focus on just a few issues and species, and do not distinguish between revenues and profits while they overlook issues such as income distribution and displacement effects. Therefore, to address the apparent inadequacies in CBET studies, this study undertook a rigorous discourse to determine the connections between households' variables and CBET with a view of establishing opportunities for sustainable livelihoods.

## **2.4 Ecotourism in Kenya**

Ecotourism idea gained momentum in Kenya in the 1980s following the falling standards in the management of national parks and reserves (Sindiga, 1999). Consequently, ecotourism came to be associated with the minimum negative impact on the ecosystem and positive contribution to livelihoods and environmental development of destination areas (The Republic of Kenya, 2007). In recognizing the symbiotic relationship between the environment and tourism, Kenya acknowledges ecotourism as a means of protecting the global resources (The Republic of Kenya, 2007). It started as a consumptive expedition of sports hunting, bird shooting and wild animal capture and later changed to non-consumptive products of game watching, safari drives, visit scenic landscapes, beach tourism and ornithology (Sindiga, 1999). Local community

participation in tourism, therefore, became necessary on the premise that when the integrity of both nature and culture is protected the benefits of tourism and conservation can be sustained (Akama & Kieti, 2007). Consequently, ecotourism came to be perceived as a form of tourism that has no negative impact on the ecosystem and that positively contributes to the socio-economic and environmental development in the tourist destination areas.

According to the wildlife conservation and management Act, 2013, Kenya Wildlife Service (KWS) recognizes the importance of ecotourism as a form of participatory conservation initiative that generating revenue for the local communities, and has a low impact on both the environment and cultures. It creates jobs and enhances conservation of wildlife and biodiversity. KWS introduced in 1996 an inclusive strategy where local communities are allowed to establish tented camps and tourist activities under a programme dubbed "Parks Beyond Parks" (Rutten, 2002). Kenya received The International Ecotourism Society (TIES) Award in 2002 for having some of the most innovative CBET projects. Among them are initiatives found in the Rift Valley and Coast Provinces where communities are setting aside areas for wildlife conservation. Examples of such initiatives can be found in the Greater Amboseli, Taita- Taveta, Laikipia-Samburu, and the Mara Focal Areas (Kenya, 2005).

It is hoped that by engaging the local community in wildlife based tourism, there will also be an attitude change where conservation areas, national parks and game reserves will be embraced. And for this reason, this study sought to assess the current attitudes and perception of the local pastoral communities towards CBET in group ranches where property owners gave space to conservation and embraced ecotourism as a business venture. By focusing on pastoral communities as the principal stakeholders, the study sought to determine the livelihood gains and losses with intent to contribute to policy formulation and literature. The viability of CBET in the group ranches requires assessment and analysis of the attitudes and perception of the primary stakeholders because they are the basis of its success. Ecotourism has been sought as an alternative enterprise among communities experiencing declining opportunities and resources as a result of unsustainable resource utilization and management.

Indeed, livestock production as the principal livelihood opportunity in the rangelands is diminishing. The frequent and prolonged drought associated with the current climate change is adversely affecting the natural resource base upon which livestock production depends on. A

study on the Attitudes and perception of local communities toward conservation in Laikipia addressed the issue of human-wildlife conflict, specifically focusing on the elephants, found out those communities that received direct or indirect benefits from tourism and conservation expressed positive attitudes towards wildlife and tourism. It also pointed out that benefits accruing to different communities were varied and that the participants appreciated the linkage between benefits and active conservation (Gadd, 2005). However, this observation was based on the collective participants in the county. This study sought out to focus on community owned ranches and also on ecotourism activity in particular.

## **2.5 Stakeholders in ecotourism**

In Ecotourism, there are different stakeholders, each of which has different types of interests in the market (Garcia *et al.*, 2012; Jamal T. B. & Getz, 1995; Sheehan *et al.*, 2007). Regarding this theory, a tourist destination is viewed as an open system with multiple and interrelated actors, from both the private and public spheres (Fernandez *et al.*, 2008).

The term "stakeholder" has been applied to ecotourism and to activities conducted in natural environments (Jamal T. *et al.*, 2003; Mitchell *et al.*, 1997). A stakeholder is any individual or group that is affected or may be affected by the business achieving its objectives. The major stakeholders are those in national, provincial and local governments; accommodation, catering, and transport companies and agencies, etc; the local community; ecological groups; clients; suppliers; investors; employees, universities; other companies; tourists and NGOs etc depending on the level to which they have one of three basic attributes: power, legitimacy and urgency.

Primary stakeholders entail those groups which have a formal, official or contractual relationship with an organization, and without which the company could not survive (Clarkson, 1995; Sautter & Leisen, 1999). They include owners, managers, investors, employees, clients and suppliers. Some studies recognize the importance of the various primary stakeholders in achieving a company's mission (Hillman & Keim, 2001).

Secondary Stakeholder includes non-governmental organizations, activists, communities, the media and public administrations (Garriga & Mele, 2004; Gibson, 2000). Governments have an important role to play since many of those in developing countries have stated that they are committed to conserving world natural heritage in a large number of Protected Areas, the size and legal situation of which vary considerably depending on each country. Other stakeholders,

represented by local tourism and non-tourism companies, the local population and tourists who visit the area, also affect the development and evolution of ecotourism.

Ecotourism Stakeholders in Laikipia are groups, individuals or international bodies that have a conferred interest in ecotourism business or represent the interests of the resources in question. Local authorities, tourism business, local people and tourists are the key players in the tourism business (Hovardas & Poirazidis, 2007). Changes in tourism management and demands, local people awareness and natural resource management have led to the inclusion of local communities that were previously not considered as stakeholders (Timothy et al., 2007). In recent research, the activities of the local communities and the management of tourism destination affect natural environment hence considered a stakeholder in collaboration and management (Jamal T. & Stronza, 2009).

Power and legitimacy are the core attributes of a stakeholder identification typology (Timur & Getz, 2009). For a partnership to be successful, all stakeholders identified need to be considered and failure to do so could influence the outcome of a tourism venture, sharing of benefits and eventually management of the resource (Jamal T. & Stronza, 2009). Stakeholder attributes to assist in the process of classifying and justifying those involved. The three main attributes of stakeholders are power, which is the ability to influence, the legitimacy of the relationship and urgency of the stakeholder's claim (Mitchell et al., 1997).

A stakeholder should integrate the relationship between public/private sector organizations, the natural area destination and the local communities. The list of stakeholders in Kenyan wildlife tourism is much more extensive (Sindiga, 1999). For the present study, the selected stakeholders are in management, local communities, local government and NGOs. The stakeholder analysis of conservation attitudes reveals that ecotourism principles are esteemed among all stakeholders and contrary to community-members, the management tends to favour conservation issues over community benefits (Ramser, 2007). Differences between stakeholders are considerable when it comes to perceptions of benefits distribution and decision-making in conservation. The communities still do not have the full recognition as a stakeholder and more so as key players in the ecotourism business.



## **2.6 Theoretical Framework**

The theoretical framework for this study is based on the social exchange theory where several researchers have examined the influence of community attitudes and perceptions on the prospects of ecotourism. The social exchange theory suggests that expressed support for ecotourism development is considered as a willingness to enter into an exchange (Fiske, 1992; Jurowski & Gursoy, 2004).

While land and pasture for livestock is a very important resource for economic and social development among pastoral communities, wildlife also utilizes the same resource. As land is shared by the community, ecotourism ventures and wildlife, sometimes the resource is not sufficient to support all this. Furthermore, wildlife and ecotourism activities may hinder the day to day activities of pastoral communities. In the long run, this tends to lead to negative attitudes and perceptions among local people towards ecotourism development and wildlife conservation in the area. The losses incurred sometimes lead to development of resentment towards ecotourism facilities and even retaliatory attacks on wild animals in the community ranches, some of which are protected by the country's laws, while others are protected by international legal instruments such as Convention on International Trade in Endangered Species (CITES) (Jurowski & Gursoy, 2004).

Incidents of wildlife depredation result in losses to pastoral communities who in turn retaliate by poisoning, attacking them or ensnaring the wild animals using. Such retaliatory responses from local communities usually attract adverse reactions from the state and government agencies such as Kenya Wildlife service, thus leading to arrests and prosecution of the local people which makes them develop negative attitudes and perceptions towards wildlife, wildlife conservation and ecotourism development in general. On the other hand, the thought change in economic activities from the original nomadic way of life to a more sedentary lifestyle may result in negative attitude and perception among pastoral communities (Adano & Witsenburg, 2005).

Resource allocation towards conservation and ecotourism or in some cases human-wildlife conflict results to resentment by the public who feel neglected thus creating hostility and mistrust between them and protected area management, government and even other no community stakeholders. In the long run, local communities which more often offer space for wildlife and

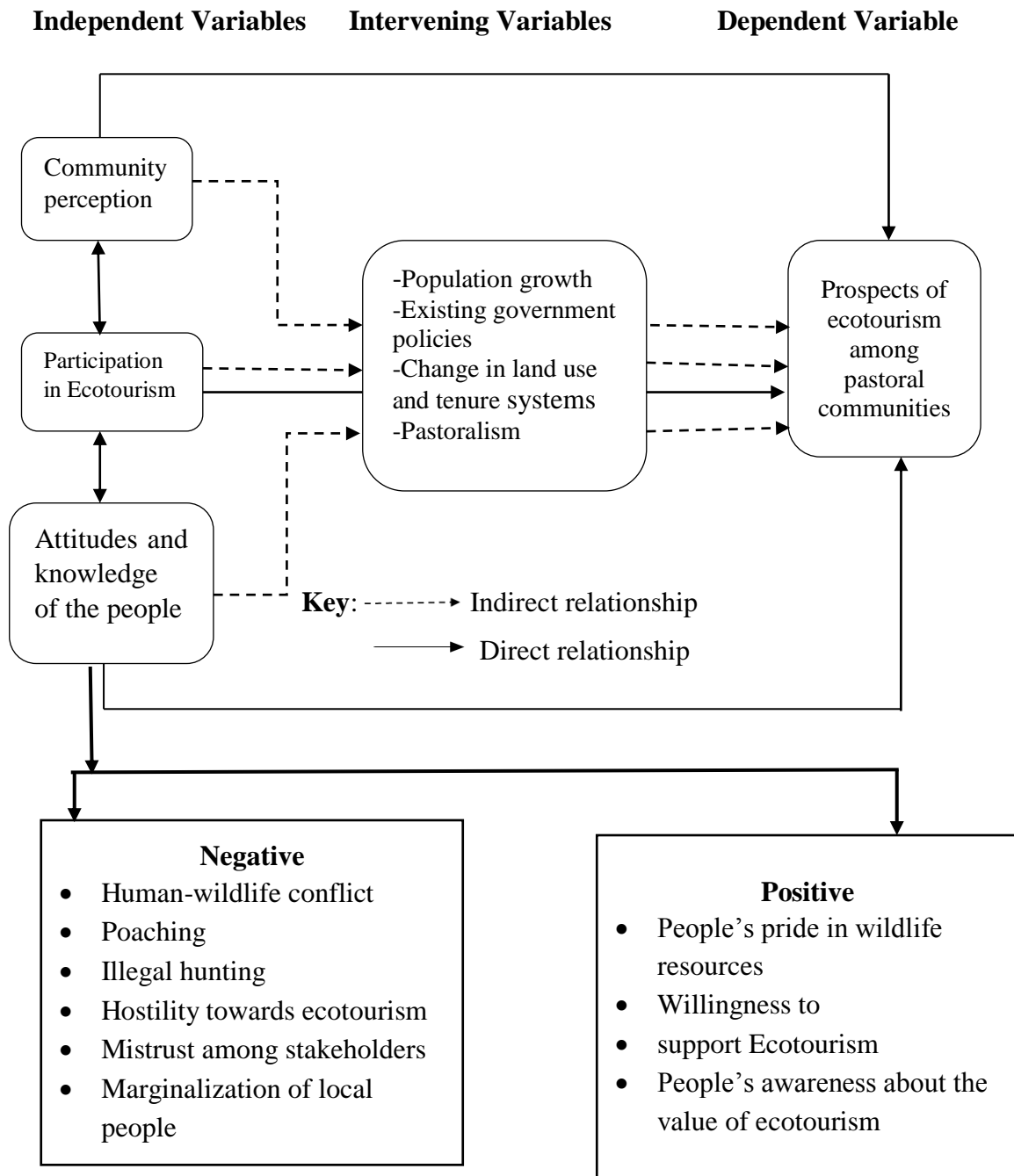
support tourism in exchange for envisaged benefits like revenue and access to wildlife products often feel short changed, and do not realise tangible benefits.

## **2.7 Conceptual Framework**

Figure 2.1 presents the Conceptual framework of this study which explains the relationship or sequential influence of independent variables on dependent variables, influenced by intervening variables. Pastoralism is the major livelihood practice among the indigenous communities in Laikipia County. An increase in livestock number in a fixed size of land leads to reduced resources and conflict for the same resources (Collett, 1987). Pastoralism as a way of life can have an effect on the attitudes, perception and also determine participation in ecotourism activities because, as people and their cultures become marketable commodities, the view on other livelihood practices also change (Brandon & Margoluis, 1996).

The changing land use system can as well have an effect on perception, attitude, and participation in ecotourism as well as the change in community perception towards other forms of income generating activities. On the other hand, even where tourism participants may be positive about tourism but negative about wildlife conservation, it can affect the ecotourism activities in the area (Kellert et al., 2000). Tourism also affects the social and cultural fabric of local communities (Brandon & Margoluis, 1996). This is so, basing on the possibilities of change in traditional land use activities and also the possibility of culture dilution as well as intermarriages. The commodification of a natural resource ties a financial value to that resource (King & Stewart, 1996).

Financial values can alter people's behaviour and attitude towards the resource and people may value or undervalue its benefits depending on its returns (Infield & Namara, 2001). If the linkage between the benefits and the resource is underemphasized, beneficiaries may fail to recognize or take steps to protect the source and the opposite also can be true (Infield & Namara, 2001). Unrealistic expectations which arise from attitudes and perception of local people may result in hostility towards conservation body that failed to deliver the anticipated goods and services. And in such cases, people may come to expect financial proceeds or services, which come along with the commercialization of resources and cultural values (Gadd, 2005).



*Figure 2.1: Conceptual Framework showing Impact of pastoral communities’ attitudes and perceptions on prospects of ecotourism in Laikipia*

Indicator variables for both dependent and independent variables are shown in Table 2.1 below.

*Table 2.1: Indicator Variables*

<b>Independent variables</b>	<b>Indicators of the variables</b>
Participation in ecotourism	<ul style="list-style-type: none"> <li>-Benefits of Ecotourism</li> <li>-Employment in the sub sector</li> <li>-Take part in the establishment and maintenance of tourism facilities and do beadwork and cultural setups for tourists</li> </ul>
Community perception	<ul style="list-style-type: none"> <li>-If they view tourism as beneficial to them</li> <li>-Do they feel ecotourism lead to community development</li> </ul>
Attitudes and knowledge of the people	<ul style="list-style-type: none"> <li>-What action do they undertake to show favour for or against ecotourism and are they aware of the ecotourism benefits</li> </ul>
<b>Dependent variable</b>	<b>Indicators of the variables</b>
Prospects of ecotourism among pastoral communities	<ul style="list-style-type: none"> <li>- Benefits in monetary terms</li> <li>- Reasons for or against the practice of ecotourism in the area</li> <li>- Other economic activities/livelihood strategies the group or community members are involved in</li> </ul>

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Demographic Characteristics of Laikipia County**

According to the 2009 Kenya Population and Housing and Census (KPHC) report, the total population for the county stood at 399,227 people of which 198,625 were males and 200,602 were females. The County has a large youthful population with over half of the county's population being below the age of 35 years. This trend is expected to continue up to the year 2017.

The total number in the employment category was 214,981 persons (comprising of 105,734 males and 109,247 females) representing 53.8% of the county population. The county labour force recorded 41,450 households being active economically in 2009. This population is 230,030 in 2012 and is projected to increase to 246,368 and 257,977 in 2015 and 2017 respectively. This calls for programmes that will create employment and other income generating opportunities for this ever increasing population to reduce levels of unemployment and its associated adverse effects in the county.

#### **3.2 Culture of the People of Laikipia**

The pastoralist communities have cultures which suit their nomadic lifestyle, while the agricultural communities have different cultures suitable to their way of life. For example everything about the Samburu revolves around the livestock and warfare. This means that they have to move from one area to another in search of pasture for their livestock and engage in raids amongst themselves and with neighboring tribes especially the Turkana in a bid to recover their stolen cattle. Most of the communities have gender division of labor depending on activities they engage in on a daily basis.

#### **3.3 Economic Activities of the people of Laikipia**

Agriculture is the dominant economic activity in the County. Majority of residents keep livestock and grow different food crops such as maize, carrots, peas, potatoes, wheat and cash crops as well as horticultural crops. Laikipia County is known for its big open ranches like Solio, Borana and Ol Jogi which provide a significant source of beef for local consumption and export. The county also benefits from tourism due to the many wildlife conservancies and ranches.

### **3.4 Description of study area**

Laikipia County is one of the 14 counties within the Rift Valley region and one of the 47 counties in the Republic of Kenya. It borders Samburu County to the North, Isiolo County to the North East, Meru County to the East, Nyeri County to the South East, Nyandarua County and Nakuru County to the South West and Baringo County to the West. The County lies between latitudes 0° 18' and 0° 51' North and between longitude 36° 11' and 37° 24' East. It covers an area of 9,462 km<sup>2</sup> and is ranked as the 15<sup>th</sup> largest county in the country by land size (Laikipia County Development Profile, 2013). The County is predominantly a rangeland, and receives an mean annual rainfall of 400-600mm placing the study area in agro-climatic zone V that is semi-arid. The rainfall distribution is bimodal with peaks of long rains in March/April and short rains in October/November.

As shown in figure 3.1, the study was conducted in Danga, Ethi, Il-Digiri, Il-Matiok, Il-Polei, Il-Ingwesi, Kisima, Laikipia, Ngarendare, Olo-Iborsoit, Sieko and Subuiga.

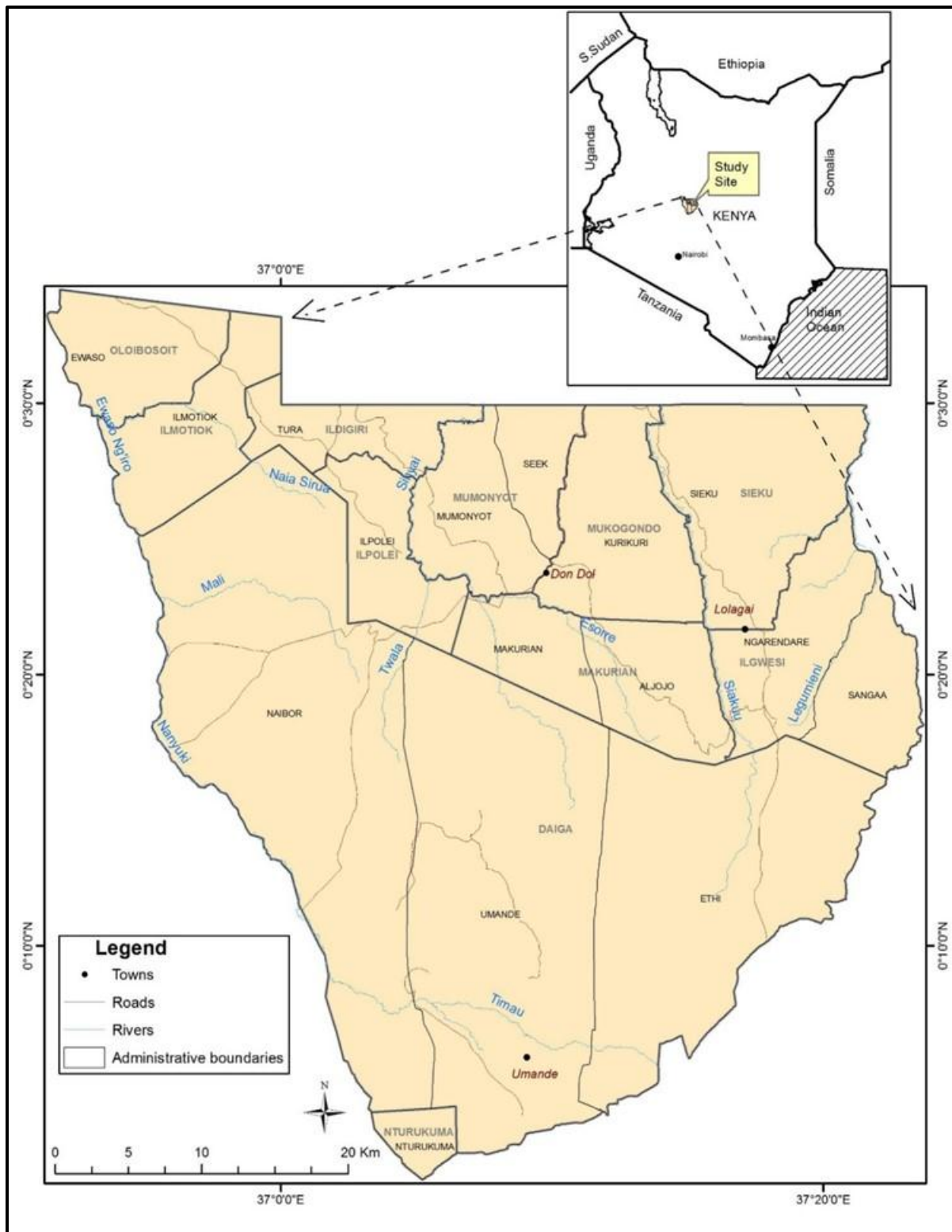


Figure 3.1: Map of study area

Source: (Survey of Kenya topo maps; Scale 1:50,000, edited by the Author)

### 3.5 Research Design

The study used a survey design with the purpose of generating and analysing data on the attitudes and perception of local communities towards ecotourism in Laikipia County. The study site was selected for being a tourism destination with some facilities owned and managed by the community. This study targeted local communities and stakeholders in the tourism business within the area.

### 3.6 Sampling Procedure

This study focused on group discussions within villages, carrying out extensive interviews among household and stakeholders. The study was based on experiences that households have gone through in trying to adopt community based tourism and their perceptions towards ecotourism. The approximate total households of pure pastoralist in the larger Laikipia District was estimated to be about 5,000 as per the 2009 Kenyan population census, and statistically sampling from such known population, Newey and McFadden formula was used as follows:

$$n = \left[ \frac{Z^2 PqN}{e^2(N-1) + Z^2} \right]$$

Where n = sample size, p = population, q = 1-p, z =1.96 at confidence level of 95%, e = margin of error, N=size of the population (Newey & McFadden, 1994). In this case we take P as 50% to give a representative size with minimal error making q=1-p i.e. 0.5, thus Z becomes 1.96 at 95% confidence level, which removes 95% of all the errors, and making e= 0.05 for a good precision, and with N= 5,000. This result in a representative sample computed as follows:

$$n = (1.96^2 \times 0.5 \times 0.5 \times 5,000) / (0.05^2(5,000-1) + 1.96^2 \times 0.5 \times 0.5) = \frac{4802}{12.23} = 300$$

A random multistage sampling was used in the field, but because of the expansive nature of the area, 2/3 of the sample was reduced to 267 households because of the availability of respondents. After cleaning of data, we ended up with a sample size of 232. This total size was drawn from 12 focus groups, translating to approximately 20 households per administrative location. In addition, a random sample of 11 tourism stakeholder organizations interviewed. Multistage sampling was done in 12 administrative locations named in Table 3.1 below.



Table 3.1: Sample size in administrative locations

Location	Household Number	Location	Household Number
1) Danga	20	7) Kisima	19
2) Ethi	17	8) Laikipia	24
3) Il-Digiri	20	9) Ngarandare	15
4) Il-Matiok	12	10) Olo-Iborsoit	21
5) Il-Polei	22	11) Sieko	18
6) Il-Ingwesi	18	12) Subuiga	26

### 3.7 Target population

There were two target groups for this study: the first were pastoralist that engaged in ecotourism business in Laikipia County and stakeholders in ecotourism business that were in contact of worked with the community.

### 3.8 Data Collection Tools

Data was collected from both primary and secondary sources. Primary data was collected by use of questionnaires in households and checklist in focus group discussions. Secondary data on the other hand was collected from books, articles and journals.

### 3.9 Data Collection Technique

Focus group discussion was defined with the help of ranch managers, chiefs, assistant chiefs and village elders who were also involved in identification and development of the discussion groups. A checklist was design to guide the focus group discussions while questionnaires were designed to collect data from households and stakeholders. These tools were administered through holding interviews aimed at gathering information on attitudes and perception of local communities towards ecotourism, identifying and assessing the roles tourism non-community stakeholders in ecotourism. Items in the questionnaire were both open-ended and closed-response type.

### 3.10 Data Analysis Techniques

Descriptive statistics, cross tabulation, correlation and chi-square tests were used to analyze data collected from the field. The attitudes and perception of the local communities, assessment of stakeholder participation and assessment of effects of ecotourism on community livelihoods were analyzed using descriptive statistic, cross tabulation, chi square and correlation tests. Chi square tests were used to investigate the relationship between variables.

Table 3.2: Data analysis techniques

Research Objectives	Study Variables	Data collection tool	Statistical test
Attitudes and perception of the pastoral communities in Laikipia County towards ecotourism	-View of ecotourism as a benefit and leading to community development -Action undertaken to show favour for or against ecotourism and awareness level of the ecotourism.	Focus-group discussion	Descriptive statistics Chi square test (to test for independence of variables)
Assessment of non-community stakeholders and their roles	-Involvement, roles and knowledge by community members in ecotourism	Key informants and Secondary sources	-Descriptive statistics
Effects of ecotourism on the livelihoods of the pastoral communities	-Cultural influence -Effect on income and employment -Effect on infrastructure	Focused group discussion	-Descriptive statistics -Chi square test(to test for independence of variables)
Decent work in ecotourism	Working conditions within ecotourism industry that are in line with decent work rules.	Focused group discussion	-Descriptive statistics -Chi square test(to test for independence of variables)

Chi square test was applied in analyzing categorical variables. It was used to determine whether there is a significant association between two variables, for example, age and participation in ecotourism or between gender of the participant and participation in decision making in community based ecotourism.

### The Chi-Square Model used

$$\chi^2 = \sum^r \sum^k \frac{(O - E)^2}{E}$$

$\chi^2$ =Chi-Square

$\sum^r$ =Sum of rows

$\sum^k$ =Sum of columns

$O$ =Observed frequencies

$E$  =Expected frequencies

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.0 Introduction

The project through Desert Edge identified and conducted discussions with 11 focus groups as a representative set. The group discussions were arranged with the help of community leaders including the local chiefs, group leaders and village elders. Interviewed groups had an average membership of 22 members and had a third of the representative being that of women. A total of 232 household heads were also interviewed having been selected through multistage sampling technique from twelve administrative locations in the study area. The selected participants were from Laikipia County, are pastoralists and practice ecotourism. Some of the community activities include running Eco lodges, hosting the cultural show of traditional dances, bead making, and management of pasture in collaboration with conservancies and organizations like NRT (Northern Rangeland Trust).

#### 4.1 Demographic information of Respondents in Laikipia.

This section gives demographic backgrounds of the respondents and household heads including age, gender, location, land ownership, occupation and level of education.

##### 4.1.1 Age of Respondent

Respondents were assessed based on their age group. The study found that the average age of the respondents was between 31-45 years while mean age was found to be 40.5 years. The minimum age was found to be 19 while the maximum age was 90 years. Within the range of 19 to 90 years, that of a female was 19-90 years, and that of men was 19 to 70 years. Findings are shown in table 4.1.

*Table 4.1: Age group of respondents*

<b>Range</b>	<b>Frequency</b>	<b>Percent</b>	<b>Female</b>	<b>Male</b>
15-30	61	26.3	29	32
31-45	93	40.1	41	52
46-60	66	28.4	28	38
>60	12	5.2	7	5
<b>Total</b>	<b>232</b>	<b>100.0</b>	<b>105</b>	<b>127</b>

#### 4.1.2 Residential Location of Respondent

Initially Laikipia region had four Districts which were abolished and new Counties formed. In this study, majority of the respondents were from Laikipia North County, representing 75.4%. 56.9% of the respondents were from Mukogodo division while many came from Sieku sub-location in Il-Polei location.

#### 4.1.3 Gender of the Respondent

Respondent gender was recorded for the purpose of comparison. Gender distinction of the respondents was used in determining influence on a number of social aspects within the community and more so when it came to decision making and use of resources (Scheyvens, 2000). As results in frequency table 4.2 show, there were 127 male participants who were interviewed representing 54.7% of the respondents, while the female were 105, representing 45.3% of the total respondents.

Table 4.2: Gender of respondents

Gender	Frequency	Percent
Male	127	54.7
Female	105	45.3
<b>Total</b>	<b>232</b>	<b>100.0</b>

#### 4.1.4 Pattern of Household Headship of the Respondents in Laikipia

Of the 232 respondents, 158 males amounting to 68.1% were head of households, while 74 female making 31.9% were head of households. Of the household heads, their mean age as found to be 42.4 years as shown in frequency table 4.3.

Table 4.3: distribution of household heads by gender of respondent

Gender of respondent	Number of respondents	Percent of respondents (%)
Male headed	158	68.1
Female headed	74	31.9
<b>Total</b>	<b>232</b>	<b>100.0</b>

The education levels of household heads were important so as to establish its influence on the attitude, perception and the level of knowledge about ecotourism by the local communities. Frequency table 4.4 shows that education levels varied across heads of households. 2.6% of the respondents indicated that they had tertiary education, 18.5% had secondary education, 23.3%

had primary and 55.6% had no formal education. This indicated that most people in Laikipia County and more so among pastoral communities have no formal education in general. In terms of gender, female are less educated according to findings that 67.6% female compared to 50% male had no formal education.

*Table 4.4: Distribution Head of household by Education*

Education	Female respondent		Male respondent		Total	
	No.	%	No.	%	No.	%
No Formal Education	50	67.6	79	50.0	129	55.6
Primary Level	18	24.3	36	22.8	54	23.3
Secondary Level	4	5.4	39	24.7	43	18.5
Tertiary Level	2	2.7	4	2.5	6	2.6
<b>Total</b>	<b>74</b>	<b>100</b>	<b>158</b>	<b>100</b>	<b>232</b>	<b>100.0</b>

#### **4.1.5 Land tenure systems in Laikipia**

Land tenure system was an important aspect that this study sought to establish. It has an important part in the assessment of social, political and economic structures of the community in subject. The land tenure systems practiced in the study area are: Group ranching, titled private land, clan/family owned land and scheme settlement. Group ranch land ownership system took the largest percentage at 75.9% while 12.5% owned land as private titled owners, as shown in figure 4.1. Ecotourism business was practiced by many of the respondents who resided in group ranches; this is because it is practiced in large scale land where space is available for wildlife distribution and dispersal, Eco-lodge construction. The study found that land tenure systems had an effect on participation in ecotourism ( $\chi^2 = 1.142$  df = 2 p = 0.049) but not on the attitudes and perception of the local communities towards ecotourism.

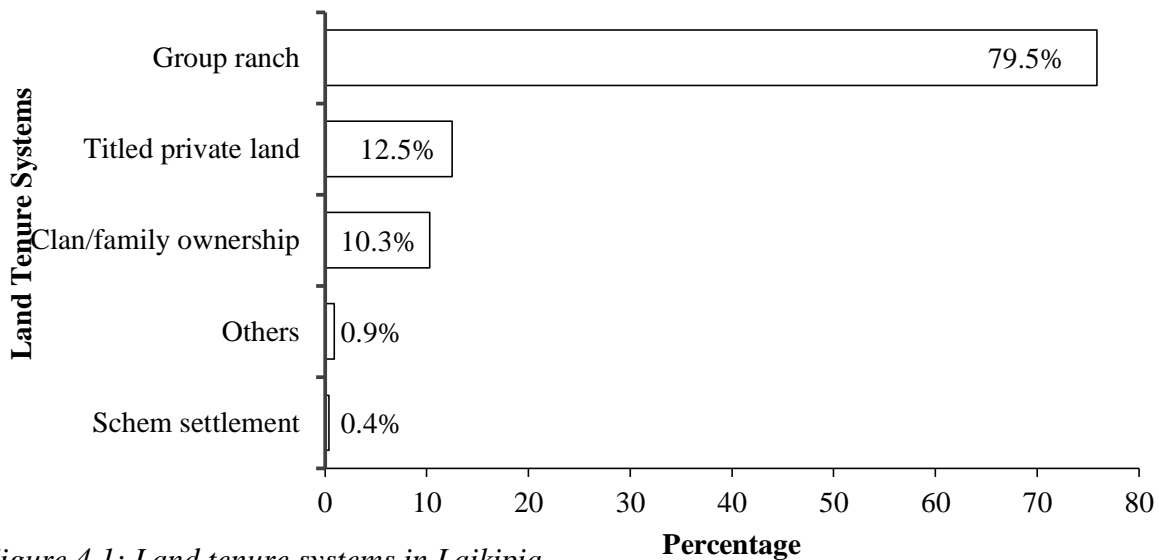


Figure 4.1: Land tenure systems in Laikipia

#### 4.1.6 Occupation of Respondents in Laikipia

The study found that pastoralism is the main occupation of the community in the study area. However, findings also show that communities have diversified their income by engaging in other activities which included; farming, business, tourism activities and employment within and without community ecotourism facilities. Majority of the respondents, 75%, practiced pastoralism as their primary activity, followed by farming at 10.8%. The study also found out that the main occupational activities took place at home (homestead/compound) with 33% of the respondents confirming this and 31% of the respondents carried out their main activities within group ranches (nomads). The majority of the respondents who practice pastoralism did so as a means of livelihood. The results are presented in figure 4.2.

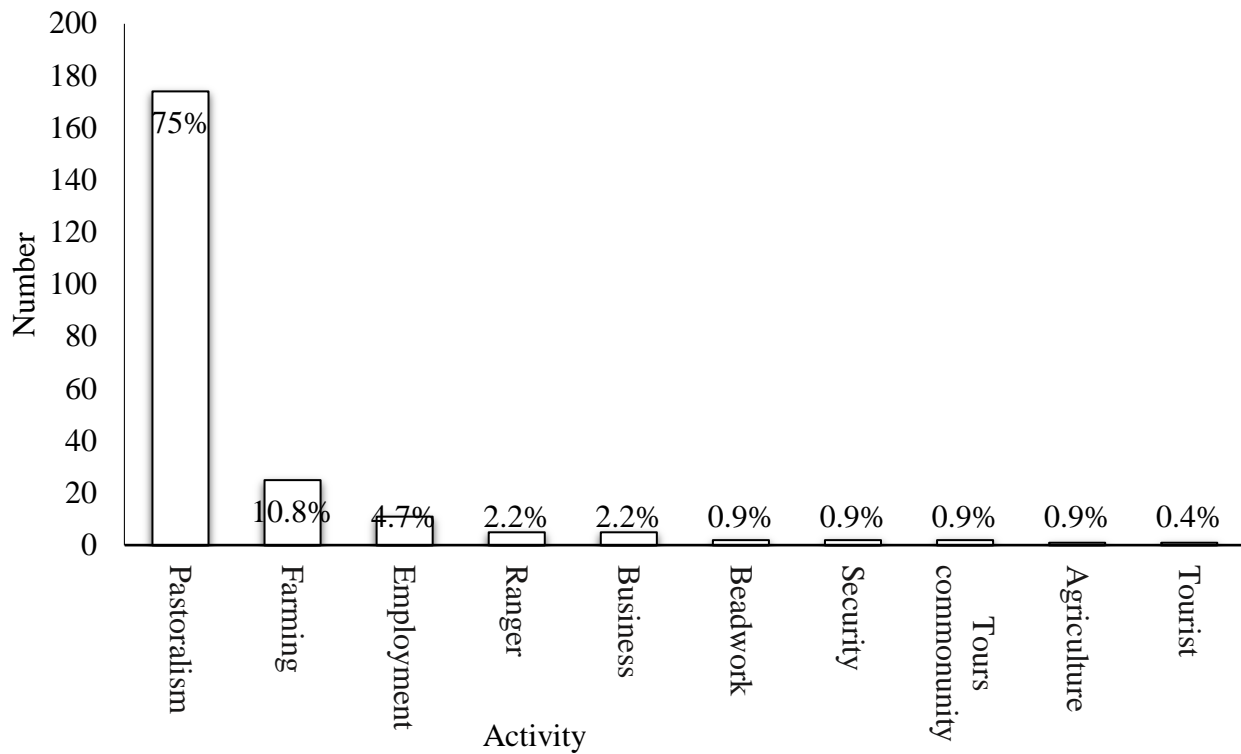


Figure 4.2: Primary economic activity of the respondents in Laikipia

In terms of best opportunities for future economies, pastoralism was the priority with 43.5% of the respondents confirming this. Employment was the second opinion as 19.0% support and tourism with 18.1%. However, those who practice pastoralism not only do so as a way of life but also because it is the main source of livelihood. Employment was varied with majority being employed within the ecotourism facilities in the area. The results are presented in table 4.5.

Table 4.5: Occupation that provide best opportunity for future economic activities among community members in Laikipia

Occupation	Frequency	Percent
Pastoralism	101	43.5
Agriculture	21	9.1
Tourism	42	18.1
Conservation	6	2.6
Business	17	7.3
Employment	44	19.0
Bee keeping	1	0.4
<b>Total</b>	<b>232</b>	<b>100.0</b>

The finding from the survey of income generating activities also showed that pastoralism, business and employment are key income boosters for the households in this region. Pastoralism is the main source of income for communities in this region with 32.8% responding positively. However the results also show that 63.7% of pastoralists households have diversified their sources of income to other activities including business, employment and agriculture while only 36.3% practice only pastoralism. The results are presented in table 4.6.

*Table 4.6: Main source of income for the Respondents*

<b>Activity</b>	<b>Frequency</b>	<b>Percent</b>
Pastoralism	76	32.8%
Agriculture	10	4.3%
Business	3	1.3%
Employment	11	4.7%
Pastoralism and business	43	18.5%
Pastoralism and agriculture	11	4.7%
Pastoralism, employment and business	35	15.1%
Pastoralism and employment	34	14.7%
Agriculture and employment	3	1.3%
Pastoralism, agriculture and business	1	0.4%

#### **4.1.7 Engagement in ecotourism by Pastoral Communities in Laikipia County**

In order to assess the level of engagement in ecotourism by the community in Laikipia County, the respondents were asked whether they worked in ecotourism, in which sub-sector specifically, income from the sub-sector and the number of hours they engage in the same sector. 73.7% of the respondents worked in the tourism sector, while only 26.3% engaged in different activities. 87.5% of the respondents had at least more than one member of their households working in tourism. The general estimated income from tourism is between Ksh. 6000-12000 and is earned within a given period. 86% earned their income within a month while an estimate of 8.2% earned it in a quarterly basis. Employment in tourism mostly included engagement in services, security and other semi-skilled labor. Self-employment in this case referred to the production of beadwork and cultural artifacts that targeted the tourism market. The results are presented in figure 4.3.



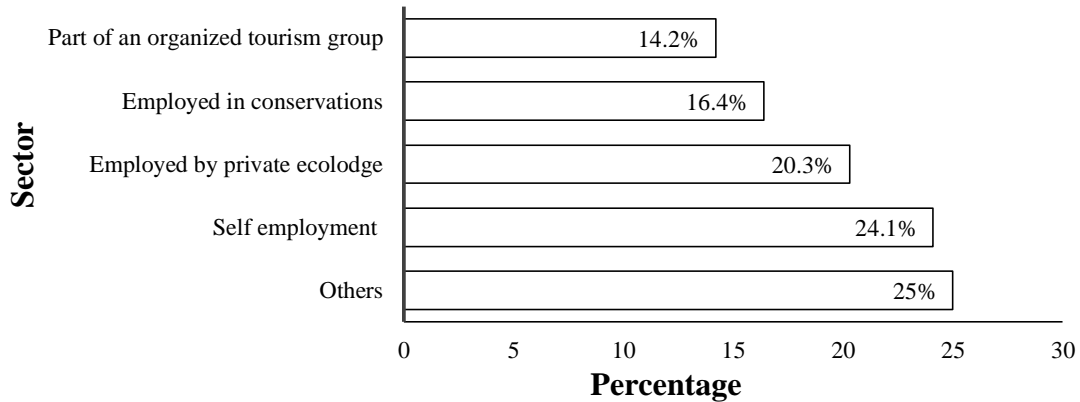


Figure 4.3: Employment of respondent in ecotourism

The finding of the study indicated that there is no relationship between demographic variables such as gender, age, occupation and attitudes towards ecotourism as discussed previously. This finding is consistent with the literature (Andereck et al., 2005; Andereck & Vogt, 2000; Armstrong et al., 1997; King et al., 1993; Lankford, 1994; McGehee & Andereck, 2004; Mehta & Kellert, 1998; Tosun, 2002). From a theoretical standpoint, in some research (Chen & Chang, 2007; Lankford & Howard, 1994) the results show that local communities have more positive attitudes towards ecotourism as education and awareness levels increase.

#### 4.2. Attitudes and Perception of local communities towards ecotourism

The key factors that could influence local community attitudes towards CBEs fall into two categories: motivational factors (e.g. benefits) and community factors (e.g. cultural diversification). The findings revealed that the attitudes and perception of the local people towards ecotourism were independent of Age, gender, and land tenure systems as discussed here. We employed chi-square tests of independence to determine statistical associations between the categorical practice and perspectives data and potential predictor variables. Chi-square tests determine if two variables are independent, with significant values indicating an association between variables. Although the tests do not reveal the predictive ability of variables, they do provide a general sense of patterns and associations.

There is no significant difference in the relationship between the age of the respondents and them working in ecotourism sub-sector ( $\chi^2 = 2.932$  df = 3, p=0.402). Most of the respondents were more positive towards working in ecotourism (73.7 %) as shown on tab. 4.8 and sited that they had realized immense benefits from the same (79.3%) as shown in fig. 4.5.

The age of the respondents also had no significant effect on the perceptions of the community towards benefits from community ecotourism ( $\chi^2 = 1.004$ ,  $df = 3$ ,  $p = 0.800$ ). Majority of the respondents were aware of both tangible and non-tangible benefits of ecotourism to the community. The level of education significantly affects the respondent's attitudes and perception and more so on whether the community benefit from ecotourism ( $\chi^2 = 0.711$ ,  $df = 3$ ,  $p = 0.007$ ). Those respondents who had attained formal education appreciate value of ecotourism in terms of improving community income, contributing to conservation work and contributing to improved infrastructure.

The economic activities of the community members significantly affect their attitudes and perception on whether ecotourism should be encouraged rather than pastoralism and other forms of land use that compete with ecotourism ( $\chi^2 = 15.816$ ,  $df = 6$ ,  $p = 0.015$ ). Respondents who practiced pastoralism as their main source of income and livelihood were the most affected by land allocated to conservation and ecotourism practice. They felt like land allocation to ecotourism and conservation had an impact on the available resources for livestock, i.e. water and pasture. In addition, there is significant difference between the main source of income for the community and whether insecurity of land tenure is an obstacle to tourism development in the area ( $\chi^2 = 16.692$ ,  $df = 8$ ,  $p = 0.033$ ). Full time pastoralists do not support increase in the size of land allocated to conservation relative to those who are engaged in other income generating activities.

During the interviews and discussion at the groups, it emerged that the performance of a CBEs also plays a major role in influencing attitudes and perception of local communities towards ecotourism and use of resources for the same. Successful CBEs positively influence the attitudes and perception of the local community to engage in the initiatives and vice versa. Previous bad experiences sour community attitudes and perception towards CBEs: Their relationship with the government and other investors/owners of large private ranches in the past had not been very good, because the community felt that the foreign ranchers owning large pieces of land had grabbed so much from them and given that Government through KWS originally did not take into consideration the community's needs (DePuy, 2011).

The cultural orientation of the local community also significantly influenced local community attitudes towards CBEs initiatives, especially in conservative communities like that of pastoralists in Laikipia. Competition for resources was the most mentioned concern from most of the respondents with 60.8% of them confirming that conflicting aspiration/objectives among land owners was an obstacle to ecotourism development in the area. This finding concurs with other studies done in Kajiado, Narok and Trans Mara Districts to assess the extent to which ecotourism in private ranches are genuinely community-based (Rutten, 2004).

Based on the respondent’s understanding of what ecotourism is, as shown in table 4.8, it is clear that the role and involvement of the local community in these initiatives is vital. This study revealed that the potential benefits from ecotourism enterprises is proportional to the level of local community involvement ( $\chi^2 = 5.516$ ,  $df = 1$ ,  $p = 0.019$ ) – the higher the level of involvement the higher the benefits (Manyara & Jones, 2007).

#### **4.2.1 Knowledge of ecotourism by pastoral communities**

The participants were asked whether they have knowledge of ecotourism, and as presented in table 4.7 below. Only 9% thought it is Green travel. The respondents all acknowledged that community and culture were definitive descriptions of community eco-tourism. The community understanding of what ecotourism is has an influence on their decision to participate in it (Zhang & Lei, 2012)

*Table 4.7: Community members view on what ecotourism is*

	Frequency	Percent
Green Travel	1	9.1
Green travel and Nature Conservation	5	45.4
Nature Based Tourism	2	18.2
Green travel and Nature Based Tourism	3	27.3

#### **4.2.2 Participation in ecotourism by community members**

To assess participation in ecotourism by the community the study used a number of indicator variables; working in community ecotourism, benefits from ecotourism, employment in the sub-sector and if they take part in decision making. Gender had no significant effect on decision of community members to work in ecotourism ( $\chi^2 = 1.906$ ,  $df = 1$ ,  $p = 0.167$ ). However, the study found that the activities they engaged in were different based on gender. Women engaged in

activities like bead work and farming while men took activities like being rangers and security persons.

Table 4.8: Engagement in Ecotourism by community members

	Female	Male	Frequency	Percent
Yes	82	89	171	73.7
No	23	38	61	26.3
<b>Total</b>	<b>105</b>	<b>127</b>	<b>232</b>	<b>100.0</b>

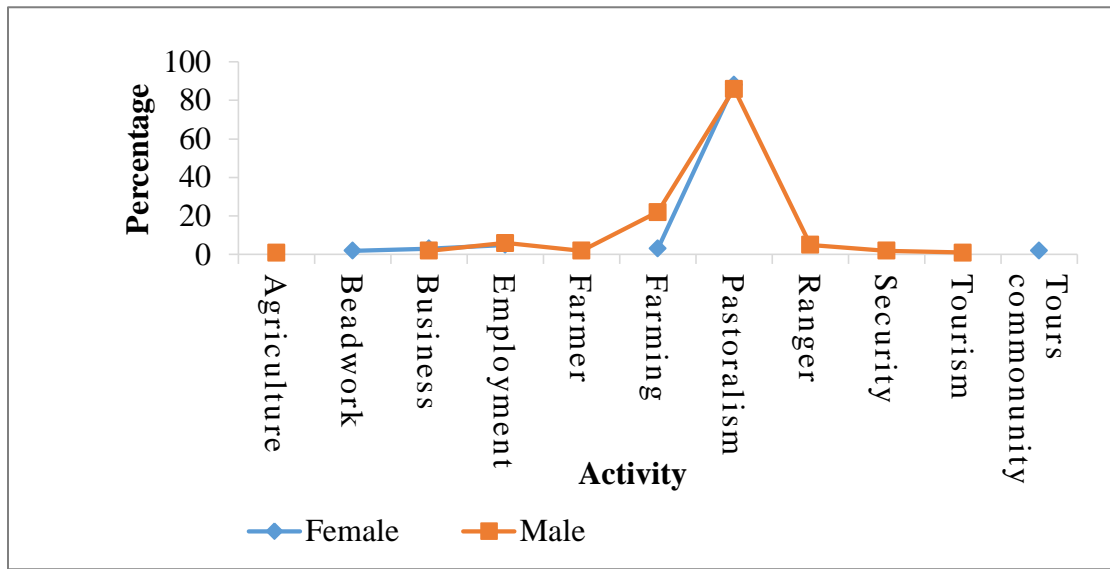


Figure 4.4: Ecotourism Activity engagement by community members of different Gender

#### 4.2.3 Benefits of Ecotourism Realised by Community Members

Respondents were asked if they received any benefits from ecotourism. The study showed that more male respondents (43.1%) realized benefits from ecotourism as compared to 36.21% of women. Respondents who had not realized benefits from ecotourism represented 20.69% of the total respondents. Some of most realized benefits were: increased income, creation of employment, contribution to infrastructure development and community development. This study revealed that those who took part in the ecotourism business and more so those who were either directly employed or supplied products benefited more. This concurred with the finding of Manyara, that the potential benefits from ecotourism enterprises is proportional to the level of local community involvement – the higher the level of involvement the higher the benefits

(Manyara & Jones, 2007). Distribution by gender on if respondents benefit from ecotourism is shown in figure 4.5 below.

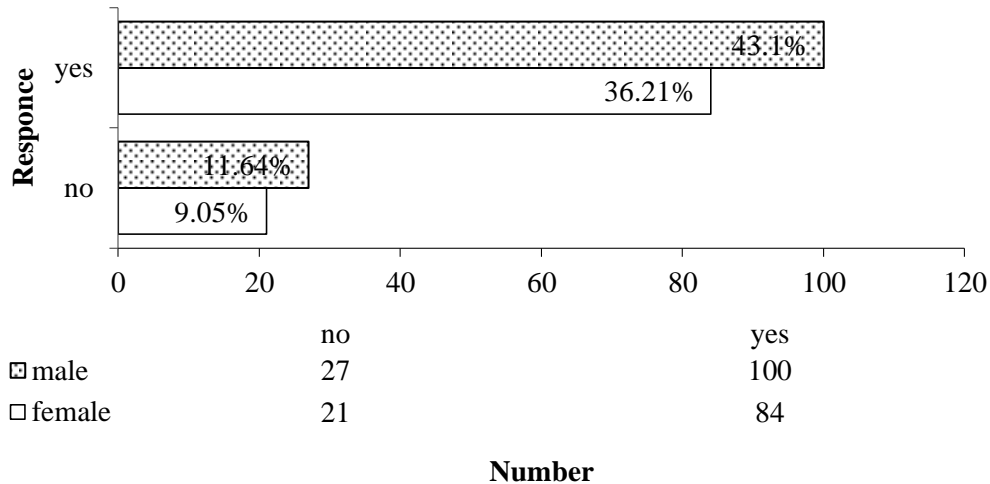


Figure 4.5: Community benefit from ecotourism

#### 4.2.4 Participation in establishment and maintenance of tourism facilities

Respondents were asked if they took part in establishment and maintenance of the tourism facilities in the area. This would also reflect on the respondent's position in making decisions concerning use of natural resources for ecotourism. 92.2% of the respondents took part in making decisions while only 7.8% of them said they did not. Of those taking part in decision making 51.7% of them were male and 40.5% female. Many studies have stated that decision making within this pastoral community is entitled to men (Homewood et al., 2012). However, in this study, that was not the case given that a larger percentage of women are now taking part in decision making on serious matters concerning the community. Women have been empowered and are even running their own ecotourism facilities, e.g. The Twala Women Group. As with other development initiatives which profess to be 'gender neutral', ecotourism's success is based on cooperation by all members, otherwise it runs the risk of disadvantaging and marginalizing women (Scheyvens, 2000). The results are represented in frequency table 4.10.

Table 4.9: Community members involved in decision making as per gender distribution

	Female	Male	Percent
Yes	94	120	92.2
No	11	7	7.8
Total	105	127	100.0

On the household perception towards community ecotourism contributing to community benefits in general, over 97% of the households are ready to engage more in ecotourism business or practices as they have realized benefits of it (fig. 4.6). Some of the realized benefits include improve environmental conservation, increase income, reduce wildlife-human conflicts, provision of employment, improved infrastructure and improved public institution, with over 50% of the respondents positively rating these.

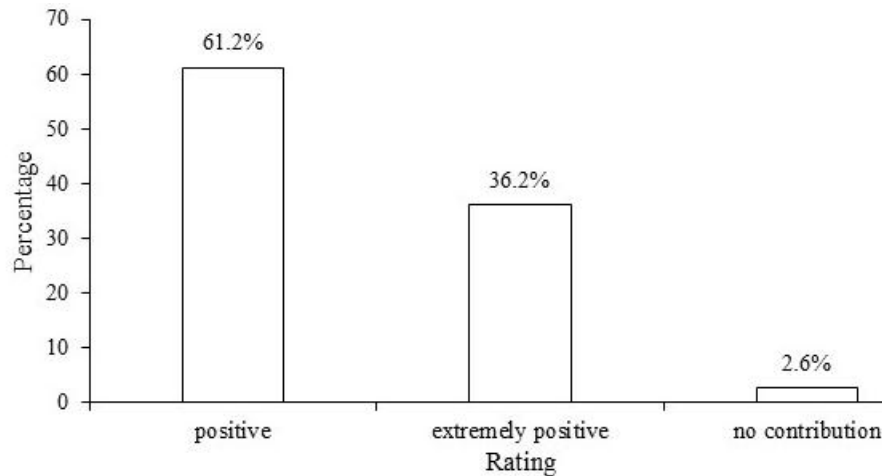


Figure 4.6: Perception on ecotourism contributing to community

### 4.3 Assessing the roles of stakeholders in community ecotourism

Community based Ecotourism, as other mainstream tourism business depends on participation of different stakeholders to undertake different roles in the different levels. These roles can be assessed from the supply end of the chain as conservation of both wildlife and the natural areas, provision of community ecotourism product and services including food, accommodation, transport and marketing services, which connect the destination to the community ecotourism product. However, in many areas where community ecotourism is practiced, there is little acknowledgement of the local community as the primary stakeholder and they are neither involved decision making nor benefit sharing.

### 4.3.1 Role of Stakeholders in Community Ecotourism in Laikipia

Stakeholders were identified with the help and consultation with Desert Edge, an initiative that work closely with communities develop refined products for tourists from local products. Primary stakeholders entail those groups which have a formal, official or contractual relationship with the community ecotourism enterprises. They include owners (community members), managers, investors, employees, clients and suppliers. On the other hand, secondary stakeholder includes non-governmental organizations, communities. In this study, stakeholders were categorized into: conservancies (e.g. Lewa), private ranches (e.g. Ol Pejeta), government agencies (Kenya Wildlife Services), and NGOs (e.g. WWF). The study focused on those involved with community tourism. Table 4.10 bellow shows a list of stake holders mentioned to be involved with the community.

*Table 4.10: List of identified stakeholder in Ecotourism by pastoral communities in Laikipia*

<i>Local Community</i>	<i>Public and Private partners</i>	<i>(NGOs)</i>	<i>Funding Agencies</i>
-Farmer Groups in ranches -Trade Associations -Water Resource User Associations -Desert Edge	-Lewa Conservancy -Kenya Wildlife Service -Ministry of Tourism -African Conservation Centre -Kenya Tourist Board -The Community Tourism Society of Kenya -Kenya Tourism Development Corporation -Kenya Association of Tour Operators	-Laikipia Wildlife Forum -Naibunga Conservancy Trust -African Wildlife Foundation -Northern Rangeland trust -World Wildlife Fund -PACT, Kenya -World Vision	-CDTF -USAID -UNDP

This study found that stakeholders had a role or two within community ecotourism business. Specifically, some stakeholders are involved in training of the local communities in community tourism while others provide employment for the local communities. KWS for instance played the role of providing security and licenses for conservation. They are also responsible in handling Human wildlife conflicts and compensation in case of the same (Wanyonyi, 2012). Desert Edge on the other hand works with the community using community natural products to process into tourist products including artifacts, nutritious products among others (Wren, 2012).

46% of the stakeholders interviewed employ locals into posts such as security officers, tour guides, wildlife and research team and community liaison officers, while 27% employ locals at any position available. These are some of the employment creation avenues from the stakeholders who are strongly involved in community tourism. The study also found out that the level of involvement of a stakeholder with the community varied. Some stakeholders are popular among community members while others are less known (as shown in figure 4.7). The most popular stakeholders are NGOs (27.2%) followed by Government and Community Organizations at 22% and 18% respectively, as shown in figure 4.7 below. The organizations interviewed were formed between 1961 and 2013.

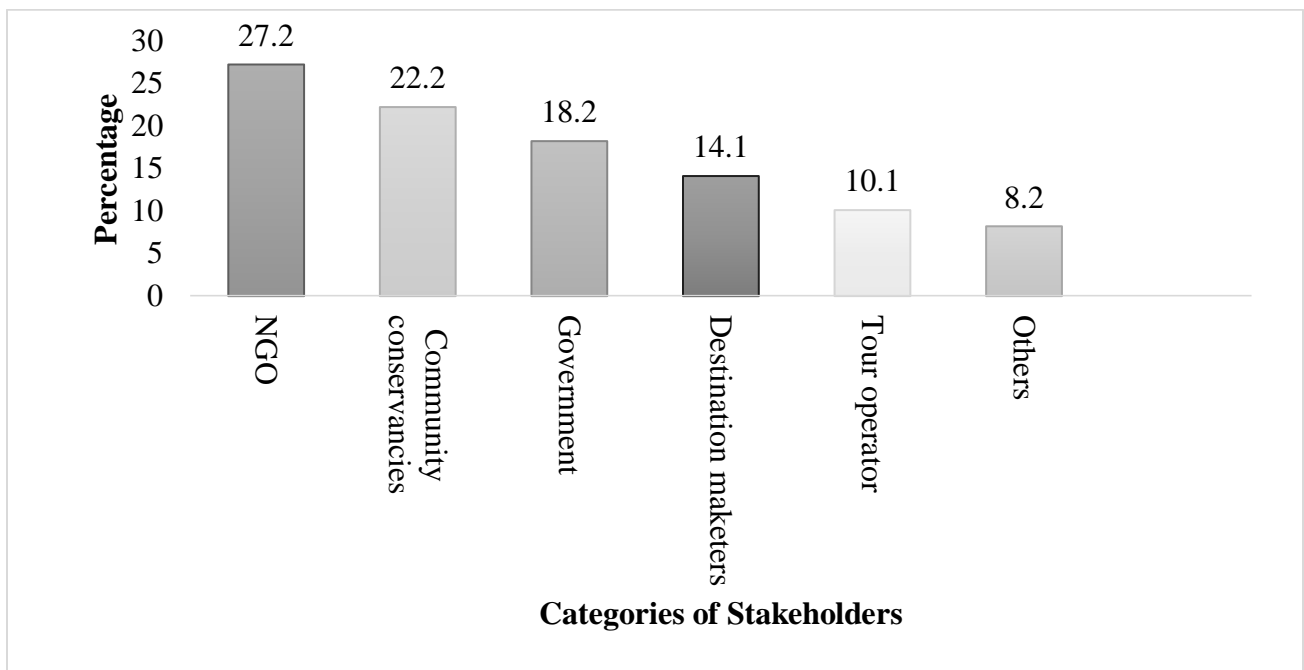


Figure 4.7: Popularity of stakeholders among community members

The dominance of non-governmental organization (NGOs) in the community-based community tourism sector as such may be justified by their desire to ensure that the community benefits fairly from community tourism. NGOs have been greatly involved in financing the community tourism enterprises as well as building the capacity of local communities to operate and manage these enterprises. For example in Laikipia; Laikipia Wildlife Forum (LWF), African Conservation Centre (ACC) and African Wildlife Foundation (AWF), Northern Rangeland Trust (NRT), Community tourism Kenya (CEK), Laikipia Natural Resource Network (LNRN), Federation of Community Based Tourism Organization (FECTO) Community tourism Kenya



(EK), Kenya Wildlife Conservancy Association (KWCA), LEWA Conservancy, Bill Woodley Mt. Kenya Trust, Ol Pejeta, Private Operators, Naibung'a Community Conservancy Trust and OLJOGI Ranch Ltd., are among the NGOs mentioned to have been instrumental in ensuring that communities are able to get an equitable share from community tourism as well as actively participate.

The finding of this study is in agreement with research done in different parts of the world which found that besides ensuring that community-based ecotourism enterprises receive an equitable benefit from the business, non-community stakeholder also have broad interests in supporting the sector through marketing, capacity building, employment, product development, brokering partnership with development organization/investors, conservation enterprise development, and regulation of community tourism (Byrd, 2007; Fletcher, 2009; Jamal T. & Stronza, 2009; Simpson, 2008)

#### **4.4 Effects of ecotourism on the livelihoods of the pastoral communities and how it provides decent work.**

One approach to assessing impacts of tourism would be to study how rural people live before and during development of tourism in their area, then describe the change from an outside perspective (Ashley, 2000). However, this study used an indicator approach to measure the effects on livelihood by ecotourism based on communities' own reflections on the impacts. This means the results are more subjective, but the benefit is that it enables outsiders to identify the livelihood impacts that seem to be of most importance to the local community. Some of the indicators used in this study were: income, employment, and infrastructure development, influence on culture and pastoralism. The results are discussed below.

##### **4.4.1 Contribution of Ecotourism to Employment and Income of Community Members**

This study found that ecotourism has created employment opportunities for the community in Laikipia County. The findings show that a total of 96.5% of the respondents felt that ecotourism in the area had positively affected their livelihoods through creation of employment, and only 3.4% of the respondent had not realized any effect or contribution (Table 4.12). This study agrees the finding of (Muehlenbein & Ancrenaz, 2009) that tourism development has created more business opportunities with many people taking advantage of it and starting their own income-generating ventures. Through employment, ecotourism has also contributed to direct

income to households through sale of services, or supply of goods for ecotourism and in-turn improve livelihood standards of the community (Ashley, 2000). A total of 96.6% of the respondents said ecotourism had positively contributed through increasing income to the community. 3% said they had not realized any effect while only 0.4% of the respondents felt it had negatively affected their income. The findings show that community participation in ecotourism had significant affected positively on the economy and income of individual households (Table 4.12).

*Table 4.11: Ecotourism Contribution to Community Income*

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Extremely positive	83	35.8
Positive	141	60.8
No contribution	7	3.0
Extremely negative	1	.4
<b>Total</b>	<b>232</b>	<b>100.0</b>

This confirms the Social exchange theory by Claiborne that community participation in ecotourism come with social and economic benefits (Claiborne, 2010). Income earned from engaging in ecotourism by the community at group or organization level is used to supports social development like facilitating education through provision of bursaries, building health facilities, and also used in increasing household wealth through purchase of livestock. The frequency tables 4.12 shows the responses of participants concerning contribution of ecotourism to employment and income.

Respondents were asked on the activities that provide the highest returns. Figure 4.8 bellow shows respondents thoughts; pastoralism being the most dominant activity took the top with 42% of the respondents confirming this. Ecotourism and employment came second with 19% of the respondents supporting them. It is worth noting that 70% of the employments were in the ecotourism sector. This may mean that ecotourism is impacting positively on the community making more residents get involved into ecotourism activities.

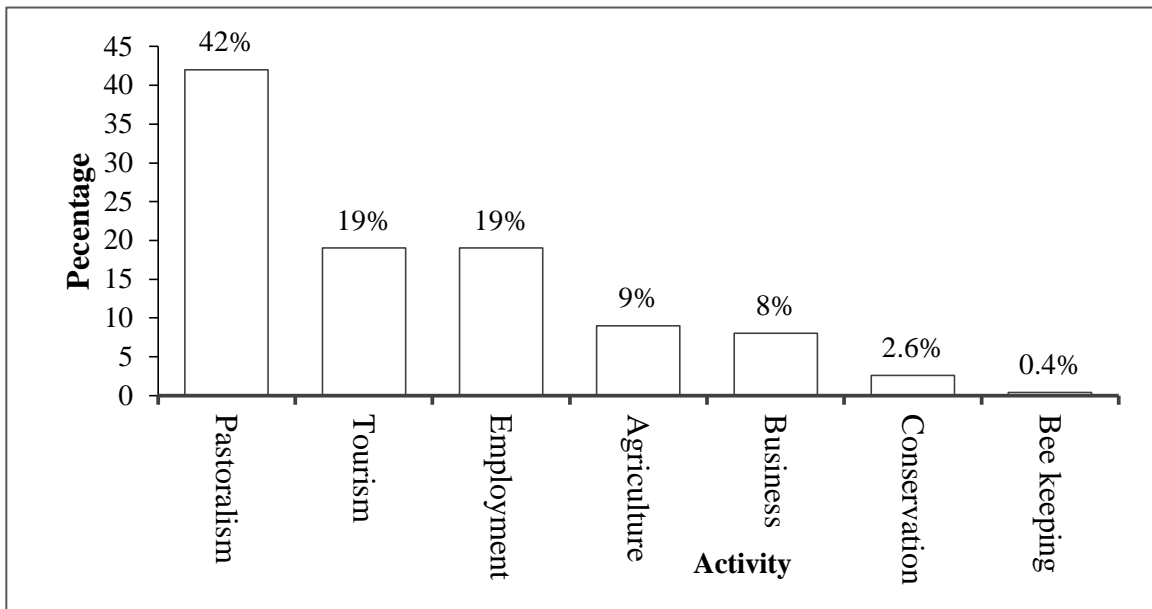


Figure 4.8: Activities that provide highest returns to pastoral communities in Laikipia

#### 4.4.2 Effect of Ecotourism on Social Development and Raising Standards of Living Among Pastoral Communities

##### 4.4.2.1 Infrastructure and effect of ecotourism on community benefits

The community stated that they had realized an improvement in the state of infrastructure in the area. From frequency table 4.14, a total of 77.1% of the respondents said ecotourism has positively contributed to improvement of infrastructure while 22.8% of them had not seen any change. These improvements were either done by the government, joined community group or by the private developers to facilitate ecotourism and tourism activities in region. These improvements benefit the local community in terms of easing communication and access to important facilities and resources like water. The respondents mentioned that before the development and realization of benefits from ecotourism, the areas had remained relatively underdeveloped in relation to education (Table 4.13), health facilities and road network. Additionally, infrastructural development (roads, transport and communication) is minimal. When CBEs generate sufficient revenue to improve these community services, then they are perceived by communities as making a valuable contribution to economic development and poverty reduction (Manyara & Jones, 2007).

Table 4.12: Contribution of Ecotourism to infrastructure and development in Laikipia

<i>Response</i>	<i>Ecotourism improve infrastructure</i>		<i>Ecotourism benefits to community</i>	
	<b>Frequency</b>	<b>Percent</b>	<b>Frequency</b>	<b>Percent</b>
Extremely positive	56	24	84	36
Positive	123	53	142	61
No contribution	53	23	6	3
<b>Total</b>	<b>232</b>	<b>100</b>	<b>232</b>	<b>100</b>

#### 4.4.2.2 Effect of ecotourism on culture, pastoralism, land and livestock

This study found that ecotourism has cultural impact on local communities (Table 4.13). Ecotourists are often partially motivated by the chance to experience local culture, which can have a positive and affirming effect on that culture (Richards, 2007). Involving local people in decision-making not only tends to make them more positive about ecotourism, but also empowers them as a community. However, negative effects also exist, such as the transformation of traditional cultural symbols into commodities to sell to visitors, the disruption of the pre-existing relationships between local people and higher incidences of crime (Zambrano et al., 2010). Frequency Table 4.15 show results from the interview where respondents were asked how they rate contribution of ecotourism towards avoiding negative influence on local culture. 85.7% of the respondents said ecotourism has a positive contribution towards avoiding negative influence on culture. The reason given for this is that the business does not require them to change from their traditions. As a matter of fact, their tradition is what attracts the tourists. They are able to undertake ecotourism activities within the areas of their day to day activities. For instance, women said they do beadwork at home as they take care of sheep or after their house chores. 11.2% of the respondents did not see any impact of ecotourism on culture while a total of 10.9% of them thought it had negative impacts on culture. Those who said ecotourism had negative impact cited that cultural practices had changed. A very good example given was that people have abandoned the traditional pastoralism way of life to seek employment in ecotourism industry.

*Table 4.13: Contribution of Ecotourism to avoiding negative influence on culture*

	<b>Frequency</b>	<b>Percent</b>
Extremely positive	88	37.9
Positive	111	47.8
No contribution	26	11.2
Negative	5	2.2
Extremely negative	2	.9
<b>Total</b>	<b>232</b>	<b>100.0</b>

Ecotourism encourages the preservation of traditional customs, handicrafts and festivals that might otherwise have been allowed to fade away, and it creates civic pride. Interchanges between hosts and guests create a better cultural understanding and can also help raise global awareness of issues such as poverty and human rights abuses. Interaction with tourists can also lead to an erosion of traditional cultures and values (Keitumetse, 2009). The findings of this study confirms this conclusion based on what the respondents gave as reasons for thinking whether ecotourism has contributed positively or negatively to preservation of culture. A total of 85.8% of the respondents thought ecotourism has positively contributed to preservation of local culture. 11.2% of the respondents thought it had no influence on preservation of local culture while a total of 2% thought it had negative impact on preservation of local culture.

As shown in frequency table 4.14, a total of 89.6% of the interviewed respondents thought ecotourism had positively contributed to pastoralism and livestock management. Some of the reasons they gave was that the introduction of ecotourism in the area had brought about management of pasture, grazing fields and water. It had also brought along stake holders like NRT who help community manage resources for livestock as well as do marketing for the same. 9.5% of the respondents thought ecotourism had no impact on pastoralism and livestock, while a total of 0.8% felt if had negative impact some of the negative impacts cited were that land available for grazing and migrating had been reduced due to creation of conservancies. They also noted that the original pastoral practices were fading away because people were now engaging in sedentary activities. Pastoral communities were diversifying their income generating activities which was not the case in the past where they solely depended on pastoralism for subsistence. The finding of this study agree with that of Lepper done in Botswana that local communities

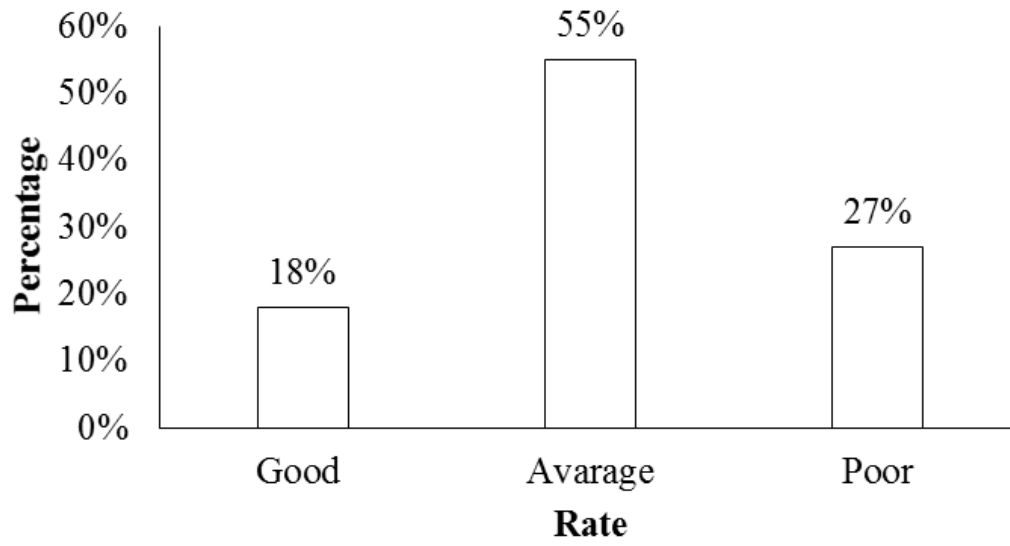
engaging in ecotourism have realized its economic benefits and are slowly shifting from traditional ways nomadic lifestyle to a more sedentary community ecotourism business (Lepper & Schroenn Goebel, 2010)

*Table 4.14: Contribution of Ecotourism towards pastoralism and livestock*

	Frequency	Percent
Extremely positive	69	29.7
Positive	139	59.9
No contribution	22	9.5
Negative	1	.4
Extremely negative	1	.4
Total	232	100.0

#### **4.4.3 How ecotourism provides decent work to community member**

With regards to decent work, pay earned and working hours were considered: First, a comparison of what one makes while working as an individual in the subsector or as a group was made, and then the considerations of remuneration when employed in tourism to what come from other activities outside tourism. From the focus group discussions, community members involved or employed in the tourism sector say ecotourism provide decent work. Majority of the respondents (46%) believe that the tourism workers are working above marginal conditions in terms of pay, while 36% don't believe so, (even though the remaining 18% did not respond to this question). The average pay is Ksh 444 per day, with the minimum of Ksh 250 and a maximum of Ksh 1300. Those engaged in self-employment could not quantify the time they spent doing the work especially the beadwork. This is considered as part of community culture and is done during their free time, and did not have consistent time and resources spent on it. On the other hand, those employed in community-based tourism worked on average 8 hours 30 minutes, with a minimum of 7 and maximum of 13 hours. Majority (55%) rated working hours as average while 27% rated it as poor. However, most of the participants were positive that the employment income could sufficiently support the community members employed to reach their goals in the provision of housing, education and healthcare but could not assertively confirm whether there were gaps in the income. Those employed noted that the sector provide social security (NSSF, NHIF, housing allowance, and security at work) as required by the International Labour Organization (ILO) adopted in 2008 (ILO, 2013).



*Figure 4.9: Rating of working hours by respondents*

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATION

#### 5.1 Conclusions

The study sought to assess the attitudes and perception of pastoral communities towards ecotourism in Laikipia County, Kenya. It specifically sought to: -

- 1) To assess the attitudes and perceptions of the pastoral communities towards ecotourism
- 2) To assess the roles of stakeholders in community ecotourism
- 3) To determine the effects of ecotourism on the livelihoods of the pastoral communities and how it provides decent work

Community's attitudes and perception towards ecotourism is positive. As awareness and education level continue to improve, more community members begin to understand the importance of ecotourism and are willing to get involved. The success of community ecotourism business depends largely on the cooperation of the different stakeholders in the industry. Ecotourism has also contributed positively to some community livelihood aspects like education, infrastructure and income.

##### 5.1.1 Attitudes and Perception of Pastoral Communities towards Ecotourism

This study finding confirms that local communities have a positive attitude towards ecotourism development in the region. From our analysis, it was quite evident that both motivational and community factors contribute to the appreciation of ecotourism and affect the general perception of community members towards ecotourism. It was also evident that as time elapses, communities begin to realize benefits from ecotourism and more people get a formal education, more community members develop positive attitude and perception towards ecotourism in the area. This is an indicator that the success of ecotourism, as well as that of CBEs in the area, depended on education and awareness levels of the community members. This may not be the only component to success since the other stakeholders and the governments have to do their part in promoting and supporting community ecotourism establishments.

##### 5.1.2 The Roles of Stakeholders in Community Ecotourism

This study finding shows that stakeholders have a role to play in the community ecotourism business. From the analysis, the role of stakeholders ranges from providing employment, training, and marketing CBEs. It was evident that the level of stakeholder involvement in community ecotourism business is important for its success. The popularity of a stakeholder



among community members showed the level of interaction and involvement with the community. Research also shows that stakeholders realize the importance of community involvement in decision making as well as running ecotourism business.

### **5.1.3 Effects of Ecotourism on the Livelihoods of the Pastoral Communities and How It Provides Decent Work to Participating Community Members in Laikipia**

This study finding also revealed that ecotourism has a positive impact on the livelihoods of pastoral community in Laikipia County. Some of the positive contributions are; provision of employment to locals, improvement of infrastructure in the area, contribution to household income among many other benefits. Involvement in ecotourism activities and realization of benefits had a positive correlation among community members involved in ecotourism. They had realized more direct benefits from ecotourism such as increased income, employment in sub-sector and income diversification as compared the other members who did not directly get involved in the business. However, the study also revealed that despite ecotourism having many positive impacts on community livelihood, community members also had realized some negatives. Some are; culture dilution (drift from nomadic pastoralism to a more sedentary livelihood), competition for resources (grazing and settlement land, pasture and water) with other livelihood activities such as pastoralism and marginalization of communities (communities not involved in ecotourism are marginalized by investors). From our analysis of results from focus group discussions, community members involved or employed in the tourism sector say it has provided decent work. The sectors they work in provide proper working gear, enough pay and social security (NSSF, NHIF, housing allowance, and security at work) as required by the International Labour Organization (ILO) adopted in 2008. This has enabled the community members to organize and participate in decision-making in matters that affect their lives and give them the freedom to express their concerns.

### **5.2 Recommendations**

Pastoral communities should involve themselves more in ecotourism business so as to realize more benefits. Researchers, stakeholders, tourists and the government should also inform local communities on the benefits, trends and effects of ecotourism. The major stakeholders: primary and secondary, should focus on assisting communities develop, market and improve their ecotourism businesses.

### **5.2.1 Recommendation to Pastoral Communities in Laikipia**

- 1) Pastoral communities need to appreciate the market created by the private ranches which are already established and have more channels of advertising the area.
- 2) Communities should partner with partners that promote their products as well as focus revenue to community development. Pastoral community culture in itself is a product of tourist attraction (Bruner & Kirshenblatt-Gimblett, 1994), and
- 3) Pastoral communities should maintain their culture as they venture into other livelihood activities.

### **5.2.2 Recommendation to Stakeholders of Community Ecotourism in Laikipia**

- 1) Stakeholders should involve the community members in all stages of ecotourism development.
- 2) Benefits accrued in ecotourism should reach the community at the grassroots as it is stated in the definition of the sub-sector.
- 3) The government should ensure legislations are put in place to ensure all the stakeholders adhere to the law and conditions set by WTO.

### **5.2.3 Recommendation for Further Studies**

- 1) Further studies should be done in all regions resided by pastoral communities and are running ecotourism activities. Such areas include the greater Amboseli, Narok, Maasai Mara and part of Uasin-Gishu region as it may bring a discernment which could be crucial in the country's tourism sector as well as in informing the government so as to improve revenue allocation to these regions for development.
- 2) Further qualitative data on the value of ecotourism in a region should be sought as well as qualitative data on tourists say on ecotourism standards in these regions.
- 3) Further studies should have longer coverage as well as sought data for pre and post change. Further studies should cover, beside the simple statistical tools used in this study, extensive statistical tools that allow the use of large sample groups and more data.

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## APPENDICES

### Appendix 1. Questionnaire for FDGs

1. Name of group ranch? .....
2. How are members enrolled in the group ranch? .....
  - a. No. of men..... No. of women.....
3. Which resources considered important to the community.....
4. What ecotourism activities take place in the ranch.....
5. When was ecotourism started within the ranches? .....
6. How was it started? .....
7. Do you think it is of benefit to the community? .....
8. What role did the local community play in starting ecotourism? .....
9. What are the local community entitlements in the activities? .....
10. Do you think the community is contented? .....
11. Which projects has ecotourism helped developed.....
12. Which benefits have been enjoyed by the community from ecotourism.....
13. How has ecotourism helped manage the environment in the ranch? .....
14. What are the problems faced by community from ecotourism activities? .....
15. How are the problems solved? .....

*(Allow discussion on each question to gather as much information as possible)*

## Appendix 2. Questionnaire for Households

1. Name of respondent (optional) \_\_\_\_\_
2. Sex of respondent  
Male  Female
3. Age of respondent  
15-20  20-30  30-40  40-50  50-60  60+
4. Marital statues  
Single  Married  Widowed  Widower  Divorced
5. Level of literacy  
Non  Primary  Secondary  Tertiary  University
6. Name of the group ranch that you belong.....
7. How did your become a member of the group ranch?  
Birth  Inheritance  Marriage  Bought
8. Name of the village.....
9. What tenure of land are you holding in the village?  
Private  Communal  Squatter  Tenant
10. How did you acquire the land you occupy in the village?  
Bought  Inherited  Squatting  Group ranch funding  Group ranch membership
11. What is the size of land in acreage that is available to you?  
1-10 acres  10-15+  Open
12. How is your household involved in the management of the group ranch resources?
13. Was the local community involved in any way in starting of ecotourism project?  
Yes  No
14. If yes, in which ways? .....
15. How is your household involved in ecotourism activities?
16. What gains were expected from the ecotourism projects?  
Income  Employment  Security  Management of wildlife
17. Have the expectations been met?  
Yes  No
18. If yes, which ones? .....
19. Do you think ecotourism is a good thing?

Yes  No

20. If yes, do you propose employment of more resources to it? .....

21. Which benefits have you appreciated?

Water projects  School building  Health centers

Roads graded  Bought land  Business opportunity

22. How does your household access the benefits?

Water is available

Children attend schools supported

Medical services close by

Roads have made movement easier

Have acquired land through ranch support

Operate curio

23. Are there any negative effects on the resources in the group ranch since the introduction of ecotourism?

Yes  No

24. If yes, which ones?

Increased number of wildlife a menace to vegetation

Exclusion of grazing has led to shrub encroachment

Increased number of visitors exposing community to new challenges and competitions

Donors' control of community resources

25. Positive effects on the resources

Reduced overgrazing  reduced soil erosion

Increased vegetation cover  Conservation of wildlife

26. Does your household experience any difficulties in accessing the range resources due to ecotourism activities?

Yes  No

27. If yes, how?

Reduced pasture

Inaccessibility to watering points

Inaccessibility to wood fuel

Inaccessibility farming sites

28. What are the problems facing ecotourism activities?

Mismanagement

Misappropriation of funds

Domination by donors/partners

Low involvement of community

Marketing of the projects

Poaching

29. How do you think the problems can be solves?

Independent auditing of accounts

Policy formulation on donor/community partnership

Community participation paramount

Equitable sharing of proceeds

Punish poachers

Tourism ministry to supporting marketing

**Appendix 3. Questionnaire for non-community stakeholders**

1. Name of respondent (optional) .....
2. Age of respondent:
3. Level of literacy:
4. Name of organization:
5. Position in the management:
6. Length of time in management:
7. How is the organization involved in community ecotourism business? .....
8. How many community group ranches are you involved with?
9. What is your role in these group ranches as a stakeholder? .....
10. Which resources are considered important in the ranch:
11. What are ecotourism activities in the ranches? .....
12. When did your involvement with community ecotourism started:
13. How was it started.....
14. What role does the local community play in ecotourism? .....
15. What are the local community entitlements in the activities? .....
16. Which projects has ecotourism helped develop, with you help.....
17. Which benefits have the community enjoyed here from ecotourism.....
18. How has ecotourism helped manage the environment in the ranches.....
19. What are the problems faced by non-community stakeholders of ecotourism? .....
20. How are the problems solved? .....