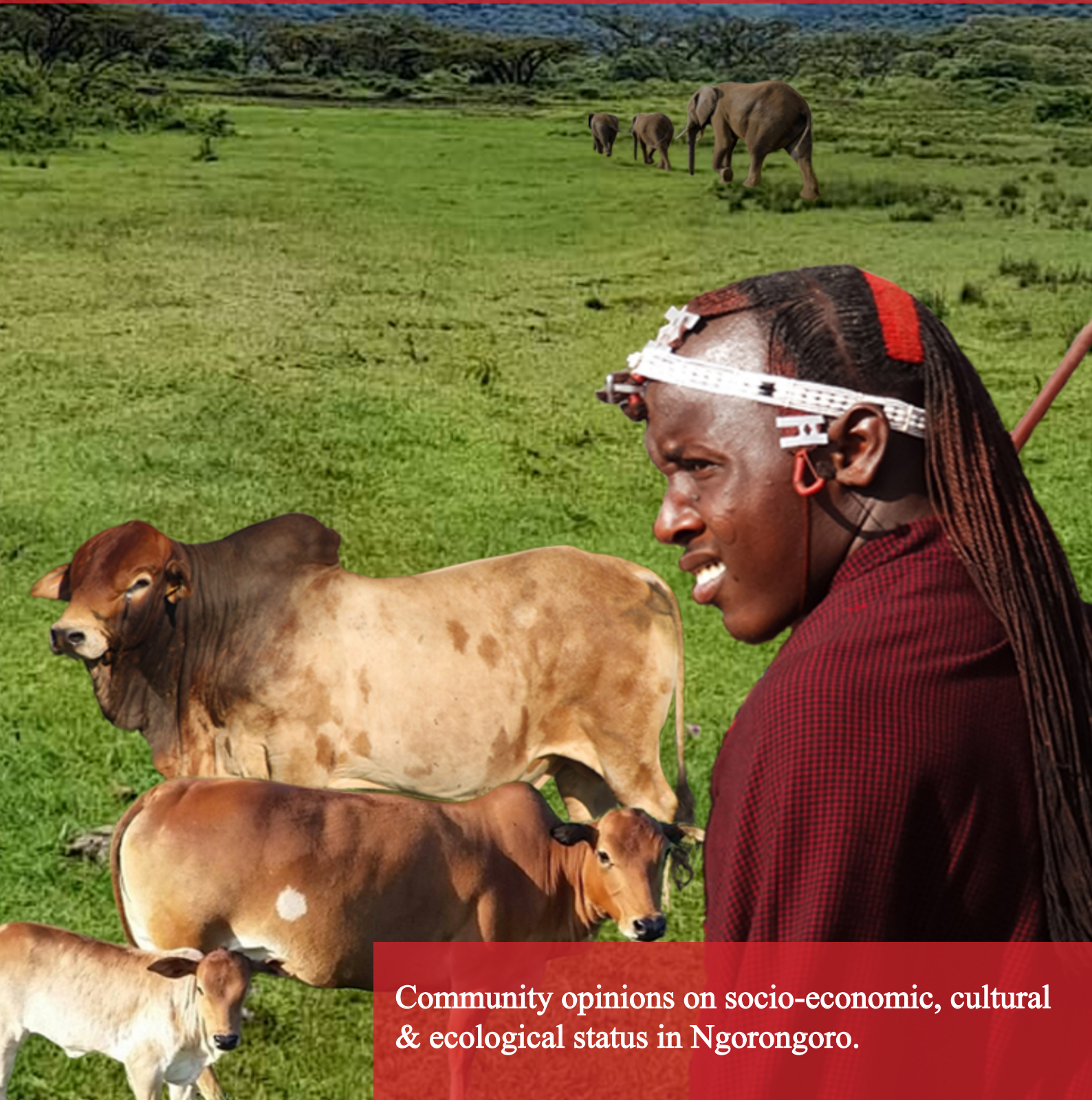


THE TRUTH, FALSITY AND MISMANAGEMENT

Need for an interdisciplinary community-led multifunctional landscape management model in Ngorongoro



Community opinions on socio-economic, cultural & ecological status in Ngorongoro.

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May 2022

Dedication

We dedicate this piece of work to the indigenous community in Ngorongoro alive or retired whose, endurance, despite all the ill-designed policies depriving them, has resisted without selling out.

We hope this book will remind many of us that the purposeful restrictions imposed on our livelihoods won't stand the tides of freedom fighters.

Acknowledgement

We, the members of the Review Team composed of Laigwanak, political leaders and professionals from NCA residents wish to tender our due appreciation to the whole community of Ngorongoro for investing in us the obligation to undertake this crucial task of collecting, analysing, and compiling into a report the long-awaited indigenous peoples' opinions on matters related to the socio-economic, cultural, and ecological conditions of Ngorongoro Conservation Area. With all your dedication and invaluable prayers and financial support, we were able to organize meetings and collect views from the community, consult published and unpublished literature as well as write this report despite all sorts of odds encountered during the process. We were sincerely morally enriched and highly motivated by big gatherings of community members who appeared during public meetings held in 10 wards within the NCA (Ngorongoro, Misigiyo, Endulen, Alaitole, Kakesio, Olbalbal, Ngoile, Nainokanoka, Alailelai and Nayobi).

Our thanks are further extended to the Member of Parliament for Ngorongoro Constituency - Hon. Emmanuel Oleshangai (MP) for occasional guidance to the team including offering his views on the thematic areas.

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Finally, the team expresses its sincere thanks to all, not mentioned herein, individuals and institutions who assisted the Team to complete this report.

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Report Edited by Elias Moringe Nagol and Joseph Moses Oleshangay May 2022

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Acronyms

CAG	Controller and Audit General
DANIDA	Danish International Development Assistance
EIA	Environmental Impact Assessment
ERETO- NPP	Ngorongoro Pastoralist Project
GDP	Gross Domestic Product
GIZ	Gesellschaft Für Internationale Zusammenarbeit
GMP	General Management Plan
HIA	Heritage Impact Assessment
ICOMOS	International Council on Monuments and Sites
ILRI	International Livestock Research Institute
IUCN	International Union for Conservation and Nature
KII	Key Informant Interview
MCF	Malignant Catarrhal Fever
MLUM	Multiple Land Use Model
MNRT	Ministry of Natural Resources and Tourism
NCA	Ngorongoro Conservation Area
NCAA	Ngorongoro Conservation Area Authority
NDC	Ngorongoro District Council
NHF	Northern Highland Forest
NPC	Ngorongoro Pastoral Council
PO-RALG	President's Office Regional Administration and Local Government
SEA	Social-economic Assessment
SENAPA	Serengeti National Park
SUA	Sokoine University of Agriculture
TANAPA	Tanzania National Park
TLU	Tropical Livestock Units
TRA	Tanzania Revenue Authority
TZS	Tanzanian Shillings
UNESCO	United Nations Education, Scientific and Cultural Organization
URT	United Republic of Tanzania
USD	United State Dollar

Executive summary

1. MAASAI LAND TENURE HISTORY AND LEGAL LAND RIGHTS

1. It was noted the Ngorongoro Maasai pastoralists occupied the Serengeti plains and beyond as far as Rhotia to the South, Ngurumenti to the West, Loliondo to the North and Engaruka to the East. Their existence was encountered long during the Swahili caravan trade which traversed Ngorongoro in the 15th century (Farler, 1882).
2. After the arrival of white explorers in the 17th century, it was observed that the Maasai neighbours in Serengeti plains were the Ndorobo people who got assimilated by the Maasai and Sonjo (Batemi) people who now occupy the part of the Sale division of Ngorongoro District. These historical records about Maasai occupations nullify the unsubstantiated narratives that Maasai are the newest arrivals into Ngorongoro (Farler 1882).
3. Furthermore, historical records show that the Datoga people occupied the environs encompassing Lake Eyasi and that no records of them have ever settled on the vast tracts of the Serengeti plains. This water downs the accounts that the Datoga people lived in the Serengeti-Ngorongoro area.
4. The results of the analysis indicated that in 1958 when the Maasai were forcibly evicted from the Serengeti, their population in the Moru and part of Serengeti totaled more than 4000 people. Arhem (1985) summarised the narrative that “there were some 10,000 to 11,000 Maasai pastoralists with 122,000 cattle and 208,000 small stocks in the Ngorongoro highlands but some 1000 to 1200 of them, with 25,000 head of cattle and 15000 goats and sheep, lived in the southern Serengeti (Moru), the present-day Serengeti National Park”. These figures contradict the ongoing claims that there were about 4000 Maasai in the Serengeti plains when the 1958 agreement was drawn.
5. It was discovered that the law establishing the NCA 1959 did not extinguish the customary land rights of indigenous Maasai residents but rather it preserved them. In this view, the Maasai residents in NCA are therefore rightful holders and users of NCA land under the deemed right of occupancy and thus, the NCAA does not have ownership over the land (Shivji & Kapinga, 1998).

6. When the British government was negotiating for the relocation of the Maasai from the Serengeti plains in 1948, a solemn pledge was made between them that they had a right to be consulted, engaged, heard, and respected on matters related to land rights. The British Government promised that no one in their government could break that solemn pledge (Shivji and Kapinga 1998). Therefore, any move or plan to relocate the Maasai from the NCA amount to a breach of such a solemn pledge of the British Government.
7. The findings of the review recognised that the founding principle of establishing the NCA was to safeguard the interest of the Maasai indigenous community who relinquished their rights from the Serengeti to pave way for conservation purposes. In addressing any potential tension between conservation and Maasai in NCA, the Governor of Tanganyika in his address to the Maasai Federation Council in August 1959, stated that:

"...should there be any conflict between the interests of the game and the human inhabitants, those of the latter must take precedence"
(Gardner, 2016:41).

2. THE STATUS OF WILDLIFE AND TOURISM PERFORMANCE IN NCA

The community team consulted some published and unpublished reports as well as analysed Satellite Images to establish whether the blemish narratives that the overall ecological integrity and authenticity of NCA, (a UNESCO World Heritage property), have become ecologically unstable due to the Maasai presence on the site.

1. We understand that Ngorongoro landscapes are complex enough to offer invaluable diverse services which traverse traditional identity, psychological therapy, spiritual ties, economic productivity, as well as biological and environmental functions.

We realised that the current land use model (the multiple land use prototype) which defined the core functions of the Ngorongoro Conservation Area (NCA) in 1959 has ignored the inherent multipurpose functions of our landscapes. The multiple land use model (MLUM) was narrow in its capacity to interpret unmatched services provided by the territory beyond the common narrative around wildlife, tourism, and pastoralism. The danger of defining a landscape by a few specific uses instead of services capable of being supported by the landscape is that a user may choose to value some uses against the others just

because one of such uses happens to offer immediate monetary benefits. In this regard, the landscape functions which are difficult to quantify economically or attach a quick price tag may suffer isolation and finally dismissal as crucial landscape services. For instance, environmental functions encompassing absorptive sink for residuals, material production, and carbon sequestrations, have been heavily neglected in Ngorongoro. The NCAA has focused more attention on commercial investments targeting creational services other than striking a balance between such readily consumable landscape services (tourism) and general biological or ecosystem functions. This is a reason we see the rapid erection of permanent tourism structures and road networks along fragile parts of Ngorongoro including the Crater rim, Northern Highland Forest, and Ndutu zone. Such investments have promoted vast land degradation due to fragmentation and uncontrolled garbage dispersal.

The NCA complexity is founded on its heterogeneous biophysical characteristics and intricate traditional livelihoods of indigenous communities therein. Given the intricacy of the site, we see a need for an integrated multifunctional landscape management approach which embodies multidisciplinary actions targeting long-term poverty alleviation while ensuring sustainable continuity of landscape services and supreme diversity of its natural resources.

2. The literature recorded that NCA was the most secured area in the country in terms of wildlife poaching. Despite its status of being a multiple land use area in which Maasai livestock keeping co-exists with wildlife conservation, various local and international reports confirmed no poaching in NCA compared to 1060 poaching cases recorded in 2003 for Serengeti National Park.
3. We were able to establish that the most damaged areas in NCA and whose biodiversity threats are obvious due to bush encroachment, and pioneer invasive species were the Ngorongoro Crater and Ndutu zones. These places suffered such threats following land fragmentations because of off-road drives, huge tourist traffics and rampant recreational investments in form of lodges and campsites.
4. The report found that NCA is one of Tanzania's top tourism destinations in terms of tourist visits, revenue collection, and contribution to the national coffers. Available statistics show that the number of tourists to NCA and cash flow augmented correspondingly. For example, in 2018/19, NCA received 725,535 tourists and generated TZS 143.9 billion becoming the highest revenue earner per unit area of any conservation site in the country. This track record

performance testifies that the naturalness of the facility (NCA) is in a good shape thereby disqualifying the unfounded claims that the area is degraded due to the presence of Maasai and hence, losing international recognition as a result.

5. We noted that over the years NCA has been receiving recognitions of international importance from conservation and tourism bodies. To be precise, NCA has 4 distinctive internationally recognized crowns obtained on different occasions including the 1979 (Natural World Heritage Site), the 1981 (Man and Biosphere Reserve), the 2010 (Mixed World Heritage Site), and the most recent, UNESCO Global Geopark accorded in 2018. The 1981 recognition as the UNESCO Man and Biosphere Reserve, acknowledged the presence and contribution of Maasai residents of NCA in maintaining the multifunctional services of the landscape. The NCA has also been voted as Africa's leading attraction in 2020 with other pieces of literature confirming that the highest visits (75%) that NCA enjoys are primarily due to Maasai presence in the area.
6. Such numerous accolades awarded to NCA are a testimony that the conditions, integrity, and management of natural resources, in general, are not in a bad shape as some anti-human-wildlife-coexistence campers want the government and the world to believe.

3. HUMAN, LIVESTOCK, AND SETTLEMENT STATUS IN NCA

1. The atmosphere of the conflict between the NCAA and the Maasai in Ngorongoro suggested that the government has taken hold of the matter and in favour of tourism investments, was determined to terrorise the people following their reluctance to relocate to Handeni District. For instance, the COVID-19 funds worth TZ 355.5 million that were initially meant to improve education and health services in NCA have been suspended.
2. The land cover analysis showed that out of the remaining 8,100 km² (after losing 200 km²) only 5% (424 km²) has been occupied by human settlements, social services such as schools, road networks, and health centres, and religious institutions. The 5% land occupied excludes tourism accommodation facilities which have crowded most ecologically sensitive areas including the Crater rim and Ndutu zone.
3. It was discovered that, contrary to most claims, there was an insignificant increase in the livestock numbers between 1959 and now. For example, in 1959

the total cattle reared in NCA were 161,034 and in 2017 (after a huge cattle loss) the figure was 161,037 and hence, a difference of 3 cows only.

4. The Maasai pastoralists in NCA suffer from poor livestock services and crucial pasture deprivation, saltlicks restrictions, and limited watering areas due to deliberate marginalization and historical dispossession targeting pastoralism as a socio-cultural identity. For instance, following the 2017 livestock restrictions into Ngorongoro Crater to access water and mineral, the salts supplied by NCAA were discovered poisonous and unfit for livestock consumption. Many animals have been lost because of the toxic mineral salts.
5. The review found that the NCAA has abandoned its prime object to develop the Maasai residents of NCA and the government is not willing to hold accountable the conservation authority for the negligence. For instance, the projects that were initiated to improve local livestock breeds (Ngairish project) were deserted halfway after spending close to TZS 6 billion. We believe that it is because of such misuse of funds and areal mismanagement of the park, that the NCAA is busy character-assassinating the Maasai as a coverup story for failed obligations.
6. It should be noted that the relocation of people and livestock has had life-threatening consequences including the significant loss of animals and forced abandonment of cultural identity. History reminds us that the Maasai evicted from what became the Mkomazi National Park in 1988 resulted in a significant decline of livestock in which case some individuals lost 740 animals from 940 and yet others dropped 142 from 180 herds. Similar devastations were reported during the 2006 evictions when the Maasai pastoralists were removed from Usangu-Ihefu Valley to Kilwa and Lindi District in which case some Maasai households maintained only 200 herds from 12,000. With this serious loss, the Maasai consider this move as a calculated process to wipe out animals and devastate their livelihood and culture.

4. OTHERING OF THE MAASAI, TARGETED REMARKS AND CALCULATED REPORTING TO JUSTIFY EVICTION.

1. We discovered that the Tanzania government has brazenly violated its constitutional obligation and its foundational objective stipulated under Article 8 of the Tanzania Constitution which states that the primary obligation of the government shall be the welfare of the people. The government has not only failed to observe the Constitution, but it also maliciously undermined it by

sponsoring a hate campaign against citizens. Never before Tanzania has experienced this sad incidence in the post-colonial period.

2. We noticed the unlawful eviction plans against the Maasai and Datoga citizens of the United Republic of Tanzania are committed under the guise of protecting international heritage status. It should be noted that we the Maasai residents of Ngorongoro have never agreed for our territory (Ngorongoro) to be recognised as a UNESCO World Heritage Site. We feel that UNESCO, just as much as the Tanzania government has deprived our rights to prior informed consent when listing Ngorongoro as its heritage property. The same feeling led us to conclude that UNESCO's interventions in Ngorongoro, as is so throughout the world, have been forging narratives of wildlife extinctions to justify forceful eviction against indigenous communities of the World.
3. We discovered that international aid to Tanzania has been used to facilitate the forceful eviction process in Ngorongoro. For instance, the funds obtained from the International Monetary Fund which was initially meant to respond to COVID-19 challenges in the education and health sector in Ngorongoro Divisions (as was so in all parts of the rest of the country) have been shifted to Handeni District. The denial of these crucial services is meant to terrorise the Maasai and Datoga people by frustrating the life-serving facilities as a technique to forge the pretentious 'free relocation' to Msomera village in Handeni District.
4. We discovered malicious plans of the Ngorongoro Conservation Area, in collaboration with the government of Tanzania to facilitate media campaigns to character-assassinate the Maasai including ridiculing their identity, culture, and history as being detrimental to environments and biodiversity as means to win public empathy, and hence breakthrough in their ill-intent eviction process.

The lowlands are favourable during the beginning of short rains just before the calving of Wildebeests (November to late December) and in late April to August soon after the expiry of malignant catarrhal fever virus. In specific areas of the plains where water could be accessed, livestock roams during the dry season from August to October every year. To the Maasai, the plains are areas well suited for shorts (goats and sheep) raring and mineral licks for bovine and donkeys. Highland's areas comprise Ngorongoro escapements, Gol Mountains, Losoito-Olirien peaks, Olodonyo Sambu, Engusero Sambu and a series of other elevations to the east of Serengeti plains, which accommodate livestock grazing from January to March through June to October, in most places. The highlands are quite supportive in longer dry seasons as they provide both stable watering points and feeding grounds. Grass species may be limited in most highland zones, but palatable leafy plants support the Maasai's animals through the droughts.

The Maasai community expresses their land-use practices in a form of a seasonal calendar (Fig. 2), in which livestock movements are controlled by the spatial distribution of resources and the magnitude of risks involved in using the resources at their availability. If for example pasture is not available at a certain point in a given time, livestock must be moved in search of the pastureland. However, if the pasture is available but too risky to keep animals in the areas due to disease threats including malignant catarrhal fever, the Maasai opt to move their animals to safer grounds.

To manage land and natural resources effectively, the Maasai organize themselves in smaller communities called *ngutot/irkung'* (neighbourhoods), strictly defined by the territorial occupation of a single community made up of several clans. At the territorial level, the utilization of pasture, water, and mineral licks is much more detailed. Several enclosures called *engang'/boma* (a homestead grouping up to 8 male occupants with their wives and children) may own a pasture reserve (*alalili*) to accommodate young and weak animals during droughts. Any other place around the homesteads not designated as *Alalili*, is used without considerable restriction all year around. Further away from the homestead (usually about 10 kilometres from settlement and in a direction where all members of the community have equal access) is zoned as a general reserve for all occupants in the area to access in dry months of the year. Because the reserve may span several hundreds of kilometres from the permanent settlement, seasonal camps (*ronjo*) are allowed to enable effective pasture usage during the period. The reserves should have permanent water sources and salt licks within or nearby. In cases where water sources are far away, livestock keepers opt for a day to graze animals without water (*aroni*) and another day to water animals without pasture

Legend

- International boundary
- Korongoro Maasai section
- Lakes
- Streams
- Livestock seasonal mobility**
 - Dry season movement
 - Wet season movement
- Important places

Scale: 0 15 30 60 Km

Map labels: Lake Victoria, Lake Eyasi, Lake Manyara, Lake Natron, Wakuria, East British Africa, Tanganyika, Wairak, Kis, Ingurmen, Mbalangati, Olosokwan, Orgosorok, Olodonto sambu, Sanjan, Piyaya, Ilodonyo, Oogol, Oldonyo Lengai, Loomalasini, Rotiana, Oldiranyi, Masek, Mairagwai, Moru, Olojrujuru, Mangiati.

The planning, management and utilization of land and natural resources among the Maasai are controlled by traditional institutions interweaved within territorial customs hinged on age-set and clanship governing systems. Elders and traditional leaders (*laigwanak*) govern the use and management of pasture, and salt licks including commonly owned water sources. Young men (*moran*) at any given age-set, are obliged to enforce bylaws agreed upon by the elderly and *laigwanak*. Additionally, the *moran* patrol community territory against intruders, especially, in pasture reserves, salt areas and watering points.

3

alternative zonal grazing. Their traditional laws and taboos kept the practice for ages and passed on to generations through folk tales, songs, proverbs, and pastoral education.

To Maasai pastoralists, the landscape is not just understood to offer pasture, water and salt licks but is known to support multiservice roles including cultural identity, and spiritual and ritual functions. With this understanding, ten clans of the Maasai grouped into two major sections – *Orokkiteng'* and *Odomonyi* – have long-established a spiritual association with wild animals. As a way of ensuring animal safety, all the wild animals have been divided according to clans and each Maasai clan has the responsibility to protect their animal against poaching or mistreatment. Regarding flora species, though not split in respect of the Maasai clans, they are valued and protected henceforth. Some plants are considered sacred and, therefore conserved to serve ritual and spiritual ceremonies of the community. Some other vegetation species provide ethnomedical and nutritional requirements. Yet others are used to meet general purposes comprising constructions, fuel wood and traditional artefacts. To protect wild animals and insects, traditional taboos are used as a way of discouraging game meat, while plants are also protected by similar taboos such that tree pruning is a norm as opposed to whole tree cutting.

1.2 Contemporary legal framework and land-use changes

Before the arrival of colonialism, the Maasai in Ngorongoro and Loliondo had control of Serengeti plains and highlands as far as Igurmen (Ngurumeti) to the West, Kakesio-Rhotia to the South and all escapements bordering Narok county in Kenya (Fig. 1). Quite diplomatically in 1912, representatives of the colonial East African Protectorate approached the Maasai leaders of the time about their intention to conserve a lion family near Moru Kopjes in Serengeti plains. The Maasai, without much care, released about 20 hectares of land for the pride. Several years later in 1916, the colonialists renegotiated for 10 times the size of land obtained in the past. The Maasai, though reluctantly, agreed to expand the reserve. During the same period in 1918, further negotiations happened between the then-conservators from British Government and the Maasai about their relocation to Ngorongoro Highlands and Loliondo area. The Maasai resisted the relocation for two decades until 1940 when Serengeti was declared a National Park and Maasai were forcibly evicted out of Serengeti plains eighteen years later losing a vast land of 14,000 km².

After the relocation of the Masai to Loliondo and Ngorongoro areas, the government came up with yet another proposal to conserve both locations. The Ngorongoro locality measuring 8,300 km² was proposed as multiple land-use conservation whose

objectives were to: (i) promote the interest of the indigenous pastoralist Maasai community of the Republic of Tanzania, (ii) conserve wildlife and natural resource and (iii) promote tourism business. The Maasai were once again not ready for the proposed conservation, but the area was announced, against their will, conservation area in 1959 by a governing body named Ngorongoro Conservation Area Authority (NCAA). Soon after the establishment of the NCAA, the Maasai were frustrated with lots of restrictions accompanied by forced relocation within the park. The most remarkable were the 1975 removal from Ngorongoro Crater, the ban of subsistence farming in 2008, the 2016 restriction to access pasture, water, and mineral licks from Olromti and Embakaai craters and the banning of livestock in Northern Highland Forest as well as Ndutu Marshes in 2019.

Such exclusions from crucial livestock resources impacted, negatively, the socio-economic and cultural fabric of the Maasai community. The cultural land use intertwined with landscape seasonality was highly disturbed and resulted in rapid livestock losses. Widespread land degradation emerged as livestock roamed the same area all year round. In such places designated pastoralists', no-go-zone, bush encroachment and invasive species proliferated following the banning of fire – an important rangeland management tool. As livestock mobility was halted, climate change impacts seemed to intensify more than ever with livestock deaths doubling every dry season. But never has the Maasai been under siege than to date when the campaigns to relocate them were launched in March 2022.

1.3 Broken promises, socio-economic dispossessions, and planned evictions

Over the ages, tales of elders passed from them to our generation recount that, during the establishment of both Serengeti National Park (SENAPA) and later NCAA, the government of the time made seductive promises to Maasai pastoralists to lure them into accepting relocation from SENAPA to Ngorongoro Highlands (currently NCAA). Stable livestock watering points, unrestricted grazing including access to salt licks, provision of health services and education facilities as well as subsistence crop farming were some of the primary livelihoods' assurance packages tabled by the authorities¹. A solemn pledge was made by the Governor of Tanganyika in 1959, utterly committing that if there ever arises a conflict of interest between wildlife conservation and Maasai pastoralists, the interest of the Maasai should be given precedence. An array of other pledges followed suit comprising exclusive representation in all decision-making bodies for all matters concerning them and their natural resources. That has hardly

¹ The Report of the Serengeti Committee of Inquiry 1957 Printed by the Government printers. Dar es Salaam

been the case as the Maasai struggle with 1 place on the Board of Directors amidst 11 members and the NCAA transformed to, primarily, militarised wildlife conservation and tourism along with the rhetoric of 'landscapes management without people'. Ever since the NCAA establishment, the conservationists have been busy crafting dispossessive means to make the Maasai pastoralists removable. For instance, pastoralism is the only practice allowed in NCA, as the sole activity deemed compatible with the wildlife conservation programme. Meanwhile, livestock keeping practices have become challenging due to stiff restrictions on access to pastureland, water sources, and mineral licks on crucial parts of the Ngorongoro. Yet, improved settlement, as well as engagement in alternative livelihood diversifications within village centres are constrained, whilst seasonal livestock mobility is, continuously, curbed. These contradictory measures coupled with denied social services have created multidimensional poverty and chronic dependence among the Maasai, which the NCA authority and government at large, are using to legalise relocation.

To seek national support and convince the rest of the world that the course is genuine and it's for the common good, conservation of wildlife was staged as the main reason to save 'the dying Ngorongoro'. As parallel explanations, destitution and high levels of illiteracy are additional motivations levelled as fundamental factors for the Ngorongoro Maasai resettlement. The Multiple Land Use review commissioned by the Ministry of Natural Resources and Tourism was undertaken as a pretext to understand the status of NCA whilst the reasons behind the curtains were to make the report a foothold for the long-time planned resettlement. The report, as expected, came up with a relocation proposal, against their will, the Maasai pastoralists and provided with it a plan of action.

One may ask, is the government serious about plotting forceful eviction for the Maasai? The forceful eviction of the Maasai from Ngorongoro is critically underway with a plan of action already in place including a compassion scheme of TZS 3,000,000 (USD 1,304) per household. The government is targeting to relocate 93,000 indigenous Maasai pastoralists living in Ngorongoro to Kitwai and Handeni in Manyara and Tanga regions, accordingly. Although government plans are in progress, reports indicated the marked locations are already occupied and land-related conflicts are often documented. Government officials responsible for this plan including the NCAA management shy to discuss openly the nature of Kitwai and Handeni comprising size of land available, land suitability compared to Ngorongoro Highlands, livestock pests and diseases, dominant human activities, vegetation cover and rangeland status, soil and mineralogy, climate, and major seasonal patterns of the area.

To ascertain its intention to accomplish the eviction, some media houses and individual journalists have been engaged to character-assassinate the Maasai as a way of seeking public empathy against the indigenous community. The newspaper “Jamvi la Habari” and a journalist called Maulid Kitenge, and his team accepted the job and executed it without remorse. Moreover, the parliament house in Tanzania has escalated the propaganda. For instance, on 9th February 2022, a Member of Parliament from Mtwara Town called Hassan Seleman Mtenga on commenting the issue of Maasai relocation advised the government to use military tanks to force the pastoralists out of the area. Moreover, the Prime Minister of the United Republic of Tanzania, during his visits to Loliondo and Ngorongoro, and on different other occasions including the 10th of March 2022 official address to Laigwanak from the Arusha tribe insisted that the government is determined to relocate the Maasai residents from Ngorongoro to Msomera village in Handeni District Tanga region. In his elaborative speech, he explained that social services such as residential buildings, water structures and farming plots have been demarcated and ready to be distributed to willing individuals any time soon. To date, campaigns are still going on to lure people to voluntary relocation before the planned forceful eviction is in action. Soon after the prime minister's address, social services were curtailed. For instance, a letter dated 31st Mach from the Ngorongoro District Executive Officer to the headmasters of primary and secondary schools ordered finances given to them as part of the COVID-19 relief packages be sent to Handeni District Council's bank accounts as a way of mass-punishing the people resistant to relocation.

The people of Ngorongoro believe that the famous Royal Tour campaign spearheaded by the President, which was officiated on 19th April 2022 in New York, embodied the same ill-intent campaigns meant to paint a bad image to the Maasai as causative agents for deteriorating ecological conditions in the Ngorongoro. The project is solely intended to invite huge tourist investments which will result in the intensification of land degradations currently observed in ecologically sensitive areas where hotels and campsites were erected.

1.4 Rationale of the review and legitimacy of the team

Following the MLUM report which was not participatory, and whose review process and results were heavily disputed, the resident pastoralists in Ngorongoro insisted their opinions be incorporated in the shared MLUM document. The NCA authority and the Ministry of Natural Resources and Tourism (MNRT) did not accept the communities' demands and closed all negotiation windows. The resistance continued to boil up until 7th March 2022 when traditional leaders in Ngorongoro called a meeting involving 10,000 people from 24 villages within the area to discuss appropriate means to

produce the community's side of the story regarding the status of the area and alternative management options. It should be noted that the Maasai community in Ngorongoro did not agree on frequently mentioned three challenges – livestock population, human expansion, and uncontrolled settlement – as the major issues haunting NCA. To the Maasai, the mentioned issues are just a manifestation of multifaceted problems known to exist as a result of long-term marginalisation, purposeful socio-economic dispossession, poor environmental management, climate change and ecosystem unconscious tourism investment. Following our understanding of the complexity of issues present in Ngorongoro, the community decided to investigate this matter in its entirety. It is from this meeting that the community appointed 22 representatives with different backgrounds and expertise to lead the review process. The team comprised 8 traditional leaders, 4 ward councillors, 2 village chairpersons, and 8 professionals.

1.5 Layout of the report

The report has seven chapters. Chapter two elaborates on the methodology used to accomplish the review. Chapter three highlights historical land tenure in Tanzania and among the Maasai, while chapter four looks at ecological conservation and tourism investments. Chapter five examines livestock populations, human growth, and settlement dynamics in NCA, whilst chapter six gives narratives of historical and recurrent injustices done against the Maasai community in Ngorongoro. The last chapter concludes the report and provides a way forward.

CHAPTER TWO

METHODOLOGY

2.1 Review geographical focus

The Ngorongoro Conservation Area (NCA) is found in Arusha Region about 147 kilometres from Arusha City. It is one of the three divisions forming the Ngorongoro District and engulfs a total area of 8,300 km² within which the Ngorongoro Division falls. The area comprises 11 administrative Wards and 25 villages. Geographically, the NCA is surrounded by Serengeti National Park and Maswa Game Reserve to the West, Karatu District to the South, Loliondo and Sale Divisions to the North as well as Longido and Monduli Districts to the East (Fig. 3). Its geographical location provides abundant subsurface streams, woodland, open grasslands, dense highland forests, and lavish minerals licks, which attract varied wildlife all year round and support diverse livelihood practices of local pastoralists.

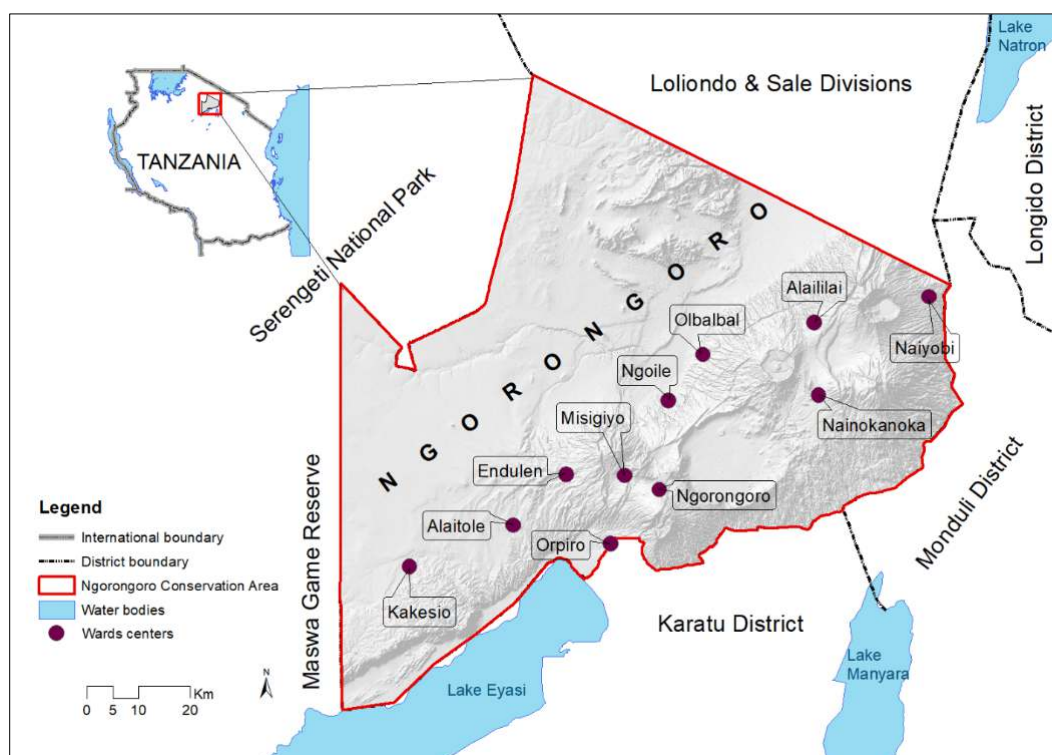


Fig. 3: The Ngorongoro Conservation Area where the review exercise was targeted. This is the place where the pastoralist population close to 93,000 individuals are threatened by the looming evictions.

2.2 *Desk review*

We scanned scientific journal articles, reports, official gazettelement, public statements, parliamentary Hansard, policies, and other works of literature comprising laws and regulations related to the Ngorongoro Conservation Area. In this context basic ecological, and socio-economic indicators were identified according to the assessment's priority. We examine the literature on land cover dynamics to detect any land cover/use patterns that may suggest differential status on ecological health, biodiversity, socio-economic dynamics, and general land conditions. We concentrated on fundamental indicators of biophysical degradation, such as soil erosion, land fragmentation, biodiversity loss, invasive plants, bush encroachment, and environmentally negative anthropogenic practices as well as historical socio-economic dispossession of indigenous residents of the area.

2.3 *Key informants' interview*

The Team consulted with a wide range of people including community leaders, professionals, politicians, and local experts on issues about biophysical status, climate, cultural heritages, historical livelihood practices, community marginalisation, land dispossessions and recurrent poverty. Consultations with indigenous residents involved representatives from women groups, youths, and the elderly. About 16 people from 10 wards took part in the key informants' consultation (Table 1).

2.4 *Focused group discussion*

We facilitated 10 discussion groups in 10 administrative wards present in Ngorongoro Conservation Area. The discussions brought together about 10,684 individuals in total from all visited wards (Table 1). The average composition of males and females was 38 and 62, respectively. The concentration of the discussions was the various challenges currently haunting the conservation area encompassing human and livestock population growth, diminishing ecological conditions, environmentally unconscious tourism investments, invasive and bush encroachment, historical marginalisation as well as rising multidimensional poverty. Identification of such problems and the way forward were the main targets of each discussion held.

Table 1: Number of community members who were involved in information-sharing discussions for this review.

No	Ward name	Male	Female	Total
1	Ngorongoro	789	473	1262
2	Misigiyo	263	164	427
3	Nainokanoka	742	444	1186
4	Alailelai	931	555	1486
5	Naiyobi	944	563	1507
6	Ngoile	742	444	1186
7	Olbalbal	304	181	485
8	Endulen	931	555	1486
9	Alaitole	364	223	587
10	Kakesio	607	465	1072
Total		6617	4067	10684
Key informants		7	9	16

2.5 Processing and analysis of survey data

The data was documented in excel and qualitative analysis was undertaken to capture preferent community opinions on issues presented during interviews. Quantitative measures comprising average, mode, standard deviations, and quantiles, were also computed. The Microsoft excel and statistical R software (R. Core. Team, 2020) were used to perform the processing and analysis of the interview data.

2.6 Acquisition, pre-processing, and analysis of satellite data

Satellite data for this study were obtained from the Global Visualization Viewer of the United States Geological Survey (USGS). Three Landsat 2 and 7 scenes in conjunction with one Sentinel 2 imagery (Table 2) were used to assess land cover dynamics in the Ngorongoro Conservation area. All the images were cloud-free and fell in the wet season between late January and late February for the years considered. The ArcGIS 10.5 was used to reproject the satellite images to Universal Transverse Mercator Arc 1960 zone 36 South and mosaicked to a single multilayer image, then created an image composite, performed photo enhancement, and clipped it to the area of interest. The Sentinel 2 and Landsat 2 imagery were resampled to 30 m pixel resolution to synchronise their spatial properties Landsat 7 image to easy analysis after classification.

Table 2: Satellite imagery used to study land cover changes in Ngorongoro for four and half decades from January 1976 to February 2021.

No	Satellite sensor	Granule		Acquisition date	Resolution	Channels used
1	Sentinel 2A	T37MBR	T36MYB	27/02/2021	10 m	2,3,4,8
		Path	Row			
2	Landsat L7 ETM	169	62	21/02/2000	30 m	1,2,3,4
3	Landsat 2 MSS	181	62	25/01/1976	60 m	4,5,6,7

We computed the Normalised Difference Vegetation Index (NDVI) following Bhandari et al. (2012) procedures. A combination of 4 bands including the NDVI layer was then used to perform land cover analysis for the study area. We performed multiresolution segmentation available in eCognition Developer 9 (Munyati, 2018) to segment image pixels using scale parameters of 50, object shape and compactness of 0.5 and 0.3, respectively. We, afterwards, applied a support vector machine (SVM) classification algorithm (Siregar et al., 2019) to achieve object-based image analysis (OBIA). Statistical analysis of land cover changes was carried out in R software (R. Core. Team, 2020) while thematic visualization of land cover dynamics was undertaken using ArcGIS 10.5 (ESRI, 2016).

2.7 Land cover classification accuracy assessment

The classification accuracy assessment was achieved using ground data excluded from training data. Confusion matrices of each classification were then used to calculate the overall accuracy and kappa coefficients of mapped classes. The cross-tabulated frequencies allow assessment of the classification accuracy and error levels computation. The overall classification accuracy was obtained by dividing the class total of correctly matching ground points by the diagonal sum of all samples multiplied by 100.

Moreover, producer's and user's accuracy, as well as omission and commission errors, were determined. Producer's accuracy is a ratio percentage of row subtotal for the correctly matched samples of the individual class over the overall sum of the sampled points at row. The user's accuracy follows the same logic but for the column variables. Errors of omission and commission were also computed by subtracting 100 from both producer's and user's percentage results.

2.8 *Limitations of the review*

This study was limited by several factors including time limit, which made it hard to get enough time to effectively and efficiently meet more respondents as well as review more pieces of literature to enrich the findings of the study.

The study also faced difficulties in data collection whereby, government officials in the villages and wards visited did not cooperate enough with the *llaigwanak* to provide the required information. This was due to intimidation and fear about data confidentiality. Financial constraint was another limitation to the review since the local leaders had to request minor donations from ordinary citizens in each ward to support the exercise.

CHAPTER THREE

LAND TENURE IN TANZANIA

3.1 Introduction

In common (English) law systems, land tenure is the legal regime in which land is owned by an individual, who is said to "hold" the land. It determines who can use land, for how long and under what conditions. Tenure may be based both on official laws and policies and on informal customs. In other words, a land tenure system implies a system according to which land is held by an individual or the actual occupier or user of the land. It determines the owner's rights and responsibilities in connection with their holding.

The verb "tenir" in French means "to hold" and "tenant" is the present participle of "tenir".

The sovereign monarch, known as the Crown, as was with colonial time, purported to hold land in its own right. All private owners are either its tenants or sub-tenants. Tenure signifies the relationship between tenant and lord, not the relationship between tenant and land. Over history, many different forms of land ownership, i.e., ways of owning land have been established.

3.2 Historical Development of the Land Tenure System in Tanzania

The Land tenure system in today's Tanzania traces back to a pre-colonial time when the land was held by distinct social groups. The colonial land tenure traces from German colonialism to British and there has been an account of periodical changes which have occurred with an impact on the rural landholding system in the colony. The main periods that set the land tenure systems in the country are during German colonial rule and British colonial rule.

3.2.1 Germany Colonia Rule 1884/5 - 1917

The colonial government through the Imperial Decree of 26 November 1895 declared all land in Tanganyika and entire German East Africa that including the now Rwanda and Burundi be unowned Crown Land vested in the German Empire. During this period the right to land ownership was to be proved through documentation. The Land Registration Ordinance of 1903 established a land registry system and allowed the registration of indigenous lands as long as they were located within the boundaries of

the communities or villages. The principal types of tenures established during the German era were as follows:

- (i) A freehold was granted mainly to European Settlers.
- (ii) Leaseholds are granted by the government.
- (iii) Crown Land that is unowned as determined by the Land Commissions appointed by the Governor; and,
- (iv) Customary Land Tenure, over land which was occupied by the native communities.

3.2.2 British Era 1918-1961

The British Colonial government established a legal system of land administration in British colonial government in Tanganyika². The law prohibited all landholding save for the freehold that was granted by the colonial government. Another important law governing land ownership besides the Land Ordinance is the Tanganyika Order in Council 1920. Section 13(4)³ stipulated among others that

The Governor shall respect existing native laws and customs, except so far as the same may not be inconsistent with the written law, justice, or morality.

Land Ordinance governed the land tenure system and stipulated that a right of occupancy is a piece of proprietary land interest so when the village council is issued with a right of occupancy over village land, all that land comes to the ownership of the village council.

The Land Ordinance also provided that the devolution of the right of an occupier upon death shall be regulated in the case of a native by the provisions of sections 4 and 5⁴ or the case of a non-native, by the law governing the devolution of leaseholds forming part of his estate. The Land Ordinance further defined an occupier as the holder of a right of occupancy and includes a native or a native authority using or occupying land per native law and custom.

In the case of National Agricultural and Food Corporation v. Mulbaldaw Village Council & 66 others⁵, The Court accepted the definition "Native" as defined in the Ordinance such that any villager claiming as native is entitled to landholding so far as he qualifies

² Land Ordinance, Act No. 3 of 1923

³ Tanganyika Order in Council (TOC) of 1920

⁴ The deceased natives' estates Ordinance chapter 16

⁵ (1985) TLR 88, the Court of Appeal of Tanzania

under the provision of the Land Ordinance. "Native" is defined in the same ordinance as:

any native of Africa not being of European or Asiatic origin or descent and includes – as Swahili but not a Somali⁶.

In 1928 the Land Ordinance was amended to cover the Right of occupancy by the Native communities and thereby generate the land tenure categories under British rule as follows:

- (i) Freeholds were earlier granted by the German Colonial Administration. This type of land occupancy is where the occupier of land enjoys free ownership for perpetuity and can use the land for any purposes, however, under the local regulations. The sale of a freehold property does not require consent from the state and hence requires less paperwork, thus, making it more expensive than leasehold property.
- (ii) Customary land holdings by native communities and according to section 4 of the Interpretation of Laws Act, Cap 1 of the laws of Tanzania "Customary Law" means any rule or body of rules whereby rights and duties are acquired or imposed, established by usage in any African Community in Tanzania and accepted by such community in general as having the force of law, including any declaration or modification of customary law made or deemed to have been made under section 12 of the Judicature and Application of Laws Act, and references to "native law" or to "native law and custom" shall be similarly construed. This definition is adopted and referred to in section 2 of the Land Act.
- (iii) Public land, that is, land that did not fall under any of the above categories.

3.2.3 Land rights status of Maasai relocated from Serengeti to Ngorongoro

With the establishment of Serengeti National Park in 1940 and the subsequent Ngorongoro Conservation Area, Maasai's pre-existing rights of grazing, and residents continued to subsist under the law. In several legislative debates on the ordinance, members raised the issue of "native rights over immovable property". At the Committee stage, the Solicitor General, referring to the phrase, "native right over immovable property" made it clear; that it covers all kinds of rights. Major Grundy asked: "Would grazing be regarded as immovable property?" The Solicitor General answered in affirmative "....I mean to say that it would be a right over immovable

⁶ section 13(4) of the Tanganyika Order in Council of 1920

property". This exchange means that grazing rights were also preserved within the park (Shivji and Kapinga: 1998:7).

To give effect to the designation of Serengeti as a park exclusive from people, the Maasai were guaranteed compensation for their other own grazing land in Ngorongoro, water services, veterinary services, and other important social services. Maasai also demanded to be assured to restore all their rights in their future home (Ngorongoro) like in Serengeti. The colonial government accepted Maasai conditions to vacate Serengeti so that all their rights would be restored in Ngorongoro. To avoid double jeopardy to the Maasai whose consents were sought to vacate Serengeti, the government rejected the recommendation by the Nihill Committee suggesting expulsion of Maasai in Ngorongoro and Empakaai craters within the area. This made lucidly by the Government Sessional Paper No. 5 of 1956⁷

'...(T)he proposals for nature reserves in the two crater floors were not acceptable. They envisage the eventual exclusion of the Maasai from these two areas. It was not thought proper to seek Maasai consent to a relinquishment of their rights in the two craters at the same time as they were giving up established rights within the park itself; whilst to seek their removal, gradually, as the Report recommended, was contrary to the need to find a clear-cut and final solution now'

It can, therefore, be certainly argued that the Maasai, as a community, had deemed rights of occupancy over the Area before the creation of the NCA and preceded the foundation of Tanganyika. When the National Park Act, Act No. 7 of 1948 was enacted, it did not change the position concerning the rights of the Maasai resident in the Serengeti National Park, save this Act separated the Administration of the national parks and game reserves, while maintaining that the principle that indigenous people could continue to use and occupy their customary land within the parks. The Sessional Paper No. 1 of 1956 affirmed this position park (Shivji and Kapinga: 1998:7) as follows:

"The original creation of Serengeti National Park under the Game Ordinance and its subsequent reconstitution under the National Park Ordinance did nothing to affix the existing rights of any person in or over the land included in the park. On the contrary, not only were these rights expressly preserved but the Maasai were already living within the area of the park and were given positive assurance by Government that their rights would not be disturbed without their agreement."

⁷ Nihil Committee report

Given the above position, at various times, the British colonial government in Tanganyika under the Governor, pledged not forcibly evict the Maasai from the Serengeti National Park. In the communication from the Governor to the Legislative Council on 17th November 1953, referring to the creation of the Serengeti National Park, he said:

“When this area was declared to be a national park it was recognized that there were people who had traditional grazing and water rights within its boundaries and that it would not be possible to forcibly evict these people.”

The Pledge that pre-existing Maasai rights would continue to subsist in the Ngorongoro area and that they were virtually un-derogatory was repeated in categorical terms at the highest level on different occasions. For instance, in his speech to the Legislative Council on 25 April 1956, the Governor reaffirmed the situation as follows:

“When the Serengeti National Park was proclaimed in 1940, solemn pledges were given by this Government to the Maasai. This does not, of course, include the whole of the Maasai tribe, but those who had legal or customary rights in the area. I am quite sure that no one could expect this or nor British Government to break its solemn pledges. It has, therefore, been necessary to get the agreement of the Masai for the changes that are proposed” (Tanganyika 1956a:14).

Again, in his address opening the 34th session of the Legislative Council on 14 October 1958, the Governor said:

“I feel I must take this opportunity of emphasizing that on all grounds of equity and good faith no government could contemplate excluding the Maasai from the whole of the great game areas of the Serengeti and the Crater Highlands. Lest some Honourable Members have not followed the inquiries and debates of the last three years, I would remind them that in 1956 the Government chose the Highlands as the focus of the new National Park. It was in response to the public reaction, backed by scientific opinion, that the policy was altered to establish the Park in the plains to the west, leaving the conservation of the Ngorongoro area to be built around the interest of its inhabitants. The interest included of course the preservation of all amenities” (Shivji and Kapinga: 1998:10).

The idea that ‘the conservation of Ngorongoro’ is built around the interests of its inhabitants was made even clearer in a speech by the Governor to the Maasai Federation Council in August 1959:

"I should like to make it clear to you all that it is the intention of the Government to develop the Crater in the interests of the people who use it. At the same time, the Government intends to protect the game animals in the area but should there be any conflict between the interest of the game and the human inhabitants, those of the latter must take precedence (Shivji and Kapinga: 1998:10).

Now the issue may arise as to the reliability of the Hansard in interpreting legislation may arise. Be there as it may, Hansard is the best source of information as it provides proceedings in the Legislative Council and the Governor's statements discussing the government's intention to the establishment of Ngorongoro as a conservation area. Hansard also gives the gist behind the architecture of the multiple land-use models. Further, Hansard is significant due to its reliability, contemporaneity with the legislative process, proximity to the legislative process and trustworthiness of the records. In common law jurisdictions, Hansard has been used as the main source of the speculating intention of the parliament. In **Pepper v Hart**⁸ the House of Lords allowed Hansard material to be submitted to determine the purpose of legislation by holding as follows:

"The courts now adopt a purposive approach which seeks to give effect to the true purpose of the legislation and are prepared to look at much extraneous material that bears upon the background against which the legislation was enacted".

Further, the House of Lords in **Kammins Ballrooms Co Ltd v Zenith Investments (Torquay) Ltd**⁹ adopted a purposive approach to parliament intention even when the draftsman had omitted to incorporate in express words any reference to that intention.

In Tanzania, the Court of Appeal ruled that Hansard is very useful to complement the parliament's intention when enacting certain laws. In **Joseph Warioba vs Stephen Wassira & Another**¹⁰ the court held that:

For our part, we think that the objects and reasons for the Bill are relevant and that we are entitled to look at them in trying to discover the intention of Parliament when enacting the law in question. Given then that the clear intention of Parliament was to restore corrupt practice into the Elections Act, there is no indication that such restoration was meant to be effected only in some parts of the Act and not in others. We could not gather any such indication from the

⁸ [1993] AC 593.

⁹ [1971] AC 850, [1971] 1 WLR 1751, [1970] 2 All ER 871

¹⁰ [1997] TLR 272 (TZCA).

objects and reasons for the Bill to enact the law in question. **We also had the occasion of glancing through the relevant pages of the Hansard.** The debate over the Bill focused on total condemnation of corruption and the great need to stamp it out from the electoral process.

The above-cited cases give pivotal applicability of Hansard material as a reliable and trustworthy source of records determining parliament's intention when enacting certain legislation. Concerning Ngorongoro, debate in the Legislative Council and the Governor's remarks are very essential on the gist behind the establishment of Ngorongoro as a multiple land-use model, Maasai rights and anticipation of the resolution when the experiment fails to materialize.

3.2.3 Post-independence land administration

Immediately after the independence Post-Colonial Tanganyika government, several changes were effected in land administration from 1961 to the enactment of Land Act No. 4 of 1999 and Village Land Act, 5 of 1999 respectively. Starting with the Land Ordinance 1923, the government replaced the word 'Governor' with the word 'President' but there were other several changes such as 'Freeholds' were changed into 'Rights of Occupancy', 'Leaseholds' were changed to 'Right of Occupancy' and 'traditional land holdings' like Nyarubanja system were abolished to weaken Chieftdom system post- Independence of Tanzania.

The Constitution of Tanzania via Article 24¹¹ strengthened the right to property whether granted or acquired by any lawful means. The Constitution outlaws deprivation or appropriation of the property of any person without payment of fair and adequate compensation but without declaring land itself or occupation thereof or use thereof to be property in law. The referred article states:

"24. (1) Every person is entitled to own property and has a right to the protection of his property held under the law.

(2) Subject to the provisions of sub-article (1), it shall be unlawful for any person to be deprived of his property for nationalization or any other purposes without the authority of law which makes provision for fair and adequate compensation".

However, Section 4 (3)¹² declares occupation and use of land under right of occupancy, deemed right of occupancy and under customary tenure to be property and goes further to provide that even use of land for pasturing stock under customary tenure is

¹¹ The Constitution of United Republic of Tanzania, 1977

¹² Land Act, Cap. 113

in itself a property. The occupation and use of land under deemed right of occupancy and under customary tenure as well as the use of land for pasturing stock under customary tenure constitute property in law which should be protected by the constitution and legislation made thereunder.

The National Land Policy of 1995 stipulates that all land in Tanzania is public land vested to the President as a Trustee on behalf of all Tanzanians. The Land Policy was a result of a famous Presidential Commission of Inquiry on Land Matters of 1992, notably known as the Shivji Commission. The main objective of the National Land Policy is:

“To promote and ensure a secure land tenure system, to encourage the optimal use of land resources and to facilitate broad-based social and economic development”.

As a way to easy implementation of the main objectives of Land Policy two land laws mentioned above; the Land Act and the Village land Act, later on, the Land Use Planning Act, 2007 were enacted. Enactment of these laws aimed to foster equality in land administration in particularly marginalized groups such as Pastoral Communities, Women and other minority groups in the country. Section 18 (1)¹³, establishes the Land Use Planning Authorities and the village council is one of the authorities for land planning. Given the cited provisions of the Land Use Planning Act, it is clear that all villages’ councils within Ngorongoro Conservation Area are competent authorities to plan land use within their villages.

3.3 Land Rights under International law

The right to own property including land is also recognized and protected by international law. The following international instruments, inter alia, protect the right to own property.

- i. Article 17 of the Universal Declaration of Human Rights, 1948.
- ii. Article 14 of African Charter on Human and Peoples’ Rights, 1981
- iii. Article 26 of the United Nations Declaration on the Rights of Indigenous Peoples, 2007

While the first two instruments namely UN Declaration on Human Rights and Banjul Charter recognize and protect the right to own property generally but the United Nations Declaration on the Rights of Indigenous Peoples, 2007 specifically recognizes and protect the right to own property in respect of Indigenous peoples. The provisions

¹³ Land Use Planning Act 2007

of Article 26¹⁴ entitle Indigenous peoples to the right to the lands which they have traditionally owned, occupied or otherwise used or acquired.

The case of Endorois Welfare Council) VS Kenya¹⁵, represent protection of the right to own property particularly the right to own ancestral lands by indigenous people. In this case of Endorois Welfare Council) VS Kenya¹⁶, it was held that the Government of Kenya violated provisions of Articles 14 of the African Charter on Human and Peoples Rights, 1981 by depriving the Indigenous Endorois Community of its ancestral land thereby the Commission concluded that the government's 'expropriation and the effective denial of ownership of land amounted to an infringement or encroachment, of Endorois' right to property as the government must recognize the right to property of members of the Endorois community within the framework of a communal property system, and establish the mechanisms necessary to give domestic legal effect to such right.

3.4 The Maasai land tenure system and its categorization

It is common, for the Maasai community in the NCA to have a concept of communal ownership in which land tenure is governed by 'native law and custom'. Within the concept of Communal property, there is some degree of private ownership, particularly over the livestock, water, and land. On agreement, the secondary right holder may access private property in times of need and most cases, access is guaranteed. The right to access private property may be enforced by social relations and customs. Land tenure is a relationship, whether legally or customarily defined, among people, as individuals or groups, concerning land. Land tenure is an institution-like rule invented by societies to regulate behaviour (FAO, 2002). Rules of tenure define how property rights to land are to be allocated within societies. They define how access is granted to rights to use, control, and transfer land, as well as associated responsibilities and restraints. Such land tenure relationships could be described as:

- (a) **Private or individual land:** the assignment of rights to a private party may be an individual, a married couple, a group of people, or corporate bodies. Other members of the community can be excluded from using these resources without the consent of those who hold the rights.
- (b) **Communal/collective Right:** a right of commons may exist within a community where each member has a right to use independently the holdings of the

¹⁴ United Nations Declaration on the Rights of Indigenous Peoples, 2007

¹⁵ Application No. 276/03, African Commission on Human and Peoples Rights

¹⁶ Application No. 276/03, African Commission on Human and Peoples Rights

community. For example, members of a community may have the right to graze cattle on a common pasture.

- (c) **State Property/Rights:** property rights are assigned to some authority in the public sector. For example, forest lands may fall under the mandate of the state, whether at a central or decentralized level of government (T. Potkanski 1994).

The Maasai land tenure systems including natural resources ownership and utilization take various forms and remain compositely complex. The land is strictly communal and owned at the territorial level. The territory here means a place where a distinct section of the Maasai tribe resides. For instance, *Irkorongoro*, *Irpurko*, *Illoitai*, *Isirenget*, *Illatayok*, *Irkisongo*, and so on. Usually, the prefixes "ir" "i", or "il" are added to the name designating belonging of and residence to the land for the tribal section.

The natural resources therein including land itself, water, rangelands, forest resources, and minerals (mostly nutritional salts) as well as ritual and spiritual sites, are owned, used, and managed by all members of the community occupying the territory. While the land is considered communal property, individuals can possess the land on which they have placed homesteads. For instance, if someone built a livestock kraal (*engang'*), and stayed there for quite a while, he is, by custom entitled to the land and may claim ownership of the area. The entitlement is not limited to current stay but exists for many years. In this regard, if that individual happens to move to another locality within the territory, he can still reclaim ownership of the previous homestead (*ormwaate*) upon return to the original place. However, such individual ownership is only limited to the base of the kraal and the surrounding few feet. In any case, this does not mean someone else cannot occupy the deserted homestead after the vacation of the first settler, provided that the original owner has lost interest in the place.

In terms of water use and proprietary rights, water sources encompassing natural streams and rivers; lakes; swamps; and physically occurring dams are communality possessed. All members of the territorial landscape have rights of access to, use of and control obligations of the resources. However, manmade water resources including boreholes, sand pits, developed springs, and sand dams have and maintain exclusive rights of individuals who discovered or established the water resources. The individual rights to specific water resources may be extended to include immediate relatives and clan members. During utilization, priority is given to the owner, followed by his relatives, the clan members from which the owner originates and then everybody else. In the same succession, protection and management responsibilities of the water sources are expected from the Maasai community.

Regarding pasture usage and supervision, several enclosures called *bomas* (a homestead grouping up to 8 male occupants with their wives and children) may own a pasture reserve (*alalili*) to accommodate young and weak animals during droughts. Any other place around the homesteads not designated as *Alalili*, is used without considerable restriction all year around. Further away from the homestead (usually about 10 kilometres from settlement and in a direction where all members of the community have equal access) is zoned as a general reserve for all occupants in the area to access in dry months of the year. Because the reserve may extend over some hundreds of kilometres from the permanent settlement, seasonal camps (*ronjo*) are allowed to enable effective pasture usage during the period. The reserves should have permanent water sources and salt licks within or nearby. In cases where water sources are far away, herders may choose a day to graze animals without water (*aroni*) and another day to water animals without pasture (*okore*). This practice necessitates livestock mobility and is very common all over Maasai land, especially in lowlands and highlands where water scarcity in drought periods is frequent.

The utilization and management of salt minerals are practised similarly to pasture. Nevertheless, in contrast to water and pasture resources, salt licks do not embody proprietary attributes among the Maasai.

The forest resources especially vegetation with ethnobotanical value comprising nutritional and medicinal qualities assume communal usage and proprietorship. However, the identification of such plants and the inscriptions usage is only limited to a few individuals with special knowledge and consumption skills (*labaak*). The whole process of harvesting and using plants for ethnobotanical practices is governed by community taboos which restrict harvest beyond small quantities for household consumptions (piece of bark, few roots, leaves, branches) to allow regrowth.

The land, water and forest resources incorporating ritual and spiritual ceremonies, all hold communal possession and usage properties without exclusive rights to individuals. In elaborating further, the plant species for ritual procedures are solely harvested by special individuals as identified by the community elders after special plant garnering training. For instance, to acquire a stick used to produce circumcision fire which is obtained from a fig tree, fresh cow milk is sprinkled onto the tree followed by unique prayers, as means to assure *Enkai* (God) that the harvested tree is for the purposeful regeneration of age-set as opposed to destructive misuse. As for spiritual sites, ceremonies agreed by the community adhere to collective usage, directive taboos and protective obligations.

Maasai has established a symbiotic system of land governance that allowed Maasai land to co-exist with wildlife. Normally, during the rainy season, Maasai would opt for the highland territories as natural means to avoid diseases. In the dry spell, Maasai would follow the migratory beast in the plains as the means to allow the forage to recover in the highland. In describing the Maasai land tenure system,

When the rainy season has commenced, they return to their towns. It is therefore not an uncommon occurrence for a traveller on his second journey to find a desert where he remembers a populous village and a town where he only remembered a desert.¹⁷

The system of collective land holding has led to easy invasion and alienation of the communal land for conservation and farming. The transhumance system has also led to a negative sentiment that Maasai collective land is a no-man land. As Maasai are by pastoral livelihoods nomadic pastoral, property rights determine the migratory patterns in search of pasture, water, and mineral substance. Secondary users may be allowed to migrate out of their land subject that they secure the permission of the primary route users which cannot always be refused.

In Maasai, the long desertion of the Primary rights for example water boreholes does not deprive one of the rights to it. The primary holder clan have the right over a stranger in access and protection of the primary property of the clan member. In Maasai however, naturally flowing water as rivers are not individually owned.

Living along the largest terrestrial mammal migration on earth, the Maasai migration movement is determined by a natural force of wildlife migration. Maasai livestock always moves back and forth from that of the wildlife ungulate. During the wildlife calving period, Maasai and their cattle would relocate to densely forest areas or mountainous places to allow free calving in the plains.

With the creation of the NCAA, the Maasai customary rights over land remain undisturbed as the conservation Authority was not allocated land and in the last six decades has never acquired any title to land within the Conservation Area. The complex issue brought about by the creation of the conservation Area over land ownership surrounds the wide powers given to the conservation authority over access to and development of landed property within the Conservation Area. This means the law allowed an entity without interest in land to control the primary landholders' access to and development of landed properties within the Conservation Area.

¹⁷ Native Routes in East Africa from Pangani to the Masai Country and the Victoria Nyanza
Author(s): Ven. J. P. Farler

The Ngorongoro-Serengeti-Mara ecosystem is historically the home to the largest mammal concentration and the best known pastoral community “the Maasai”. In their celebrated Book *Maasailand and ecology*, legendary Prof. Catherine Homewood and Allan Rodgers have this to say about the Maasai presence in wildlife reach areas

*We make a strong case for their continued presence. Our study shows the Maasai add to the value of Ngorongoro rather than detract from them*¹⁸

The idea of the human being and his rights being both the centre as well as compatible with conservation was gradually developed into what is now referred to as the multiple land use concept (MLUC) in the conservation literature of which Ngorongoro is considered to be the pioneer (Tanganyika 1962:2).

Maasai Land management system is influenced by the need for disease control, particularly Malignant Fever, ticks, and Ndigana. While the Ndigana is common in the highland, livestock does not suffer from it in the western plains. But the dangers of contracting Malignant Fever are fatal and the pastoralist will opt for the lesser fatal Ndigana in the highland throughout the wet season. Fortunately, Ndigana always becomes more deadly by the end of rain season when Malignant is no longer a threat.

During the dry season, cattle concentration shifts to the plain as the wildebeest and other ungulates are naturally back to Serengeti Mara leading to a natural back and forth movement by cattle and wildlife. This process has made the plain accommodate the largest concentration throughout the year as millions of wildebeest, zebra, and gazelle among others control the lowland plain during the wet season and a balanced number of cattle and resident wildlife in the dry season.

To this date, Maasai continued a systematic land use system that allows systematic allocation of land resources to support mobile pastoralism and cultural practices comprising spiritual and ritual performances (Fig. 4).

¹⁸ Homewood, K & Rodgers, W.A., *Maasailand Ecology: Pastoralist Development and Wildlife Conservation in Ngorongoro, Tanzania*. Cambridge University Press: Cambridge

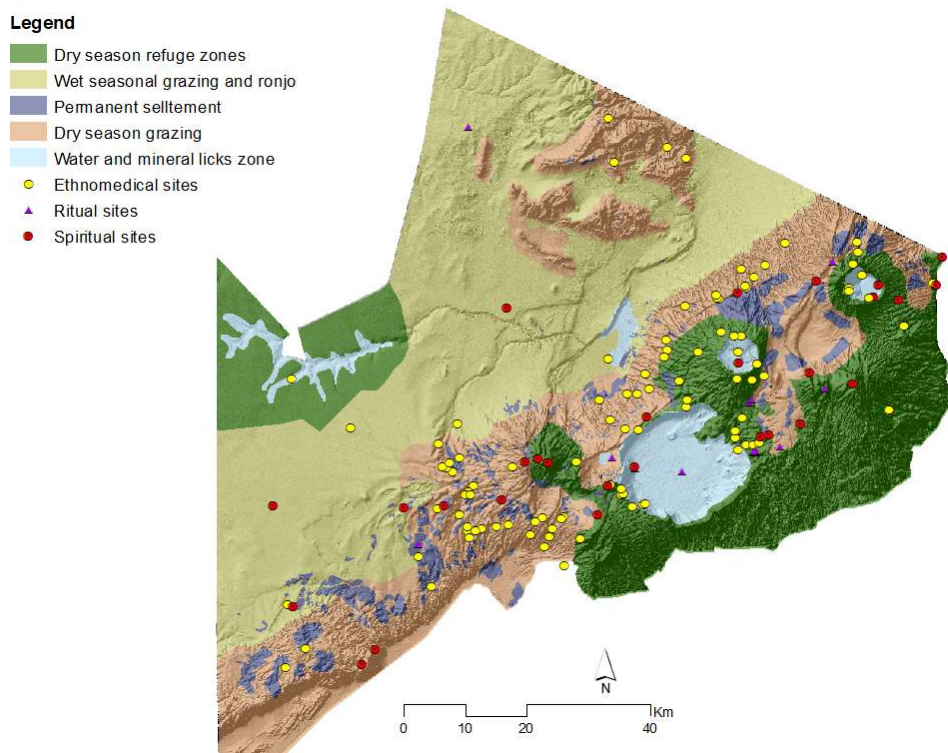


Fig. 4: Current Maasai pastoralist land uses in NCA.

To ensure forage recovery both seasonal mobility and use of fire are naturally used by Maasai to control the rangeland from invasive species. The restriction of using fire as part of range management has led to the deterioration of some areas including the crater. Fortunately, authorities have now adopted this natural range management process in the crater, the lowland plains and Serengeti National Park. Despite this development, however, authorities still restrict Maasai from using fire as a rangeland management means. In the NCA, Maasai are transhumance as they show a regular movement of their herds between dry and wet season pastures.

3.5 Maasai land rights and representation in the Ngorongoro Conservation Area

The Ngorongoro Conservation Area ordinance Act No. 14 of 1959 came into operation on 1st July 1959, when the NCA was established as a pioneering multiple land use model. As advised by the Nihil Committee, the new scheme in the eastern was appointed by the Minister. In the first Conservation Board, Fosbrooke worked with five Maasai representatives. This is the only time that NCAA management substantially involved the indigenous community of the area.

Since then, developed trends of side-lined the community took shape of a minimal representation before it was finally wiped out. In 2017 however, a well-orchestrated

plan to force the community and particularly Maasai was launched by the conservation authority.

Since its enactment in 1959 (then known as Ordinance) and its all 10 amendments effected thereon up to 2020 when the last amendment was affected ¹⁹ the Ngorongoro Conservation Area Act²⁰, has never revoked pre-existing land rights of Masai held under customary tenure within Ngorongoro Conservation Area nor vested title to land therein to President nor NCAA nor any public authority nor any private individual other than indigenous residents in the name of Masai.

The preservation of land rights of indigenous Maasai in the Ngorongoro Conservation Area exhibits an absolute departure from the position generally taken by the wildlife legal regime²¹²² in Tanzania in respect of national parks and game reserves. Once the area of land has been declared to be a National Park under provisions of Section 3 of the National Parks Act²³, automatically all land rights or land titles are revoked by operation of law thereby all land rights or land titles in the area declared to be the National Park vests in President Section 6 (1)²⁴ as results all persons whose land rights or land titles are revoked in an area declared to be national park are entitled to compensation Section 7 of the National Parks Act in conformity with provisions of the Land Acquisition Act²⁵.

On the contrary, areas declared under the Ngorongoro Conservation Area Act or declared by the President to be part of the Ngorongoro Conservation Area under provisions of Section 3(1) and (2)²⁶. The land rights of all persons within the Ngorongoro Conservation area are preserved as the law does not revoke any land rights or land titles in the Ngorongoro Conservation area.

The Ngorongoro Conservation Area Act did not either explicitly or implicitly extinguish customary rights over land and did not do it vest land in any form in the Ngorongoro Conservation Area Authority. At the same time, it must be recognized that the statutory powers of the Authority considerably reduce and restrict the enjoyment of the residents over land rights.

¹⁹ No. 8 of 2020

²⁰ Ngorongoro Conservation Area Act Cap. 284 R: E 2002

²¹ Wildlife Conservation Act No 5 of 2009

²² National Park Act 1968 Cap. 252

²³ Ibid

²⁴ National Parks Act, Cap. 252

²⁵ Land Acquisition Act, Cap. 118.

²⁶ Ngorongoro Conservation Area Act, Cap. 284

3.6 Right to life, culture, and dignified livelihood

For the Maasai, land is a fundamental basis that defines their culture, spirituality, integrity, and economic survival. For that purpose, Land right is not just a matter of possession and production but a material and spiritual which must be enjoyed and protected as a defining feature of their livelihoods. The product of the land as soil, and plants also contain traditional, cultural and ethnomedical values. For the Maasai, plants can be both nutritional and of medical value.

To Maasai therefore, the land is life and the means of sustaining livelihoods and for that purpose protected under Article 14 of the Constitution. The right to life in principle involves the protection of both the physical presence and the means to sustain one life beyond mere biological existence to life in the sense of being able to live as a wholesome human being with all the necessities for living in human dignity.

When addressing the importance of protecting one right to life, the first president of the United Republic of Tanzania, Julius Nyerere summed it up thus.

“Life is the most basic human right. If justice means anything at the level, it must protect life. That should be a constant underlying purpose of all social, economic, and political activities of government at all levels.....”

“To have food, clothing, shelter, and other necessities of life; to live without fear; to have an opportunity to work for one’s living; freedom of association, of speech and worship. All these things together are among the basic principles of living as a whole person in freedom and justice. In other words, all are almost universally accepted as basic human rights²⁷.”(author emphasis)

The Tanzania courts have not had the opportunity to consider Article 14 on the right to life. But there is no reason why they should not find persuasive the Indian authorities and the pronouncement of Nyerere, who has been previously quoted by the courts in their judicial pronouncements (see for example *Attorney General v. Akonaay*²⁸

3.7 The Maasai means of livelihood

The main activity of the Maasai residents of NCA is livestock keeping which is done in what has now been recognized as its rational manner through the pastoral mode of production. One of the important aspects of this mode of production is the seasonal

²⁷ Shivji and Kapinga (1998) *Right of Maasai in Ngorongoro* p.38

²⁸ (1995) TLR 80

movement of people and cattle called “transhumance” which assumes freedom of movement, a right protected in Article 17(1) of the Constitution.

In the case of the Maasai such freedom of movement within the NCA is significant as an essential means of their livelihood where livestock is moved to various areas; lowland and highlands, in different seasons of the year to access pastures; grazing, water points and saltlicks. As a secondary means of livelihood, the Maasi practice beekeeping and honey gathering, which has recently been supported by the NCAA.

Probably the most important activity on which the Maasai fallback, particularly in times of crisis, is subsistence cultivation of food crops, however, it was banned in 2009 and not in 2013 as alleged in the government Multiple land Use review 2019 report. Suffice it to conclude here that the rights of grazing, access to pasture, water, saltlicks, and the right to cultivation are part of the right to life and livelihood of Maasai as individuals and as a community.

Giving the limitation clause a narrow reading and accepting conservation as in the public interest (including of course the interest of the local community itself) would argue that the wide-ranging powers of the Authority can only pass the constitutional test if;

- (i) The law (i.e. the ordinance itself) makes it mandatory for the authority to provide the affected individual group or community with alternative means of equivalent livelihood, meaning in this case, grazing, cultivation, gathering honey, access to water sources, etc. within the Area as compensation
- (ii) This is done in consultation (right to be heard) with the community continuously. If these two requirements were embodied into the law, then one could also argue that the limitation on the rights of the resident was truly in the public interest since the immediately affected members of the public (the local community) were involved in the making of a decision involving the exercise of power. The argument is not that by being consulted and giving their agreement, the community converted has waived its right. Human rights cannot be waived. But the argument would be that the limitations would be justifiable in a democratic society. Since democratic government by the NCAA would be legally in place, the limitations did not destroy the essential content of the right to life.

The law governing the NCA must be fundamentally restructured if it is to be consistent with the constitutional (human) rights of the residents in the area.

3.8 The governance of the Ngorongoro Conservation Area from 1959

The first administrative body for the NCA was the Ngorongoro Conservation Unit (NCU). This was an administrative body comprised of not less than 7 and not more than 11 individuals appointed by the Ministers. During the early 1960s years, the basic governance framework of the area was established, guided by various international conservation organizations and actors, a framework that continues to this day. While ostensibly created to equally serve both Maasai pastoralist and wildlife conservation interests, conservation quickly dominated the governance of the NCA, and pastoralists were side-lined.

Within the Ngorongoro Conservation structure, there is no defining relationship line from the management to the implementation of people's development as one of the key founding objectives of the Ngorongoro Conservation Area. A strong national park governance model already existed in Tanzania and elsewhere in sub-Saharan Africa was adopted and applied to the NCA. No similarly powerful governance model existed in colonial Africa for the management of a "multiple land use" area where both social and conservation values were to receive equal attention.

As a result of this imbalance in the existing pool of available ideas and practices, the approaches to governance adopted in the NCA were nearly identical to those found in conventional protected areas, African national parks, and game reserves, and the NCA came to be managed primarily as a wildlife conservation park rather than a multiple land use area. This important historical period is often overlooked in the legal and management histories of the NCA, where the usual format is to discuss the formal creation of the NCA in 1959 and then skip ahead to 1975 when the legislation governing the NCA was amended.

With independence for Tanganyika looming, the colonial government recognized that its initial governance model for the multiple land use management of the NCA was not working. The residents were alienated from the management, killing the NCA's most valuable wildlife, and imposing restrictions on livestock grazing and cultivation (Peter J. Rogers; 1959-1966).

3.8.1 Establishment of the Ngorongoro Pastoral Council

In NCA, since its inception and particularly during the administration of the first conservator; Henry Fosbrooke, has been to establish and improve the good relationship between the Authority and the resident Maasai community and this was donned through the establishment of the liaison unit (Leader-Williams et al 1996:64). In 1987 extension unit under the Range Management Department was established.

However, according to the ad hoc Ministerial Commission on Ngorongoro in 1990, this unit was found small to handle the problems of the residents. Accordingly, the Commission recommended the establishment of a fully-fledged Community Development (Leader-Williams et al 1996:64).

Again, the Ad hoc Ministerial Commission on NCA identified the standoff between the NCAA and the Maasai community and recommended the formation of the council to represent the community within the NCAA. The Ngorongoro Pastoral Council (NPC) was eventually established in 1994 and officially gazetted in Government Notice No. 234 of 2000; dated 23/6/2000.

The NPC was thus created after persistent demand by the Maasai community of having an organization that was to be their representative in the NCAA and oversee their development. The Council is composed of the; (i) Commissioner of Conservation, (ii) ward councillors of all wards in the NCA, (iii) village Chairmen from all villages in the Area, (iv) one woman and one youth representative from each ward and (v) one traditional leader from each ward.

The role of the NPC is as an advisor to the NCAA Board of Directors in all issues about, inter alia, community development, management, and conservation and to implement its constitutional objectives and policies as approved by the Authority's Board of Directors. NPC also to identifies obstacles to residents' development and provides strategies for solving them in cooperation with other stakeholders.

The Council has the power to develop and plan for the implementation of any project and submit the project proposal to the Authority. After the establishment of the Council, there are several achievements, including:

- (i) Pioneered implementation of several development projects for resident community and supporting social services; health, education, and water supply.
- (ii) Through the NPC education program, the NCAA has sponsored over 6,083 students at different levels from 1995 to date.
- (iii) Construction of primary schools and three secondary schools with the support of the NCAA.
- (iv) Facilitate the establishment of 12 primary cooperative societies to enhance food security and livestock production.
- (v) Construction of dams and boreholes for water supply for people and livestock.
- (vi) Support communities with health services.

- (vii) Facilitate the development of a food security strategy to address food insecurity.
- (viii) Provision of livestock extension and veterinary services to communities.

It was observed by the Team of Laigwanak, that a good relationship between the resident community and the NCAA depended on the goodwill of the Conservator (now Commissioner of Conservation) towards the multiple land use model of the NCA.

A Team of Laigwanak received views from some Maasai elders who expressed that the negative attitude towards the co-existence of people in the NCA by the chief Conservator has had practical implications for safeguarding and promoting the interest of the residents. Two examples were given during the administration of Solomon Olle Saibul and the incumbent Commissioner of Conservation Fred Manongi to have been known for imposing unfair restrictions on people and completely ignoring them as an equal partners in the development of the Conservation Area.

The incumbent Commissioner of Conservator has shaped and influenced the writing and recommendations of the Multiple Land Use Model Report of the MNRT which greatly made unsubstantiated and unrealistic findings about the naturalness of the Area.

3.8.2 Establishment of Villages in the NCA

Like any other villages in Tanzania, the establishment of villages in the Area was established post-Arusha Declaration period of the villagisation programme of 1973-1974 known as 'the operation Tanzania' or well known as 'operation vijiji'.

Villagisation was envisaged in the policy statement in Mwalimu Nyerere's pamphlet Socialism and Rural Development (1968) formed the basis of the immediate post-Arusha villagisation. The policy promoted living together with a form of communal ownership of land which thereby became the cornerstone of Ujamaa villages for the provision and enhances the accessibility of social services and infrastructure and production.

Millions of Tanzanians were moved to new village settlements, for an orderly settlement which in effect meant planning dwelling and public utilities and services rather than planning land use for productive purposes. This was the basis of bringing in 'town planners' in the villagisation programme in 1974.

In the NCA, during 'the operation Vijiji' villages were registered under the same programme for the provision and accessibility of social services and infrastructure. A Maasai elder met by the Laigwanak team identified villages established by 'Operation

Vijiji' in 1975 including Endulen, Oloibrobi, Nainokanoka, Kakesio, Olbalbal, Osinoni, and Irkeepusi village.

3.8.3 The Village based tenure in the NCA

The Ad hoc Ministerial Commission on land matters in Ngorongoro addressed the issue of land tenure in the NCA. The recommendations, among others, are summarized as follows (Shivji and Kapinga, 1998:36):

- a) That the Authority as such does not have tenurial rights perse over the Conservation Area.
- b) That the Authority's planning, regulatory, conservation and management functions are not incompatible with the land tenure rights belonging to the indigenous community.
- c) That the villages within the NCA should be run under the Local Government (District Authorities) Act, 1982 (No. 7 of 1982).
- d) That the villages should be given tenurial rights of surveying, demarcating, and titling village lands.
- e) That the ultimate control of land-use planning should continue to be vested in the Authority.
- f) That the Authority should be fully involved in drawing up village boundaries, thus ensuring [that critical conservation areas remain outside the village and that tenure in them should be vested in the Authority (Tanzania 1990).

The significant implication of recommendations (e) and (f) above is the demarcation of the villages with the full involvement of the NCAA and in exclusion of the Maasai community, such that considered conservation areas are vested in and left under the exclusive jurisdiction of the Authority has the potential of a second Serengeti like displacement of the Maasai. With its authority, the Authority would use all its power to limit lands within the village's boundaries. These recommendations assume that the local community has no role in participating in conservation and benefiting from it. The community demand its full participation and engagement in the land use plans of the NCA as its land occupancy relates to the whole of the Conservation Area.

Any move by the NCAA to the extent that certain so-called sensitive areas are closed to human use and activities should be with the full consultation and participation of the community as the land continues to be vested in the community under the deemed right of occupancy (Shivji and Kapinga, 1998:36).

In summation, the history of the NCA did not extinguish customary rights, turning the Maasai residents into either Licensees' or 'squatters'. At the same time, it has to be

recognized that the statutory powers of the Authority considerably reduce and restrict the indigenous residents' land rights.

3.8.4 Problem of villagisation policy

Problem underlying the villagisation policy as envisaged in the statement "Operation Vijiji" was well addressed by The Presidential Commission of Inquiry into Land Matters; Land Policy and Land Tenure Structure in Tanzania 1991. The process of land expropriation by authorities and reallocation was made through Party and Government orders. The Commission observed that the land was expropriated from individuals and redistributed or used for public utilities, such as the construction of social services, schools, health centres and warehouses.

In one of the incidences, the Commission found that the land was 'pooled together' and re-distributed more or less on basis of equal acreage. The average holding before the exercise was 13 acres. The exercise itself was fraught with malpractices, including taking away land to wreak revenge or distribute it to families of leaders. In the early 1980s, people filed suits in court on trespass against individual occupiers to claim back their lands granted by the village authorities. In particular, the following issues, among others, were observed by the Commission in its review of the 'operation vijiji' programme:

- (a) The Commission found that the programme of 'operation vijiji' disrupted the land tenure system as it took little regard for the existing land tenure systems and the culture and the customs in which they are rooted.
- (b) There was a lack of clarity on villagisation as a reform of the land tenure on rural lands. Hence there was a virtual absence of a systematically worked out tenure system in the re-located villages which would have provided it with necessary certainty and security in law.
- (c) The proliferation of land claims stemming from villagisation, which began to be pressed through lawsuits in courts in the eighties, as a result of a lack of regard for pre-, and lack of clarity on, the post-villagisation land tenure system.
- (d) Ad hoc legal and other measures to resolve land claims, such as the attempts to extinguish customary law rights, have been unsatisfactory. Their validity is doubtful in that they are prima facie burdened with legal deficiencies and lack social legitimacy grounded in culture and custom.
- (e) The Commission made two main general problems underlying the villagisation programme.
 - (i) The top-down approach to land tenure reform and land administration apparent in pre-Arusha attempts at village settlements

and range development persisted in the post-Arusha programs of villagisation and village titling.

- (ii) Attempts at abolishing diverse customary land tenure and applying uniform centralized statutory tenure have continued in different forms despite the earlier failure.

Because of the finding of the Commission, the villagisation programme; including the NCAA Jema village project, other projects cannot be a good model for relocation of the NCA residents from their ancestral land as proposed by the Team of the Ministry of Natural Resources and Tourism, in the following terms:

“Existing experience of relocating people (e.g., Ujamaa villages 1974, naturalization of Somali-Zigua at Chogo village in Handeni, and resettlement project by NCAA in Jema village”.

The government demarcated land allegedly of 400,000 acres in Msomera village in the Handeni District where residential houses are constructed for voluntarily relocating Maasai residents of NCA. Observably, the beneficiaries; the Maasai community, of the project have never been involved or consulted in the process. Invariably, the Prime Minister of Tanzania announced that each family shall be granted an area of three acreages. The conception of this project did not consider the livelihood of the community, land tenure and climate factors. This squarely falls within the observation made by the Presidential Commission on Inquiry of Land Matters that villagisation disrupted the land tenure system as it took little regard to the existing land tenure systems and the culture and the customs in which they are rooted.

Overall, based on the findings on the problems of villagisation programme and the like project of Ngorongoro Jema village proposed by the MLUM Team of the Ministry of Natural Resources and Tourism, cannot be applied as a good experience for relocating the Maasai residents of NCA.

3.9 Historical trends of pastoral land grabbing in Tanzania

Pastoralists have utilized the rangelands in what is now Tanzania for centuries, developing a land management system adapted to variable ecological, social, and economic conditions. Using this system, pastoralists play a dominant role in the livestock sector, contributing greatly to Tanzania’s economy (PINGO’s Forum, 2007).

Despite this historical trend of rangeland use for pastoralism and coexistence with nature, there has been another trend that traces back to the colonial era that sees pastoral use of land as of less value and it has brought historical injustices throughout pastoral lands as large pieces of pastureland have been converted to protected areas.

Protected areas in Tanzania are a notion that was brought by the colonial governments and since then even the post-independence regime is moving with the expansionism ideology of taking all rural communities' land, in particular pastoral lands, for expansion or establishment of protected areas.

The establishment of the Ngorongoro Conservation Area by the German colonial government traces back to 1914, Serengeti National Park by the British Government in 1940, and Mkomazi Game Reserve (MGR) among other protected areas that were established in Pastoral land and has brought lifetime problems to the life of the communities both socially and economically.

To date, Pastoral communities are occupying less than two-thirds of their former land which has been lost for various reasons (K.Rahim,1991), conservation and encroachment of pastoral land for private farming by government entities, private companies attributed to the loss of land by pastoral communities in Northern Tanzania.

In 1988 hundred of Maasai, Pastoralists were evicted by the government of Tanzania to establish the Mkomazi Game Reserve even though there was clear evidence that Maasai inhabited Mkomazi for years, they were regarded as intruders hence they were evicted without compensation.

Equally, hundreds of pastoralists were evicted in Usangu lhefu wetlands from October 2006 to May 2007, in the name of protecting the environment from degradation which was said to be brought by livestock overgrazing. A military-aided eviction took place in 6 months and pastoralists were directed to relocate to Kilwa and Lindi Rural District in Lindi Region. Kilombero, Kilosa, and Mvomero Districts are some of the districts affected by the state's rude eviction of pastoralists eviction for the name of nature protection.

3.9.1 Effects of loss of land by the Pastoral communities

A study by W. Juma et al 2005 indicates that Pastoralists who were evicted in Mkomazi Game Reserve (MGR) lost many of their stock in a span of 15 years (1988-2004) a rate of loss varies from 70% to 100% as indicated in Table 3 below.

Table 3: Differences in the Number of Livestock owned by Pastoralists evicted from MGR in Selected villages

No	Name of victim	Village	Number of cattle per year	
			1988	2004
1	Nakukucha Yandia Mhando	Mnazi	300	3
2	Pamela Elibarki Kengele Mingi	Mnazi	1000	5
3	Petro Mwalimu	Mnazi	500	4
4	Risoni Ole Zakayo	Mkundi	600	30
5	Lemalali Ole Ndukai	Mkundi	300	30
6	Lemomo Lakulana	Mkundi	270	20
7	John Ole Maandali	Mkundi	400	25
8	Alangusho Ole Mapachi	Mkundi	600	26
9	Letinga Ole Katei	Mkundi	200	15
10	Saidi Ole Ketende	Mkundi	40	4
11	Isaka Ole Kionge	Mkundi	400	3
12	Mulki Ole Kionge	Mkundi	200	3
13	Mzee Ley Faru	Kisiwani	1200	11
14	Mzee Lekengere	Kisiwani	2100	40
15	Mzee Makange Fido	Kisiwani	1600	46
16	Lekei Koyai	Kisiwani	280	30
17	Nguvu Lendugushi	Kisiwani	900	58
18	Ndimangwa Ramadhani	Kisiwani	2000	60
19	Kanyorota Mbatwa	Kisiwani	2400	7
20	Kahise Ramadhani	Kisiwani	1600	70
21	Rashidi Mtego	Kisiwani	170	0

22	Kisiongo Parkwa	Muungano	780	10
23	Mathias Mkohoi	Muungano	100	10
24	Ikayo Ole Nagulu	Muungano	938	200
25	Mohamedi Lemunga	Muungano	500	20
26	Kiatu Lawangene	Muungano	400	10
27	Mabasi Msami	Muungano	1000	300
28	Kirema Kanyika	Muungano	1000	220
29	Ndeserwa Mgosi	Muungano	300	0

Equally, pastoralists who were evicted in 2006 from Usangu-Ihefu wetlands in Mbarali District experienced a serious loss of livestock on their way to Kilwa and Lindi District as indicated in table 2 below; the cause of the livestock mainly was death and confiscation by government authorities (PINGO's 2007).

The general claim is that when they were in the MGR, their cattle were widely scattered such that disease outbreaks could not spread easily from one herd to another. However, following the evictions, they now graze from a small area around the villages.

Equally, a study conducted by PINGO's Forum in 2006 indicates that pastoralists who were evicted in 2006 from Usangu-Ihefu wetlands in Mbarali District experienced a serious loss of livestock on their way to Kilwa and Lindi Districts in the Lindi Region as indicated in table 2 below, the cause of which was mainly death and confiscation by government authorities (Table 4).

Table 4: Levels of impoverishment in terms of cattle lost after leaving Mkomazi Game Reserve.

Destination Village	Interviewed Pastoralists	Cattle owned at Mbarali	Cattle possessed on arrival to Kilwa and Lindi
Mavuji	Pastoralist 1	200	38
Kiranjeranje	Pastoralist 2	600	400
Somanga	Pastoralist 3	240	166
Chumbi	Pastoralist 4	940	180

Water: the bulk of the six villages are in Semi-arid zone areas in which both water and grazing resources are limited. During the dry months nearly, all pastoralists bring their stock to feed and drink nearer to the villages. For example, in Mkundi village, the animals are usually watered from water ponds constructed especially for the purpose. But, when drought comes, all the villagers scrambled for the little amount of water available from the pipes. Frequently, the water queuing in Mkundi can take nearly all day during the dry months.

The trend of events and analysis of various works of literature regarding the government's negative perception of pastoralism can be concluded as a calculated process to wipe out pastoralists and their herds of cattle from the face of Tanzania, to give way for commercial livestock keeping. Like any other relocation process in Tanzania, the entire process of trying to evict or relocate indigenous Maasai from the Ngorongoro Conservation Area, the government paints a picture that pastoralists as being environmental degraders. Commentators on pastoral issues argue that the process of demeaning pastoralism is the acknowledgement of benefits derived from the industry and that the state wants to limit ownership and marketing of livestock to a few state bourgeoisies to control this lucrative business (PINGO's Forum et al, 2007)

Social impact: family separation and disturbance in all areas affected by eviction, men concentrated on migrating livestock to the new destination while women and children were left behind. Equally pastoral, cultural, and traditional practices were affected directly.

3.10 Maasai Sacred areas, ancestral land, and their legal protection

Rights to practice religion can be extended to constitute sacred sites to a group of believers. Since these sites attached to people's spiritual beliefs and practices fall in the ambit of international human rights regimes. *The Convention for the Safeguarding of the Intangible Cultural Heritage, 2003* calls for states and other UN organizations like UNESCO to safeguard and respect the cultural heritage of the communities. Article 1 (b) of the Convention provides its objective to include "... to ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned".²⁹ Article 2 (1) to the Convention defined "intangible cultural heritage" to mean "...the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage". This Convention extended to cover cultural heritage attached to a particular group.

Recently there have been various efforts to include religious communities and local stakeholders in decision-making relating to the management of world heritage properties.³⁰

The Universal Declaration of Human Rights, 1948 declares that freedom of religion is a fundamental human right that deserves to be respected and protected. Article 18 of the Declaration entails:

*"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, **to manifest his religion or belief in teaching, practice, worship** and observance."*

The above freedom of religion is guaranteed under the International Covenant on Civil and Political Rights, 1966.³¹ Right to religion includes belief, practice and worship that are associated with places of worship or religious practices. Reliance on the freedom of religion or belief as grounds for protecting a group's sacred site can supplement the

²⁹ The UNESCO's Convention for the safeguarding of the Intangible Cultural Heritage (October 2003). Other relevant documents include; The Playa del Carmen Declaration on Indigenous Spirituality, Nature and Sacred Sites (April 2005), The Yamato Declaration on an Integrated Approach to Safeguarding Tangible and Intangible Cultural Heritage (October 2004), The Ramsar Convention on Wetlands (February 1971).

³⁰ In 2010 UNESCO sponsored international seminar on the Role of Religious Communities in the Management of World Heritage Properties held in Ukraine. Further, UNESCO/IUCN Sacred Natural Sites: Guidelines for Protected Area Managers, 2008 call for the inclusion of local people in the decision making on sacred sites.

³¹ Rights to freedom of religion guaranteed in Article 18 of International Covenant on Civil and Political Rights, 1966.

anticipated protection to be given to the cultural property and heritage of that group. Freedom of religion can be extended to constitute freedom of worship where sacred places can be included. Protection of sacred sites by international human rights regimes can also be complimented by the **Declaration on the Elimination of All Forms of Intolerance and Discrimination, 1981**.

The notion of ancestral lands, cultural practices and indigenous rights are now accommodated after the adaption of the **UN Declaration on the Rights of Indigenous Peoples, 2007**. In **Mayagna (Sumo) Awas Tingni Community v. Nicaragua**³² joint separate opinion of judges held that:

At the public hearing held in the headquarters of the Inter-American Court on 16, 17 and 18 November 2000, two members and representatives of the Community Mayagna (Sumo) Awas Tingni pointed out the vital importance of the relationship of the members of the Community with the lands they occupy, not only for their subsistence but also for their family, cultural and religious development. Hence their characterization of the territory as sacred, for encompassing not only the members of the community who are alive but also the mortal remains of their ancestors, as well as their divinities. Hence, for example, the great religious significance of the hills, inhabited by those divinities.

The court recognized the landscapes the community consider to be of spiritual significance. Again, the African Commission on Human and Peoples' Rights in **Centre for Minorities Development (Kenya) and Minority Right Group International on Behalf of Endorois Welfare Council v. Kenya**³³ held that.

The African Commission is of the view that denying the Endorois access to the Lake is a restriction on their freedom to practice their religion, a restriction not necessitated by any significant public security interest or other justification. The African Commission is also not convinced that removing the Endorois from their ancestral land was a lawful action in pursuit of economic development or ecological protection. The African Commission is of the view that allowing the Endorois to use the land to practice their religion would not detract from the goal of conservation or developing the area for economic reasons.

The Commission ruled that the forced eviction of Endorois from their ancestral lands and sacred grounds violated their right to religious freedom as they would not be able to practice culture and religion. The Commission extended not only recognition of sacred sites but also indigenous ancestral land. Thus, indigenous rights on ancestral

³² Ser. C, No. 79 (Inter-Am. Ct. H.R. Aug. 31, 2001).

³³ African Commission on Human and Peoples Rights, Communication No. 276/2003. Para 173.

lands and sacred grounds are protected under **Article 8 of the African Charter on Human and Peoples' Rights, 1981** which guarantees freedom to practice religion as the Commission held further as follows:

The African Commission, therefore, finds against the Respondent State a violation of Article 8 of the African Charter. The African Commission is of the view that the Endorois' forced eviction from their ancestral lands by the Respondent State interfered with the Endorois' right to religious freedom and removed them from the sacred grounds essential to the practice of their religion and rendered it virtually impossible for the community to maintain religious practices central to their culture and religion.³⁴

In Tanzania right to freedom of religion is guaranteed under **Article 19 of the Constitution of the United Republic of Tanzania, 1977**. The right to freedom of religion can be extended to accommodate places of worship. To that end, and with the analogy to various international and regional treaties on the same right, sacred grounds, burial sites, and places of initiation to a particular group of believers are protected in Tanzania. Ngorongoro is very significant for Maasai culture and spiritual beliefs. Separating Maasai from their place of worship, initiation and burial grounds would amount to a grave violation of their right to religion.³⁵

3.11 Protection of Sacred Sites by International Criminal Statutes

Sacred sites are protected in Geneva Conventions, 1949 and additional protocols to those conventions. Article 53 of the Protocol Additional to the Geneva Conventions of 12 August 1949 and Relating to the Protection of Victims of International Armed Conflicts, 1977³⁶ provides for the protection of cultural objects and places of worship. The wording of the Additional Protocol I provides; "...It is prohibited: (a) To commit any acts of hostility directed against the historic monuments, works of art or places of worship which constitute the cultural or spiritual heritage of peoples..."³⁷ In the **Prosecutor v Al Mahdi (Ahmad Al Faqi)**³⁸, Al Mahdi was found guilty and sentenced

³⁴ Indigenous rights to ancestral lands and sacred grounds are protected under Article 8 of the Banjul Charter, 1981.

³⁵ Example of sacred sites in Tanzania to a group of believers are, Ngorongoro Crater, Embakaai crater, Makarot mountain and Shifting sand. Also Section 67 (2) (j) the Environmental Management Act, 2004 calls for involvement of indigenous knowledge in conservation.

³⁶ Referred Protocol 1, entered into force Dec. 7, 1978.

³⁷ Further, Article 16 to the Protocol Additional to the Geneva Conventions of 12 August 1949, and Relating to the Protection of Victims of Non-International Armed Conflict, June 8, 1977 (entered into force Dec. 7, 1978) (Protocol II).

³⁸ Case No ICC-01/12-01/15, Judgment & Sentence (Sept. 27, 2016).

as a co-perpetrator of the war crime of intentionally directing attacks against historic monuments and buildings. further, **the Hague Convention 1954**³⁹ protects sacred sites in a broader term as the wording uses “every people”. Article 1 (a) of the Convention cover “(a) movable or immovable property of great importance to the cultural heritage of **every people**, such as monuments of architecture, art or history, **whether religious** or secular, archaeological sites...”

In enforcing the above Convention, the International Criminal Tribunal for the Former Yugoslavia has decided several cases on the intentional destruction of religious institutions. In **Prosecutor v. Dario Kordi** ⁴⁰ the defendant was sentenced for willful destruction of religious institutions.

3.12 Conflict between people's Sacred grounds and World Heritage Sites

Ngorongoro as a permanent and rightful home for the Maasai pastoralists is also inscribed as a UNESCO World Heritage Site and UNESCO World Biosphere Reserve in 1979 and again in 2010. All these international statuses accorded to people’s homes do not just come without profound impacts on the human rights of the Maasai community. More so, all these inscriptions were done without free and prior informed consent from the Maasai whose rights would be jeopardized to maintain the status of the property as a World Heritage Site. Some of the palpable impacts of these designations include reduction of the grassing zones, restriction on accessing Ngorongoro Crater for cattle saltlicks, restriction of Olduvai Gorge and Nasera Rock and ban of the subsistence farms.⁴¹

Some of these areas are used for Maasai cultural practices, as spiritual grounds, burial places and areas for initiation. This conflict is not free from intervention by international human rights mechanisms. On inscription of Lake Bogoria the Endrois sacred ground and ancestral land as a World Heritage Site without free and prior informed consent, African Commission on Human and People Rights in **Centre for Minorities**

³⁹ Convention for the Protection of Cultural Property in the Event of Armed Conflict. The Hague, 14 May 1954.

⁴⁰ Case No. IT-95-14/2-A (17 December 2004). Also, in Prosecutor v. Radoslav Brđanin, Case No. IT-99-36-A (Sept 1, 2004). Further in Prosecutor v. Dusko Tadic, IT-94-1-T, Opinion and Judgment, (Int'l Crim. Trib. for the Former Yugoslavia May 7, 1997).

⁴¹ Olenasha, W., “ A World Heritage Site in the Ngorongoro Conservation Area: Whose World? Whose Heritage? In World Heritage Sites and Indigenous Peoples’ Rights, 2014, p 198.

Development (Kenya) and Minority Right Group International on Behalf of Endorois Welfare Council v. Kenya⁴² make the following recommendations:

Noting Article 1 of the Constitution of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) on the purposes and functions of the Organization, according to which UNESCO shall “further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations”;

The Commission also recommend that, a listing of people’s homes as World Heritage Sites without free and prior consultation amount to a violation of human rights. The Commission recommend as follow:

“Noting with concern that there are numerous World Heritage Sites that have been inscribed without the free, prior and informed consent of indigenous peoples in whose territories they are located and whose management frameworks are not consistent with the principle of the Un Declaration of the Rights of Indigenous People...”

African Commission further emphasized that:

Emphasizes that the inscription of Lake Bogoria on the World Heritage List without involving the Endorois in the decision-making process and without obtaining their free, prior and informed consent contravenes the African Commission’s Endorois Decision and constitutes a violation of the Endorois’ right to development under Article 22 of the African Charter.

African Commission also urged the World Heritage Committee and UNESCO to uphold and protect human rights in their mission as it recommended as follows:

Urges the World Heritage Committee and UNESCO to review and revise current procedures and Operational Guidelines, in consultation and cooperation with the UN Permanent Forum on Indigenous Issues and indigenous peoples, to ensure that the implementation of the World Heritage Convention is consistent with the UN Declaration on the Rights of Indigenous Peoples and that

⁴² 197 Resolution on the Protection of Indigenous Peoples’ Rights in the Context of the World Heritage Convention and the Designation of Lake Bogoria as a World Heritage site - ACHPR/Res.197(L)2011. The African Commission on Human and Peoples’ Rights (the African Commission), meeting at its 50th Ordinary Session held from 24th October to 5th November 2011 in Banjul.

indigenous peoples' rights, and human rights generally, are respected, protected and fulfilled in World Heritage areas.

At the end, African Commission on Human and Peoples Rights recommended that the inscription of Lake Bogoria violated the rights enshrined in the African Charter as follows:

The Commission further recommends that the inscription of Lake Bogoria on the World Heritage List without obtaining prior and informed consent of Endois constitutes a violation of Endois people's rights to development under articles 8, 14, 17, 21 and 22 of ACHPR.

Another resolve to this conflict is by going to general and specific norms. The maxim *lex specialis derogat legi generali* is suitable to determine the conflict of norms. This doctrine suggests that when two or more norms deal with the same matter, precedence should be given to a specific norm. Applicability of this doctrine is when conflict arises between provisions within a single treaty, or between the provision of more treaties, between a treaty and a non-treaty standard, as well as between two non-treaty standards.⁴³ That being the case, Ngorongoro is a Maasai home, and their cultural and spiritual practices are attached to it. At the same time, Ngorongoro is a UNESCO World Heritage Site. International human rights regimes and the UNESCO constitution call for respect for the human rights of the people without distinction of whatever means. If UNESCO listings led to the violation of human rights of the people, then it is the rights of the people which shall prevail.

The issues of Ngorongoro are serious and complex. It is the rightful home for the Maasai pastoralists and at the same time, it is the home for diverse wildlife. Dealing with the matter involving Ngorongoro requires common sense and a deep understanding of multidisciplinary issues before making any decision. Homewood and Rodger⁴⁴ were precise in their study to recommend that:

We strongly maintain there is no justification for conservation or other grounds for expelling the Maasai. There should be a strong political and administrative decision which guarantees the future of the Maasai as pastoralists in NCA. Any move to expel the Maasai will be counterproductive to long-term conservation interests, quite apart from being a major abuse of human rights.

⁴³ Beagle Channel Arbitration (Argentina v. Chile) ILR vol. 52 (1979) p. 141, paras. 36, 38 and 39; Case C-96/00, Rudolf Gabriel, Judgment of 11 July 2002.

⁴⁴ Homewood, K & Rodgers, W.A., *Maasailand Ecology: Pastoralist Development and Wildlife Conservation in Ngorongoro, Tanzania*. Cambridge University Press: Cambridge, 1991. pp 265/6.

Homewood and Rodger continued to acclaim that:

The issues of Ngorongoro are complex. Policy decisions can only be made with an understanding of the law, sociology, politics, economics, environmental sciences, conservation biology as well as a sense of aesthetics, compassion and common sense.⁴⁵

⁴⁵ Homewood, K & Rodgers, W.A., p 266. Ibid.

CHAPTER FOUR

ECOSYSTEM CONSERVATION AND TOURISM INVESTMENT

4.1 Flora and fauna status in Ngorongoro Conservation Area.

4.1.1 *Flora distribution and status*

Ngorongoro Conservation Area, a world-renowned biodiversity hot spot and tourist attraction, harbours abundantly different species of wildlife comprising plants. A variable climate and diverse landforms and altitudes have resulted in several distinct habitats. Shrubby heath and dense montane forests cover the steep slopes. The crater floor is a mainly tall grass with alternating fresh and brackish water lakes, swamps and two patches of Acacia woodland; Lerai Forest, including dominant tree species *Acacia xanthophloea* and *Rauwolfia caffra*; and Laiyanai Forest with *Cassipourea malosana*, *Albizzia gummifera*, and *Acacia lahai*. The Ngorongoro landscape encompasses undulating plains covered in grass, which become almost desert during periods of severe drought. These grass and shrublands are rich and support very large animal populations and are relatively intact. The upland woodlands contain *Acacia lahai* and *Acacia seyal* and perform a critical watershed protection function.

Plant spatial distribution is known to fluctuate both seasonally and over longer periods. Seasonal variations occur between wet and dry spells in which wet phases come with lush vegetation cover in most parts of high and midlands and low land plains dominated by a scattered tuft of grass species. In dry seasons, most of the vegetative cover of land is lost, especially, over the plains but reappears again as soon as the rain is available. Observing from longer periods, for instance, over decade-long intervals, vegetation cover change seems to take an obvious trend. Woodland has advanced to dense forests while shrubs and bushland matured to woodland. The expanding areas of woodland and bushes have consumed the majority of grasslands (Table 5). A significant drop in grassland from 1975 to 1991 was observed in which 449 thousand hectares of land shrunk to half the previous size. Woodland on the other hand rose from 11 thousand hectares to 143 thousand hectares in the same period. Highland grass appeared stable throughout all years indicating that bush and woodland succession was lower in the highland.

Table 5: Trends in vegetation cover in Ngorongoro for the past 25 years period. The data used were published by Neboye 2010. We extracted some important land cover types to indicate the overtime fluctuation in flora over Ngorongoro Conservation Area since its establishment in 1959.

Land cover type	Land size in Hectares by year		
	1975	1991	2000
Forest	93,129	141,941	138,437
Montane heath	24,235	24,235	24,236
Woodland	11,066	143,418	142,736
Scrub land	165,290	117,737	118,972
Bushland	28,049	40,012	40,012
Lowland grass cover	449,875	282,977	283,307
Highland grass cover	25,439	32,453	34,187
Bare ground	31	808	1,022
Water body	3,000	3,001	2,409

Changes in vegetation cover have been attributed to restricted fire use (McCabe 1997), climate change due to rising surface high temperatures (Verhoeve et al, 2021) and disruption in traditional livestock mobility practices (Neboye, 2010) which were essential for range recovery and resilience.

Recent, invasive species have proliferated in most of the area, particularly in the major Crater where about half have converted to tall grass, unpalatable herbaceous forbs, and impenetrable bushes. Notable common species encompass *Gutenbergia cordifolia*, *Biden empress*, *Tagetes minuta*, *Cynodon dactylon*, *Datura stramonium*, *Lantana camara*, *Choris gayana* and *Lippia javanica* (Tarimo & Ndakidemi 2013; Ngondya & Munishi 2021). From the analysis of Satellite Imagery dated 2021 February and ground visits in April same year, the land cover change was evident across the conservation area with bush and woodland as well as herbaceous invasive species expanding exponentially (Fig. 5).

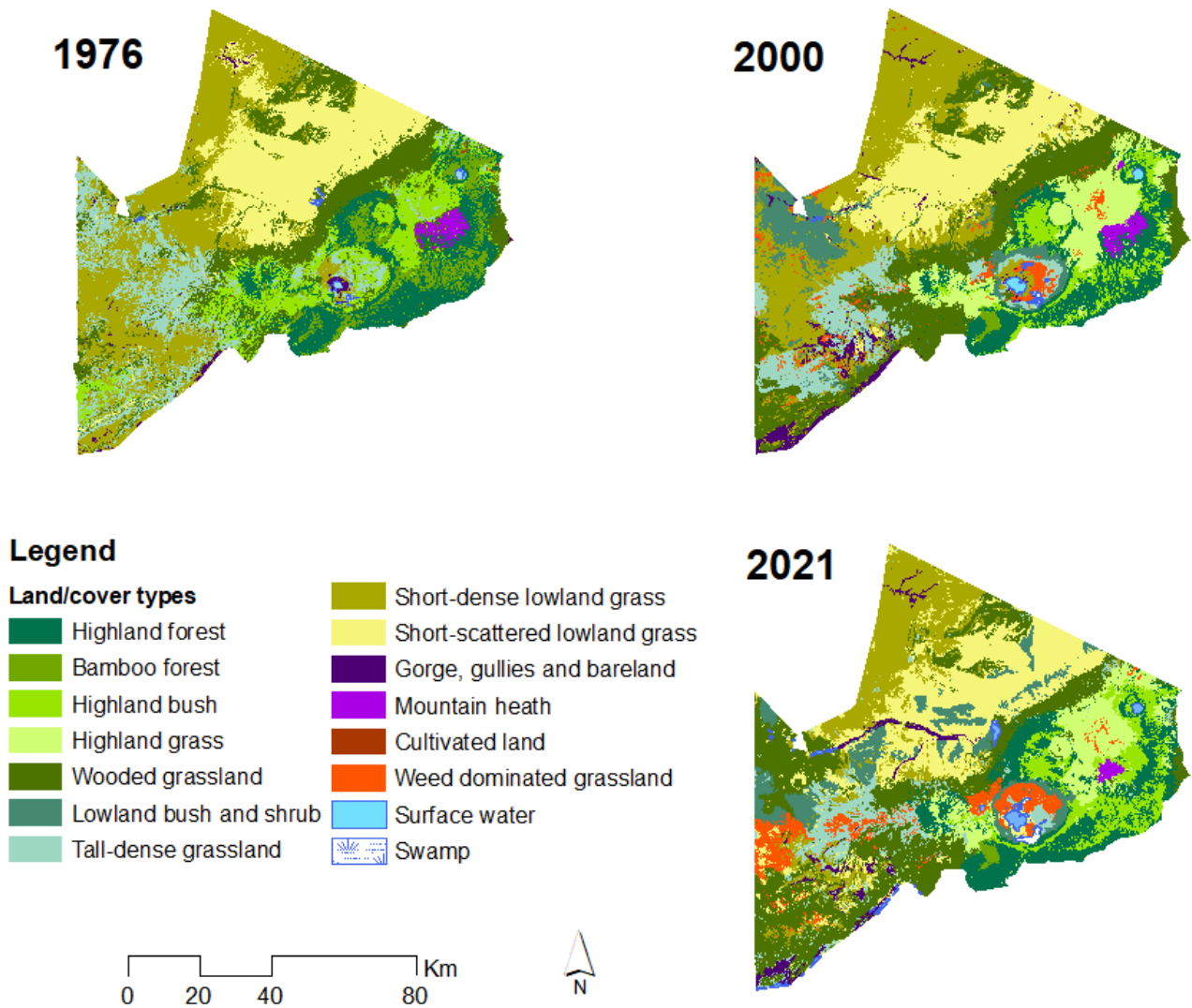


Fig. 5: Land cover spatial variability as analysed by Sentinel 2 imagery data dated 22nd February 2021. The area in focus is the Ngorongoro Conservation Area.

Examining closely, some vegetation covers have been stable throughout the period comprising highland forests and high elevation shrubs, whilst the rest of the land cover/uses have been, quite dynamic (Table 6). The woodlands have expanded from 131 hundred thousand hectares in 1976 to 184,4307 hectares in 2021. Weeded grassland proliferated from 662 to 37513 hectares between 1976 and 2021, respectively. All other land uses/covers appeared to follow linear augmentation including lowland bush and shrubs.

Table 6: Land cover/use change for the 45 years in Ngorongoro Conservation Area.

Land cover types	Year		
	1976	2000	2021
	Area in hectares		
Evergreen highland forest	88367	75922	86813
Evergreen highland shrubs	41809	36955	53813
Bamboo forest	511	2826	2949
Wooded grassland	131105	157182	184307
Lowland bush and shrub	25917	52808	54077
Highland grassland	81954	64900	60144
Mountain heath	7590	7583	2738
Tall grassland	98341	58008	48011
Weed dominated grassland	662	18933	37513
Short dense grassland	206000	128078	110547
Short, scattered grassland	122625	182085	149943
Cultivated land	492	1405	0
Swamp	762	843	2466
Surface water	1578	2734	5326
Gorge, gullies and bare land	5543	21977	15999

4. 1.2 *Fauna dispersal and conditions*

With some 25,000 large mammals, the highest density of mammalian predators in Africa includes the densest known population of lions (presently exceeds 80 in the Crater alone); NCA has remained a haven for most wildlife in Tanzania and the premier wildlife viewing area in Africa. For example, the population of endangered species such as black rhinos recovered from 30 in 2011 to 70 in 2022 due to co-management of the wildlife by the NCA Maasai residents and the NCA Management.

The count of herbivores in the area shows that the wildlife population has been dynamic and relatively stable. For example, the survey from 1964 to 2005 shows that the zebra population has remained largely stable at 4,254, while that of buffalo has dramatically increased as high as 5,000 (Estes et al. 2005). Other animals on increase include elephant and ostrich numbers. Equally important, the number of hyenas in the area has increased tremendously to 508 by 2012 (Ho"ner 2018). The finely honed symbiotic relationship between the living culture of the Maasai NCA communities and

wildlife is certainly a reason for the stable wildlife population and effective conservation (Homewood et al., 2009; Rugadya 2006).

Notably, the eviction of the Maasai people and their livestock from the crater in 1974 has not been welcomed by wild herbivore species. A study by Moehlman et al. (2020) shows that following the removal of Maasai and their range management system including burning and livestock mobility, the population of medium and small-sized ruminants such as Grant's and Thomson's gazelles, eland, kongoni, and waterbuck (wet season only) declined significantly. The Maasai range management system affected the plant structure which favoured the feeding and foraging style and movement patterns of such wild herbivores. Studies have demonstrated that most herbivores especially Zebra and Gazelles find safety in the Maasai residents' neighbourhoods.

The Crater still harbours diverse fauna lives comprise wildebeest (*Connochaetes taurinus*), zebra (*Equus burchelli*), eland (*Taurotragus oryx*), gazelles (*Gazella granti*), black rhinoceros (*Diceros bicornis*), hippos (*Hippopotamus amphibius*), lion (*Panthera leo*), buffalo (*Syncerus caffer*) and elephant (*Loxodonta Africana*). Others are mountain reedbuck (*Redunca fulvorufula*), ostriches (*Struthio camelus*), leopard (*Panthera pardus*) and hyenas (*Crocuta crocuta*). Animal surveys in the Ngorongoro Crater suggest increasing numbers of Buffalo, wildebeest, and gazelles (Table 7) (Lyimo et al. 2020). Recent research on the trend of large mammals in the Crater has discovered that changes in vegetation status of the Ngorongoro Crater favoured buffalos, rhinoceros, and Ostriches (Patricia et al. 2020). Expansion of tall grass and spread of bushy vegetation have diminished short grassland which used to attract most gazelle species. Other species that occupy the area include Waterbuck *Kobus ellipsiprymnus* mainly occurs near Lerai Forest, while serval *Felis serval* occurs widely in the crater as a whole and on the plains to the west as well as hartebeest *Alcelaphus buselaphus*.

Table 7: Counts of animal species surveyed in Ngorongoro Crater. The data used are from Tanzania Wildlife Research Institute (TAWIRI) Technical report 2020. Although their survey covered 1968 to 2017, we only extracted years whose information for the targeted species was complete across 42 years from 1975 to 2017.

Surveyed animal Species	Animal counts in selected years							
	1975	1988	1993	1998	2003	2008	2012	2017
Grand gazelle	2,037	2,122	696	1,341	687	904	306	547
Thomson gazelle	4,584	7,830	1,071	1,025	769	1,056	1,119	1,995
Buffalo	329	2,339	2,514	2,564	2,314	3,145	2,340	1,867
Wildebeest	16,642	8,689	4,177	7,074	10,939	10,768	8,901	9,575

Early wildlife estimates often exaggerated large herbivore numbers and regular scientific censuses have only been made since the 1960s (Oates and Rees, 2012). Since then, most large herbivore populations have declined, particularly wildebeest *Connochaetes taurinus*, which have been replaced by buffalo *Syncerus caffer* as the dominant herbivore in terms of biomass. The internationally important population of black rhinoceros *Diceros bicornis* has reduced from over 100 in the 1960s to around 30 in 2011 (Oates and Rees, 2012). Scientific evidence suggests that the lion *Panthera leo* population is genetically isolated and has declined since the 1960s and has consistently been held below carrying capacity. Buffalo and warthogs *Phacochoerus aethiopicus* is relatively recent colonizers of the Crater. Wild dogs *Lycaon pictus* were present in the 1960s but are probably now absent. Small numbers of elephants *Loxodonta africana* use the crater floor and cheetahs *Acinonyx jubatus* appear to be intermittent visitors. Primary drivers of changes in herbivore populations are disease and vegetation change. Poaching has been implicated as the cause of the decline in rhinoceros, especially after the removal of Pastoralist Maasai from the Crater floor in 1976. Disease-associated with anomalous weather conditions appears to be the main driver of population change in lions (Oates and Rees, 2012).

The rest of the Ngorongoro Conservation Area receives guest animals from neighbouring places. Serengeti migrants alone include 1.7 million wildebeest, 260,00 zebra and 470,000 gazelles (Leader-Williams et al., 1996) and are numerous on the plains between December to May, every wet season. Elephants are recently increasing in numbers with reports from last year alone documenting over 200,000 visitors.

Wildlife assessments and surveys in Ngorongoro concentrated on large mammals, with very little attention given to other forms of wildlife comprising avian communities and insects and reptile species. While a checklist of bird species and variants for the Ngorongoro Crater is available (John, 2006), which discusses both threat levels and endemism of the bird communities, no information on counts and continuous updates on the bird status in the rest of the conservation. Dung beetles were once ubiquitous in lowland plains and some places were named after them by local people. For instance, - Moilashi - a place near Oldupai Gorge was home to countless beetles. The area was famous for the beetles because between late December and March every year, it was almost impossible to graze livestock during such period of their appearance. Quite recently, the dung beetles have shrunk to extinction. Apart from providing essential environmental services comprising nutrient recycling, dung beetles are good indicators of environmental disturbance and effective as pointers of habitat quality, especially in east African grasslands (Davis, 2002). Changes in habitat

quality following bush encroachment may be the reason for the proliferated decrease in dung beetles, once abundant in Ngorongoro lowlands.

While bands of poachers were wiping out Tanzania's elephants and wildlife habitats in recent years, poaching was held at bay in most of the Tanzanian Maasai land, particularly at the NCA. This is confirmed by various reports including the April 2012 joint WHC/ICOMOS/IUCN report, the 2017 and 2019 UNESCO Reactive Monitoring Missions as well as the 2013 Anti-poaching Operation (Operesheni Tokomeza) report. All reports have commended the NCA Maasai residents and NCAA for zero recorded cases of elephant poaching and for affording protection to the migratory wildebeest, Black Rhino, and all other species whether endangered or not.

The unmolested wild animals within the NCA suggest that the Maasai pastoral practices are not necessarily harmful to wildlife, but instead support the co-existence of wildlife and livestock which has made Ngorongoro one of the most secure for most of the wildlife species including the rhinoceros in Tanzania. The community holds that no wild animal should be killed unless it has caused lethal harm to people. The community does not hunt wildlife for food. For the Maasai, some wild animals have inalienable rights, and therefore, harming harmless creatures is considered abhorrent. In a sense, a clan must ensure that the animal is protected by the entire community. Community members believe that, if there are recent reports on poaching of elephants that contradict records, they are happening on the periphery of the NCA and not within the area.

When comparing poaching status in NCA and Serengeti National Park (SENAPA), the data show that the leading reported case in SENAPA is illegal hunting of Wildlife (Campbell et al. 2001). For example, for the past nine years, the number of arrested persons because of wildlife hunting increased from 1,000 in 1993/1994 to 1,060 in 2002/2003 (SENEPA, 2004). This incidence accounts for nearly two-thirds of the reported activities from the arrested person in the park. Therefore, NCA holds its place as the most secured area in the country with no poaching regardless of its status of being a multiple land use area in which Maasai livestock keeping co-exists with wildlife conservation than SENAPA which is exclusively wildlife.

4.2 Tourism attractions, facilities, and visitors traffic in NCA

Tourism-wise, Ngorongoro Conservation Area (NCA) is of great importance to the National and Global community. In the 2018/2019 financial year, NCA generated TZS 143.9 billion and contributed TZS 23 billion as dividends to the government. With that amount, NCA was the only protected area that generated more revenue per unit area than any other protected area in East Africa. Given NCA's unique and diverse

attractions comprising peaceful co-existence of humans and wildlife in a natural and traditional setting, the area has over the years been receiving recognitions of international importance from conservationists and tourism bodies. For example, in 1979 the area was designated a Natural World Heritage Site; in 1981 it became UNESCO's Man and Biosphere reserve in which case the presence of people was acknowledged; in 2010 the area was declared Cultural World Heritage Site, therefore, a mixed world Heritage; in 2013 the area was voted as one of the 7th Natural Wonders of Africa and in April 2018, the area was added to the list of the Global Geoparks Network, thereby claiming second place in significance at continental level after the M'Goun UNESCO Global Geopark in Morocco. Undoubtedly, the Maasai cultural practices have significantly shaped the NCA landscape and therefore would be an injustice to speak of many such achievements without mentioning them.

The NCA has both natural and cultural attractions. The natural attractions include the unique craters (Ngorongoro, Olmoti, Empakai) and abundantly diverse wildlife comprising over 25,000 species of fauna and flora. The area also harbours magnificent mountain crests such as Loormalisin (3,682m) which is Tanzania's third highest peak after Kilimanjaro and Meru. Cultural riches in the NCA encompass diverse indigenous communities of Maasai, Datoga, and Hadzabe. Within the area, there exists Oldupai Gorge and Alaitole, one of the most famous paleontological sites in the world where the familiar Hominids' footprint was discovered. These attractions have been the catalyst for the growing tourism sector in the area. The attractions have been the reason for the diversification of tourism activities and investments in infrastructures and facilities such as roads, airstrips, lodges/hotels, tented camps, as well as special and public camping sites.

For the past 60 years, the tourism sector has been rapidly expanding in NCA, with tourism facilities growing year by year. For example, the number of lodges has increased from 3 (Ndutu, Wildlife, and Rhino lodges) in the 1960s to 6 lodges in 2018. As for tented camps, there were none in the 1960s and reached 12 in 2018. Similarly, the number of campsites has increased from 9 in the 1980s to 48 campsites in 2018 (MLU 2019). With all these facilities, overcrowding is certain. Road network is by far proliferating in ecological sensitive parts of the NCA including Ndutu (Masek) the rim of a crater. For instance, in 1976 the road segments inside the crater were 3 and in 2022 the records reached 22 road segments. In Ndutu there was only 1 road crossing the area in 1976 but now there exist more than 30 roads. In terms of area, lodges, campsites, and roads claimed 19 km² of the total surface area **(Fig. 6)**.

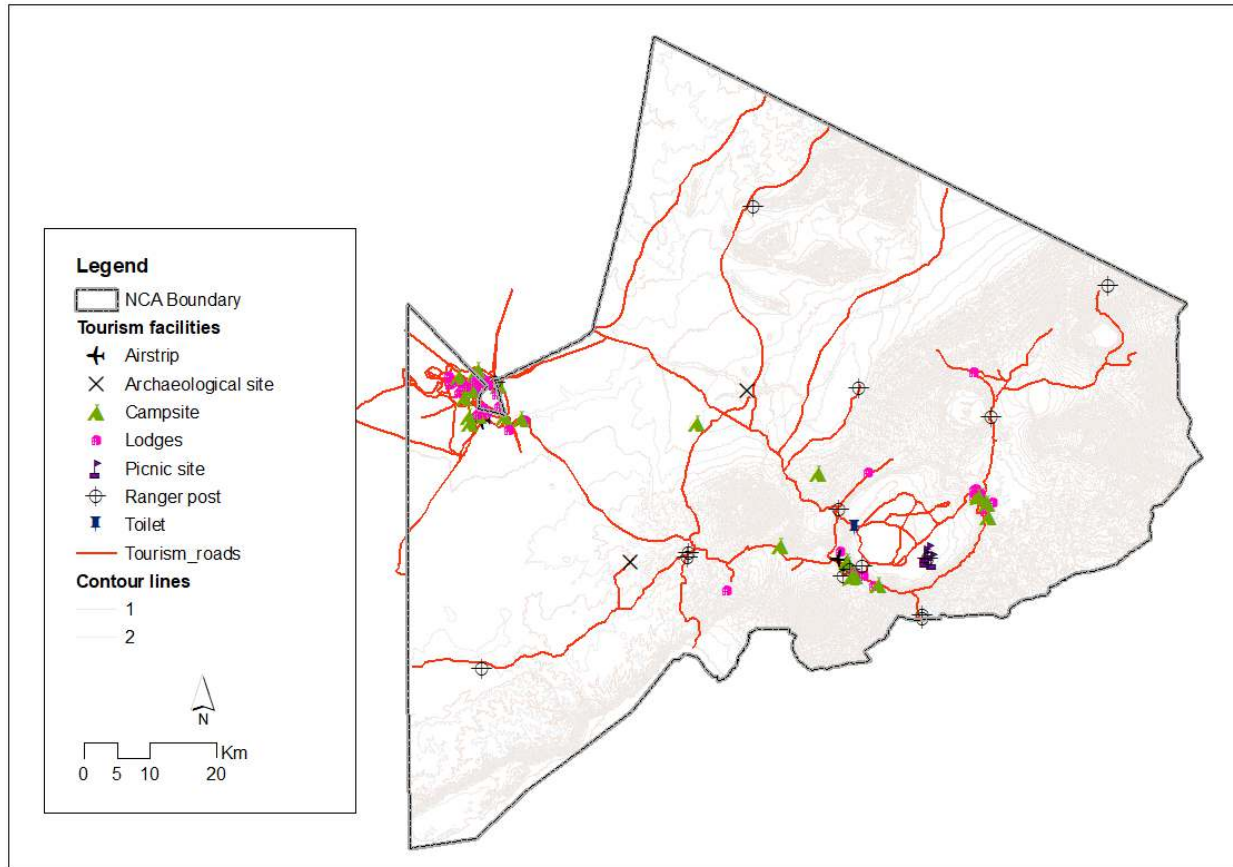


Fig. 6: Tourism facilities and road network in Ngorongoro Conservation Area

The volume of visitors to the NCA has been growing over time with some fluctuations because of economic and social influences within and outside the country (Fig. 7). Based on the figure there was a significant increase in tourists between 1969 to 1976. A decline is, however, observed in 1978 when tourists visiting NCA dropped from 89,697 in 1976 to 19,361 in 1978. A decline in the number of visitors both resident and non-resident might be attributed to the collapse of the East Africa Community in July 1977 and the war between Uganda and Tanzania from October 1978 to June 1979. Also, there is a decline in tourists from 725,535 in 2019 to 248,385 in 2020 because of an outbreak of Covid-19 in the country.

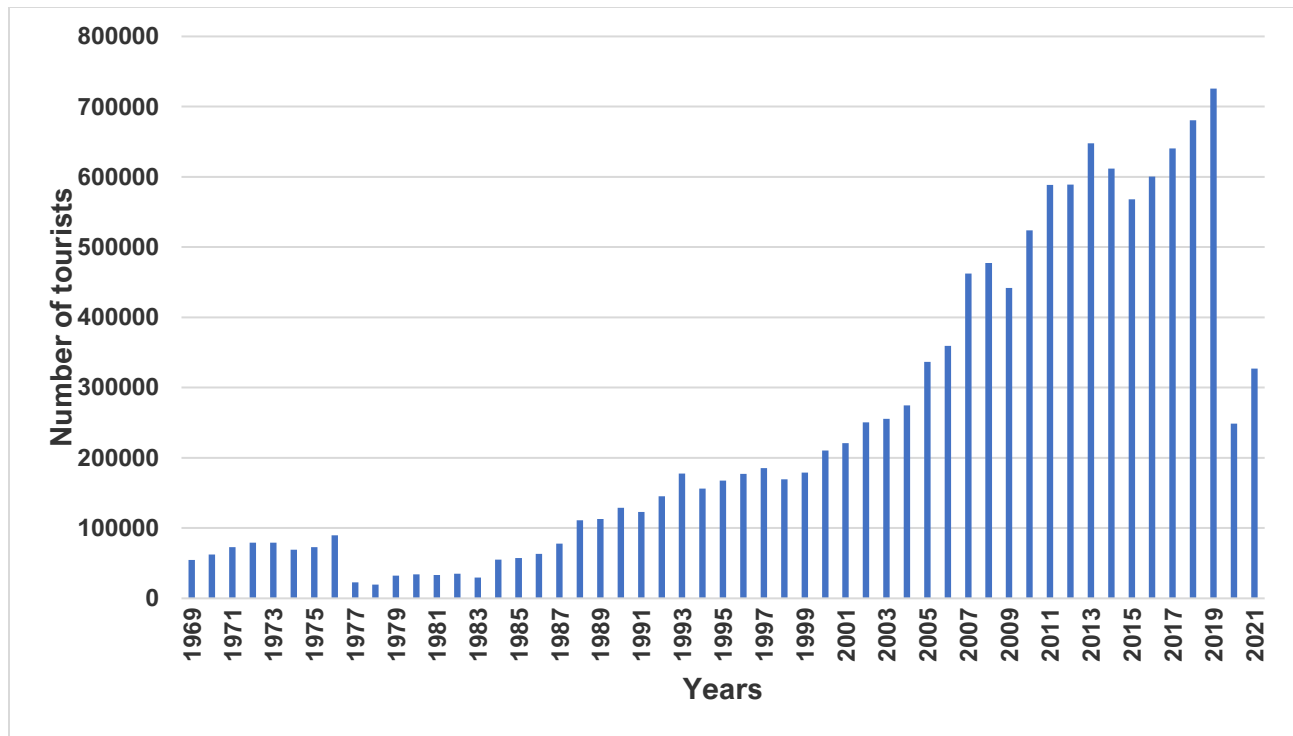


Fig. 7: Tourist trends in NCA from 1969 to 2021.

It was further noted that NCA attracted the most tourist visitors compared to all national parks combined in Tanzania. For example, in the year 2018/2019 except during Ebola and COVID 19 outbreaks, NCA received on average 600,000 tourists yearly (MNRT 2020). Only 8292 km² attracted 725,535 tourists, while TANAPA with a total surface area of 57,167.5 km² combining 16 national parks received 1,196,284 tourists (NCAA 2020; MNRT, 2007). It is also important to note that around 52% of tourists who visit Tanzania come to experience the Maasai culture (Okello and Yerian, 2010) which is particularly found in Ngorongoro.

Also, when comparing NCA with the world-famous Serengeti National Park (SENAPA) without pastoralism and human settlement, NCA seems to outstanding in terms of visitation. For example, in 2019, while the number of tourists who visited the NCA reached 725,535, SENAPA attracted only 472,705 visitors (Fig. 8). The continuous growth of visitors and subsequently remarkable income collection is due in part to the hospitality of the NCA Maasai residents towards wildlife, the environment and tourism investments. It is prudent to argue that Ngorongoro is pristine and ecologically resilient to continue hosting the wildlife, the local population, and the tourists.

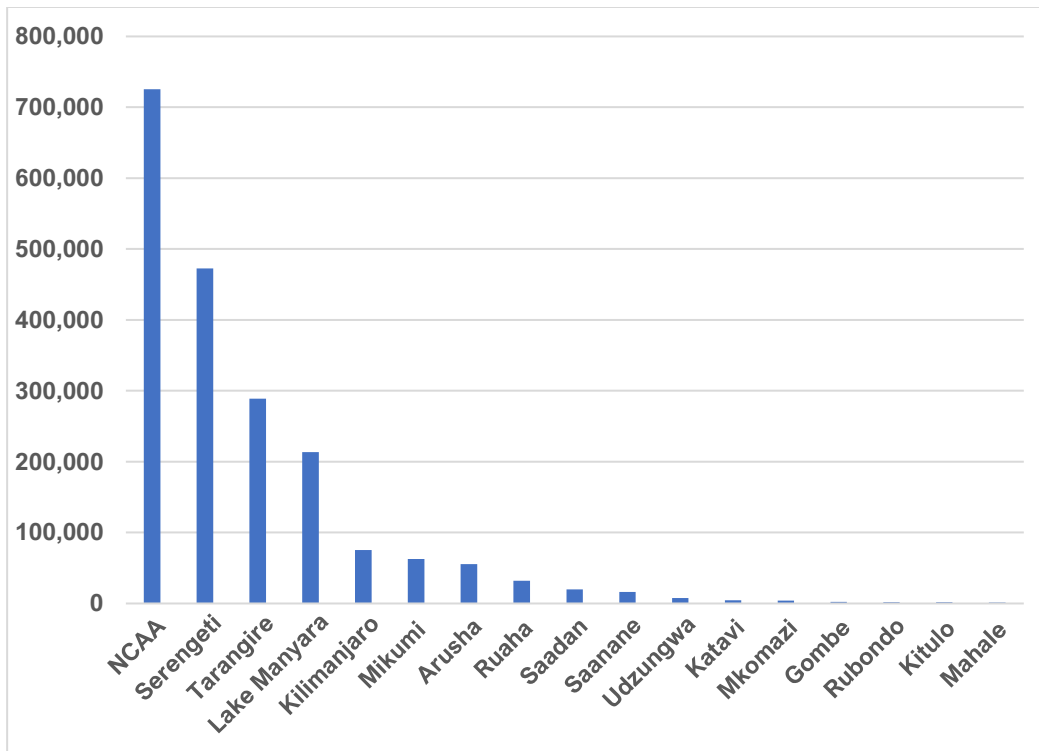


Fig. 8: Tourist trends in NCA and 16 National Parks for the year 2019.

4.2.1 Revenue trend, government dividends and community marginalisation

The increased number of tourists to NCA has brought gains to the country including job creation, income generation, and improved social services. For example, with 600,349 tourists in the 2016/2017 financial year, NCAA earned TZS 102.1 billion. With such revenue collected, NCAA contributed to the Government TZS 13 billion. The NCAA's dividends to the government have since doubled amounting to TZS 23 billion in the 2018/2019 financial year. In With 2018/2019, NCA received 680,514 visitors and collected TZS 143.9 billion, becoming the highest revenue per unit area of any conservation area in the country. Suffice to say, the area has retained its place as one of the best tourism destinations in revenue collection and contribution to the national coffers.

Despite all these huge collections from tourism, there is a strong feeling from the Maasai residents that opportunities for them to engage in tourism activities to improve living standards have been narrowed. For example, despite the NCAA General Management Plans (NCAA, 1996/2010) requiring that the Maasai NCA residents with desired skills be given priority in jobs, there are hardly 70 (10%) Maasai NCA residents

employed by the NCAA. By 2022, NCAA had over 700 staff and only 70 of those are resident Maasai. In the recent past, the Maasai NCA residents have been convinced that NCAA has been systematically discriminating against the Maasai, and henceforth restricting hiring or denying extensions of job contracts. The reluctance to hire the 15 formerly employed NPC staff is a case in point, contrary to the signed Memorandum of Understanding. The MoU signed on 26.03.2020 at SwagaSwaga Area required NCAA to immediately employ qualified NPC staff.

In addition, the employed Maasai NCA have been complaining of unfair treatment in the workplace including being transferred to other institutions like TANAPA, TTB, TAWA and COSOTA as a way of punishing and frustrating them as the NCAA management believes the staff are engaged in community awareness against current eviction threats. For example, on 9th May 2022 eight NCAA's Maasai staff received letters for being transferred outside their original workplace purposely to disconnect them from home affairs thereby reducing their influence on matters related to NCA. This has been mentioned by the community that, it is not a normal transfer rather it's some sort of tribalism already cultivated within the NCAA.

4.3 Bush encroachment, invasive species, and biodiversity loss

Bush proliferation in form of pioneer invasive plant species in most parts of Ngorongoro Conservation Area is widespread. Specific vegetation species comprise Mexican poppy (*Argemone mexicana*), Thorn apple (*Datura stramonium*), Prickly pear cactus (*Opuntia ficus-indica*), Custard oil, *Bidens schimperi* and *Gutierrezia cordifolia*. Local pastoralists understand Mexican poppy as the most dangerous invasive species due to its 'double effect' on livestock and wild herbivores. The invasive plant devours rangelands by constraining the growth of herbaceous communities.

The invasive species are opportunistic plants which take advantage of an area under stress, especially following prolonged droughts or degradation due to overgrazing. A study by Estes et al. 2006 reported that droughts of the 1990s and 2000s NCA caused depletion of grasslands in most parts of the landscape which in turn became favourable sites for invasive species observed to date including *Bidens schimperi* and *Gutierrezia cordifolia* and *Eleusine jaegeri*. The cumulative consequences of invasive caused dramatic negative impacts for NCA ecosystem and pastoralism economy. For instance, the short grass in the Ngorongoro Crater enables the calves of wildebeests (*Connochaetes taurinus*), zebra (*Equus burchelli*), Grant's and Thomson's gazelles whilst tall grass and bushes encourage camouflage of predators. In a tourism sense, the short grass in the Crater provides spectacular scenery that also facilitates viewing of wildlife species during safari drives.

We performed a 45-year-long vegetation cover assessment focusing on the Ngorongoro Crater, from 1976 to 2021, split into three valuations - 1976, 2000 and 2021 (Fig. 9). We targeted two areas in Ngorongoro - the Crater and Ebulbul depression. For the Ngorongoro Crater was so picked because; (i) the Crater was made a pastoralist no-go-zone in 1975 when the Maasai were forcedly pushed out of the area; (ii) the area is frequented by the abnormally high number of tourists and their motors and hence, land fragmentation is known to be monotonous due to off-road drive; and (iii) the area is considered a conservation orb of the NCAA from which good wildlife management practices could be noted. For Ebulbul depression, this area is frequented by livestock, especially sheep, all year round. We were motivated to understand vegetation status over time and space in the conservation exclusive zone like the Crater compared to Ebulbul depression as a way of understanding factors for biodiversity loss within the Ngorongoro conservation area.

The results of the analysis indicated huge vegetation cover change over a 24-year interval between 1976 and 2000. In 1976 year, the Crater was well dominated by short grassland and disconnected patches of tall grasslands. Bareland (mostly salt ashes), around Lake Makat appeared to occupy a notable part of the Crater. Looking at the year 2000, short grassland has reduced and is now concentrated close to the Lake. The weed-dominated grasslands emerged and engulfed about 18.8% of the total area. Tall grasslands and bushland have advanced and control over 45.6 % of the Crater. The Lake appeared to grow, and the water submerged the surrounding bare lands. More swamps began to show up in the eastern and northern parts of the Crater. After two decades-long periods, from 2000 to 2021, the land cover conditions further changed. For instance, the area covered by short grassland was reduced to 9.2% from 36.7%, between 1976 and 2000. Tall grassland expanded to 24% of the total Crater land area in 2021 from 20% in 2000. Weeded grassland did not increase significantly but was spread across the whole Crater. Swampy lands, bushy areas, and surface water, also proliferated in 2021 year.

In Ebulbul depression, land cover change was also observed throughout the evaluation period. In 1976, the area was dominated by tall highland grass including parches of short grassland, and bushland. However, in 2000, the analysis indicated that weed-dominated grassland invaded 21% of the land. Tall grass and highland grass occupied the rest area. About 21 years later, Ebulbul depression was characterised by highland grass, dispersed weedy herbaceous plants, bushland, and shrubs.

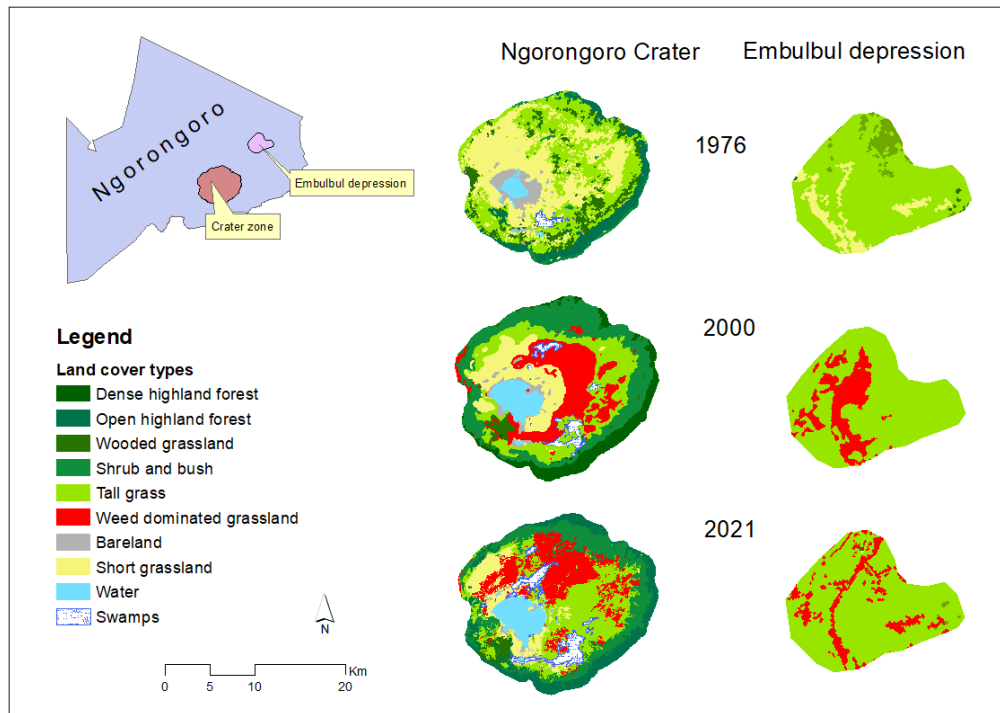


Fig. 9: Land and vegetation cover analysis for 45 years period from 1976 to 2021. The analysis was performed using three Satellite sensor imageries – Landsat MSS, TM 5 and ETM 7: and Sentinel 2. The areas considered were the Crater zone and Ebulbul depression both in the Ngorongoro Conservation area.

Observations suggested climate change might be a major factor for the detected vegetation cover variations. The results of the 1976 satellite imagery analysis indicated shrunk lake size with a larger bare land around it. Twenty-four years down the calendar line, the situation looked different. The lake refilled, swampy lands increased, bare land contracted and various vegetation types advanced. After another twenty-one years, the surface water further expanded with new water pools emerging, swampy areas multiplying and vegetation structure fluctuating. Variations in surface water and vegetation structure suggested a shift in seasons between dry and wet periods between years. The 2021 period seemed the wettest of all years whilst 1976 was the driest. Similar studies (Mwabumba et. al, 2022) conducted over Ngorongoro confirmed that climate change is one of the major factors responsible for the observed land cover change.

Some management practices were discovered to encourage changes in vegetation structure from short to tall grassland or bushland. At the time when the Maasai lived in the Crater, the fire was used to manage rangeland in terms of controlling weeds, old grass, and pests. Since their removal, fire use was heavily restricted both within and outside the Ngorongoro Crater. Based on community experience and ground visits in

the Crater, the situation observed confirmed fire was least used to manage the range. The grass species were quite old, excessively tall and harboured a lot of ticks. Pioneer invasive plant species such as *Gutenbergia cordifolia*, *Biden empres*, *Tagetes minuta*, *Cynodon dactylon*, *Datira stramonium*, *Lantana camara*, *Choris gayana* and *Lippia javanica*, were common in the Crater floor. To understand how the abandonment of fire use impacted rangeland quality, ground truthing was conducted on 24th April 2021. We took photos in different ideal locations including places that were burnt in previous years (we noted through satellite imagery that some plants of the Crater were burnt several months before this study). Fig. 10 below expounds on the relationship between vegetation structure change and fire use in rangeland management within the Ngorongoro Crater. The land cover map was the result of the assessment of Sentinel 2 Imagery dated 27 February 2021. The burnt area superimposed on the land cover map was an extract of Sentinel 2 data dated September 2020.

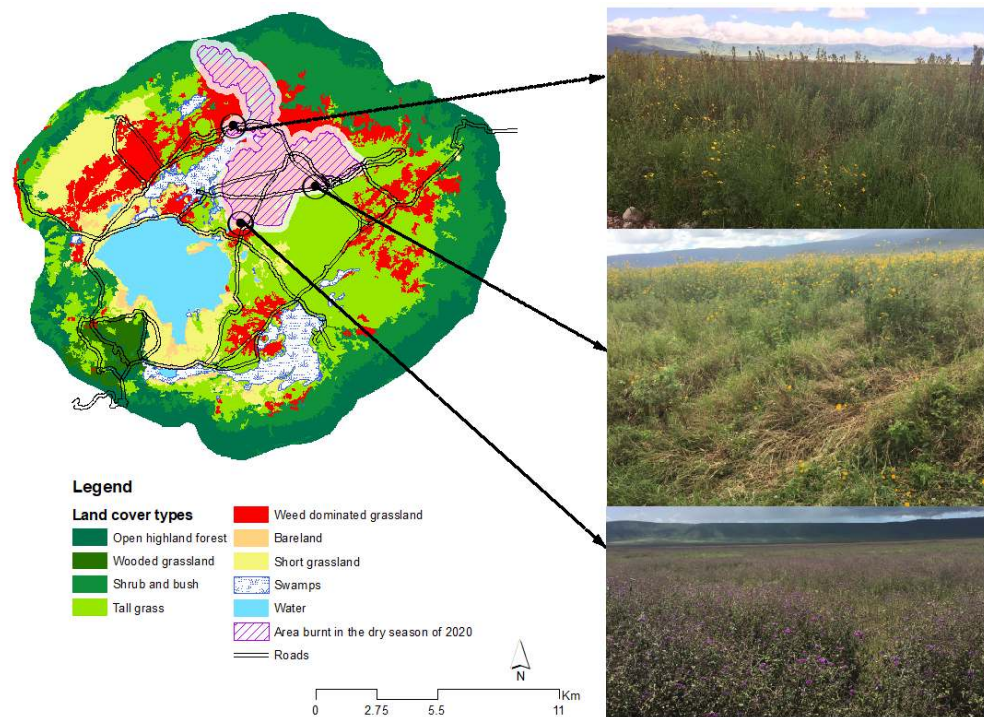


Fig. 10: Fire ineffectiveness in managing rangelands in Ngorongoro Crater.

Although Satellite images indicated the fire was used in the 2020 dry season, ground visits showed the opposite in terms of vegetation structure. The grassland appeared tall and lushly old. Some other places were dominated by weeds and fire seemed ineffective even though satellite data indicated the fire was used in the past year. To us pastoralists when the fire is used to control rangeland, timing is essential. Burning should happen in late September and October when grasslands are well dry. If the

areas were wet or swampy, such areas are usually ignored. If the fire was used as was observed from satellite imagery, then the timing was a serious offsite. We observed ticks were rampant in the Crater and that too indicates that fire use was ineffectively applied to manage rangelands. The Maasai pastoralists in other parts of the Ngorongoro faced tight fire use restrictions which promoted the proliferation of weeds, unpalatable grass, bush encroachment and tick-borne diseases, as a result.

Moreover, changes in vegetation structure and loss of biodiversity were attributed to land fragmentation due to off-road drives within tourist destination parts of Ngorongoro. We examined road status from 1976 to 2021 and discovered that inconsiderate off-road drives encouraged widespread roads by tour guides who wished to impress their clients by getting as close as possible to the animal of interest. We compared the number of roads crossing the Crater and Ndutu zone in 1976 based on topographic maps and those seen from satellite imagery in 2021 (Fig. 11), we realised that the exponential rise in roads caused detrimental land fragmentation. Roads were seen about everywhere in the Crater and Ndutu and can explain dropping levels in biodiversity and expanding growth in weedy plants as well as bush encroachment in those places.

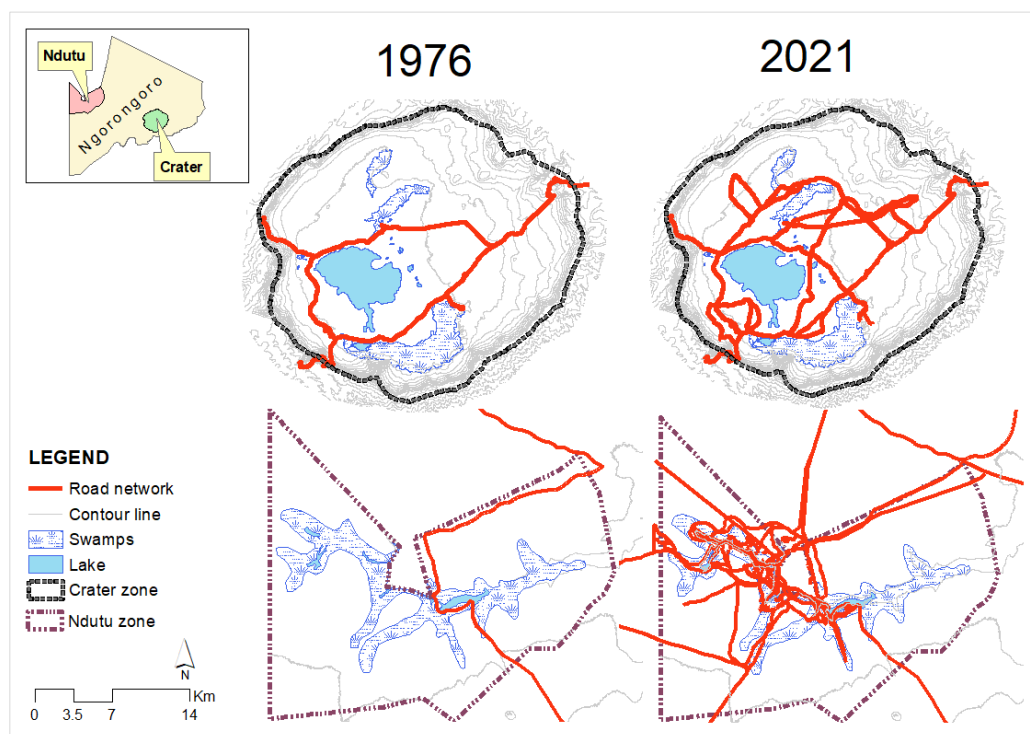


Fig. 11: Expanding roads across the Crater and Ndutu zones following inconsiderate off-road drive. Uncontrolled crisscrossing promotes land fragmentation which in turn leads to rapid biodiversity loss.

Other serious drivers of biodiversity loss and general ecological deterioration in NCA include (i) blockage of wildlife corridors and (ii) tourist vehicle congestion. Regarding blocked livestock corridors, field visits and existing documentation have revealed that some tourist facilities in NCA have proliferated in an unplanned, short-sighted, and spontaneous manner, bearing no relationship to the ecological fragility of the area. For example, Entamanu owned by NOMAD semi-permanent campsite built on the entrance to the Ngorongoro crater utterly threatened the mobility of the migrating, wildebeests, elephants, and other herbivores including grazing lands for livestock. Sopa lodge seated on the edge of Ngorongoro Crater to the east blocked pastureland for rhinoceros and livestock. Ndutu area which is home to some of the elusive and rare wildcats including the caracal and cheetah has over 58 semi-permanent accommodation facilities which are more than the limited number of acceptable uses proposed for only 14 campsites during the wildebeest migration (Melita, 2015). The structures have blocked the calving areas for wildebeest, essential grazing, and salt licking areas for wild and domestic animals. Such blockages have confined animals to relatively unproductive areas. Some lodges such as the Sopa and Ngorongoro Serena have been accused of substantially diverting the rivers which supply water for people and animals for their operational uses. Water scarcity weakens livestock and increases the indigenous communities' workload, particularly women as the burden of hauling water rests primarily on them. The reduction of water increases the vulnerability of herders and wildlife to drought.

The growing number of permanent structures in NCA is putting unhealthy pressure on the area ecology and compromising the fragile ecological balance in the area. These structures are sometimes built without being subjected to Environmental Assessment (EIA), Social-economic Assessment (SEA), and Heritage Impact Assessments (HIA) following Tanzanian Environmental regulations, IUCNs, and ICOMOS guidelines.

Regarding tourists' traffic and vehicle congestion, the Ngorongoro crater is a unique selling point. It is a must-visit spot for most tourists to Ngorongoro. Because of this, the number of tourists and vehicles entering the crater has increased thereby disturbing its naturalness. For example, the number of vehicles down the crater augmented from 45,090 in 2014 to 73,514 in 2018, an average of 615 tourists per month. It is estimated that during peak season (June to August), the crater alone receives over 250 vehicles per day (Fig. 12).



Fig. 12: Vehicle traffic at Ngoitokitok picnic site in the Ngorongoro crater on 5/4/2022.

The overcrowded situations with large numbers of safari vehicles and traffic congestion possess threats to wildlife habitats and individual wildlife species. The increased presence of vehicles causes visual pollution due to the high volumes of dust created by the vehicles passing through the site. In some instances, the vehicles result in several wild animals being hit because of poor visibility following huge smog. Intense use of roads by vehicles has altered habitat use of wildlife, created noise pollution, and accelerated the damage to roads surface. High traffic has contributed to illegal behaviour where vehicles deviate off-road to meet tourists' desires. The heavier traffic on the crater roads (over 250 vehicles) causes congestion, soil compaction, and deep ruts made by vehicles forced to by-pass from roads following heavy rain, and the creation of many illegal tracks, all of which degrade the habitat.

CHAPTER FIVE

PASTORALISM DEVELOPMENT, HUMAN GROWTH, AND SETTLEMENT DYNAMICS

5.0 The concept of pastoralism.

Pastoralism is a subsistence strategy dependent on free-range animals herding, particularly sheep, goats, cattle, and donkeys. This, however, does not mean that the people engaged in pastoralism only eat the animals they raise. Some pastoralists only eat their animals on special occasions. They often rely on secondary resources from the animals for food including blood or milk or use the animals' by-products to trade for food from neighbouring crop farmers. Other pastoralists like Maasai keep herds because it is part and parcel of their identity and life, implying that without herds, their livelihood is meaningless. Recent, the Maasai keep livestock to meet other demands including clothing, health services, and school fees for their children.

In elaborating further on pastoralism, Mdee et. al, 2007 stated that the total economic value of pastoralism essentially involves considering its full range of characteristics as an integrated system, its resource stocks or assets, flows of environmental services; and the attributes of the ecosystem as a whole associated with the direct measurable values (live animals, milk, hides and other), direct unmeasured values (employment, product, action, and environmental management skills) and indirect measurable values (implying subsistence, inputs to tourism, agriculture, and market linkages, taxes) and indirect unmeasured values such as ecological and rangeland services, agricultural services, socio-cultural values, option, and existence value. The increase in the production of livestock products helps in minimizing the importation of meat and milk products by 90% from abroad to satisfy the demand while enhancing the earning of foreign currency. Mdee and Mnenwa in 2017, also indicated that the role of pastoralism in supply chain linkages and value addition in the meat supply earn approximately 1.4 billion per annum distributed as 163 million to middlemen, 351 million to butcher owners, and 847 million to *nyama choma* business. In job creation, the pastoralism sector employs over 200 people in the meat industry.

Pastoralism in Tanzania is known to play an important role in building a strong national economy by increasing household food security, income, animal draught power, manure, foreign currency, and employment opportunities while nurturing livestock resources. This contributes to increased economic growth and Government revenue

(URT 2017). At the global level, the contributions of pastoralism are recognized, highly valued, and understood to promote landscape biodiversity riches. Some European countries including Spain, France, and Switzerland are investing in pastoralism to protect biodiversity.

5.1 How do Maasai pastoralists use and manage natural resources in Ngorongoro?

The Maasai community expresses their land use practices in the form of a seasonal calendar, in which livestock movements are controlled by the spatial distribution of resources and the magnitude of risks involved in using the resources at their availability. If for example pasture is not available at a certain point in a given time, livestock must be moved in search of rich pasturelands. However, if the pasture is available but too risky to keep animals in the areas due to disease threats including malignant catarrhal fever, the Maasai opt to move their animals to safer grounds.

To manage land and natural resources effectively, the Maasai organize themselves in smaller communities called *ngutot/irkung'* (neighborhoods), strictly defined by the territorial occupation of a single community made up of several clans. At the territorial level, the utilization of pasture, water, and mineral licks is more detailed. Several enclosures called *bomas* (a homestead grouping up to 8 male occupants with their wives and children) may own a pasture reserve (*alalili*) to accommodate young and weak animals during droughts. Any other place around the homesteads not designated as *alalili*, is used without considerable restriction all year around. Further away from the homestead (usually about 10km from settlement and in a direction where all members of the community have equal access) is zoned as a general reserve for all occupants in the area to access in dry months of the year. Because the reserve may span several hundreds of kilometres from the permanent settlement, seasonal camps (*ronjo*) are allowed to enable effective pasture usage during the period. The reserves should have permanent water sources and salt licks within or nearby areas. In cases where water sources are far away, livestock keepers opt for a day to graze animals without water (*aroni*) and another day to water animals without pasture (*okore*). This practice is very common in lowlands and highlands where water scarcity during drought periods is common.

The planning, management and utilization of land and natural resources among the Maasai are controlled by traditional institutions interweaved within territorial customs hinged on age-set and clanship governing systems. Elders and traditional leaders (*laigwanak*) govern the use and management of pasture, and salt licks including commonly owned water sources. Young men (*moran*) at any given age-set, are obliged

to enforce bylaws agreed upon by the elderly and *laigwanak*. Additionally, the morans patrol the community territory against intruders, especially, in pasture reserves, salt zones and watering points.

Pastoralism and wildlife in Ngorongoro co-exist peacefully on the same piece of land where pasture and water are shared all year round. While wild animals could be everywhere at any time, livestock mobility is strictly observed as a crucial land management strategy to allow for pasture regrowth. Their traditional laws and taboos kept the practice for ages and passed on to generations through folk tales, songs, proverbs, and pastoral education.

To Maasai pastoralists, the landscape is not just understood to offer pasture, water and salt licks but is known to support multiservice roles including cultural identity, and spiritual and ritual functions. With this understanding, ten clans of the Maasai grouped into two major sections – *Orokkiteng'* and *Odomonyi* – have long established a spiritual association with wild animals. To the Maasai, as a way of ensuring animal safety, all the wild animals have been divided according to clans and each Maasai clan has the responsibility to protect their animal against poaching or mistreatment. Regarding flora species, though not split in respect of the Maasai clans, they are valued and protected henceforth. Some plants are considered sacred and, therefore conserved to serve ritual and spiritual ceremonies of the community. Some other vegetation species provide ethnomedical and nutritional requirements. Yet others are used to meet general purposes comprising constructions, fuel wood and traditional artefacts. To protect wild animals and insects, traditional taboos are used to discourage game meat. Plants are also protected by the same taboos such that tree pruning is the norm as opposed to whole tree cutting.

Nevertheless, soon after the establishment of Serengeti National Park (SENAPA) and then NCAA, the Maasai have been frustrated with lots of restrictions targeting livestock mobility, ethnobotanical practices and a wide range of vegetation used for traditional purposes. Since the 1970s the Maasai suffered lots of disturbances including forced relocations within the park. The most remarkable were the 1975 removal from Ngorongoro Crater, the 2016 restriction to access pasture, water, and mineral licks from Olromti and Embakaai craters and the banning of livestock in Northern Highland Forest as well as Ndutu Marshes in 2019.

Such exclusions from crucial livestock resources impacted, negatively, the socio-economic and cultural fabric of the Maasai community in Ngorongoro. The cultural land use intertwined with landscape seasonality was highly disturbed and resulted in rapid livestock losses. Widespread land degradation emerged as livestock roamed the

same area all year round. In such places designated pastoralists, no-go-zone, bush encroachment and invasive species proliferated following the banning of fire - an important rangeland management tool. As livestock mobility was halted, climate change impacts seemed to intensify more than ever with livestock deaths doubling every dry season.

5.2 Livestock population trends in Ngorongoro

The National Bureau of Statistics (NBS) and the Prime minister's office carried out Human population and livestock censuses in 2013 and 2017. The livestock census recorded 461,588 to 831,563, accordingly. In 2013 cattle count was 131,509 and 332,079 (for sheep and goats), and in 2017 the cattle mounted to 238,826 and small stocks summed 570,636 (Fig. 13). DANIDA carried out the human and livestock census in NCA in 1994 and the total animal counted was 308,762. Out of this number, cattle were 115,468, and sheep and goats count were 193,294. The application of the De jure approach caused an increase of 44.49%, in 2017.

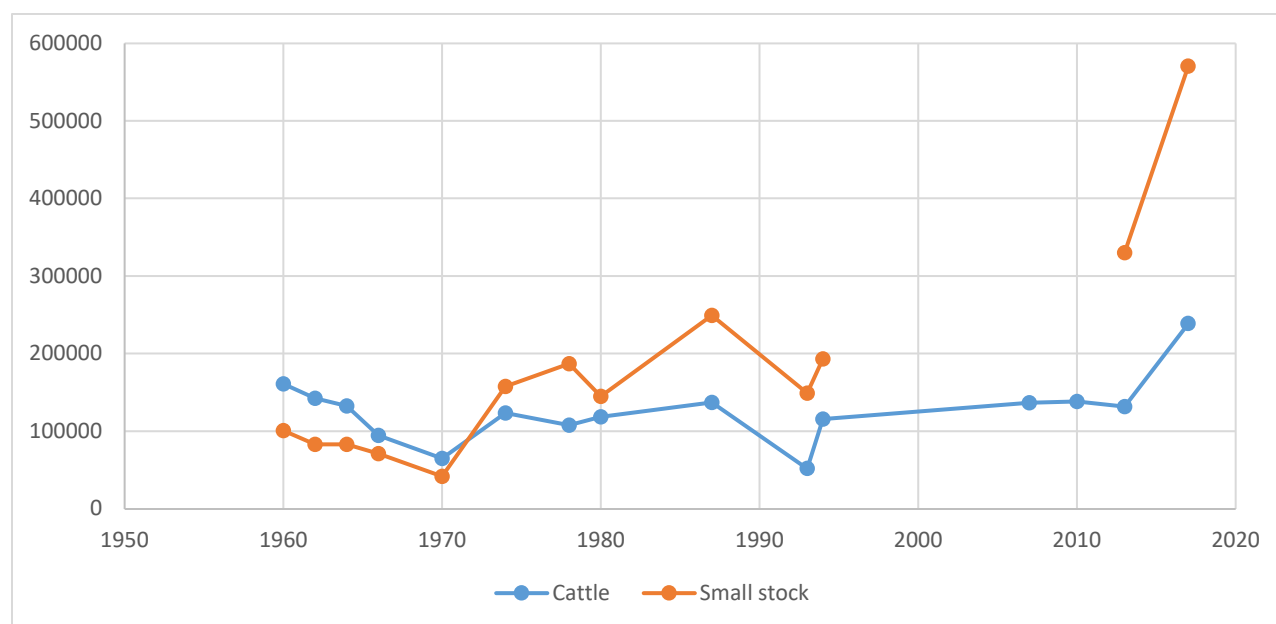


Fig. 13: Livestock population counts for over 60 years. Source: National Bureau of Statistics, 2017.

The available data from the District Veterinary Officer in 2017 reported a total of 229,260 livestock (cattle 77,789, sheep 72,881, and goats 78,490) accounting for 27.6 % of animals lost in the same year (Fig. 14). Given the factor of losing about 229,260 livestock, it means that the available statistics totalled 579,902 which reflects a decrease in 1.9 from 2.3 TLU as per MLUM report of 2019 (Table 8). Given the non-equilibrium state of the area, the livestock may increase or decrease over time. For

example, in 1959 total cattle reared were 161,034 and in 2017 it was 161,037 hence, the difference of 3 cows only (MLUM, 2019) over six decades.

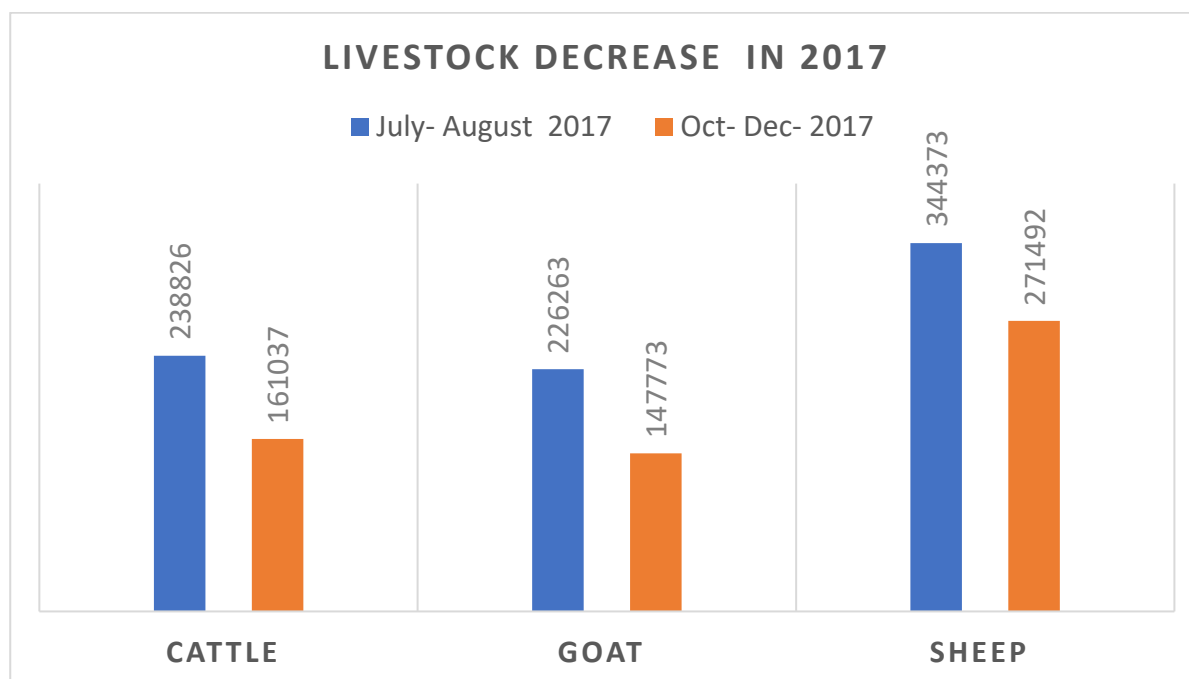


Fig. 14: Livestock fluctuation in NCA between July to August 2017 and October to December of the same year.

Recently climate change and global warming impacted negatively livestock and the grazing resources in NCA (mainly water and pasture) leading to the spread of invasive and noxious weeds. Fluctuating livestock numbers are also affected by poor animal services such as veterinary facilities and extensions, improved breeds, medicines, and water infrastructures.

Table 8: Livestock population trends in NCA from 1960 to 2017. The double stars indicate that livestock many were lost in the period.

Years	Cattle	Sheep & goats	Total TLU	% TLU, sheep & goats	Source
1960	161,034	100,689	122,793	8.2	McCabe et al 1992
1962	142,230	83,120	107,873	7.71	McCabe et al 1992
1963	116,870	66,320	88,441	7.5	McCabe et al 1992
1964	132,490	82,980	101,041	8.21	McCabe et al 1992
1966	94,580	68,590	73,065	9.39	McCabe et al 1992
1968	103,568	71,196	79,617	8.94	McCabe et al 1992
1970	64,786	41,866	49,537	8.45	NCAA, own data

1974	123,609	157,568	102,283	15.41	McCabe et al 1992
1977	110,584	244,831	101,892	24.03	NCAA, own data
1978	107,838	186,985	94,185	19.85	McCabe et al 1992
1980	118,358	144,675	97,318	14.87	McCabe et al 1992
1984	109,724	100,948	86,902	11.62	NCAA, own data
1987	137,398	137,389	109,918	12.5	McCabe et al 1992
1988	122,513	152,240	100,983	15.08	McCabe et al 1992
1993	77,243	148,288	68,899	21.52	NCAA, own data
1994	115,468	193,294	100,157	19.3	NCAA, own data
2003	129,231	173,364	107,798	16.08	NCAA, own data
2007	136,550	193,056	114,891	16.8	NCAA, own data
2013	131,509	330,079	125,064	26.39	NDC, NCAA 2013
2016	115,562	181,281	99,022	18.31	TAWIRI 2016
2017	38,173	29,910	29,712	10.07	NDC 2017 (losses)**

Furthermore, livestock statistics and management of information are not well communicated and may have suffered a lot of bias (Kimera 2019), indicating that, the tools used in gathering information depended on whether the study conducted employed actual count or mouth count which was, often, impaired by seasonality as pastoralists move with livestock and hence, exact figures may be lacking.

5.3 Human growth and settlement dynamic in Ngorongoro

Population growth in Ngorongoro Conservation Area can be traced back to 1929. Arhem 1985 reported that the human statistics from Masai Monduli District showed human population ranged from 10,000 to 11,000 in 1954. The survey carried out in the 1980s revealed more people left NCA than those who immigrated due to growing food shortages, decreasing family herds, and the prohibition on agriculture. The 1978 national census gives a figure of the 17,982 pastoral inhabitants in NCA. The pattern indicated significant fluctuation, notably, in 1957 the population recorded amounted to 10,633 and then sharply dropped to 5,435 in 1970 before rising again in 1978 (Fig. 15).

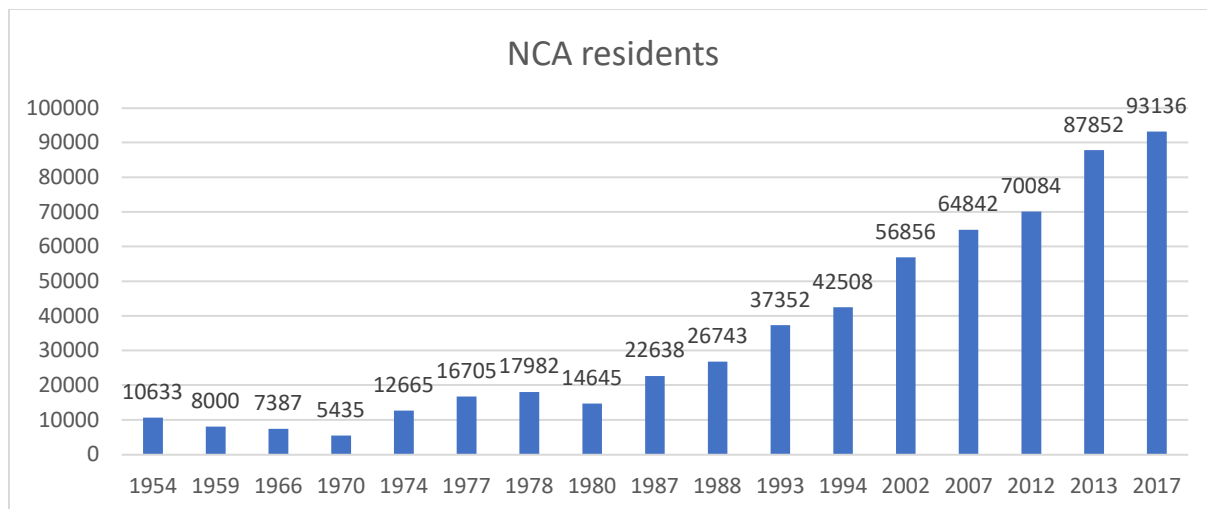


Fig. 15: Human population dynamics in Ngorongoro from 1954 to 2017.

The Tanzania national Bureau of Statistics (NBS) carried out the General Census for population and housing in the country in 2002 and 2012, which indicated the birth rates ranging between 2.7% in Tanzania mainland and 2.8% for Tanzania Zanzibar. For the case of NCA, the same censuses recorded 56,856 people in 2002 and 70,084 in 2012, which both amounted to about 2.7% of the birth rate. The Prime Minister's office and NCAA conducted yet other exclusive population censuses in 2013 and 2017. The results recorded 87,851 to 93,136, for the respective years, and hence, reported an increase of 5285 people. But the difference between the NBS census of 2012 and 2017 reported 23,052 people.

The difference seen between the birth rates in 2002/2012 and that of 2013/2017 was due to approaches used to collect data. The census employed De facto and De jure approaches interchangeably at a different times (and this may raise methodological challenges than reporting actual population dynamics). For instance, the De jure was employed by NCAA in 2013 and 2017 to count people who are residing in and out of the area but included migrants who previously lived in NCA, investors, and NCAA staff. The use of the De jure approach meant that the annual birth suddenly rose to 5.7% (NBS 2017).

The problem with relying on the 5.7 growth rate is that will raise the population to about 109,062 people by 2022 as opposed to the growth rate of 2.7 which would project the population to 89,007 persons by the same year. Provision of education to the pastoral community including family planning education will impact the annual growth by reducing it from 2.7 % to 2.2%. The literature already elaborated that combined education and traditional methods of family planning prolonged breastfeeding and postpartum sexual abstinence, high secondary sterility, seasonal

food shortages, spousal separation, and general environmental health hazards causing high infant mortality all conspire to make Maasai population growth as low as or less than the 2.2% Sindiga (1987). It was further evidenced by Homewood and Rodgers 2004, that the human population increase in NCA is lower than for other areas in Arusha Region (e.g., Arumeru District).

5.4 Human settlements dynamics in NCA

Human settlements, especially, housing have improved over time in response to enhanced livelihoods among NCA residents. However, the advancement in housing and scale-up of other accompanying infrastructures including institutions such as hospitals, schools, and worship places implies that NCAA turned a blind eye to controlling such settlements by not carrying out appropriate land use planning and designing environmentally friendly building codes (MLUM.2018). The scattered pattern of settlements in NCA is typical of pastoralists' homesteads. The settlement occupies a small area within NCA of about 424 km² equivalent to 424,00 ha, which constitutes 5% of the whole area (Fig. 16).

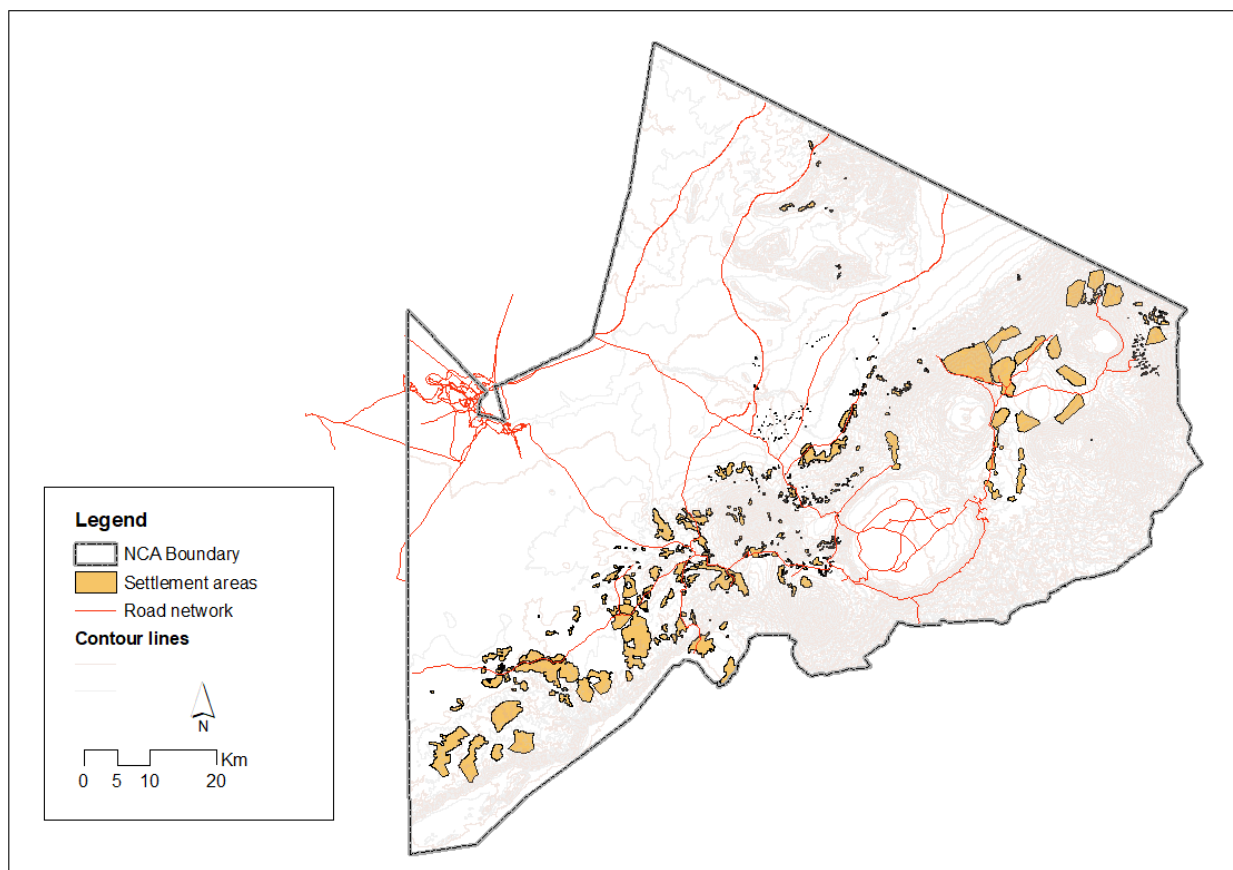


Fig. 16: Settlement distribution in NCA.

The NCAA General Management Plan of 2006-2016 well-documented development centres in the then wards of that time which included Endulen, Ngorongoro, Olbalbal, Nainokanoka, Naiyobi, and Kakesio, all of which environmental impact assessment was conducted. The resettlement program of 1975 was designed for all people to live in these villages, and the program required people in NCA into the mentioned villages as their permanent settlement (Ndagala, 1982). Ngorongoro division with 11 wards and 25 villages is the result of that program. Furthermore, NCAA through environmental village committees chaired by the NCAA zonal coordinator in 2016 legalized in same villages as permanent development centres and building plots were distributed to the villagers.

5.5 Deteriorating Social Services within the NCA

For so long, the Maasai living in the Ngorongoro Conservation Area have been facing various development barriers as well as the deterioration of various social services. The primary social services, though present (as indicated in Fig. 17) are not ideally developed and quiet, and the building of new ones is highly restricted even though peoples demand the services goes daily.

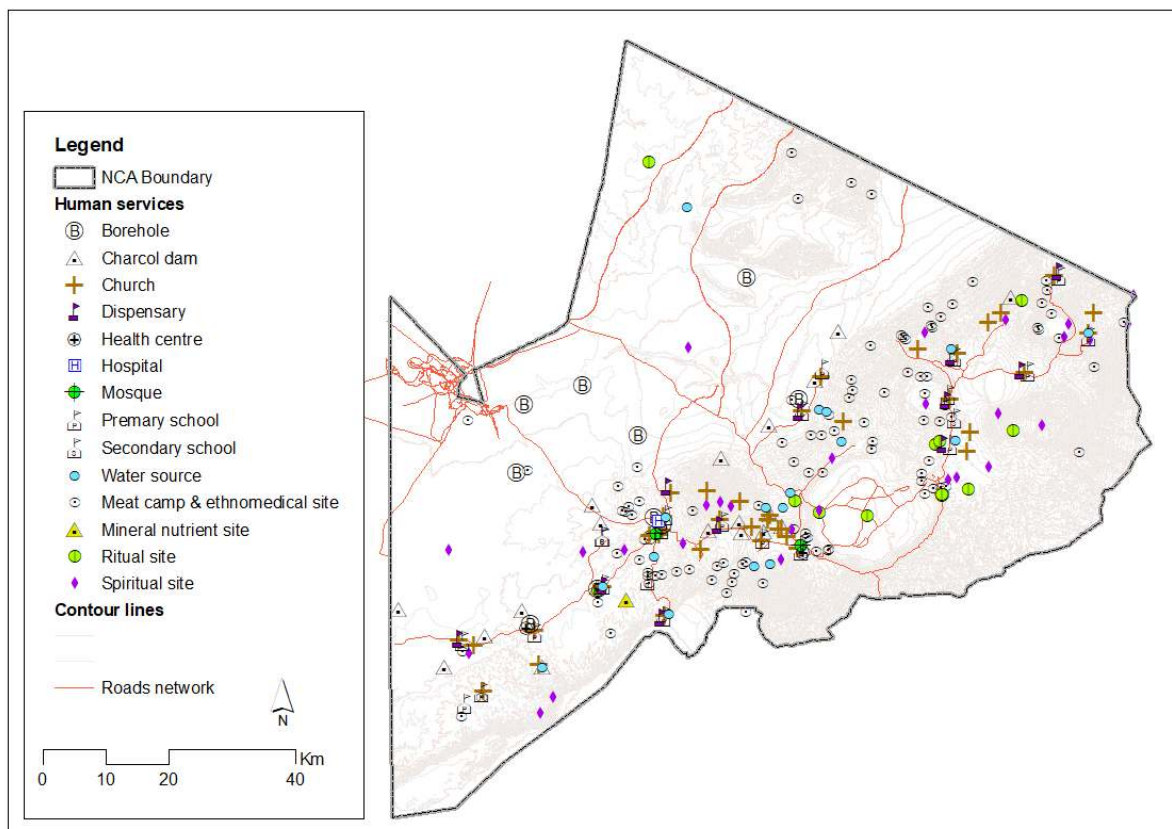


Fig. 17: Spatial distribution of social services in NCA.

The community in the Ngorongoro Conservation Area is prohibited from engaging in productive economic activities such as agriculture and transport businesses as motorcycles, and private and commercial vehicles are taxed twice. Based on the pretext to protect the ecology the locals are denied all essential provisions. This is opposed to thousands of tourists' vehicles descending the crater and to the big investors who have invested in ecologically sensitive areas, many of whom built permanent hotels along livestock and wildlife corridors including drought season refuges.

The NCAA through the Conservation commissioner prohibits the construction of Health centres, schools, Churches, and private houses for local people. In very recent times, the Permanent Secretary in the President's office regional administration and local government Prof. Riziki Shemdoe wrote a letter dated 14/03/2022 with reference number (No. 291/298/03/281) to the Ngorongoro district council director, directing the transfer to Handeni District Council the sum of 355,500,00 of the COVID-19 project's funds. These funds were initially meant to develop school infrastructures in Misigiyo, Endulen, Esere, Nainokanoka Primary as well as Embarway, Nainokanoka and Ngorongoro girls' secondary schools. The figures targeted to be moved to Handeni comprised 40,000,000, 80,000,000, 40,000,000, 80,000,000, 66,000,000, and 49,500,000, respectively.

CHAPTER SIX

OTHERING MAASAI, DEGRADING REMARKS AND CALCULATED REPORTING TO SECURE EVICTION

6.1 Introduction

Ngorongoro Conservation Area was an ideal experiment to continue the pre-colonial African society resource management and therefore a coexistence between humans and wildlife. With evidence of the oldest fossil of the first anatomically modern human, the *Homo habilis*, in Oldupai and Alaitole, Ngorongoro has been the land of coexistence between man and wildlife in the world's most beautiful scenery. Today, it's only Ngorongoro that still bears the trademark of how the world was before the sad colonization affected human mentality. In the span of six decades, the coexistence has sadly been tested by colonial policies founded on the separation of man and nature.

Maasai, a Nilotic ethnic group, have moved around the Ngorongoro-Serengeti area and conserved the land from the 15th century and now account for almost 98% of its current population in the land now known as Ngorongoro Conservation. The Maasai traditionally move from the plains to the highland in the wet season and from the highland to the western plains in the dry season alongside the migration of the largest terrestrial mammals on earth. The natural resource use between pastoral Maasai and millions of wildebeest was made possible by the Maasai pastoralist mode of livelihood which has scientifically proved to be environmentally benign⁴⁶.

Both the Maasai and the Datooga, another pastoral community that inhabits the South-East edge of Ngorongoro Conservation Area (NCA), are traditionally nomadic pastoralists, moving with their livestock in a continuous search for grass and water. The NCA is also home to Hadzabe families, a minority population in Tanzania who live on the edge of Lake Eyasi. The life, livelihoods, culture, and spirituality of the three indigenous groups are attached and squarely dependent on this land as distinct people.

The Maasai semi-nomadic, or transhumant, system of life plays a critical role in preserving the natural ecosystem and rich biodiversity of the area. Over centuries the Maasai have developed a finely honed symbiotic relationship with the local environment, which has allowed local ecology, the wildlife, domesticated livestock,

⁴⁶ Homewood and Rodgers 1991, p. 72.

and people to coexist in a resource-scarce environment. The local knowledge has been largely credited with allowing the largest terrestrial mammal population on earth and ecological diversity to grow under the stewardship of the Maasai. Now, they are being accused of threatening the ecology and wildlife they have protected and making envy of the World by the people, communities and international pressure groups who have wiped out the wildlife on their land and territories.

6.2 Philosophical foundation of Tanzania protected areas

Tanzania's today's conservation philosophy results from influence from a blend of Yellowstone and Yosemite National Parks in the United State, environmental protection of the former Nazi regime in German⁴⁷ and the legacies of the German and British colonialism that are still now deeply ingrained into Tanzania's conservation consciousness. These trademarks have largely influenced the course of Tanzania's protected area's philosophy of expansion, exclusion, propaganda, and militarism and are being implemented with all force in Ngorongoro. The change from a conservation Area to a paramilitary in the form of a Jeshi USU is just the latest development in the perfection of the military narrative of its founding furthers. Ongoing disturbing experience in Ngorongoro is just a signal of how the Nazi dogma is alive and well in the Tanzania conservation philosophy⁴⁸.

More than any other, it's a factual reality, today Tanzania's post-independence conservation narrative is influenced by its Nazi founders. Bernhard Grzimek, the former Nazi militant and SA member⁴⁹ was a key proponent of the first tragedy of the Maasai in Serengeti just two years shy of independence is widely regarded as the Conservation hero in Tanzania. The former Nazi loyalist is known as the conservation hero and for that purpose, Tanzania authorities built a stone pyramid in the Ngorongoro crater rim resembling the Egyptian iconic structures in his memory along with his son who died the very same time Maasai were relocated from Serengeti.

Bound by the history of its founders, post-independence Tanzania has forged its conservation agenda around the Nazi philosophies of expansion, exclusion, violence, and propaganda. The atrocities caused by its policies on indigenous Communities, particularly Maasai⁵⁰ reflect so much of the effect of Nazi political narrative has caused

⁴⁷ https://www.ohioswallow.com/extras/0821416464_intro.pdf.

⁴⁸ <https://www.theelephant.info/features/2022/04/18/ngorongoro-nazi/>.

⁴⁹ Ibid.

⁵⁰In an endeavor to enforce vast land without its primary inhabitants, Maasai has been forced out of Serengeti in 1959, Tarangire in 1970, Alaililai le Mwasuni (Mkomazi Game Reserve) in 1988, Loliondo

on humanity throughout the world. So before discussing Tanzania's conservation philosophy and the cause of all the exclusions and violent fuss, one must understand the stain from which Tanzania protected areas stem. This will help in addressing the root cause of all injustice that has become uncontested trademarks of the Tanzania conservation philosophy that must be decolonized.

6.3 German influence in the re-imaging Ngorongoro-Serengeti

The fall of the Nazis in the mid of 20th century has not wiped away entirely its trademark throughout the world. From the political realm, economic approaches and conservation rhetoric, the world is still influenced by neo-Nazi elements. Tanzania particularly in the conservation sector bears all that has made the Nazis a distinct philosophy, from expansionism, exclusion, militarism, violence, and propaganda.

Bernhard Grzimek is usually credited for coining the epithet of Ngorongoro as a "*wonder of the world*," through his widely celebrated book and Oscar-winning film *Serengeti shall Never die*. Grzimek has had an enormous influence on Tanzanian wildlife politics to date. He promoted the nexus between wildlife tourism, development, and conservation within and along Tanzania-protected areas. When addressing the influence of Grzimek in rewriting his image and influence in the Africa Conservation narratives, Stephen Corry has this to say about the Tanzania conservation hero:

Grzimek did not join the army in 1933, but the armed wing of the Nazi Party, the Sturmabteilung (SA). He did so when he was 24, a mere five months after Hitler came to power⁵¹.

As a long time, president of the Frankfurt Zoological Society of West Germany (now Germany), he has used his influence, particularly financial resources earned from the films and conservation campaigns to make Frankfurt Zoological Society one of the single most powerful funding giants in the Ngorongoro-Serengeti ecosystem that is lively felt today.

forceful operation in 2009, 2017 and the looming threats in 2022 and the Ngorongoro Conservation Area marked unprecedented purposeful suffocation policies derived to make Maasai relocatable

⁵¹ Read more at: <https://www.theelephant.info/features/2022/04/18/ngorongoro-nazi/> The Elephant - Speaking truth to power

In one of his many interviews, Grzimek has this to say about the co-existence between man and wildlife⁵²

A national park must remain a primordial wilderness to be effective. No men, not even the native ones, should live inside its borders.

In his international campaign for the protection of what he called the primordial wilderness by separating man from nature in Tanzania, Grzimek, a veterinary surgeon, and Hitler's *Director of the Frankfurt Zoo* further states:

I am willing to sit down with Joseph Stalin if I thought it would help protect the majestic animal of Serengeti⁵³.

Then he continued

*I could even find good **reasons to work with Idd Admin as it's easier to work with a dictator on these matters of conservation than with a democracy.** You don't have to deal with the parliament⁵⁴ (author emphasis)*

Grzimek argued he would not have engaged with the Maasai in his lobby campaign to evict them out of their ancestral territories to create primordial wilderness. To illustrate Grzimek's misanthropy and disregard for the Maasai, he was known for concluding his letters with the words:

*ceterum censeo progeniem hominum esse diminuendam⁵⁵. This may fairly translate to as **Incidentally; I am of the opinion that the offspring of people must be reduced.***

In one of his apocalyptic articles, Grzimek's human population were so expanding rapidly consuming resources and changing forest into desert that the wildlife will eventually be extinguished⁵⁶.

⁵² Dowie Chapter 3 page 24

<https://www.uvm.edu/rsenr/rm230/Dowie%20Chapter%203%20Maasai.pdf>

⁵³ Dowie Chapter 3 page 24 Ibid

⁵⁴ Dowie Chapter 3 page 25

<https://www.uvm.edu/rsenr/rm230/Dowie%20Chapter%203%20Maasai.pdf>

⁵⁵ <https://www.merkur.de/lokales/leserbriefe/weltspiegel/toedliche-bedrohung-247211.html>.

⁵⁶ Grzimek (1956) No room for wild animals <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/2EAB24B401882CEBAB3A81995B149DE6/S0030605300038928a.pdf/no-room-for-wild-animals-by-bernhard-grzimek-thames-and-hudson-ltd-18s.pdf>

Today, Frankfurt zoological society, a non-governmental body preceded by Grzimek continued to influence all-important decisions in the Ngorongoro-Serengeti conservation narratives and most cases continued advocacy and propaganda for the separation of man from nature in Ngorongoro and Loliondo.

The Nazi philosophies are well reflected in the ongoing Tanzania government-led campaign for a forced exodus out of Ngorongoro to more than six hundred kilometres away in Handeni. As propagated by its conservation founding father, Tanzanian authorities believe they should not engage the people but terrorize them as pro-Nazi conservation philosophy works better in a dictatorship.

So much is common in Tanzania conservation philosophy with former Hitler regime conservation narratives. In its campaign to control German politics, in its propaganda to win German influence Third Reich identified itself as a pro-nature reserve. They championed sustainable forestry, curbed air pollution and autobahn highway networks as a means of bringing Germany close to nature. When they rose to power and particularly in the mid-1930s, the Nature reserve became a less pressing issue for them as they embarked on and executed a global conflagration in 1939-1945.

As was with Third Reich⁵⁷, Tanzania's conservation approach and policies related directly to other ideals held by authorities such as hunting other than the conservation itself. In its claim for nature conservancy, the Tanzanian regime would opt. for total resettlement⁵⁸, degrading specific societies⁵⁹, cultural and spiritual attack⁶⁰ to pave the way for exclusive trophy hunting, 5-star hotels and luxurious tourism⁶¹. To justify this they would argue, that such radical means are intended to protect the interest of future generations.

But conservation is not always the purpose and in the Ngorongoro case, it's not but the most probable means of securing public support for other businesses which the authority's intent to execute (luxury exclusive hotels and wildlife massacre). Conservation is, therefore, as was with the Nazis, a means to justify other interests they

⁵⁷ Michael Imort, "Eternal Forest - Eternal Volk" in *How Green Were the Nazis?* edited by Franz-Josef Brüggemeier, Mark Cioc and Thomas Zeller, (Athens OH: Ohio University Press, 2005), 43-72.

⁵⁸ <https://www.oaklandinstitute.org/sites/oaklandinstitute.org/files/pdfpreview/mlum-final-oct-2019.pdf>.

⁵⁹ Royal Tour https://www.youtube.com/watch?v=z4_nr5V6P30&t=1267s.

⁶⁰ <https://www.youtube.com/watch?v=MTbDvElvsyl&t=8s>.

⁶¹ Al Jazeera: Why are Tanzania's Maasai being forced off their ancestral land? <https://redd-monitor.org/2022/03/08/al-jazeera-why-are-tanzanias-maasai-being-forced-off-their-ancestral-land/> (last accessed on 12/5/2022).

held and, in most cases, commercial poaching (dubbed trophy hunting). For example, while all the propaganda would suggest the key purpose of the now injudicious campaign to relocate Maasai out of Ngorongoro is flocked by ecological and wildlife conservation rhetoric in the same report⁶², the artificial conservators argue that Ngorongoro could be re-designated as a National Park, or Game Reserve, and the latter would allow wildlife massacre, once the Maasai are relocated.

The authors of the 2019 report being relied on by the government to relocate the Maasai would then undertake an international lobby campaign⁶³ in favour of the wildlife massacre allegedly to support societies that bear the severe burden of conflict with wildlife while they are being displaced in every inch of their ancestral territories. In fact, in almost all National Parks the Tanzania government has placed international wildlife hunting firms to eliminate the very animals they boast to protect.

The key purpose of Tanzanian protected areas narratives is not meant to benefit nature or wildlife but to secure a vast exclusive land that will accommodate ugly and violent unchecked wildlife massacres masked with a nice nature and wildlife conservation chorus. Usually, the hunting firms will either suppress the human rights of the indigenous community, violate the hunting rules⁶⁵ or illegally smuggle the animals to establish vast tourism exclusive areas⁶⁶ in their home countries.

Because the real purpose is not the conservation itself, in some cases, as was what the Third Reich would do⁶⁷, the conservation idea could be abandoned at will as in the construction of the Nyerere electric dam in the great Ruaha ending up clearing over three million trees without any environmental impact assessment. The electric project was economically beneficial enough to outweigh conservation demands whilst pressuring Maasai displacement under the same rhetoric *"rescuing endangered*

⁶² <https://www.oaklandinstitute.org/sites/oaklandinstitute.org/files/pdfpreview/mlum-final-oct-2019.pdf> page 92-93.

⁶³ Supporting African Communities: Highlighting International Conservation Efforts Worldwide <https://youtu.be/6M3u0C5orLs>.

⁶⁴ Dr Msuha Tanzania wildlife Director online article <https://dailycaller.com/2022/01/18/international-conservation-forum-brings-attention-to-the-dangers-of-import-bans-on-african-wildlife/> (lasted accessed on 20th April 2022).

⁶⁵ Green Miles Safari brutal massacre of the wildlife <https://www.youtube.com/watch?v=edmca1dlrAw>.

⁶⁶ Experience Africa at World's largest Safari Park outside Africa in Sharjah | Sharjah Safari <https://www.youtube.com/watch?v=gp5hVbpjcU0>.

⁶⁷ William T. Markham, *Environmental Organizations in Modern Germany*, (New York: Berghahn Books, 2008), 72.

ecosystem” as the Maasai in the eyes of policymakers are less important and can be degraded as subhuman⁶⁸, attacked and scolded at will.

William Markham particularly argued that the idea of *nature conservation in the Third Reich often justified racial ideology or the expansionist policies of Hitler*⁶⁹. Racial and expansion elements are the most uncontested features of Tanzania’s protected areas. Expansionism has led to the grab of almost 40% of the Tanzania landmass into a protected area and substantially without the consent of its primary rightsholders. From Serengeti National Park (1959), Mkomazi (Alaililai le Mwasuni-1988), Tarangire, and Loliondo (2009 and 2017) violence have been used to exert pressure on lawful inhabitants squeezed outside of their ancestral territories. Ngorongoro remains the longest bitter experience the regime will force its people to an island of poverty hoping they will relocate to guarantee luxury tourism.

As was with the violent experiment mentioned above, Ngorongoro seems to await its own as a lawmaker was recommending under the Prime Minister's watch that the government should deploy tanks⁷⁰ against citizens whom they have never engaged about the real issue the government is having in mind about their land. The nexus between Nazi racial ideology in its conservation rhetoric bears the stains with Tanzania's conservation expansionism substantially framed in a manner that will wipe out the identity of some societies. Maasai particularly are the main victims of the Tanzania conservation experiments. From Ngorongoro, Loliondo, Longido, Monduli, Simanjiro and Kiteto, Maasai has been subjected to the horrors of ugly conservation narratives. Maasai stewardship role in nature and wildlife conservation has made Ngorongoro-Serengeti-Mara the home for the largest terrestrial mammal migration on earth yet, they are now being accused of threatening it by persons who eliminated wildlife in their territories.

Artificial conservators see Maasai and their pastoral livelihoods as a backward system of life undeserving to occupy one of the world's most renowned and beautiful scenery. Arguably, as the Nazi would do⁷¹ conservation narratives are being framed in a manner

⁶⁸Deusdedit Balile Chairperson of the Tanzania Editors forum alleging Maasai of Ngorongoro do not bury dead bodies as part of the government sponsored campaign to relocate Maasai out of Ngorongoro <https://www.youtube.com/watch?v=MTbDvElvsyl&t=23s> accessed on 23rd March 2022.

⁶⁹ William T. Markham. Ibid.

⁷⁰ Tanzania parliamentary Hansard online copy dated 9th February 2022.

⁷¹ William T. Markham, *Environmental Organizations in Modern Germany*, (New York: Berghahn Books, 2008), 70-72

that eliminates Maasai as people, their culture and if possible, marginalize them by dividing and relocating them in pieces in a manner that their identity will fade and disappear in a few decades. Similar to the Nazi approach, the Maasai are denied the right to life with dignity to justify violations of their rights and livelihoods.

6.4 Colonial mentality, lobbyist, and conservation

The lobbyist naturalist groups from Britain and America influenced not only the division of Ngorongoro and Serengeti but influenced their modus operandi to this date. As key features of Tanzania conservation have been coded during colonial time, they have remained with colonial trademarks to date.

Besides Grzimek's enormous influence in re-emerging Ngorongoro-Serengeti, Dr Luis Leakey the palaeontologist who discovered the oldest human fossils in Oldupai had a good share of influence not only in the eviction of Maasai from the western plains but also on negative sentiments about the Maasai akin to these of Peter Greenberg in the president Samia led Royal tour. Supporting relocation exercise, Alan Morehead⁷² branded the Maasai negatively the way they are not being done by the government. Leakey prepared the Memorandum of Serengeti National Park problem which formed the basis of the Nihil Committee⁷³ by the Kenya wildlife society⁷⁴. Leakey argued at length that Maasai do not have any legal rights in Serengeti-Ngorongoro and if any they are no more than these of the rest of the communities in Tanganyika and the rest of the world. He wrote, "*Serengeti is a major potential source of wealth to the territory, its inhabitants of all races for many years to come provided that it's not destroyed now*"⁷⁵. In one of his considered articles, Bonner argued

Underlying much of the campaign to get Maasai out of Serengeti was of course the colonial prejudice against Africans which was particularly strong when it comes to Maasai.

As with the Msomera project, the colonial government tried to entice Maasai with alternative land with wells and boreholes outside the park the idea that was resisted by the Maasai as Moru (Moru Kopjes), Sironet (Serenora) were reached with water and granite grass. Later on, there was a U-turn to a forceful eviction and the Maasai chose

⁷² Moorehead, A (1959) No Room in the Ark

⁷³ The Report of the Serengeti Committee of Inquiry 1957 Printed by the Government printers. Dar es Salaam

⁷⁴ <https://www.uvm.edu/rsenr/wfb175/bonner%20chapter%203.pdf>

⁷⁵ <https://www.uvm.edu/rsenr/wfb175/bonner%20chapter%203.pdf>

Ngorongoro over Serengeti as it has more grazing fields and permanent water. Bonner quoted Tendemo Ole Kisaka, as saying

*We told them; you better shoot us together with our cows. We are not going to leave Serengeti*⁷⁶

Following the tough reactions from the Maasai and the already Mau Mau rebellions in Kenya, the colonial government revised the plan to use force and prepared seasonal white paper No 1 of 1956 that proposed for division of Serengeti National Park into three distinct units. A thirty-three-organization consortium based in America send a delegate headed by Lee Talbot⁷⁷ who would become the International Union Conservation of Nature (IUCN) executive director participated in the lobbying campaign. Their lobby campaign resulted in the re-annexation of Moru into the Serengeti National Park as was proposed to be out in the seasonal paper arguing that if the Maasai are to be allowed to live in part of the park they will cut trees to make their Bomas. They petitioned the British colonial government never to dissect the Park into three as proposed earlier.

European naturalists were not happy with the British colonial government's partly engagement with the Maasai. The Fauna Preservation Society sent London University botany Prof Pearsall to conduct an ecological survey. Prof Pearsall recommended the central Serengeti and Moru Kopjes be retained within Serengeti and Ngorongoro be earmarked as another protected area with a linking corridor between them, an idea that was fully implemented.

6.5 Historical roots of targeting livelihoods in Ngorongoro

In the Ngorongoro Conservation Area, Maasai hold very little or no control over the management. Maasai economy, resource use, and administrative responsibilities are undermined by the wide powers of the Ngorongoro Conservation Area Authority that are both in law and malpractice. The conservation authority can decide whether to build a house or not, whether to import two wooden materials to close one's hut door at night or indeed to dig a grave to bury your loved ones that are subjected to bureaucratic approval of the conservation authority which is not accessible to ordinary

⁷⁶ Bonner <https://www.uvm.edu/rsenr/wfb175/bonner%20chapter%203.pdf>

⁷⁷ <https://www.iucn.org/news/secretariat/202105/a-tribute-lee-merriam-talbot-1930-2021>

Maasai citizens. If I can paraphrase the famous quote of the American abolitionist Frederick Douglass⁷⁸

Go where you may, search where you will, roam through all the prisons of this country, travel throughout Tanzania, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices within Ngorongoro Conservation Area, and you will say with me, that, for revolting barbarity and shameless hypocrisy, Ngorongoro reigns without a rival.

The Conservation Authority exercises political and administrative control over the Maasai making efficiency of the local government and therefore Maasai representation in the decision-making process within the conservation area nearly dysfunctional. In arguing about the Maasai plights in Ngorongoro T.G. Weldemichel⁷⁹ argued:

Land grabbing can take the form of a stepwise process of dispossession of land users in the name of conservation.

In addressing suffocating people to exert pressure for enforced relocation without necessarily opting for military violent eviction about Ngorongoro Weldemichel further stated:

Moreover, not all land grabbers always evict people as evictions may galvanize media attention and resistance. In some cases, local people are enclaved within the appropriated land and left to continue their lives in smaller spaces a tactic that argues only postpones the problem of how people will survive on limited or no land, a problem that may become evident in the next generations.

The policies purposely exerted on Maasai by authorities as led to displacement both within and across Tanzania's borders. Today, because of the suffocating policies of the Ngorongoro Conservation Area, the mobile population particularly male youth have been forced to roam in different cities in East and Central Africa in search of security toils that they are not experts with. In turn, vulnerable groups such as children, women, and the elderly have been compelled into an ocean of poverty and shattered dreams.

⁷⁸ The Meaning of July Fourth for the Negro by Frederick Douglass A speech given at Rochester, New York, July 5, 1852 https://masshumanities.org/files/programs/douglass/speech_complete.pdf.

⁷⁹ Making land grabbable: Stealthy dispossessions by conservation in Ngorongoro Conservation Area, Tanzania

In arguing about displacement making the Ngorongoro the reference case, Weldemichel argued:

In others, displacement can be an **“in situ displacement”** or **“economic displacement”** in which local people are not physically driven out of the land, but find their lives made difficult due to restrictions placed on their production practices. It is a subtler form of relocation in which people are not displaced spatially but socioeconomically⁸⁰.

The phenomenal marginalization has resulted in the internal displacement of the Maasai within the area. Today, the majority of the mobile population particularly youth (male) impacted by the ruin of their livelihoods by NCA suffocating policies has found themselves roaming in different cities in East and Central Africa. Women, Erdely person has been left to suffer the pain resulting from the NCA designed policies.

6.6 Status relationship between conservation authorities and the community

Just after the designation of Ngorongoro as a World Heritage Site (1979), Man and Biosphere Reserve (1981) and Global Geopark (2018) by the United Nations Educational, Scientific and Cultural Organization (UNESCO) for its unique combination of landscape, the wealth of wildlife and cultural heritage is in 1979, 1981 and 2010⁸¹ respectively is when the rain starts to bite the Maasai. The alleged interest of the World and the Nation surpassed the rights of the Maasai. Their livelihoods and their identity as distinct people.

The relationship between the pastoralist and the conservation Authorities has grown from a great deal of antagonism in the 1980's⁸² to enmity from unbearable rules and restrictions imposed upon the Maasai to biological warfare⁸³ in form of saltlicks to livestock vaccines. This is sadly, the real situation that befell the Maasai in the last forty-three years.

⁸⁰ T.G Weldemichel Making land grabbable: Stealthy dispossessions by conservation in Ngorongoro Conservation Area, Tanzania.

⁸¹ Nomination Document by UNESCO 1979.

⁸² Pastoral Man in the Garden of Eden.

⁸³ Saltlicks laboratory poison see annexure K.

6.7 Eviction horrors and the Looming threats

As stated earlier, Tanzania's protected areas are founded on an exclusion philosophy that separates man from nature. Ngorongoro was not exempted from these threats. From the late 1970s there was an internationally coordinated campaign led by the Frankfurt Zoological Society and Grzimek to revisit and alter the commitment made by the English colonial government that Maasai should not be evicted again following Serengeti's forceful eviction.

6.7.1 External pressure

Since 1979 the NCA continued to be accorded international statuses, rearranging its management priorities at the expense of communities. Initially, it was inscribed under UNESCO World Heritage Conventions (WHC) natural criteria (vii), (viii), (ix) and (x) in 1979 and under cultural criterion (iv) in 2010, becoming one of the few mixed World Heritage areas in the world. In 1981 it was inscribed as an International Biosphere Reserve and a UNESCO Global Geo-Park in 2017.

None of these inscriptions sought and obtained free, prior, and informed consent of the residents of Ngorongoro indigenous communities. The lack of community involvement and participation was particularly detrimental in the 2010 inscription as it led to a series of misrepresentations and omissions in the sections on the culture and role of the Maasai, which could have affected the WH Committee's final decision⁸⁴ As Olenasha pointed out when analysing the consequences of re-framing the NCA management approach following its inscription under the WHC:

[...] Being a World Heritage site does not come without a price; it usually means that stricter standards of conservation and care must be put in place with a view to maintaining this status. For a multiple land-use areas such as the NCA, where people are supposed to be a part of the conservation equation, it means that the people's development and livelihoods must be carried out with the World Heritage site status in mind.

Olenasha would then continue

⁸⁴ Olenasha, W. (2014) "A world heritage site in the Ngorongoro conservation area: Whose world? Whose heritage "World heritage sites and indigenous peoples' rights

The World Heritage listings have led to a rearrangement of management priorities and have undermined the multiple land-use philosophies of the Conservation Area at the expense of the Maasai resident

Increasingly professors Issa Shivji and Wilbert Kapinga highlighted that:

The problems and predicament of the Maasai residents in the area relate to the special, internationally significant conservation and tourist status accorded to their home.

Three decades down the memory lane, several international actors have contributed to the Maasai unprecedented suffering and the eviction which is underway. Maasai historical displacement from the colonial time to date is not always the result of an internal initiated process but rather a coordinated lobby effort by internal and international actors. In a 1998 study on Maasai rights in Ngorongoro, law professor Issa Shivji and Dr Wilbert Kapinga highlighted that:

The problems and predicament of the Maasai residents in the area relate to the special, internationally significant conservation and tourist status accorded to their home.

In the process, UN agencies such as UNESCO, International conservation giants such as IUCN, ICOMOS, and Frankfurt Zoological Society have widely participated and influenced decades-long Maasai relocation out of Ngorongoro. When Ngorongoro was inscribed as a world heritage, Man and Biosphere Reserve, Mixed World Heritage and now Global Geopark, it seems from UNESCO's own recommendation that they feel Ngorongoro is their exclusive property with the Tanzania government holding it under trust with the Maasai treated as intruders unlawfully occupying the world heritage.

UNESCO's mission team report of 2007 for example notes that Ngorongoro Conservation Area cannot sustain the then Maasai population of 60,000 people and 360,000 cattle. The same recommendation is repeated in the joint mission report of 2008 and joint mission report of 2019 in which IUCN and UNESCO expressed grave concerns over the impacts of human population pressure on what they termed as property (NCA) universal values, framed as a growing threat to the ecological integrity of the area and as a result they called on the Government of Tanzania to take urgent measures to control population growth.

6.7.1.1 UNESCO Recommendations, government response and the impact on the people

Following the joint missions' reports, the government undertook a plan to implement indiscriminate resettlement schemes that makes it difficult for communities to live peacefully. Formulation of Ngorongoro zoning proposals that restrict grazing and water access in designated zones, the marginal share generated from tourism as a corporate social responsibility to the community was finally wiped out, suspension of Maasai employment for fear of buying cattle⁸⁵, poor provision of social services impacts the quality of lives badly and now threatened with violent eviction or suspension of key life serving services as dispensaries and schools.

Impacts of this recommendation:

- a. The Tanzania government in an attempt to enforce the relocation plan as advised by UNESCO, the government is undertaking a genocide, crime against humanity and terror against the Maasai of Ngorongoro.
- b. Increased illiteracy which stands at a staggering 64 percent despite UNESCO being the only UN agency with the mandate to cover all aspects of education under their mandate.
- c. Persistence of hunger and starvation where 70% of families are facing hunger. The untimely reimposition of the ban on subsistence cultivation in 2008 without alternative sustainable food security accounts for critical food insecurity in NCA.
- d. To secure manufactured consent pressured by UNESCO and IUCN repetitive recommendations, the government has suspended all financial allocations for key services such as health, water, and school within the NCAA. The government has also targeted with demolition threats of key social services

Summary Recommendation:

The 2008 joint mission report for example recommended that the state party *"...discourage access of cattle to the crater and to reduce the impact of cattle on the fragile slopes and floor of the main crater.*

Impacts of this recommendation:

1. The ban on the use of Ngorongoro, Ormoti and Embakaai craters was imposed in 2016 by a Prime Minister Majaliwa order as a direct result of this recommendation and consequently, cattle were poisoned through the saltlicks

⁸⁵ The letter dated 24/09/2019 authored by Ngorongoro Conservation Authority to tourism camps, lodges see **Annexure B**

provided by the NCAA as an alternative to accessing the crater as part of the scheme to address livestock numbers in Ngorongoro.

2. The prohibition of livestock access to the crater and other rangeland forced livestock to resort to poor and marginal areas with less grass, water and salt licks. These actions directly and significantly led to lower livestock per capita.

Recommendation:

The joint mission reports of 2007 and 2008 recommended that the state party bans subsistence cultivation in the area.

Impact of this recommendation:

1. In 2013, the Government admitted that 97% of the residents of Ngorongoro are living in abject poverty. In 2017, the national bureau of statistics arrived at the relatively same conclusion. In 2019 the Government declared, Human conditions are deteriorating in Ngorongoro.
2. Many families left the Area as the hardships tightened on them.
3. Women are abandoning their families, going far to scavenge in harvested maize fields in Karatu and beyond as a result of the NCAA suffocating policies induced by the UNESCO, and IUCN recommendations.
4. Lactating mothers leave behind their infants to hunt for corn miles away from home in the neighbouring districts particularly Karatu, only to return in circles of days for the young to suckle before returning to scavenge again.
5. Youths and old men desert families to seek casual labour as watchmen throughout East and Central African cities. Women and the elderly left to swim on the island of poverty and marginalization
6. Persistent cases of loss of lives caused by hunger and common cases of adult persons with malnutrition

Recommendation:

The joint missions in 2007, 2008 and 2019 were critical of the so-called rampant settlements. A joint mission report states, that the virtual impact of emerging houses and settlements within the property is a matter of huge concern.

Impact of this recommendation:

1. The right to decent housing amongst the residents is strictly prohibited. The state party prohibits the entry of construction materials into Indigenous people's territory in Ngorongoro while such materials can only be imported from outside NCA in a manner that cannot affect the conservation

2. The government on 12th April 2021 issued a public notice targeting with demolition of key services within Ngorongoro that included private properties and public properties such as government primary schools, dispensaries, police stations, churches, mosques and individual homes that were collectively meant to disturb the social setup within the Recommendation: all missions have emphasized the improvement of roads for the tourists.

Recommendation

They say little, if anything, about the right to roads for the residents of Ngorongoro. Further, the World Heritage Committee, at its 41st session in Krakow, Poland, recommended that communities be denied road rights to the residents of Ngorongoro. The 2019 report emphasized roads for the tourists and the south bypass road.

Impact of this recommendation:

1. The residents in the majority of the 25 villages in Ngorongoro have no access to roads. The only available roads in the area are those that are intended to access the tourist attractions.

Recommendation

In March 2019, a joint monitoring mission from the UNESCO World Heritage Centre (WHC), the International Union for the Conservation of Nature (IUCN) and the International Council on Monuments and Sites (ICOMOS) asked the Ngorongoro Conservation Area Authority (NCAA) to urgently control population growth in the NCA and to the Tanzanian government to complete the Multiple Land Use Model review exercise and share the results with World Heritage Centre and Advisory Bodies to advise on the most appropriate land use model, including in the matter of settling local communities in protected areas.

Impact of the Recommendation

1. The Tanzanian government responded by producing the non-holistic 2019 Multiple Land Use Model (MLUM) and Village Resettlement Plan. If

implemented, the MLUM will expand the NCA from 8,100 km² to 12,083 km² including areas from Lake Natron and Loliondo Game Controlled Areas (GCAs)-already contested in the East African Court of Justice.

2. To force the relocation resulting from a non-participatory process, the Tanzania government is suspending key life-serving services such as health and vital education facilities
3. In 2021, the Tanzania government targeted demolition threats along Maasai settlement social facilities such as health, education, and religion.

While other United Nations agencies⁸⁶ are working hard to engage the Tanzania government to abandon the plan to relocate over one hundred and sixty-seven thousand Maasai in Ngorongoro and Loliondo, UNESCO is working around the clock to defeat other efforts⁸⁷. On 21st March 2022, UNESCO issued a public statement that it has never at any time asked for the displacement of the Maasai people in Ngorongoro⁸⁸. The denial by UNESCO is gravely contrary to action on the ground as it has played a significant role in the looming eviction⁸⁹. the Tanzania government alleges that if mass relocation will not be enforced, UNSECO will delist Ngorongoro as a world heritage site^{90,91}.

UNESCO is just one selected sample, but international non-governmental organizations such as the Frankfurt Zoological Society, Worldwide Fund, and foreign States departments are complicit in the historical injustice facing the indigenous community in the Ngorongoro Conservation Area. In the mid of the madness campaign, the ministry of Natural resource and tourism updated its social media website that, they have the unwavering support for the German ambassador on the

⁸⁶ <https://www.oaklandinstitute.org/un-special-rapporteurs-tanzanian-gov-unesco-whc-iucn-respect-rights-maasai> last accessed on 21/5/2022)

⁸⁷ Maasai Displacement: One arm of UN 'Undoing' Work of Other <https://www.newsclick.in/maasai-displacement-one-arm-un-undoing-work-other> (last accsed on 21/5/2022)

⁸⁸ Ngorongoro: UNESCO has never at any time asked for the displacement of the Maasai people <https://whc.unesco.org/en/news/2419>

⁸⁹ London Based Resonance FM <https://www.mixcloud.com/Resonance/talking-africa-7-april-2022-unesco-reacts-to-maasai-eviction-allegations/> last accessed on 21/5/2022

⁹⁰ President Samia repeatedly stressed the pressure from the world heritage status surround the relocation plan

⁹¹ Oakland Institute disputes UNESCO's claim it "has never at any time asked for the displacement of the Maasai people <https://www.oaklandinstitute.org/dispute-unescos-claim-never-asked-displacement-maasai>

ongoing crisis in Ngorongoro a claim that has never been denied by the Germain Embassy.

6.7.2 Internal pressure

When the relocation idea was born again, the government, Chama cha Mapinduzi (CCM) pressured by the lobbyist conservation groups, was at the helm of the idea to remove Maasai from Ngorongoro Conservation Area. From the dark days of the single-party rule to date, the NCAA, the government and CCM have been working closely with the absolute consensus of mind on the relocation agenda. In 1980, the government and the Ngorongoro Conservation Authority made a key commitment that their long-term plan is for the resettlement of people (NCAA Board Minutes dated 31st December 1980⁹².

In every single attempt to relocate Maasai out of Ngorongoro from 1980 to date, Chama Cha Mapinduzi has been closely involved and participated in key decision-making processes. In a series of letters dated 19/05/1992⁹³, 17/09/1992⁹⁴, 18/05/2001⁹⁵, 04/06/2001⁹⁶

In 1992, CCM made a firm commitment that its long-term plan for Ngorongoro is to relocate Maasai out of the Ngorongoro Conservation Area replicating the 1980 Ngorongoro Conservation Area Authority's long-term plan in the area. To CCM and the government alternative land then is Loliondo and Salei plains now the subject of the dispute induced by the Dubai ruler and emirates vice president hunting interest. In one of the series⁹⁷ of letters authored by CCM, Horace Kolimba, then Chama Cha Mapinduzi Secretary-General read in part,

Ngorongoro district council, in close consultation with the Ngorongoro conservation area and the ministry of tourism natural resource and environment, should prepare a plan for developing areas outside the conservation area particularly Loliondo and Sale plains for pastoralism and

⁹² Lissu T (2000), Policy and Legal issues on wildlife management in Tanzania pastoral land: The case study of Ngorongoro Conservation Area

⁹³ Letter from CCM general secretary Horace Kolimba to John Malecela Mp, Prime Minister and the first Vice president annex as **annexure A**

⁹⁴ Minutes of the Meeting between John malecela Mp, Prime Minister and the First President. CCM represented by T.M Ole konchela. **See Annexure F**

⁹⁵ Letter from Regional Commissioner Arusha region Chief Conservator Ngorongoro Conservation Area. See **annexure C**

⁹⁶ Letter from the Ngorongoro Chief Conservator to Secretary CCM Ngorongoro District. See annexure

⁹⁷ Series of letters that CCM participated in strangling Maasai livelihoods within Ngorongoro Conservation Area. **See Annexure D**

cultivation. The emphasis of this plan is to strengthen water services, dipping troughs, veterinary services, agriculture utilities, and roads to attract indigenous (from NCA) to migrate to these areas⁹⁸

In 2001, when the idea to halt cultivation was initiated, NCA, the ministry and CCM were working to the last term. In one of the correspondences, CCM directed the then Chief Conservator Emmanuel Bandiho Chausi to speed up the halting of subsistence farming. Neither CCM, the government nor the NCAA has ever engaged the Indigenous communities of the Ngorongoro Conservation Area. CCM particularly has been participating in decisions that affect the people's livelihoods without any explicit mandate by the law that establishes the Ngorongoro Conservation Area.

Even with the now impending eviction of the Maasai of Ngorongoro, the triple alliance of the Ngorongoro Conservation Area, the government and Chama cha Mapinduzi is easily noticeable. Before referring to the matter in parliament on 9th February 2022, the Maasai fate in Ngorongoro passed through CCM party ranks in late 2021. This is one of the reasons why all members of parliament who participated in parliamentary business on 9th February 2022 and later in the artificial conservationist lobby training two days later fiercely supported the plan except for the Maasai member of parliament and Prof Kitila Mkumbo. The Maasai members of parliament were accused⁹⁹ by their colleagues that, they oppose the government-led the campaign as they own livestock within the conservation Area which is an unfounded allegation.

Besides the government policies and the CCM influence, tourism lobbyists have so much stake in the imminent evictions. Tanzania tour operators have also played a significant part in pressuring Maasai relocation. Their opinion on this subject has been well captured in the Ministry commissioned team to review the Multiple Land Use Model 2019 report. In one of their social media platforms in the buildup of the meeting hosted by the Ngorongoro Chief Conservator, TATO participants' opinion on this subject was captured in some of the following TATO WhatsApp screenshots (See Annexure E).

Just seven months following their recommendation to inject poisonous substances into the people as means of addressing population pressure in NCA, it was discovered and

⁹⁸ A letter from Chama Cha Mapinduzi secretary general Horace Kolimba dated 17th September 1992 See Annexure **A above**

⁹⁹ MVUTANO MKALI BUNGENI SAKATA LA Ngorongoro - "NG'OMBE WALIOPO NI wa MABEBERU" - SALOME MAKAMBA <https://www.youtube.com/watch?v=0CnRkvOz3ls&t=564s> (last accessed on 20/05/2022) see also <https://www.youtube.com/watch?v=boiRmCBwLxU&t=690s> last accessed on 20/5/2022

scientifically tested that the saltlicks provided by NCAA to pastoral people as directed by Prime Minister Kassim Majaliwa were poisoned.

In their discussion Tanzania Association of Tour Operators (TATO) also discussed Handeni as alternative land and that Maasai should be allocated not more than ten acres of land. Eight months later, the government proposed alternative land coincidentally becoming Handeni and the government suggested everyone be allocated not more than five acreages of land that explain better how TATO has enormous influence on the government relocation plan. Hunting firms' pressure has a significant share on the Current resettlement plan. In addressing the potential restructure of the Ngorongoro Conservation Area status, the task force argued

*The area can be designated as a National Park, or **Game Reserve**. The category of the national park permits photographic tourism, game viewing and research, while the category of GRs permits photographic tourism, tourist hunting and research. **Both categories prohibit human settlement and development such as livestock grazing and crop production**. As such designating NCA into either of the two will mean abolishing MLUM and relocating people to other places¹⁰⁰*

6.7.2.1 President Samia and the impending eviction

One of the means that pressure lobby groups use to force communities out of their ancestral territories', particularly in wildlife reach areas is through the narrative of extinction. In Ngorongoro, the scarcity and extinction narratives are not new as they have been propagated since the 1980's when the first claim of carrying capacity claims was brought into the limelight legendary Århem would comment:

Management and administration in Ngorongoro have, for the past decade, been characterized by a hardening conservation stance. This tendency reflects the view of the Conservation Authority that pastoralism and the modernization of the traditional livestock economy are incompatible with environmental conservation. The Conservation Authority holds that the pastoral population and the herds of domestic livestock in Ngorongoro are approaching and locally surpassing the carrying capacity of the land. The

¹⁰⁰ <https://www.oaklandinstitute.org/sites/oaklandinstitute.org/files/pdfpreview/mlum-final-oct-2019.pdf> P 92-93

*pastoralists are consequently seen as a threat to the wildlife and vegetation in the area*¹⁰¹

These carrying capacity claims were made while the pastoral population rose from a population of 10633 in 1957 to some 14600 individuals in 1980¹⁰² alleging the redline would be crossed in 1983 if relocation is not imposed. More than four decades later, the same narrative now suggests if the population is not controlled by 2038 then would cause irreversible damage to the ecosystem¹⁰³ making the entire narrative just false.

a closer examination of available information gives a picture of the overall ecological situation in Ngorongoro very different from that painted by the Conservation Authority

In arguing against the scarcity and extinction narrative making Ngorongoro a reference case T.G Weldemichel ¹⁰⁴ argued

such assumptions include proposals for reducing the human population in wildlife-rich landscapes; for example, through evictions and restrictions or other deleterious ways such as calculated neglect and impoverishment of local populations

Just less than three weeks after taking up the mantle following the death of her predecessor and only ten days following Magufuli burial, President Samia on 6th April 2021 publicly made a case for what will end up as a genocidal mission against the Maasai of Ngorongoro. The president initial remarks on Ngorongoro were as follows

*Ngorongoro is **on the brink of extinction**. We agreed that Ngorongoro is a unique place where people and wildlife live together. But it appears now that the **number of people surpasses that of animals**. When we entered that agreement (agreement that allowed the coexistence of people and animals in the area) the number was 9,000 people only but now the number is*

¹⁰¹ Århem K (1985a) Pastoral Man in the Garden of Eden: The Maasai of Ngorongoro Conservation Area, Tanzania. Uppsala: University of Uppsala. Page 38 online copy accessible via <http://www.diva-portal.se/smash/get/diva2:277704/FULLTEXT01.pdf>

¹⁰² Århem K (1985a) p 46

¹⁰³ <https://www.oaklandinstitute.org/sites/oaklandinstitute.org/files/pdfpreview/mlum-final-oct-2019.pdf>

¹⁰⁴ T.G Weldemichel Making land grabbable: Stealthy dispossessions by conservation in Ngorongoro Conservation Area, Tanzania <https://journals.sagepub.com/doi/pdf/10.1177/25148486211052860> page 4

*between 90,000 and 100,000 and the authority and the ministry are just watching. **We agreed for people and animals to coexist but not to that extent...** if we, really, want to maintain the status of Ngorongoro we must be serious. I do not know whether you will relocate people or otherwise but **at least the number of people should not exceed one hundred thousand***¹⁰⁵.
(Author's emphasis)

The very old narrative of scarcity, extinction and surpassing ecological carrying capacity is now being propagated among others, by the Tanzania president. First, there has never been any agreement by Tanzania state nor from its predecessor that Maasai agreed the population should not rise beyond one hundred thousand. Any attempt to forceful control population growth arguably through controlling the birth rate would amount to a blatant violation of international law. Again, an allegation that a number of people is surpassing these of the wildlife is a lie as Ngorongoro is home to millions of wildlife incomparable to nowhere else than Serengeti.

While the Pressure to relocate Maasai is long as the history of Ngorongoro conservation itself, no one can now ignore Samia's personal efforts to ensure Maasai become relocatable out of Ngorongoro. From her public statements on the subject to repeated remarks particularly by Prime Minister and Deputy Minister Mary Masanja, President Samia is certainly one of the key benefactors of these forceful endeavours against Maasai as will be covered clearly in this chapter.

COVID-19 and the targeting of Maasai in Ngorongoro

In 2019, the world encountered the most serious health crisis in modern time with the spread of the Wuhan novel coronavirus. Human life has been lost, economies destroyed and day-to-day business of mankind impaired in a manner not seen since World War II. Tanzania was not an exemption, in fact, given the denial of the Pandemic, little efforts were made to fight COVID-19 allowing it to sail in every corner of the country. The first and second quarter of 2021 was the peak, an unaccounted number of people died as a result but was dubbed pneumonia to please the authorities.

In the Mid of the Pandemic, the government issued its first public letter about what now is understood as the eviction plan. In the notice, the government threatened to demolish dispensaries, and medical staff houses throughout Ngorongoro. In the middle of a health crisis not seen in recent history, the government singled out key life-

¹⁰⁵President Samia statement on Ngorongoro on 6th April 2021
<https://www.youtube.com/watch?v=zDjXd--xl9w>

serving facilities. Almost six government-owned dispensaries were to be demolished within thirty days from 12th April 2021¹⁰⁶. Before the letter come to the public on 16th April 2021, Minister Ndumbaro would run away from a meeting of the community eager to listen to what the government is planning against without their knowledge¹⁰⁷. The public reaction led to the temporary halt of the plan on 20th April 2021¹⁰⁸ by what authorities claimed to be a public misconception of the Plan following some public debate¹⁰⁹ and public statements by the community representative¹¹⁰ on this subject.

On claim of the damaging impact of COVID-19, the government secured billions from the International Monetary Fund to address the impact brought by COVID-19 on government programs. Part of the money was allocated to health and education facilities throughout the country.

As for Ngorongoro, the conservation Authorities refused permission from the Local government to build any infrastructure or import any material within the conservation Area. On the New Year's Eve, the government decided to allocate all the Money set for COVID-19 relief within Ngorongoro to be relocated to facilitate the Handeni enforced exodus. On March 31st, 2022, the government issued a letter directing all money to be transferred from different health and education facilities within Ngorongoro Conservation Area to Handeni. It's now a matter of fact, that now displacement is being financed by the Tanzania government for the money secured from the International monetary fund under the auspice "*funding Covid-19 relief schemes*"¹¹¹

6.7.3 Looming eviction threats

Since 2015, Ngorongoro Conservation Area Authority has had a great deal of lobbying in favour of the relocation of indigenous Communities within the conservation Area. In

¹⁰⁶ The letter issued by the Ngorongoro Conservation Area Authority directing among others demolition of schools, dispensaries (in the mid of the COVID-19 Pandemic), churches, mosque, village office, Women milk house, veterinary facilities. See **Annexure G**

¹⁰⁷ BAADA YA AGIZO LA RAIS NGORONGORO, WANANCHI WATOA TAMKO "WANAONDOA WATU <https://www.youtube.com/watch?v=kRHWIoEqyTc&t=482s> (last accessed on 20/5/2022)

¹⁰⁸ Wamasai Wagoma Kuondoko Ngorongoro, Baada ya Agizo la RAIS SAMIA kutaka mamlaka kuchukua hatua accessible via <https://www.youtube.com/watch?v=zseFPRVnkR4> (last accessed on 21/05/2022)

¹⁰⁹ <https://youtu.be/XQa7ryO7yFo>

¹¹⁰ WANANCHI WATOA TAMKO BAADA YA KUTAKIWA KUBOMOA NA KUONDOKA NGORONGORO "TUNAMUOMBA RAIS <https://www.youtube.com/watch?v=iEVHaRJJOVE> (last accessed on 13/4/2022)

¹¹¹ Two letters dated 31/03/2022 from Executive Director Ngorongoro District Council to head of primary and secondary school to transfer money from Ngorongoro to Handeni. **See Annexure B**

the first quarter of 2016, it secured approval of the Magufuli regime. As was with the previous plan from the 1980's, the 2016 endeavour is not holistic and in fact, its correspondence letters were marked confidential. To this date, no public authority has ever engaged any of the sections of the community's residents of the Ngorongoro Conservation Area as to the force behind an implementation plan of the decision made to relocate them in March 2016. When deciding to relocate people out of Ngorongoro, the government did not have any data on humans and livestock to back up its narratives.

6.8 Alternative land being considered

Endito keton elioo ildoinyo lenkop inyi?

Meekure (replied to the lady) - Maasai Folk tale.

Maasai folk tales have a history of encounters with cannibalism. In one of the folk tales, the Maasai would narrate an occasion where a seemingly human from unknown land appeared in one Maasai locality, stayed with them for years and ultimately fell in love with one of the ladies. After their sendoff and a long journey to a land unknown to the bride, the bridegroom would then persistently ask

'Endito, keton elioo ildoinyo lenkop inyi' (lady, are the mountains of your motherland still visible? The lady replied *'meekure'* (not visible).

Following the reply, the seemingly human (but cannibalistic) then would disclose his intention - he planned to feed on the bride's flesh.

That strange phenomenon is now befalling the Maasai again like in the folk tale from an institution they thought is in love with them, "their government". The majority of the Ngorongoro residents have never heard of Handeni or Kilindi before. The government is being pressured by commercial interest groups intent to transfer them to the land they will never see their ancestral land again. As with the lady narrative in the folk tale, Handeni has quite different attributes from Ngorongoro. Any transfer would mean, disturbing their social setup in a manner not witnessed in recent memory.

But this alternative land has another negative attribute, to the state officials, the life in Ngorongoro is ugly and barbaric and the key purpose for the looming relocation in the word of the Prime Minister and Deputy Minister Ministry of Natural resource and tourism is intended to assimilate them as they are thought to be primitive as portrayed

in the Royal Tour. The transfer of population into other distinct social groups for purpose of assimilating falls squarely within the key features that define genocide¹¹².

Without involving rights holders and potential victims of the planned relocation, the government secured the land then at Oldoinyosambu as alternative land to relocate masses of people. In Fact, since 2016, the government has sought alternative land in Jema (Oldoinyosambu)¹¹³ in a series of correspondence before any study on this livestock and the human population was undertaken. In the 2019 report, the Canaan changed three options in Gilai Meirugoi, Pinyinyi, Ngaresero before the now well-celebrated Canaan in Msomera (Handeni) and Kitwai (Simanjiro). Kilindi, Burigi Chato and Katavi were other alternatives considered to relocate Maasai. All places are historically occupied by agricultural society making the future of pastoralism nearly impossible.

While the government alleges Msomera is an idle land, the Msomera village chairperson told the Prime Minister the Msomera occupants are not informed of the government relocation plan from Ngorongoro. The occurrence of conflict cannot be overlooked. The satellite imagery covered in the media suggests inadequate permeant water and grazing land. Communities in Msomera are potentially agricultural societies that may attract potential escalation of violence, particularly in draught time.

In an attempt to secure data to support its move, the government tasked the Tanzania Bureau of Statistics to undertake a human and livestock census without extending the same exercise for the wildlife. To seek data to feed its already made decision to relocate indigenous communities lawfully residing within Ngorongoro Conservation Area, the government undertook a parallel process.

This started with the conduct of a human and livestock census in 2017¹¹⁴ resulting in the shootout of both human populations to ninety-three thousand from seventy thousand in 2012. The estimated population growth nationwide stood at 2.7 making the rise of population in the 2017 findings nearly impossible to imagine. Now the government is approximating the population to have risen to one hundred and ten thousand which is equal to 57% in ten years, twice more than the country grown in the same interval.

¹¹² Article 6(e) of the Rome Statute <https://www.icc-cpi.int/sites/default/files/RS-Eng.pdf>

¹¹³ A series of correspondence between different government institutions to relocate Maasai off their ancestral land without their knowledge. See **annexure H**

¹¹⁴ National Bureau of Statistic (2017) Human and Population Census in Ngorongoro

Again, in 2018, the Ministry would commission a team to study and recommend the future of the Multiple Land Use model in the Ngorongoro Conservation Area¹¹⁵. To have favourable findings, a team of old anti-Maasai present in the conservation were recruited (Table 9). In an attempt to reassure the Maasai that Handeni will be safer for them in the future, the government alleges that the area is devoid of people¹¹⁶. A close analysis of the facts suggests the remarks that Msomera is a land devoid of people is untrue as the land is already a village with its structures and its inhabitants have not been informed about the project to relocate people from Ngorongoro¹¹⁷.

Table 9: The composition of the team commissioned by the Ministry of Natural Resources and Tourism to review the Multiple Land Use Model in NCA.

Participant Name	Institution	Extra Comment
Dr Iddi M. Mfunda Chairperson	Ministry of Natural Resources and Tourism	
Dr Victor A. Runyoro Vice-chairperson	Chairperson of Pangani River Basin Board & Environmental Consultant. A former head of Ecology Department NCAA	Known since the 1990's as a biased professional advocating for the relocation of the indigenous community allegedly to address impoverishment caused by the government policies ¹¹⁸ .
Dr. Maurus Msuha Secretary	NCAA/Wildlife Division now head of Tanzania wildlife division	Would argue later that it's important to continue wildlife massacre dubbed trophy hunting allegedly to benefit local communities

¹¹⁵ <https://www.oaklandinstitute.org/sites/oaklandinstitute.org/files/pdfpreview/mlum-final-oct-2019.pdf>

¹¹⁶ Waziri Mkuu aeleza wabunge, wakazi wa Ngorongoro kuhamishiwa Handeni, Tanga <https://www.youtube.com/watch?v=1ddDEdB9iOw&t=101s> (last accessed on 20/05/2022)

¹¹⁷ Majaliwa atoa maagizo kuhusu zoezi la ujenzi wa nyumba za wafugaji wa Ngorongoro Handeni. <https://www.youtube.com/watch?v=Ur0vyhAKHBI&t=120s>

¹¹⁸ Lissu T (2000) Policy and Legal Issues on Wildlife Management in Tanzania's Pastoral Lands https://warwick.ac.uk/fac/soc/law/elj/lgd/2000_1/lissu/

Dr Robert Fyumagwa Prof. Jafari Kideghesho Dr. Ladislaus Batinoluho	Tanzania Wildlife Research Institute College of African Wildlife Management-Mweka Open University of Tanzania	Would plagiarize the report images in his article without acknowledging them ¹¹⁹ .
Mr. Joseph Ngaire Mr Willy Chamburo	Tumaini University Makumira Campus Tanzania Association of Tour Operators	TATO would in 2021 recommend the poisoning through food provided by the government
Mr Burton Mwasomola Dr Harriet Mtae	Ministry of Constitution and Legal Affairs Open University of Tanzania	
COORDINATOR Dr Freddy Manongi	Conservation Commissioner	Most notorious anti-Maasai Conservator in the History of the Ngorongoro Conservation Area ¹²⁰
Elibariki Bajuta	Secretariat Ngorongoro Conservation Area Authority	Known for being Anti-Maasai.
Mr Deogratius Maige	Secretariat Ngorongoro Conservation Area Authority	

¹¹⁹ Plagiarized finding and images of the Multiple land Use report. See page 61 of the MLUM-2019

¹²⁰ Ngorongoro Chief Conservator persuading deputy minister for need for conspiracies against pastoral people <https://www.youtube.com/watch?v=OQIhJCNDWA> last accessed on 20/5/2022

Voluntary relocation myth

In the past five months, the government alleges, at least 1204¹²¹ individuals have volunteered to exit Ngorongoro for Handeni or any other place of their choice. Suffice to say, in the first list seen by the author, there were 29 names with many unidentified dependents. The majority of the person contained in the list exited Ngorongoro over the past decade. Few of course are residents but contained in the list issued on 6/04/2021 by Ngorongoro Conservation Area requiring them to exit Ngorongoro or demolish their premises allegedly for building them without a permit. While the government alleges to have over four hundred individuals willing to relocate by March 2022, a Prime Minister convoy flocked with several ministers, two regional commissioners and two District Commissioner would attend the reception of the first individual on the list as willing to relocate¹²².

While the government would wish to create a narrative that these willing to relocate out of Ngorongoro are threatened, this is not the case as all lawful residents of Ngorongoro on the list and those who announced their willingness to relocate are at peace in their original premises as not so far has been handed any house in Msomera. The freedom of one to live wherever they wish in the United Republic is a Constitutional right well observed by the indigenous communities within Ngorongoro.

6.9 False narratives, political spinning, and government-influenced conspiracies

To qualify the much-needed displacement, and support President Samia's seemingly trademark on conservation, the government of Tanzania has indulged not only in propaganda but in designing and perfecting a false narrative to secure public support that is necessarily needed. From allegedly ecological and wildlife threats to poverty¹²³, illiteracy, smelling Kenyan or Sudanese, recent immigrants, undignified life¹²⁴, hosting foreign livestock, polygamist, and not burying the dead bodies is the extreme point the government has chosen to qualify its narrative for eviction. What befell the communities in Ngorongoro today falls squarely from the famous African adage that goes,

¹²¹ <https://www.youtube.com/watch?v=218NspunSpk> last accessed on 20/5/2022

¹²² Raia wa kwanza kutoka Ngorongoro kwenda Handeni akabidhiwa nyumba | Shuhudia hapa kinachoendelea <https://www.youtube.com/watch?v=ToheYxx5pZM> (last accessed on 20/5/2022)

¹²³ Alichokisema Kitenge baada ya kufika Ngorongoro https://www.youtube.com/watch?v=W_2pQtX_cq0 (last accessed on 20/05/2022)

¹²⁴ WANA HABARI WATAKA SERIKALI IFANYE MAAMUZI MAGUMU HIFADHI NGORONGORO <https://www.youtube.com/watch?v=vHY6Q16U3cs&t=112s> (last accessed 20/5/2022)

"If a hyena wants to eat its own kids, it accuses them of smelling like goats"

That if the ecological and wildlife propaganda is defeated by the fact that it's under the Maasai stewardship Ngorongoro-Serengeti-Mara remains home to the largest terrestrial Mammal concentration on earth, then the fake humanitarian rhetoric as illiteracy, undignified life situation, and acute poverty made possible by the government suffocation policies will qualify to drive them out. The now looming Maasai eviction has been carefully planned. As the ecological and wildlife conservation threats rhetoric was thought will not pass the reality test, state authorities needed anything that may supplement their eviction narrative notwithstanding the deceptive degree so far as it may create logic to secure public support.

For that purpose, authorities in secret as well as in public have crafted unimaginable conspiracies that ultimately end up making a case for Maasai relocation. Some have questioned why livestock are noticeable in Ngorongoro as if pastoralism is a foreign element. In one case, deputy Minister Masanja was quoted as saying

*Now let us rescue Ngorongoro as from its current situation we should not **expect the overflow of tourists to continue as when they meet a herd of cattle** even on the day we went with members of parliament to Olduvai **we met with livestock***¹²⁵

The government's official database for tourism indicates Ngorongoro attracted 680,514 tourists and collected TZS 143.9 billion (61,839,276 USD), becoming the highest revenue per unit area of any conservation area in the country. Ngorongoro attracts more than 70% of all foreign tourist in Tanzania making the allegation that Maasai pastoralism has threatened tourism a fake narrative. Selous game reserve is over six bigger than Ngorongoro Conservation Area, Ruaha is 2.4 times the size of Ngorongoro. In the neighborhood, Serengeti National Park is almost two times bigger than Ngorongoro and all of them without the pastoral people, yet they stood far away from Ngorongoro in the tourism sector signaling tourist has no rankles with Maasai presence. As was with the Nazi scarcity and extinction narrative, is nothing but a tool to create public support to benefit other purposes not justifiable in public.

To the Deputy Minister Marry Masanja, livestock is a foreign element in the Ngorongoro Conservation Area. Sadly, she is unaware pastoralism is the most defining feature of Ngorongoro-Serengeti in the past several millennia. The media would also

¹²⁵ Deputy Minister Natural Resource and Tourism Mary question as to why the cattle are found within Ngorongoro Conservation Area <https://www.youtube.com/watch?v=OQlhJCNDWA>

make a case for Maasai relocation for committing the crime of grazing livestock alongside wildlife as if this is a new phenomenon. In his preface to a book titled Pastoral Man in the Garden of Eden, Kaj Ahrem will start his legendary work with the quote

*The Biblical story about the garden of Eden, how a man, in the beginning, lived in peace with every beast of the field and every bird in the air-naturally comes to mind when visiting the Ngorongoro Conservation Area in Tanzania. Here, semi-nomadic Maasai pastoralists coexist with a remarkably rich variety of wildlife in a natural setting of unspeakable beauty. One of the early travelers in Ngorongoro recorded how he witnessed "an unforgettably beautiful scene of large herds of wildebeest, zebra and Grant's and Thomson's gazelles grazing peacefully together with the cattle of the Maasai people without showing any trace of shyness"*¹²⁶

The argument questioning Maasai for grazing their cattle peacefully with the largest wildlife the world has ever seen is not only resulted from the crafted conspiracies but also ignorance of the attributes Ngorongoro have had for centuries.

Any person who will carefully assess the government's reason for the planned eviction will be appalled by the extent of contradiction every individual made to justify the eviction case. In one of his public remark's othering pastoralists Ngorongoro Chief Conservator, a person entrusted to oversee the three objectives of Ngorongoro Conservation Area while persuading means to justify pastoral exclusion was quoted

*Now **conservation has become a war**, and **this is no longer a secret**, and we are standing firm to defend it because it is not in our interest, not our interest at all, it is the interest of the country. **I told member of parliament** that our colleagues are well organized pastoralists (yes from deputy minister Masanja) they really have a lot of conspiracies but with them winning, and we are seen as bad people but let's keep on working but **we should craft conspiracies***¹²⁷

Now, while the President, Prime Minister, and the ministry are flocking their eviction narrative on the eminent threat to wildlife and tourism, the person entrusted by them

¹²⁶ Kaj Arhem (1985) Pastoral Man in the Garden of Eden The Maasai of the Ngorongoro Conservation Area, Tanzania

¹²⁷ Ngorongoro Chief Conservator Fredy Manongi persuading deputy minister Natural resource and tourism Marry Masanja on the need to craft conspiracies against pastoral community in Ngorongoro <https://www.youtube.com/watch?v=OQlhJCNDWA>

to oversee Ngorongoro as Chief Conservator asserts that, it's in fact interest of people that are being undermined by suffocating policies yet would not only argue for relocation of victims of the bad policies but design, perfect and execute conspiracies that would justify eviction.

It has always been argued that one of the key challenges facing the Ngorongoro Conservation Area is purposeful mismanagement at expense of the people and conservation. The persons entrusted to manage Ngorongoro Conservation Area are the very same persons targeting and crafting conspiracies to defeat part of the founding objectives and then accuse the Maasai.

Authorities have accorded all efforts at tourism for the sake of money. To them, the day Ngorongoro stops bleeding dollars then will be the end of conservation as they think tourism is synonymous with conservation. The Maasai conservation philosophy is not monetary based but a natural stewardship role to protect nature and wildlife. Maasai conserve nature because they live in it, nature is their life. In other remarks, on his fidelity to the founding objectives of the Ngorongoro Conservation Area, Fredy Manongi, Ngorongoro Chief Conservator was quoted as saying

*I always say quite frankly the policy of Multiple Land Use (between pastoralism and wildlife) **is not a good policy**. I think there was a reason in those years to establish it as a hybrid land but **frankly, now I see it as outdated. I truly admit** that between conservation, tourism, and the community, **the policy hurts the community, and its only solution as I see it is to halt the Multiple Land Use model**. This is what I see myself and I think I have the right to express my opinions very clearly and if we do not change this philosophy there will be serious problems in the future¹²⁸*

As stated earlier, Ngorongoro is maliciously ruined by persons entrusted to manage it but whose fidelity to the founding objectives of the Ngorongoro is seriously contested and publicly known as such. Despite the expiration of his tenure, his public known position as an anti-pastoralist, and the growing hostility between the Ngorongoro conservation Authority and the people is was required to develop and promote their interest, the tenure of Fredy Manongi has been prolonged with the apparent hope that he's mad enough to secure the long-sought eviction of the Maasai out of Ngorongoro Conservation Area.

¹²⁸ Fredy Manongi Ngorongoro remarks on his infidelity to the Ngorongoro Conservation Area founding objectives https://www.youtube.com/watch?v=Glvd8c_CLqc Apr 27, 2021

In early January 2022, two separate documents leaked to the public¹²⁹. The content of the two documents indicated the way the government is undertaking the relocation plan in secret. While the authenticity of these documents was initially questionable given, that they were not signed and its author not disclosed, almost every single proposal contained therein has been implemented. From the transfer of Permanent Secretary Ministry of Natural resource and Tourism Alan Kijazi to the ministry for sake of expediency in the Maasai relocation exercise to assigning the Arusha Regional Commissioner (John Mongella) the mandate to oversee the relocation plan. All other contents enumerated in the leaked documents including the land being considered by the an government as an alternative for the Maasai in Handeni and Kitwai have now become a matter of fact.

The secrecy that defined this exercise suggested the ill purpose of those executing against the lawful residents of Ngorongoro who are both rights holders and potential victims for any decision to be made and more importantly citizens of Tanzania who deserve to be protected by their own state. For this exercise, they have just been ignored neither consulted nor informed of the plan before being surprised like every other with the parliamentary campaign rants against them well orchestrated in advance with close coaching of the Ngorongoro Conservation Area.

Before this matter was referred to parliament on 9th February 2022, it is important to note that no state institution or public servant has ever engaged the community in Ngorongoro as to what the government is planning for their future. So, until this matter was referred to parliament, not a single public servant has ever told the community in Ngorongoro as to why they should be relocated, the alternative land being considered, or given the opportunity to give out their views on issues facing Ngorongoro and their own livelihoods. On 9th February 2022 when the eviction case was first tabled to parliament Prime Minister Kassim Majaliwa had this to say

*First, let me just say that I have listened to a debate that touches on the Ngorongoro and Loliondo areas. On the need to conserve these areas for the national interest. **It is true that there is enormous conflict arising from the laws in force** but also individual personal wishes. But also, **Her Excellency President has instructed us** to meet with the community out there (Ngorongoro), and **this process has just begun.***

¹²⁹ The two undated and unsigned letters leaked to public early january 2022 containing among others the planning and timeline from which the relocation is to be executed. **See annexure I and J**

*Last Sunday (6th February 2022) **I met with the Arusha regional leadership, and I heard them, I met with the ministry in Arusha, and I heard them.** Now the **remaining step is to go to Ngorongoro. I will hold meetings with the people of Ngorongoro, I will hold meetings with the people of Loliondo** and also in 2017/2018 we held several meetings to clarify this matter.*

*But all this and the ongoing debate here in Parliament, **there are those who know the situation out there but there are members of parliament who do not know the situation on the ground. Whilst engaging the community out there, I direct the ministry of natural resources to hold a one-day seminar for all MPs so that the ministry can inform them of the situation in Ngorongoro.*** How was the situation before when Ngorongoro was established and what is the situation now so we can have a common understanding so that even these **proposals by the Minister to repeal the law you can either support or oppose while knowing what's going on in Ngorongoro** and this will facilitate this exercise peacefully as it may be ordered

*This is the right trajectory, and I thought to the Hon Speaker that **I have this opportunity to issue directives to the Ministry** but also that the member of parliament is informed about this issue. We **will engage the community**, we **have started with these steps that I have just stated**, we **have discussed with the ministry, we have discussed with the Region overseeing this exercise, Tanzania Wildlife Authority, Tanzania National Parks, and Ngorongoro Conservation Area Authority were present. I now direct them through the ministry to come here to parliament and educate Parliament to understand the situation out there. So, to end this issue as per the President's directives to relocate people**, to resolve this stalemate without conflict between the community and the government and the outcome that may be secured we must sit together to end it¹³⁰.*

While the prime minister has promised in parliament to engage the community in Ngorongoro and hold a meeting to hear their version, what transpired on the ground was the reverse of it. The Prime Minister has led one of the political spinning side-lining against a section of citizens in a manner never seen before. When in Ngorongoro for a

¹³⁰ English version of the Prime Minister Kassim Majaliwa addressing parliament on 9th February 2022 accessed from Tanzania Parliament Hansard (online copy) dated 9th February 2022

closed-doors meeting of a selected individual, the Prime Minister has ensured that free media do not cover his meeting. In fact, several journalists were arrested outside the meeting hall. In the end, the Prime Minister will turn the occasion into a propaganda tool alleging the community has requested him to find means to protect Ngorongoro at their expense¹³¹. None of these remarks were issued by the community.

In an attempt to justify Maasai are not historically connected to Ngorongoro the Minister of Natural Resource and Tourism when interviewed with DW-Swahili radio has this to say

*"... history of that place tells us that **the owner of the land ancestrally is the Hadzabe. Hadzabe are the indigenous of Ngorongoro. Maasai and the Totoga come later from Sudan.** Totoga came first and occupied the area, then the **Maasai arrived later. You cannot see the Hadzabe because they have been evicted by these two tribes. They were evicted by these two tribes through tribal wars.** So, when discussing **indigenous rights or ancestral lands you must trace history** from the UNESCO literature, not the government but UNESCO who gave such a stand and this is misleading to other kinds.*

When asked how people (Maasai) who has occupied more than a hundred years or two hundred years do not have connected to that land the minister responded

*In Tanzania, **land is publicly owned not by a specific tribe or a particular group of people.** The **government has relocated people to several places around mining areas.** I am a member of parliament from Songea. A few days ago we had an airport **project and people have been relocated to allow the airport project** to continue because the land is publicly owned. The **relocated person deserves only compensation.** So, **when addressing this issue particularly in foreign media it's important to understand land ownership in Tanzania** and Ngorongoro history and that within Ngorongoro there is no hunting. They argue **we want to relocate Maasai to allow hunting**, it's not true within Ngorongoro there is no hunting.¹³²"*

¹³¹ <https://www.youtube.com/watch?v=qEZUU414p-0>

¹³² Damas Ndumbaro Minister of Natural Resource and tourism interview with DW-Swahili radio

The same sentiments that the Maasai be evicted out of Ngorongoro as retaliation from the pre-colonial tribal conflict over territories was covered in Tanzania media¹³³. Different from the president's calculated words that the Maasai are the newest immigrants from the Nile valley, the minister would argue that the Maasai's ancestral land is Sudan. To Mr Ndumbaro's ancestral land ownership and indigenous resource rights are only recognizable if they are not claimed by the Maasai. Initially, the Minister was making a case that Ngorongoro is owned ancestrally by the Hadzabe but when pressed to subject the same test to the Maasai, the minister will argue no tribe or social group own land.

When wrapping up on the Ngorongoro eviction plan, Mr Ndumbaro would argue:

*"... One of the things that are being said is that the **ministry for tourism and natural resources wants to grab Maasai land**. Let me explain, in Tanzania nobody owns the land. No tribe owns land in Tanzania, all land is owned by the President and in accordance with the law which we enacted in this house (parliament), the president can acquire anyone's land anytime."*

However, literature agrees that Maasai have been wandering with livestock in the now Ngorongoro Serengeti ecosystem by the 15th century. In fact, Maasai oral tradition argue a section of Maasai now occupying Ngorongoro were exclusively occupying part of the now Katesh, Mbulu and Karatu before an encounter with smallpox in 1880s resulting in "Emutai (great loss of people)" that resulted in the death of 60% of the Maasai Population. The smallpox crisis coupled with rinderpest and great famine from 1900 to 1903 resulted in Maasai retracting back to Ngorongoro as always, the land for reorganization in times of crisis making the Minister, the media, and the president Samia calculated remarks that Maasai simply untrue.

In Arusha, the Prime Minister met with a section of Waarusha traditional leadership at Maria (Arusha technical college). While none of the attendants has any connection with the communities in Ngorongoro, the central part of the discussion was the relocation out of Ngorongoro. Hopefully, anyone, including the Prime Minister knew, this was an attempt to brand the government move as being supported by Maasai traditional leaders without any representative from Ngorongoro. One person named Lekisongo Meijo for the second time claimed to be the head of Maasai throughout Tanzania while he is not a leader as far as the Maasai of Ngorongoro are concerned. In the Meeting,

¹³³ Interview with Wilhelm Gidabuday

Prime Minister was quoted as saying and we reproduce his translated speech hereunder

*I have information that, as of yesterday, **eighty-six households** with a total of four hundred fifty-three individuals have registered on their own accord. I congratulate them for understanding what the government is saying and respecting this place (Ngorongoro) and for not listening to perverts. To make your own decisions for your own and public interest. The population has grown there, they have increased, and **the conservation is going to extinct**. There is an unplanned settlement, conservation will not be there, **livestock density is higher**, and **wildlife conservation will extinct as they cannot interact**. It was **possible before, when cows were not that much, that is the difference between then and now**. So, the government was asked **what is your position?** The first step is to educate – to educate and inform the manner we are serving you on this. The sixth phase of government is ready to serve you all who are ready to relocate to live anywhere else. Just tell us where you want to go.*

From these remarks, besides the obvious extinction narrative, Prime Minister is bringing up a very crucial issue by saying – **so the government if asked what is your position?** The government's Chief spokesperson would also say their stakeholder are threatening to pull out their investment if the people are not relocated. In finding a way to press them out, in Gerson Msigwa own statement, he alleges the targeting of life-serving infrastructures is in response to this pressure. Again, the remarks that there is so much livestock now than ever before is also untrue. Analysis of the livestock population trends using official between 1957 and 2018 suggests that there are only 3 additional cattle in the last six decades.

Prime Minister would then continue

*We have a place in Handeni, the **place in Handeni is solely owned by the government** and has no conflict with anyone. **That place (Handeni) is a four hundred thousand kilometre square**. And we have conducted an assessment by allocating two hundred thousand and twenty square kilometres. **That place is bigger. I don't know how much, two hundred thousand and twenty square kilometres from eight thousand**. What's the problem we have with the place you want to live? **Even if you have more than five hundred cattle**.*

We have mapped two thousand four hundred and six. Out of these two thousand four hundred and six plots to two thousand five hundred we have allocated two thousand and seventy plots for settlement. **And we have planned for at least every one to have three acres of land and we have planned to construct houses.** What we have not done is construct houses resembling these traditional houses in Ngorongoro but the house for one to live in is there, three rooms each but if you need to need a more traditional Maasai house with grass just guide us if you need that structure there is no problem, we will give you a plot tell us how to build it and who can build, we will build for you. The house that resembles the touch of your heart traditionally. We do not have any issue with that, that is the government land which otherwise means your land. We want to install a water system and the work is underway, and the work is underway there. **We want to ensure that we construct service provision centres, just several households, a dispensary, a bigger area, a health centre, and a beautiful one that admits hospitalized patients.** You must know Mama Samia Suluhu Hassan health Centers, there are delivery wards, word for inpatients, and operation wards these are Samia Suluhu Hassan health centres. We are building them there (Handeni). Don't forget that it is a city place. The **current government plan is to facilitate access to modern energy in rural areas. We are going to provide electricity through REA (Rural Energy Agency). It's not there (Ngorongoro) but it's there (Handeni). So where is better? There is no electricity there (Ngorongoro) and there are no plans to provide it but there (Handeni) we will facilitate access to electricity,** you cannot access TV there (Ngorongoro) unless you buy a generator at all costs for what purpose? Why don't you go to the electric energy source from Mtera? We are going to do this, and our president Samia Suluhu Hassan has emphasized to us to do so the people shouldn't be disturbed.

We are also building a Police station for the safety of our citizens, but we have allocated one thousand seven hundred ninety-seven for those interested in cultivation. **There are people interested in cultivating cons there (Ngorongoro) but they are not allowed but you are interested in eating a different diet.** People have changed so much, and development has diversified so we have allocated a place for cultivation.

The houses we are commencing with are one hundred and three just for the beginning and construction is underway. Tanzania is yours just say there is a good place there is grass, we will go and there are other pastoralists there

(Handeni). The land we are providing bordering Handnei, Korogwe, Simanjiro, Kiteto and Kilindi Districts in the centre it's just idle, your government land, your place that's why we are saying you just decide to go and live there (Handeni), it's your land. You are a Tanzanian, it's yours, it's your home

From February at least, the relocation assignment has been directly run by the Prime Minister. He influenced so much of the happening, meeting journalists leading the misinformation campaign, directing the artificial conservators to undertake seminars to the member of parliament to influence their thinking on this subject and when the president reshuffled the cabinet and appointed a new Minister for natural resources and tourism, Prime minister directed her to commence with Ngorongoro and the first trip¹³⁴ by the appointed minister was Ngorongoro but like her predecessor never met with people but only conservation authorities.

6.10 Degrading sentiments and targeting Maasai as “people”

Resulting from the well-planned crafted conspiracies, from mid-January 2022, Tanzania witnessed a systematic hatred campaign, calculated phrases/reporting, and exclusion all targeting Maasai communities lawful residing within Ngorongoro Conservation Area. Tanzania has never witnessed systematic bizarre campaigns against a specified distinct group as it has witnessed from January 2022. From calculated media reporting, parliamentarian hate speeches to the president Samia Suluhu Hassan's calculated words to portray Maasai in the infamous Royal Tour suggest a well-orchestrated state-sponsored campaign to undermine and degrade Maasai as people and their culture.

In Ngorongoro Conservation Area, Maasai employees are targeted, or excluded in certain operations within the Conservation Area. Even in the deployment of game wardens in Handeni as a government thought alternative land for relocation, Maasai game wardens were openly excluded, and they know it. Contrary to law, all Maasai employee within Ngorongoro Conservation Area has been forced to list their private property for easy target with demolition without compensation as directed by Prime Minister Kassim Majaliwa¹³⁵.

¹³⁴Waziri Pindi Chana atua Ngorongoro <https://youtu.be/aqTKY7rWquU> (last accessed on 14/5/2022)

¹³⁵ Majaliwa directive for demolition without compensation properties for indigenous employed in the Ngorongoro Conservation Area See **Annexure L**

In 2018, Ngorongoro Conservation Area issued a directive for all private entities, particularly from the tourism sector not to employ the Maasai residents of the Ngorongoro Conservation Area and those already employed should be transferred outside the conservation Area¹³⁶.

To execute this plan, the government has undertaken a large-scale spinning crusade led by the Prime Minister Majaliwa to justify exclusion and attack against Maasai. On the ground, the government has frozen almost every single life-serving service to force people out as an alternative to using the military operation that may be subjected to criticism. These endeavours have seriously poisoned our society, curtailed individual rights, and tested our dignity as people in a manner never seen not only in post-independence Tanzania but in the successive German and British colonial regimes alike.

The spinning campaign against Maasai to justify the long thought eviction out of Ngorongoro has reinforced tension between societies that existed in harmony for centuries, eroded trust in public institutions, and disturbed peace that has defined Ngorongoro as a land of coexistence. From the hate campaign, it has become difficult to undertake rational debate on the conservation rhetoric being regarded as the cause for the looming eviction plans. In one of the remarks on the reason for relocating the pastoralist, Deputy Minister Masanja (the recipient of the conspiracies plan) categorically made a case, that the relocation stemmed from President Samia's "humanitarian" initiation to save Maasai from wildlife. The Deputy Minister was quoted as saying

*Hon. Prime Minister, let us assure you that since the commencement of this project (relocating Maasai from Ngorongoro) one hundred and three houses have already been completed. We have **received another six billion from Her Excellency President Samia Suluhu Hassan**. We are going to build four hundred Houses to ensure the colleagues who have voluntarily agreed to move **and live like other humans**.*

She continued

*I strongly urge the people of Ngorongoro to ensure that they unite with their fellow citizens, including those of Msomera and **leave life with dignity. Living with wildlife is very dangerous. Children are unable to attend***

¹³⁶ Letter issued by the Ngorongoro Conservation Area to tourism operating entities within conservation Area See **annexure M**

school because they are afraid of facing lions and other dangerous wild animals. We have said no, parents are better placed to know the pains of the child. Our ***beloved president is the one who initiated this***, and we are supporting it¹³⁷.

The use of phrases “live ***like other humans, life with dignity***” is not only meant to secure public support for Maasai relocation for pretended humanitarian reasons but tends to suggest Maasai are not ordinarily human. In her remarks, as was the Prime Minister in Ngorongoro, appears to be a caring and loving individual in pursuit to defend the defenceless against the fake lions. Behind this ‘sheep’s’ skin she is a ‘wolf’ that participated in crafting all conspiracies including these tending to degrade Maasai. While president Samia made a case that the number of pastoralists has superseded the carrying capacity, the deputy minister as well as Fredy Manongi (the two-chief architect of the conspiracies are arguing, that it’s the wildlife that is endangering the Maasai. Whether it’s the Maasai who are endangering the wildlife or vice versa, all will make a case that Maasai should be relocated.

August 2021, three school children were attacked and killed by lions at Ngoile village within Ngorongoro Conservation Area. To those propagating the eviction narrative, the killing of the three children was and remains a golden opportunity to justify relocation now on fake humanitarian claims to save Maasai from wild animals they co-existed with over ages. In the neighbouring Karatu District for example one hyena was reported to have wounded or killed 28 people¹³⁸ but no one has ever argued, Karatu is unsafe for human habitation. In the parliamentary debate on 9th February 2022, a member of parliament in the most one-sided debate remarked that the community on the edge of Lake Eyasi (the only place Maasai are the minority) will be allowed to stay to continue the multiple land Status¹³⁹.

6.11 Royal tour and setting the ground to justify eviction

In September 2021, president Samia Suluhu Hassan guided Peter Greenberg in the filming of the Royal Tour. The film was in the opinion of the authorities meant to market Tanzania's tourism sector. It commenced in Zanzibar then Dar es Salaam via Kilimanjaro, Manyara, Ngorongoro and ended in Serengeti. When the filming reached

¹³⁷ Deputy Minister Merry Masanja alleging the planned exodus of the Maasai out of Ngorongoro is founded on humanitarian lens <https://www.youtube.com/watch?v=-h36Upb430>

¹³⁸ <http://www.jamhurimedia.co.tz/fisi-mla-watu-akamata-mtoto-wa-28%E0%BF%BC/>

¹³⁹ See ester matiko remarks on continued multiple land Use status with community around lake Eyasi <https://www.youtube.com/watch?v=boiRmCBwLxU&t=690s>

Ngorongoro, it changed to a military exercise. Almost ten people were arrested for suspicion of holding placards that they never had. The president filming the convoy was only allowed to meet with individuals already prepared by the authorities.

The way the Maasai has been portrayed in the Royal tour is awful. Disparaging, humiliating remarks were common. Purposeful damage to Maasai culture was apparent. In one of her remarks on Maasai, their homes and their history President Samia was quoted saying

*Peter **all these round small things there are the Maasai bomas which are small villages.** And the **Maasai are semi-nomadic tribalists of the land and livestock.** The **Maasai are one of the newest arrivals in Tanzania.** They **migrated here from the Nile valley** in the seventeen hundreds.*

The president's portrayal of Maasai homes as small round things was setting the ground that, in case of imminent eviction and any associated destruction, then, they will not claim anything valuable as they live in small round things, not a home capable of being compensated. Then the president would add painting Maasai as a tribalist meant to set an image of a bad society. The real purpose of the remarks is found in the well-pre-scripted depiction of Maasai as the *newest arrivals in Tanzania from Nile valley in seventeen hundred*. This was equally setting grounds to brush any claim of ancestral territories and therefore historical, cultural, and spiritual attachment to the land when enforcing the eviction already underway. Guided by the President, Peter would brag to the Maasai with his own

*In the lower altitude, it **was fascinating** to see **this primitive tribe still holding on to their traditional values.** But at **a higher altitude, there are different perspectives.** It **was fascinating to see how many villages they were in.** Over the years the Tanzania government has tried to pursue the Maasai to become traditional farmers or ranches, but they persisted in clinging to their ancient ... and **they may not have a choice now** and **need other ways to support their families.***

He continued

*These **families can be quite large** as well. Since the **Maasai man can have more wives** and **since his wealth is measured by how many children, they** have it's **not uncommon for a man to have eighteen to twenty and one even more** (Yes, that's true replayed President Samia).*

Then, president Samia would add

You see them jumping, this is showing their strength to the young girls. (so, they are trying to impress her, Peter asked), and the president replied yes yes, these are those who ***haven't married yet, they are trying to show their strength to the girls.*** So, the girl might be interested in who is fit. Peter asked ***so if I jump, I might get a girl? The president replied ooh Yes you get one of them hahaha (she laughed) ooh yes. Okey Peter go and do it with him show them how you can do it, the girls are looking at you***¹⁴⁰.

Peter would then jump along the Maasai men, and the camera directed to Maasai women hoping they may have an interest in Peter as wrongly asserted by the president. For the Ngorongoro, the Royal Tour was intended to set the ground to justify eviction which is now underway. Close monitoring of the president's voice when asserting Maasai are the newest arrivals seems to be being read by President Samia not her own statement suggests the script was prepared beforehand on how to depict the Maasai in the royal tour. The remarks of "***newest arrivals, "many villages", "more wives", "eighteen to twenty or even more children"*** and "***the need for other ways to support their families***" are well calculated to justify and get support in the imminent eviction as they intent to detach Maasai from ancestral territories. Because the Maasai are evicted as they are ***just newest arrivals*** and that the carrying capacity question with remarks of more wives, eighteen to twenty and one even more and how many bomas as well as change from pastoralism to other means of supporting families which may be argued as incompatible to ecology and conservation.

It is really depressing for the first female president in the Country and the region to portray women as individuals that can be influenced by a simple jumping exercise among others by a strange journalist and film marker is the lowest anyone can expect from a president and more particularly a women president. It's more so that the president's assertion is directed to girls, and not the consenting adults creating a narrative that Maasai marries young girls, and the president is just happy with it.

On the tenth anniversary of the Tanzania Human Rights Defenders Coalition, President Samia was quoted as saying the following about Ngorongoro and its lawful inhabitant.

*When I went through your exhibition, I saw a natural resource pavilion where you are defending Tanzania's natural resources. **We have natural resource***

¹⁴⁰ President Samia wrong assertion of the Maasai women that men can access them by simple jumping exercise see the part of the Royal tour guided by president Samia Suluhu Hassan accessible via <https://youtu.be/Xe0VmTtryFc> (last accessed on 14/05/2022)

disputes and I know you have worked hard to develop publications but when we are protecting World Heritage, World Heritage in Tanzania like Ngorongoro. Governments advocate for the protection of the world heritage but aren't your media platform defending world heritage destructors to continue to remain and destroy world heritage claiming that its human rights?

She continued

*But there are also Natural resource institutions. Have you sat among yourself to see which one is weightier? **To allow people to continue to destroy the world's heritage and to deprive us of natural resources or to protect natural resources and to ensure that those others will be treated fairly and taken to a better place.** That you haven't sat down and discussed, I leave it to you.*

President's claim that Indigenous communities are the destructors of the World heritage is squarely a false claim as the Maasai along with other indigenous communities, through their cultural practices, have made Ngorongoro-Serengeti-Maasai-Mara the home for the largest terrestrial mammal migration the world has ever seen. It was under Maasai protection that Ngorongoro and Serengeti acquired the celebrated international status.

The President's assertion that "these others" (Maasai) will be treated fairly and taken to a better place as if they are commodities is upsetting. Over eleven thousand individuals in Ngorongoro have made clear not only that they do not support the crafted narrative, but believe the scheme masked with conservation rhetoric is intended to eliminate them as people. The president has also shown her unhappiness with the Maasai voices being covered on different media platforms. Prime Minister Majaliwa previously warned the Civil Societies and members of parliament from siding with the Maasai¹⁴¹. While President Samia seems soft-spoken unlike her predecessor, her role in the ongoing injustice against the Maasai of Ngorongoro is undisputable.

Factually, Maasai do not need Civil societies or politicians to teach them how the government is undermining their welfare as people. In fact, in Tanzania's local media, the government has suppressed the media from covering the Maasai story and the community on the ground knows it. The president's comment against Human rights

¹⁴¹ Samia Suluhu Hassan | Akihutubia Maadhimisho ya Miaka 10 ya (THRDC)
<https://www.youtube.com/watch?v=wuixR2cTg6Y> Last accessed on 18/5/2022)

organization coverage of the Maasai voices simply shows the extent to which the presidency is participating in this illegal scheme. In the Ngorongoro case, President Samia is no different from her predecessor late President Magufuli when it comes to freedom of expression, freedom of press and freedom of assembly. In a span of three months, political leaders, traditional leaders, and individuals have been arrested and others are being hunted over by authorities for crimes of demanding compliance with the country's constitution and therefore respect for their rights.

In the ongoing Ngorongoro stalemate, it seems, many are missing the target, sadly including the President not because facts are not available but because their minds are confined to a wrong assumption that must lead to the wrong conclusion. The othering of the Maasai of Ngorongoro particularly by high-profile government officials is demeaning. How the government is executing the plan to relocate masses of people out of Ngorongoro without engaging them, reminds of the narrative of the incumbent President of the United Arab Emirates and the Ruler of Emirate of Abu Dhabi accounting on his visit to Tanzania as covered in the story by the New York Time thus:

*In the 1980s as a young military officer on holiday in Tanzania, **Mohamed met the Maasai people and saw their customs and the extent of poverty in the country.** Upon his return, he went to see his father (Sheikh Zayed bin Sultan Al Nahyan). **His father asked him what he had done to help the people he had encountered.** Mohamed **shrugged and said the people he met were not Muslims.** Mohamed said that his father **"clutched my arm and looked into my eyes very harshly.** He said, **'We are all God's creatures'**¹⁴²*

Unlike Zayed bin Sultan Al Nahyan (the father) who sees all mankind as God creatures, like biblical Cain, President Samia doesn't see the reason to defend the people she sees as "these others". Like Mohamed bin Zayed who think non-Muslims do not deserve to be fairly treated, president Samia sees Maasai as others, the newest arrivals in Tanzania, destructors of world heritage (Ngorongoro) the land they made envy of the World but the president particularly guided Peter Greenberg to describe Maasai as "**primitive tribe**".

¹⁴² Robert F. Worth (9 January 2020). "Mohammed bin Zayed's Dark Vision of the Middle East's Future accessed via <https://www.nytimes.com/2020/01/09/magazine/united-arab-emirates-mohammed-bin-zayed.html>

President Samia isn't only losing sight as the president is bound by law to protect the Constitution and put the welfare of the people (including "**these others**") first¹⁴³. She is losing a human heart and for the interest of a few hunting firms and lodging investors she is prepared to disband people's cultures, faith, and character and assassinate communities she thinks are less deserving to exist as they are just "**these others**". This is simply unfair and equally inhumane, and very grave that it comes from the country's president's mouth.

6.12 Calculated Media Reporting

Tanzania's local media has never been free from state control. Since the rise of the Magufuli iron fist ruler, however, the media and journalism have almost paralyzed. For fear of state sanction, the media would avoid covering contested issues unless the coverage is biased in the government-supported narrative. In the conservation arena, some media particularly newspapers from Jamhuri, and Jamvi la Habari have been known for their calculated reporting against Maasai initially in Loliondo and now Ngorongoro.

In the feigned investigative journalism, they would argue everyone resisting land grabbing against the Dubai Ruler in Loliondo and now in Ngorongoro will be accused of being a Kenyan. The claim of hosting foreign livestock particularly the Kenyan as the means to attract public support for the resettlement plans is not new¹⁴⁴. At least, now, unfounded claims that Kenyan livestock is in Ngorongoro Conservation Area are unfortunately wrongly slandered by the members of parliament¹⁴⁵ and state officials. Unfortunately, none of them would point out any single Kenyan livestock in Ngorongoro or act against government officials who allowed them to cross the border without a permit.

Given the heated debate on the real purpose behind the Tanzania government's plan to relocate Maasai, the government has censored and restricted public access to information on what is befalling Maasai in Ngorongoro. Journalists reporting Maasai story versions are arrested but these executing hate campaigns against Maasai are financed and facilitated with public utilities to explore different parts of the

¹⁴³ Article 8 of the Constitution of United Republic of Tanzania

¹⁴⁴ The East African (2017) Magufuli: Tanzania is not a grazing land for Kenya's cows. 8 November <http://www.theeastafrican.co.ke/news/ea/Magufuli-Kenya-cattle-diplomacy/4552908-4177942-j3amqr/index.html> (last accessed 20 May 2022)

¹⁴⁵ Tanzania Parliamentary hansard online copy dated 9th February 2022

Conservation Area. From its financed Media, the government is manipulating and using the history of the Maasai to fit its own aims.

Tanzania media has gone to the extent of bargaining to support one side in the ongoing land Dispute in Ngorongoro Conservation Area. In one of these discussions, the chairperson of the Tanzania editor's forum in an attempt to influence other editors to support the government plan to relocate Maasai, Deusdetus Balile was quoted as saying

*I have conducted research, and I travelled to Ngorongoro. Within the conservation Area, **anyone can tell me if you have ever seen a grave of a dead person buried there (anonymously replied NO), even the indigenous of the place. Now let me tell you what I have encountered. There are sheep, If Balile is sick and this I have verified from more than six people.***

He continued

*When one is sick without signs of recovering, they will buy a razor blade and cut his hair anoint him with oil. **They will pick a sheep and tie it with the sick person far from home and leave them so that if the sheep feels hungry it will cry and the hyena will eat the sheep first then the human being.** No No No Honestly so imagine if there are humans in a place where you see these kraals, if there is a grave or search if there is someone aged six hundred years or one hundred and fifty years or two hundred years.*

He further continued

So, we as human beings find such a fact that our fellows do not even bury dead bodies, our fellow humans are eaten by animals and then we know the truth and then we just let go (Kitenge nodding head in agreement). Children are killed and this is not a secret. The lion cannot separate antelope and a child. But also, the flocks and herds that you and let be honest and God-fearing are being looked after by the Children. Now the kids do not have Monday, Tuesday, Wednesday, or Friday every day they take care of the animals¹⁴⁶

¹⁴⁶ Deusdetus Balile the Tanzania editor's forum chairperson inciting against the Maasai of Ngorongoro <https://www.youtube.com/watch?v=MTbDvElvsyl>

It's a pity how the Tanzania media has lost not only credibility which it wanted but very basic standard professionalism. These assertions were not only fake, but they are, also hopelessly misinforming the public about the Maasai. One of the journalists who attended the Media forum on the Ngorongoro stalemate would report the participants had been paid a substantial amount of money to support the government. Thereafter, Tanzania media has not reported the community story version since then.

The media rampage witnessed from mid-January 2022 has affected individual rights, pitting some individuals as threatening the public order that ultimately endangered their security and therefore their life. From children to adults, the Maasai of Ngorongoro has been stigmatized and the whole society is terrified and terrorized. Social cohesion, solidarity, and trust between members of society have been substantially eroded. But so far as it was against the Maasai of Ngorongoro then it meant nothing to Tanzania authorities.

The Tanzania government has ingrained this disdain into the media and its citizens to solicit and mobilize public support for Maasai eviction. Unfortunately, the seed planted now against the Maasai of Ngorongoro to justify inconceivable threats to ecology and wildlife in Ngorongoro may affect anyone in the future. No person or society is immune from hatred, but the magnitude of the impact depended so much on adverse social measures or sanctions against the culprits.

It's now clear the basis of the looming eviction plan and government campaign is grounded not on conservation, or humanitarian grounds but on a well-orchestrated war against the Maasai. Just a day after a parliamentary heated campaign to forcefully relocate Maasai out of Ngorongoro, flight doctors that had been operating through Maasailand were grounded by government directives. This has affected not only Ngorongoro which is the subject of eviction but as far south as Kiteto just because the majority of its occupants are Maasai. The orders have not affected any territories beyond Maasailand.

Though never well thought before, in every part of the former Maasai District (now Ngorongoro, Longido, Monduli, Simanjiro and Kiteto) the government has acquired a wide chunk of land for either conservation or military operation than any of the neighbouring societies threatening the survival of pastoralism throughout Maasai Districts. But never has the magnitude of the Maasai plight become real as today. Unfortunately, the seed planted now against Maasai may well affect anyone in the future as no person or society is immune from hatred, but the magnitude of the impact

depends so much on adverse social measures or sanctions against the culprits which is now not the case against Maasai.

6.13 Targeting livelihoods and life-serving services

While suffocating policies with the ultimate purpose of driving people out permanently have apparently failed. Its effect has been felt by the community since the government's strangling technique has resulted in one of the ugly exoduses in Maasai in recent memory. Ordinarily, it has become a common factor that the section of the population with easy mobility as youths, particularly males has been forced by the targeting policies to roam through different cities in East and Central Africa in search of security jobs. This has made their visibility within the Conservation Area low compared to the elderly, which makes the population pyramid upside-down.

To eliminate pastoralism within the area, livestock has been poisoned through government-provided saltlicks and injected with expired or adulterated vaccines. In 2017, just after the conduct of the human and Livestock census, cattle died along with the famine with a disease with rinderpest symptoms. The last time rinderpest affected cattle in Ngorongoro was in 1974 making its stain on the 2017 cattle death likely resulting from chemical warfare.

The old fashion of suffocating people in Ngorongoro to make them relocatable has found news tactics. In 2019, the Conservation Area authority refused a permit to build a girl's secondary school¹⁴⁷. The government has now invented a means to realize this by freezing every single life-serving service within the conservation Area. The government vide a notice issued by Ngorongoro Conservation Area on 12th April 2021 has targeted dispensaries, schools, and religious institutions with demolition threats (Table 10). The notice would also include the police station, village offices and other public properties. Some of the targeted policies include:

Table 10: Targeted public infrastructures in NCA to forge voluntary relocation

Targeted Social service	Village
Livestock Veterinary Officer House	Osinoni
Milk project house	Endulen
Dispensary	Ndian
Dispensary	Esere

¹⁴⁷ Letter with refence number BE.161/203/01/67 dated 19/6/2019 attached as **Annexure N** quoted in the letter dated 19/7/2019 attached as **Annexure O**.

Ndian Primary school	Ndian (Nasipooriong)
Esere Primary School	Esere
Anglican Church	Kakesio
Mosque	Endulen
Catholic Church	Endulen
Church and pre-primary school	Endulen
Village Office	Endulen
Village Office	Alaitole
Village Office	Esere
Village store	Kakesio
Police Station and Lockup	Endulen

To worsen the already fragile condition of the Ngorongoro Maasai, the Tanzania government is now Suspending aid to the Maasai of the Ngorongoro from health, education and water, everything has been halted to secure manufactured consent to relocate. When these claims went to the public that the government is targeting life-serving facilities such as health, education, and water as a means to make people easily relocatable, the government Chief Spokesperson Gerson Msigwa has given the government position on the ongoing Ngorongoro land conflict

*In Ngorongoro, Eva (Eva is the person who what happened in Ngorongoro, and I request your information you get, take a step ahead to follow up, in Ngorongoro and I start with you ladies, I want to ensure you, Eva, go and stay three days you will come very angry. **They live life without dignity and particularly women. I travelled there and stayed at Serena Hotel, I saw how these women live in Ngorongoro and I cried.** Life is horrible there are no services because the law in force in Ngorongoro restricts the provision of the services. Ngorongoro is now full of people. Our colleagues and friends of the Maasai **to a large extent the livestock within Ngorongoro are not theirs. You ask a woman staying in the forest with livestock and in cases, her children are attacked by dangerous wildlife what is she getting? Nothing, children are not accessing education.** In one of the pictures, I have seen these women carrying firewood one must assist her wake up and when taking a rest, you might feel she is going to die. **This can't be life.***

Besides the situation of human life, the livestock population has risen so much to the extent the stakeholders in the tourism sector are saying the potential of the Ngorongoro is extinct. Besides these all within

Ngorongoro, there are permanent settlements that now defeat the purpose (that has been allowed by NCAA - See Annexure Q). I travelled to Ngorongoro, it was until **I went to the crater that I saw animals, everywhere else you just see cows, goats, and sheep**. I want to put this very clear; the government has not said we are forcing people out of Ngorongoro, the government is engaging them in what they are saying.

He then stresses

*I want to inform you that, a substantial part of the community is willing to relocate to live in other places and we are giving them chance to give their opinions slowly to reach an agreement and we as the government we will see what we should do for them and land has been set in Tanga in Handeni these who are willing to relocate should go and many have come out to the extent we are now feeling our pace of preparing for settlement we might be overwhelmed and all these are not for bad intent, **no one has been approached with machetes or threatened that you must relocate what we are doing is educating them on the importance of preserving the place** and the need to protecting it and **the good thing is our colleague in the Ngorongoro Conservation Area are seriously educating the community. If you go to Ngorongoro the Community is saying, we are ready to relocate and asking when we should relocate.** Of course, **there are a few people who are campaigning and threatening others (not to relocate) that is obvious because they have their own interests within the conservation** area but we as a government are placed where we cannot humiliate anyone but we are conserving the place (Ngorongoro) but we are also intending to ensure the community live life with dignity like any other human and that particularly is the government intention*

When asked why the government is pulling out funds for water services and money for medicine if the government intends to make the relocation process voluntary, Gerson Msigwa, the government Chief spokesperson had this to say¹⁴⁸ and we reproduce as hereunder

*So, you know, **we as the government while executing this plan, are consulting our stakeholders on what they say. For example, regarding***

¹⁴⁸ Gerson Msigwa, the government Chief Spokesperson remarks on Ngorongoro <https://www.youtube.com/watch?v=ZHqsXXAaBHK> last accessed on 20/5/2022

key services being provided in Ngorongoro, our stakeholders have informed us these services are the ones prolonging the problem (relocation). So, **we are reviewing and assessing. So, what I want to emphasize is** Eva (Eva is the name of the person who asked the question) **all these things are being done** because **if the government wants to force people out that will be a one-day exercise (ha ha ha he laugh), just one day all of them will be out.** But we are going step by step....” “We had Ngorongoro Conservation Area offices within the conservation area we have moved out”.

He continued

A few days ago, the Prime Minister was informed that some Ngorongoro Conservation Area employees (indigenous of Ngorongoro) had built their houses within Ngorongoro, these are our employees and there were no reasons to build houses there. They have been instructed to demolish them, so we are going step by step. Colleagues and others the key intention is to save Ngorongoro no one is being targeted the intention is to save Ngorongoro **because where we are now, even a few investors we now have are now saying the government is not interested in Ngorongoro because the key potentials are going to extinction.** You have asked why people are not building decent homes in Ngorongoro. **In Ngorongoro, there is a law special for that place and it defines how everything should be done.**

He further stresses

So, Eva, I request you to go to Ngorongoro, **look at how Serena Hotel has been constructed, how the environmental process has been followed and then go and look for (ha ha ha ha he laughs) the settlement built out there (Maasai Home) and compare.** Because conservation areas are required to suit our interests. **It will be meaningless if we want to conserve the area properly to protect Serengeti Ecology and attract tourism and then there is no place to accommodate the tourist.** The most important thing is how do you accommodate the tourists? The situation now the houses Maasai houses being built there are eliminating the purpose of having

Ngorongoro (ha ha ha he laugh) I am not sure colleague if I am being understood¹⁴⁹

In an ongoing Land Dispute, the Tanzania government has not upheld its Constitution to protect its people against incitement and dehumanization, it is actively sponsoring the same. Now, the government has introduced a more threatening technique of freezing accounts for schools and dispensaries to ensure that those who fear death in the absence of medicine will find a way to Handeni on their own accord. The government spokesperson would confirm this stating that

*We have been **advised by experts these services are the ones keeping their presence** within the Conservation Area¹⁵⁰*

On the government's own admission, all attacks directed toward people including suffocating livelihoods are meant to secure their exit on their own accord when they feel the pain is unbearable. Tanzania's local media, however, are not able to cover objectively the situation on the ground such that social media has remained the only single platform one can conveniently discuss the Maasai of Ngorongoro plights¹⁵¹. The debate on social media on this subject is really heated and much of the debate centred around the government's disregard and undermining of the Maasai rights and whether they fall into the categories of crimes against humanity, ethnic cleansing, and/or genocide¹⁵². Regardless of the exact classification of these acts, it is clear the government is undermining its own Constitution which state among other

*The United Republic of **Tanzania is a state which adheres to the principles of democracy and social justice** and accordingly 8(b) **the primary objective of the Government shall be the welfare of the people**; (c) **the Government shall be accountable to the people.***

¹⁴⁹ Chief government spokesperson on Ngorongoro situation in swahili is accessible via [https://t.co/aKKLPm6ecU\(https://twitter.com/WateteziTV/status/1519960236592877568?t=ziw7KCDES4ERvIJBmi9fYw&s=03\)](https://t.co/aKKLPm6ecU(https://twitter.com/WateteziTV/status/1519960236592877568?t=ziw7KCDES4ERvIJBmi9fYw&s=03))

¹⁵⁰ Gersom Msigwa remark on the government plan targeting key services within Ngorongoro Conservation Area Ibid

¹⁵¹ Leo #MariaSpaces (7/2/2022 tunajadili uhifadhi na haki za wananchi wa Ngorongoro. <https://www.youtube.com/watch?v=Gw8he5piEJk&t=9118s>

¹⁵² <https://www.youtube.com/watch?v=XtFUc3XSVEU&t=207s>

Throughout the process, with all confusion, systematic attacks on specified social groups calculated reporting, and degrading remarks the government remain deaf in not only protecting its citizens but the Constitution.

6.14 Community response to the imminent eviction

Since February 2022, the community in Ngorongoro has been under siege and this resulted in unprecedented confusion. As the eviction plan is being run without informing the people not only about the reason for this sad process but also about the timeline and the manner in which this should be executed. Like any other people of this world, the residents of Ngorongoro were just stunned by the media spree¹⁵³¹⁵⁴ targeting every aspect of their lives and labelling them as destructors of the ecosystem and endangering wildlife. The media rampage was the initial process¹⁵⁵ to seek public support before the matter was referred to parliament on 9th February 2022 and then subsequent inciting seminars¹⁵⁶¹⁵⁷ directed by the Prime Minister three days later.

The treatment of the media platforms in this stalemate is and remains not uniform¹⁵⁸. The journalists who attempted to cover Maasai stories were arrested without being charged with any offence. This was just the initial signal of how this process has been systematically shaped. It's therefore important to analyse the community perspective on this process.

6.14.1 Prayer Meetings

Throughout Ngorongoro, prayer¹⁵⁹ meetings have been held since February 2022. These meetings were attended by thousands of individuals. While these assemblies are entirely peaceful, they displayed an unprecedented level of confusion by the

¹⁵³ Wataja watakaochangia kuisambaratisha Hifadhi ya Taifa Ngorongoro, wanyama wanaofugwa waendelea kusambaa kila kona <http://www.diramakini.co.tz/2022/01/wataja-watakaochangia-kuisambaratisha.html>

¹⁵⁴ Wadau walia shughuli za binadamu Ngorongoro <https://www.mwananchi.co.tz/mw/habari/kitaifa/wadau-walia-shughuli-za-binadamu-ngorongoro-3699406>

¹⁵⁵ <https://thechanzo.com/2022/02/07/unmasking-government-controversial-proposals-in-ngorongoro/>

¹⁵⁶ <https://www.youtube.com/watch?v=BIJrm1KzJQ>

¹⁵⁷ <https://www.youtube.com/watch?v=boiRmCBwLxU&t=690s>

¹⁵⁸ WAANDISHI WA HABARI WAKAMATWA KWENYE HIFADHI NGORONGORO, MKUU WA MKOA AINGILIA KATI SAKATA HILO <https://www.youtube.com/watch?v=1xiqLwF0DIU> (last accessed on 21/05/2022) see also PINGO'S FORUM WALAANI WAANDISHI KUKAMATWA NGORONGORO, WENYEWE WASIMULIA KILICHOTOKEA, NCAA YAJIBU <https://www.youtube.com/watch?v=xsuRQoRCk14&t=11s>

¹⁵⁹ WANANCHI WA KIJILI CHA IRKEEPUSI NAINOKANOKA WAKIPIGA MAOMBI ILI WASIONDOLEWE KWENYE ARDHI YAO https://www.youtube.com/watch?v=4Zpi9Dm_3ng see also Yaliyo Jili #Ngorongoro Kwenye Maombi Pamoja Na Kikao. <https://www.youtube.com/watch?v=0GzFla4j-LQ>

community particularly Maasai as the government generally ignored them as people who should be informed, engaged, and decide their own fate. For several days all people of all walks of life would assemble either on the plain or on the mountain for prayers for their land. In one of the emotional prayer assemblies attended by a thousand individuals, the following are part of the expression¹⁶⁰.

"...Will protect us because of our land our lives, we have said we are not going because we don't know any place better for us than our land. Lord Jesus we Maasai have stretched our hands with our children and our livestock praying for your support please rescue us save these people not to perish not to extinct not to scatter. We pray for you with our leaders ... we have kneeled together before the Most high who have saved many. You have saved Yosefa against the enemy on the days of Ester for the people of Israel"

On international women's day, Maasai women assembled in the Lemakarot Mountain for prayer with the looming eviction against them. On the same day, Deputy Minister Mary Masanja, one of the chief architects of the conspiracies against Maasai pastoralists was in a caravan¹⁶¹ of over six hundred women in diesel-guzzling vehicles to Ngorongoro.

6.14.2 Peaceful public rallies beyond prayer meetings

Besides prayer meetings, public rallies have also been conducted throughout Ngorongoro. As the government suppressed media coverage of these meetings, little is known by the rest of the public about them. Citizenry journalist has been off the only viable option for the Maasai to bring their issues into the public domain¹⁶². Fortunately, the Maasai plight has always found a place in the international media¹⁶³. Maasai peaceful resistance¹⁶⁴ against commercial lobbyist-influenced relocation out of ancestral land has been featured in different international media¹⁶⁵. It's from these

¹⁶⁰ MAA Community at NGORONGORO(Tanzania), hold unity PRAYER over LAND EVICTION Matters IMPOSED TO THEM. <https://www.youtube.com/watch?v=OJDOOrMfMd48> (last accessed on 15/5/2022)

¹⁶¹ Wanawake 600 magari zaidi ya 90 walivyovamia Ngorongoro | Rais Samia atawala <https://www.youtube.com/watch?v=M1yfw3jOk6A>

¹⁶² Watu wa Ngorongoro hatujawahi kuwa na amani, utulivu kwasababu ya sheria zilizowekwa "Wananchi" <https://www.youtube.com/watch?v=aWE3J6dZ1U>

¹⁶³ Why are Tanzania's Maasai being forced off their ancestral land? | The Stream https://www.youtube.com/watch?v=0R3kG0YJ5_s&t=110s (last accessed on 21/5/2022)

¹⁶⁴ Inside the Maasais' peaceful fight over their homeland <https://www.fairplanet.org/story/inside-the-maasais-peaceful-fight-for-their-homelands/> (last accessed on 10/5/2022)

¹⁶⁵ We Have Nowhere Else to Go': Thousands of Maasai Face Eviction From Their Ancestral Lands <https://impakter.com/thousands-of-maasai-face-eviction-from-their-ancestral-lands/>

meetings that the idea of writing a community status report on the ongoing process in Ngorongoro.

6.14.3 broken promises to Victims of Serengeti evictions

Ngorongoro is known for broken promises against Maasai and other indigenous communities of the Area. One of the major promises then when Ngorongoro dissected from Serengeti contained in the famous pledge by then colonial government Governor to the Maasai that,

Another matter which closely concerns the Maasai is the new scheme for the protection of the Ngorongoro Crater. I should like to make it clear to you all that it is the intention of the government to develop the Crater in the interests of the people who use it. At the same time the Government intends to protect the game animals of the area, but should there be any conflict between the interests of the game and the human inhabitants, those of the latter must take precedence¹⁶⁶

For six decades, this promise has been a hollow mockery to the Maasai as every aspect of their livelihood has been undermined and ruined. Now they are threatened with de deported to the land they have never heard about. In a series of interviews conducted by the German broadcaster Deutsche Welle radio (English) the following key remarks were captured

I was one of those who were displaced from Moru (Serengeti) to Ngorongoro in 1959. People were living in both Ngorongoro and Serengeti. I was living at Moru and relocated to Ngorongoro with the assurance that we shall stay there forever. I am now puzzled by this plan for a second eviction as it would be double jeopardy for me. I was the victim of the first eviction, and I will be the victim of the second eviction. I do not know what the government is planning for me¹⁶⁷.

As was with Serengeti eviction Plan, Maasai are not giving up now. Pakaay Olonyokie (a traditional leader) had this to say in a meeting covered by global and mail

I want to tell the world without lying that this is our land and we have nowhere to go. We say it loudly to the world and our government there is no more place to go. Many places of our (Maasai) land have been taken like Moru

¹⁶⁶ Homewood.K. M & Rodgers, W.A (1991), Maasailand Ecology: Pastoral development and Wildlife conservation in Ngorongoro, Tanzania. Cambridge University Press: Cambridge

¹⁶⁷ Moses Oloonjumuya Oleshangay interview with German Broadcaster Deutsche Welle <https://m.dw.com/en/tanzanias-maasai-protest-eviction-from-conservation-area/av-61321905>

(Serengeti), Ngorongoro (inside crater) Tarangire, and Manyara and now we have nowhere to go¹⁶⁸.

Concerning human rights status within the world heritage property, Pakaay Olonyokie went further and state

*It is only God who helped us to maintain the beauty of this area and we make efforts to keep the wildlife¹⁶⁹. **We are having a lot of problems in this area. While other places of the world enjoy school services as a source of knowledge, we are denied them. The government allocates the budget for schools but the other government entity in this area** (Ngorongoro Conservation Area Authority) **is denying the building permits.** (Author emphasis)*

He further continued

***They deny us have roads too¹⁷⁰. People from the rest of the world came here to build luxurious hotels but we denied having good houses is also a big challenge¹⁷¹. They denied us health facilities and people suffered because of the inability to access treatment. Many people suffered from Cholera and other diseases, and they went untreated. We have our own places which we protected like Crater, Emabakai, Ormorti and marshes but now we are denied from getting access in those places for pasture, water, and salt licks these all are just discrimination¹⁷².** (Author emphasis)*

Maasai argument on this issue stem among other from historical, cultural and spiritual attachment to Ngorongoro as their only known home. Naldusha Kartapa a woman resident of Endulen was quoted as saying

What is outrageous to me is a person who was evicted from his own place. I wonder if there is a person who forces people to vacate the place where I was buried by my father and my mother. Where will I go while the bird has its nest and the rat her place too?¹⁷³

¹⁶⁸ Global and Mail Interview with Pakaay Olonyokie <https://www.theglobeandmail.com/world/article-maasai-people-say-tanzania-is-trying-to-drive-them-from-their/> (last accessed on 17/05/2022)

¹⁶⁹ Pakaay Olonyokie ibid

¹⁷⁰ Pakaay olonyokie ibid

¹⁷¹ Pakaay Olonyokie ibid

¹⁷² Pakaay olonyokie ibid

¹⁷³ Naldusha Kartapa (a woman and resident of Ngorongoro) Interview with global and mail

She went on and states

*It is in this place where I have my home. I wonder how a woman like me (President Samia Suluhu Hassan) with whom we share humanity has the courage of evicting us. We say we have nowhere to go because it seems that the bird is treated better than me*¹⁷⁴.

Rorian Olemusengere (woman, resident of Ngorongoro)

Look at us, we suffer a lot of troubles in this land (Ngorongoro) but we say we are not going anywhere. Our people and our cattle are mistreated in Marshes though these are our places but not allowed to pasture our cattle¹⁷⁵.

Over eleventh thousand Maasai individuals have signed an appeal Petition¹⁷⁶ requesting the government to abandon the relocation plan but the government is simply ignoring them. Over seven million world citizens have petitioned through Avaaz, a global campaign platform that the government abandon its desire for Maasai relocation

6.15 Potential crimes being Committed

What has been unfolding in Ngorongoro over the past few years besides historical marginalization suggests the potential commission of serious crimes. From poisoning of livestock, suspension of life serving facilities, and plan for the forceful transfer of population signal the happening in Ngorongoro is beyond an ordinary land dispute.

6.15.1 Crime against Humanity

Since January 2022, basic rights have been undermined in Ngorongoro. The Constitutional guarantee has been violated with impunity. But these crimes are not contrary to the Tanzania Constitution alone, they essentially constitute a crime against humanity (Table 11) and genocide (Table 12) as enunciated in the Rome Statute. For purpose of clarity, the test elements of each crime are illustrated in the table below

¹⁷⁴ Naldusha Kartapa Interview global and Mail <https://www.theglobeandmail.com/world/article-maasai-people-say-tanzania-is-trying-to-drive-them-from-their/> (last accessed on 17/05/2022)

¹⁷⁵ Naldusha Kartapa Interview Global and Mail

¹⁷⁶ Tanzania's Maasai appeal to west to stop eviction for conservation plans https://www.theguardian.com/global-development/2022/apr/22/tanzania-maasai-appeal-to-west-stop-evictions-due-to-conservation-plans?CMP=Share_AndroidApp_Other

Table 11: Element of crime against humanity as contained in the Rome Statutes

Element of crime against Humanity	Whether present in Ngorongoro
Murder	NIL
Extermination	Livestock poisoned
Enslavement	YES
Deportation or forcible transfer of population	In the build-up
Imprisonment	NIL
Torture	YES
Rape	NIL
Sexual slavery	NIL
Enforced prostitution	NIL
Forced pregnancy	NIL
Enforced sterilization, or any other form of sexual violence of comparable gravity	NIL
Persecution against an identifiable group on political, racial, national, ethnic, cultural , religious or gender grounds	YES
enforced disappearance of persons	NIL
crime of apartheid	In the buildup. Segregating employment (against Maasai), transfer of employees out of Ngorongoro (for a crime of being Maasai)

6.15.2 Crime of genocide

Malicious acts, omissions, and remarks with intent to destroy the culture, spirituality, and identity of the Maasai people of Ngorongoro have become an order of the day. These actions, omissions and remarks have significantly wounded Maasai as a people, a distinct culture, and a society with different historical traces. The condition of lives deliberately inflicted by the Tanzania government on the Maasai of Ngorongoro for decades and particularly from 2021 is threatening the future of the Maasai people not only in physical presence from the Ngorongoro but their existence as people with a living culture. The looming forceful transfer of population for what President Samia, Prime Minister, Deputy Minister, Natural Resource and Tourism (Mary Masanja) and

members of parliament argue intent to assimilate Maasai will consequently end the Maasai as a different people with a different culture. These purposeful actions, Omissions and remarks constitute essentially what the crime of genocide is as established in international law. (See Table 11 below)

Table 12: Element of genocide as contained in the Rome Statutes

Element of crimes of Genocide	Whether elements present in Ngorongoro
Killing members of the group	No systematic physical killings but life-serving facilities frozen. Livestock injected manipulated vaccines and poisoned saltlicks that may have affected lives.
Causing serious bodily or mental harm to members of the group	YES
Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part	YES
Imposing measures intended to prevent births within the group	NIL
Forcibly transferring children of the group to another group	Being thought out. The intended transfer is meant among others to assimilate Maasai "to be like other people" and therefore to lose their identity

Conclusive remarks

To please private investors, the government now is ready to disturb the coexistence between man and wildlife in Ngorongoro traceable from pre-human hominids at least 3.5 million years ago¹⁷⁷. Exerting fears to achieve an ideological purpose in this process has become a common phenomenon. While the atmosphere generally resembles a political rankle, its impact on societies will certainly define future relations between Maasai and the State.

¹⁷⁷ Homewood and Rodgers 1991, p. 34.

Targeting life-serving services such as health dispensaries, and threatening to demolish others (Dispensaries, Schools, Churches, Mosque,) as a form of inflicting fears on masses of people is the most known trademark of all terror of this world. Under Tanzania law, these acts or omissions are forbidden by the law. In the case of **Republic versus Khalfan Bwire and 3 other Economic Case, No 16 of 2021 High Court of Tanzania Economic Division** held the act of threatening public services for purpose of forcing ideological compliance demands as terrorist acts. The facts that, in Ngorongoro, it's the government that is threatening to demolish public infrastructures for purpose of exerting fears and enforcing ideological compliance remain in the eyes of the law to be terrorism acts under Tanzania laws¹⁷⁸

Interpreting all these statements, actions, and omissions lead to a fair conclusion that, the Tanzania government is undertaking a purposeful policy designed to remove violence and terror-inspiring means specified distinct Civilians population (Maasai) from their ancestral territories. The now othering and degrading remarks, character assassination coupled with a threat to deploy tanks¹⁷⁹ is arguably a step toward ethnic cleansing. Even the nature of the alternative thought land suggests a well-orchestrated plan to marginalize and consequently eliminate the Maasai as distinct people.

¹⁷⁸ Prevention of Terrorism Act 2002

¹⁷⁹ In the debate conducted in parliament on 9/2/2022 some member of parliament advised the government not to engaged Maasai but deploy military tanks to evict them see <https://youtu.be/jeFi5XCE-7Y> (last accessed on 15/05/2022)

CHAPTER SEVEN

7 CONCLUSION AND RECOMMENDATIONS

The results of this review concluded that pastoralism and the Maasai way of life co-existed well with wildlife in Ngorongoro and that the observed drop in biodiversity in Ngorongoro Crater and Ndutu marshes were caused by restricted livestock mobility into the areas. The findings of the exercise gave us the confidence to conclude that current tourism investments were inconsiderate of the environmental health and hence, resulted in huge land fragmentation following off-road drives and blockage of crucial wildlife and livestock corridors necessary for accessing water, pasture, and mineral licks.

The subsequent sections of this chapter summarize the findings of the review in all the subjects treated including community recommendations for improving the status of NCA. The attached **Annexe 1** consolidates the way forward to reaching sustainable ecosystem conservations and equitable Maasai livelihoods enhancement in Ngorongoro. The specific recommendations for the pressing issues in NCA split by chapters are as follows:

7.1 Ecosystem conservation and tourism investment

1. Currently, the number of vehicles entering the crater is excessive and environmental disturbances are unbearable. For example, in 2018 the Crater floor received 73,514 tourists, which was about 350 tourists per day in peak season. We suggest limiting the number of vehicles to a maximum threshold of 50 vehicles per day. And to assist tour operators to conform to new regulations, the NCAA should also employ a transparent reservation system for the vehicles into the Crater. The focus should now be on the quality of service rather than on the number of visitors and tourism facilities.
2. We are aware that the number of tourist accommodation facilities has continued to increase steadily from 3 in 1960 to existing 58 with a capacity of over 620 beds in 2022. While many tourist facilities translate to huge cash, most of the facilities are located in ecologically sensitive areas comprising wildlife corridors or animal hideouts such as Ndutu/Masek area and the Crater rim. These facilities have impacted the ecological integrity of the area involving drained water sources. To ensure tourism development does not compromise the functionality of ecosystem balance in the area, we recommend freezing all lodges and tented camps placed on the Ngorongoro Crater rim, Ndutu/Masek zone and within the Highland Forest.

3. We are further aware that the spreading of invasive alien plant species has posed a serious threat to biodiversity in Ngorongoro. An estimated three-quarter of the crater floor has been engulfed by both weedy species and bushy plants and hence, causing irreversible impacts to the biodiversity composition comprising rangeland species to support a wide variety of animals. We suggest that the Maasai indigenous rangeland management practices in conjunction with modern rangeland administration systems be adopted for continued prevention, early detection, response, control, and management of detrimental plant species within the area.
4. Subject to suggest No. 3 above, we recommend the establishment of a comprehensive unit responsible for the control, monitoring and evaluation of matters related to the ecological conservation, land use and sustainable management of natural resources. The unit should be composed of 10 members in total, 5 of them come from the community and 5 represent NCA management.
5. We understand that Ngorongoro landscapes are complex enough to offer invaluable diverse services which traverse traditional identity, psychological therapy, spiritual ties, economic productivity, as well as biological and environmental functions.

We realised that the past land use model (the multiple land use prototype) which defined the core functions of the Ngorongoro Conservation Area (NCA) in 1959 has ignored the inherent multipurpose functions of our landscapes. The multiple land use model (MLUM) was narrow in its capacity to interpret unmatched services provided by the territory beyond the common narrative around wildlife, tourism, and pastoralism. The danger of defining a landscape by a few specific uses instead of services capable of being supported by the landscape is that a user may choose to value some uses against the others just because one of such uses happens to offer immediate monetary benefits. In this regard, the landscape functions which are difficult to quantify economically or attach a quick price tag may suffer isolation and finally dismissal as crucial landscape services. For instance, environmental functions encompassing absorptive sink for residuals, material production, and carbon sequestrations, have been heavily neglected in Ngorongoro. The NCAA has focused more attention on commercial investments targeting recreational services other than striking a balance between such readily consumable landscape services (tourism) and general biological or ecosystem functions. This is a reason we see the rapid erection of permanent tourism structures and road networks along fragile parts of Ngorongoro including the Crater rim, Northern Highland Forest, and Ndutu zone. Such investments have promoted vast land degradation due to fragmentation and uncontrolled garbage dispersal.

The NCA complexity owes its heterogenous to biophysical characteristics and intricate traditional livelihoods of indigenous communities therein. Given the intricacy of the site, we see a need for an integrated multifunctional landscape management approach which embodies multidisciplinary actions targeting long-term poverty alleviation while ensuring sustainable continuity of landscape services and supreme diversity of its natural resources. We would like to adopt the work of Helming and Wiggering (2013) which proposed the interdisciplinarity model in enhancing the concept of multifunctional landscapes for sustainable development (Fig.18). According to the model, landscape diversity is a construction of multifaceted aspects of both physiographic and anthropogenic features. This approach should go hand in hand with wholistic rangeland management which considers traditional knowledge and scientific techniques.

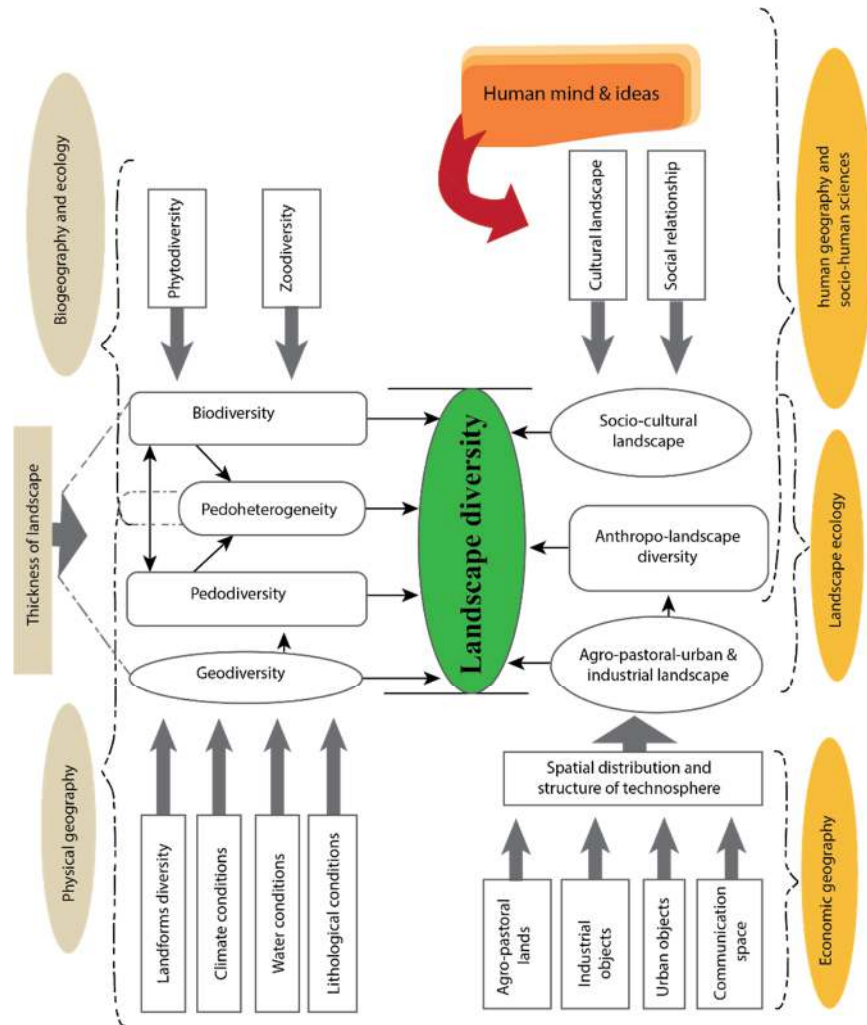


Fig. 18: An integrated multifunctional landscape management model proposed for long-term poverty alleviation while ensuring sustainable landscape services and the continuity of

supreme diversity of natural resources in Ngorongoro. The model was the work of Helm and Wiggering (2013) with some modifications.

7.2 Improving human development and controlling population growth in the area

1. Voluntary relocation

We recommend that voluntary relocation be constrained to absolute willingness to relocate without a push of any sort or intimidation through character-assassination or denial of basic human services. The relocation process must be transparent, inclusive, and adhere to their free, prior, informed consent.

2. Provision of quality education

We strongly believe that the provision of quality education is a basic human right and the best strategy to improve the living standards of people. It is also a strategy long adopted as normal in controlling human population growth. We propose that the NCAA should keep implementing education scholarship schemes for Maasai children through different levels of education including tertiary.

Given the difficult geography of the area and the poor road network in the Ngorongoro Division, we suggest all 22 government-owned primary schools in all 25 villages within the area be upgraded to boarding schools to attract children from the scattered Maasai encampment and encourage girls' education against indifferent cultural practices. The boarding schools need to be supplied with modern facilities and motivated teaching staff.

3. Empowering village councils

We, the community, suggest community-led guidelines for new settlements (bomas) within the area. The guideline should, among other things, empower the village councils to regulate the development of new settlements including earmarking and determining the suitability and size of the area for intended development projects.

The community suggested for continued establishment and organization of satellite development centres in the previously proposed sites (in accordance with NCA 2016 GMP) at the ward level where the community will have the title deeds and therefore, the power to build decent houses in a planned fashion.

The community suggested adopting and adhering to the *imparnati* settlement set up in which related families/neighbours live within the same manyatta (boma) each with entrance gates for cattle. The setup would substantially minimize the harvesting of forest resources particularly poles for fencing the bomas and reduce the number of the scattered settlements thereby creating space for animals (livestock and wildlife) grazing.

4. We demand the reinstatement of the Ngorongoro Pastoral Council (NPC) and the reestablishment of a good relationship between the NCAA and the local people. The residents of the NCA are aware that the NPC was established to link and act as the community's platform for a continued good relationship between the community and NCAA. Being mindful of the successes of the NPC since its establishment in the late 1990s, we recommend the NPC be reinstated into full operation.

The residents of the NCA also noted that over the years the good relationship between the NCA has depended on the goodwill of the Conservator to promote the founding multiple land use model of the NCA. The community recommend that the appointment of the Commissioner of Conservation, and the board directors ought to consider the professionalism, socio-economic and cultural background of local people as well as the experience of the potential appointee.

7.3 Improving livestock and destocking strategies

1. It was noted that the desire to accumulate livestock was partly due to the mono-economy and poor-quality conditions of livestock. The livestock in the area comprises small breeds which require herders to accumulate more to make a profit. Livestock services are also very poor, and the area suffers from water scarcity, insufficient mineral licks, and limited grazing areas. The community recommend improved livestock breeds to encourage fewer stocks but high productivity. The breeds' improvement should go hand in hand with better veterinary services, reliable water supply and pastureland. Other areas for improvement include access to artificial inseminations and better markets.
2. We suggest the diversification of non-pastoralism income generating livelihood options that are ecologically friendly and economically viable like cultural tourism, modern beekeeping, small businesses, and chicken rearing. Such livelihood options have the potential to divert attention from pastoralism thereby controlling the number of livestock in the area.

3. We request for rehabilitation of several defunct water supplies (i.e. dams, pipe water) and the development of new water resources as reliable water supplies make livestock more productive, and healthier and reduce human-wildlife conflicts (**Annex 1**).

7.4 On eliminating othering of the Maasai, targeted remarks and calculated reporting to justify eviction

1. We call on the Tanzania government and in particular President Samia to halt the eviction plan and abandon targeting life-serving services as a means to secure relocation.
2. We call on the government to restore without condition the functional health, education and other key facilities that enable life back to normalcy within Ngorongoro Conservation Area.
3. We call for accountability against every single public official who participated in the planning and execution of the hate campaign against the Maasai people of Ngorongoro. Tanzania government has brazenly violated its constitutional obligation and its sole objective foundation stipulated under Article 8 of the Tanzania Constitution that states, the primary obligation of the government shall be the welfare of the people. The government has not only failed to observe the Constitution, but it also maliciously undermined it by sponsoring a hate campaign against citizens. Never before Tanzania has experienced this sad incidence in the post-colonial period.
4. Given the fact that crimes against citizens of the United Republic of Tanzania are committed under the guise of protecting international heritage status, we call for urgent delist of Ngorongoro as a world heritage property as this is in the statements of the authority the reason for obsession to secure involuntary relocation of masses of is to protect international status accorded by UNESCO.
5. United Nations should through its channel, independently, investigate UNESCO intervention throughout the world as it has been forging a narrative of extinction to justify forceful eviction against indigenous communities of the World.
6. We call for an independent International Committee of inquiry to investigate the potential crimes being committed against Maasai in Ngorongoro hidden under conservation protection efforts.

7. To better protect wildlife, Tanzania should repeal every law that legalizes wildlife massacres dubbed trophy hunting tourism.
8. International monetary agencies and development partners should stop aiding and enabling the Tanzania government to target a section of its population as is being done against Maasai in Ngorongoro. International Monetary Fund Should Investigate Money appropriated to the Tanzania government under the guise of COVID-19 relief but being used to sponsor forceful transfer of population from their ancestral territories.
9. To better address the challenges facing Ngorongoro Conservation Area, we recommend a total restructuring of its governance to allow equal representation between the indigenous community of Ngorongoro and the conservation. The lack of representation has resulted in the planning and execution of crimes against citizens including purposeful poisoning of livestock.
10. We particularly call for legal action against local and international media that facilitated for character assassination of the Maasai, targeting their identity, culture, and history.
11. We demand a public apology against remarks that we are primitive people, world heritage destructors, newest arrivals, ignorant society, custodian of foreign livestock, that we do not bury dead bodies and other malicious calculated portrayals, misinformation and targeting of Maasai as people, uttered by public officials in Tanzania or any other individuals or institutions as the same is false, unfounded and has damaged not only our lives, culture but created a negative image against us as a country. If this is not properly dealt with, it may grow and may be used against anyone in the future.

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Annexe 1

OBJECTIVES	STRATEGIES	TARGETS	ACTIVITIES
1. Improved production and quality of livestock.	1.1. Establish and improve three ranches targeting livestock breeding enhancement under a community cooperative.	1.1.1 Rangeland management plan/pasturing ranches and livestock improvement, 2024.	1.1.1.1. Allocate ranching areas, January 2023
			1.1.1.2. Provide quality livestock keeping education and ranching management, January 2024
			1.1.1.3. Establish ranching and rangeland social management institutions, January 2024
			1.1.1.4. Establish ranching implementation plan, March 2023
			1.1.1.5. Establish and manage all ranches, July 2023-2028
	1.2. Availability of quality livestock breeds, technology transfer, storage and animal product processing.	1.2.1 Valuable and quality livestock and livestock products, 2023	1.2.2 Establish small industries to improve livestock products, January 2024
			1.2.3 Encourage the community to buy quality bull breeds and heifers, February 2025
			1.2.4 Purchase livestock product processing and production equipment, February 2024.
			1.2.5 To provide training to use the equipment for processing livestock products, 2025.
	1.3. To enhance livestock and livestock products businesses.	1.3.1 Availability of livestock and livestock products	1.2.6 Organize collaborative strategies to improve livestock, August 2025.
			1.2.7 Strengthen livestock and livestock products markets, September 2025.

		marketing services, 2025.	1.2.8	Encourage the community to sell healthy livestock to raise household income & food security, especially in May-July every year, August 2024.
			1.2.9	Establish and strengthen veterinary service centres (e.g. cattle dips), August 2023
			1.2.10	Provide medicines and vaccine services to livestock in every village, August 2023.
			1.2.11	Establish three small-scale industries to process and store livestock products under a community cooperative, by January 2024.
			1.2.12	Employ veterinary experts in all villages, August 2023.
2. Improved household income tourism investment.	2.1. Coordination and operationalisation of tourism activities.	2.1.1 Administrative guidelines and Cultural Bomas management, September 2022.	2.1.2	Convene community meetings to discuss and adopt administrative and management guidelines, August 2022.
			2.1.3	Provide leadership, management, and good governance for cultural Bomas, August 2022.
			2.1.4	Provide training to bomas attendants on how to welcome and be hospitable to visitors, August 2022.
			2.1.5	Prepare a code of ethics guidelines and procedures for each Boma, August 2022.
		2.1.6 Increase of revenue from cultural Bomas business, 2024.	2.1.7	Provide quality products and tourism services education, August 2022.
			2.1.8	Create new tourism products and services in the Bomas, August 2024.

			2.1.9 Provide personal and environmental hygiene education to Bomas' community, August 2023.
			2.1.10 Prepare a business plan, tourism product and service advertisements offered in the Bomas, September 2023.
			2.1.11 Create a website to advertise local traditional recreations to visitors, October 2023.
			2.1.12 Document and store important cultural documents, November 2023.
	2.2. Increased local participation in tourism activities.	2.1.13 Increased local participation in tourism activities, 2022-2028	2.1.14 Establishment of lodges and camps wholly managed community, July 2023-2028.
			2.1.15 Employment priorities for qualified locals, July 2022.
			2.1.16 Villages and investors to enter into contracts on tourism-related investments befalling village land, August 2022.
			2.1.17 Organizing regular meetings with residents, authorities and investors to reduce tensions, August 202-2028.
			2.1.18 Organize village and division plan to manage and coordinate walking safaris, August 2022.
			2.1.19 To provide training to walking safaris guides, October 2022.
3. Strengthened and improved community economic base.	3.1. Established entrepreneurship and business groups	3.2 Increased community economic muscles.	3.2.1 Establishment of a community bank, August 2022-2028.
			3.2.2 Establishment of financial institutions like VICOBA & SACCOs in every sub-village, August 2022-2028.

			3.2.3	Provide knowledge to youth groups and women entrepreneurs in every sub-village, August 2023.
			3.2.4	Establish and strengthen bee-keeping groups in every sub-village, August 2023.
			3.2.5	Establish and strengthen projects for groups in free range chicken keeping among established youth & woman groups in every sub-village, August 2023.
			3.2.6	Provide training for free-range chicken keeping in every group, July 2023.
			3.2.7	Provide loans to small income generating groups in every sub-village, August 2024.
4. Strengthen sustainable management of land and the environment.	4.1. Presence of quality, sustainable land and environment use plan.	4.1.1 Quality, sustainable land use management in every village, 2022-2024.	4.1.2	Provide quality sustainable land and environment use training in every village, August 2023.
			4.1.3	Convene village assemblies to discuss and ratify the best land and environment use plan, September 2023.
			4.1.4	Identify and allocate/zone areas according to usage, October 2023.
			4.1.5	Prepare the most sustainable land use plan in every village, by November 2024.
	4.2 Prepare alternative and environmentally friendly energy program.	4.1.2 Alternative and environmentally friendly energy in every ward, 2023.	4.1.2.1	Provide alternative and environmental and human-friendly energy usage benefits training, July 2023.
			4.1.2.2	Identify alternative environmentally friendly and cost-effective energy, August 2023.

			4.1.2.3 Hold alternative, environmental and human-friendly energy stakeholders meeting, August 2023.
			4.1.2.2 Looking for purchasing and selling alternative energy markets, September 2023.
			4.1.2.2 Establish and empower alternative energy production, management and distribution groups under community cooperative, October 2023.
	4.3 Organize a collaborative population growth control plan.	4.3.1 Family planning program to locals, 2018	4.3.2 Provide benefits and types of contraceptive training to family members, November 2022.
			4.3.3 Encourage the community to participate in family planning, November 2022.
			4.3.4 Implement family planning services in every village, by November 2022.
5. Strengthen the quality of education delivery.	5.1 Prepare life skills education program for the community.	5.1.1 Local people's lives improve through life skills, 2024.	5.1.1.1 Establish vocational training college in the Ngorongoro ward (Makao, Endulen and Nainokanoka Primary Schools), March 2018
			5.1.1.2 Identify kinds of life skills training needed for the locals, April 2018
			5.1.1.2 Provide various life skills training to different groups, April 2018
	5.2 Develop youth education plans at various educational levels.	5.2.1 Increase number of scholars in different fields, 2017-2027.	5.2.1.1 Continue to educate youths at various educational levels, April 2023.
			5.2.1.2 Educational priorities for girls and disabled in various educational levels, Febr 2023-2029.

			5.2.1.3 Continue to improve educational quality in schools in the Ngorongoro Division, Febr 2022-2029.
			5.2.1.4 Establish and improve early education in every sub-village, March 2023-2029.
6. Established and improved clean and safe water infrastructure.	6.1 Developed a strategy for improved access to clean and safe water for humans, livestock and wildlife.	6.1.1 Available clean and safe water to humans, livestock and wildlife.	6.1.1.1 Identify water usage gaps in every ward/village, July 2023.
			6.1.1.2 Identify water sources in every ward and village, by November 2023.
			6.1.1.3 Drilling and recovery of reservoirs/dams in the area, August 2023-2029.
			6.1.1.4 Drilling deep water boreholes in every ward, August 2023-2029.
			6.1.1.5 Search for contractors to drill dams and deep boreholes, May 2023.
			6.1.1.6 Construct clean and safe water pipeline networks in every village, December 2023-2029.
			6.1.1.7 Create groups to protect, preserve and maintain water sources in every village, January 2024-2027.
			6.1.1.8 Provide education to the groups to protect, preserve and maintain water sources in every village, October 2024.
			6.1.1.9 Construct large water storage tanks in every village, November 2023-2027.
			6.1.1.10 Train and encourage households to buy water harvesting and conservation technology, December 2023.

ANNEXES



ANNEXURE A

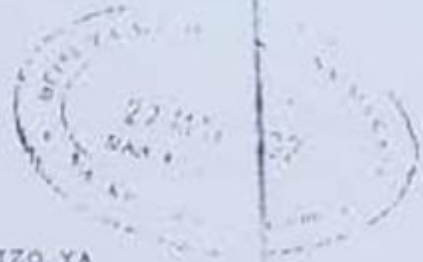
Appendix E

OFISI YA KATIBU MKUU, S.L.P. 60 • DODOMA, Tanzania Simu Na. 22823/0

Jarida Na. CHM/C/T.10/4/3/Vol.VI/76

Tarehe 19 Mei, 1992

Ndugu John S. Halecela, Mb.
Waziri Mkuu na Mwanu wa Kwanza wa Rais
S.L.P. 3021
DAR ES SALAAM.



TAAHIFA YA UFUATILIAJI WA MATATIZO YA ARDHI KATIKA ENEO LA HIFADHI YA NGORONGORO MKOANI ARUSHA

Kamati Kuu katika Kikao chake cha tarehe 14 - 15 Mei 1992 ilipokea na kujadili taarifa ya Ufuatiliaji wa Matatizo ya Ardhi katika eneo la Hifadhi ya Ngorongoro Mkoani Arusha.

Taarifa hiyo inafuatia ziara ya Ndugu Zakia H. Meghji, Katibu wa Halmashauri Kuu ya Taifa wa Uchumi na Huduma za Umma katika eneo la hifadhi, kufuatilia matatizo ya wakulima/wafugaji katika eneo hilo.

Katibu wa Halmashauri Kuu ya Taifa wa Uchumi na Huduma za Umma pia alipata fursa ya kuzungumza na viongozi wa CCM na Serikali wa Wilaya ya Ngorongoro kupata maoni yao kuhusu suala hili. Waziri wa Utalii, Maliasili na Mazingira Ndugu A. Mgumia alishiriki kikamilifu katika mazungumzo hayo.

Baada ya majadiliano na viongozi wa Wilaya hiyo ulikuwepo muafaka kuhusu hatua za kuchukuliwa kama ifuatavyo:-

(1) Mikakati ya muda mrefu:

Kuwahamasisha wafugaji/wakulima hao kuhamia eneo la hifadhi na kuwapeleka kwenye maeneo makubwa na yenye rutuba kama vile Loliondo ambako watalima kwa nafasi na kufuga bila kuathiri mazingira au wanyama pori.

Uamuzi huu utekelezwe kwa kuzingatia mambo yafuatavyo:-

(i) Uhamisho usiwe wa lazima bali uambatane na elimu ya muda mrefu ili wahusika wahame kwa hiari.

(ii) Huduma mbalimbali sikiwemo za binadamu, mifugo na kilimo katika maeneo mapya ziimarishwe ili wahamiaji wavutike kuhamia katika maeneo hayo kwa hiari.

Hadhari hiyo ilitolewa baada ya kuzingatia kuwa uamuzi wa aina hii uliwahi kutolewa lakini haukuwa wa mafanikio.



(2) Mikakati ya muda mfupi

- (a) Kwa kipindi hiki, wahusika waruhusiwe kulima ndani ya eneo la hifadhi kwa masharti, ukeretaji na uhabibi katika maeneo ya pembezoni kwa hifadhi ya Ngorongoro ambayo yana wanyama wachache sana au hayakaliwi na wanyama kabisa.
- (b) Mamlaka ya Hifadhi ya Ngorongoro ichukue hatua za muda mfupi na mrefu za kufufua na kuimarisha huduma za ufugaji ikiwa ni pamoja na majosho, madawa ya mifugo na maji.
- (c) Mamlaka ya Hifadhi isimamie umunuzi, hifadhi na usambazaji wa chakula.
- (d) Iwepo mipango madhubuti ya kukua kipato cha wamasai.
- (e) Mamlaka ya Hifadhi ichangie sehemu ya mapato yake yanayotokana na utalii kwa maendeleo ya Wilaya ya Ngorongoro.

Seada ya kujadili uchambuzi wa taarifa hiyo, Kamati Kuu ilibaini kuwa tatizo la Wamasai wakazi wa Ngorongoro limekuwa la muda mrefu bila kupata ufumbuzi wa kudumu. Tume nyingi zimeundwa na kutoa mapendekezo ambayo hayajafanyiwa kazi. Mapendekezo hayo ni pamoja na ya Tume ya Prof. A.S. Kauzeni yaliyotolewa Agosti 1990.

Kwa kuzingatia maoni hayo, Kamati Kuu ilifanya maamuzi yafuatayo:-

- (1) Kamati Kuu iliafiki mapendekezo kuwa tatizo la Wamasai wanasolahi Ngorongoro halina budi kupatiwa ufumbuzi wa haraka. Serikali iandae programu masilim ya kulishughulikia tatizo hilo ambayo itaidhinishwa na Baraza la Mawaziri.
 - (2) Serikali iwe na mikakati ya kuwavutia Wamasai hao kuhamia sehemu zenye maeneo makubwa ya kulima na kufuga kama vile Loliondo. Mikakati hiyo ni pamoja na kuhakikisha huduma za msingi katika maeneo mapya kama vile majosho, maji na upatikanaaji wa uhakika wa dawa za binadamu na mifugo.
- Aidha wazee wa Wamasai katika eneo la hifadhi washawishiwe na kuelimishwa kuhusu umuhimu wa hatua hiyo. Hatua za haraka zichukuliwe ili maeneo ya kuwahamishia yasivamiwe na watu kutoka sehemu nyingine.

(2) Mikakati ya muda mfupi

- (a) Kwa kipindi hiki, wahusika waruhusiwe kulima ndani ya eneo la hifadhi kwa masharti, utaratibu na uhabari katika maeneo ya pembezoni kwa hifadhi ya Ngorongoro ambayo yana wanyama wachache sana au hayakaliwi na wanyama kabisa.
- (b) Hamlaka ya Hifadhi ya Ngorongoro ichukue hatua za muda mfupi na mrefu za kufufua na kuimarisha huduma za ufugaji ikiwa ni pamoja na majosho, madawa ya mifugo na maji.
- (c) Hamlaka ya Hifadhi isimamie ununuzi, hifadhi na usambazaji wa chakula.
- (d) Iwepo mipango madhubuti ya kukua kipato cha Wamasai.
- (e) Hamlaka ya Hifadhi ichangie sehemu ya mapato yake yanayotokana na utalii kwa maendeleo ya Wilaya ya Ngorongoro.

Basada ya kujadili uchambuzi wa taarifa hiyo, Kamati Kuu ilibaini kuwa tatizo la Wamasai wakazi wa Ngorongoro limekuwa la muda mrefu bila kupata ufumbuzi wa kudumu. Tume nyingi zimeundwa na kutoa mapendekezo ambayo hayaajafanyiwa kazi. Hapendekezo hayo ni pamoja na ya Tume ya Prof. A.S. Kauzeni yaliyotolewa Agosti 1990.

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(1) Kamati Kuu iliafiki mapendekezo kuwa tatizo la Wamasai wanaoishi Ngorongoro halina budi kupatiwa ufumbuzi wa haraka. Serikali iandae programu maalum ya kulishughulikia tatizo hilo ambayo itaidhinishwa na Baraza la Mawaziri.

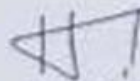
(2) Serikali iwe na mikakati ya kuwavutia Wamasai hao kuhamia sehemu zenye maeneo makubwa ya kulica na kufuga kama vile Loliondo. Mikakati hiyo ni pamoja na kuhakikisha huduma za msingi katika maeneo mapya kama vile majosho, maji na upatikanaji wa uhakika wa dawa za binadamu na mifugo.

Aidha wazee wa Wamasai katika eneo la hifadhi washawishiwe na kuelimishwa kuhusu umuhimu wa hatua hiyo. Hatua za haraka zichukuliwe ili maeneo ya kuwahamishia yasivamiwe na watu kutoka sehemu nyingine.

- (3) Utekelezaji uzingatie mapendekezo ya Viongozi wa Wilaya ya Ng'ong'oro yaliyotolewa kwa CCH kupitia kwa Katibu wa Halmashauri Kuu ya Taifa wa Uchumi na Huduma za Umma na mapendekezo ya Tume mbili wali zilizoundwa siku za nyuma.
- (4) Serikali isimamie kwa ukamilifu suala la upatikanaji wa chakula cha kununua katika eneo la Hifadhi.
- (5) Ufumbuzi wa kudumu wa matatizo ya aina hii pia uzingatie maendeleo ya makundi mengine ya aina ya wafugaji wahamaaji ambao sasa wanataka kulima kama vile Wabarbaig.

*** Pamoja na barua hii natuma nakala ya Waraka uliofikishwa Kamati Kuu ambao una mapendekezo mengine yaliyokubaliwa.

KIDUHU CHAMA CHA MAPINDUZI
Wako katika Utumishi wa CCH,



Horace Kolimba, Mb.
KATIBU MKUU WA CCH

Nakala: Katibu wa Halmashauri Kuu ya Taifa
wa Uchumi na Huduma za Umma
S.L.P. 50
DODOMA.

CONFIDENTIAL

ANNEXURE B

JAMHURI YA NIUNGANO WA TANZANIA

MAMLAKA YA HIFADHI YA NGORONGORO

TELEGRAMS "NGORONGORO"
ARUSHA

SIMU: Ngorongoro 6, 7 & 17

057 - 6091

NGORONGORO

057 - 3339

057 - 3466

ARUSHA

FAX 057 - 3319 ARUSHA



OFISI YA MHIFADHI MKUU
MAKAO MAKUU

S.L.P. 1

NGORONGORO CRATER

OFISI YA UHUSIANO

P.O. BOX 776

ARUSHA

Tarehe 04/5/2001

Kumbukumbu Na. NCAA/DC/141/53

Katibu wa C.C.M. Wilaya ya Ngorongoro

S.L.P. 43

LOLIONDO

YAH! MAAZIMIO YA MKUTANO WA KAMATI YA USHAURI WA MKOA-RCC

Tafadhali hursika na barua yako Kumb. Na. CM/WNGR/110/S/2/13
ya tarehe 31/5/2001.

Kwanza napenda kukuhakikishia kuwa ni wajibu wa Mamlaka ya Hifadhi ya Ngorongoro na siku zote iko tayari kutoa ushirikiano kwa uongoroi wa Wilaya yetu katika kila hali. Hivyo tungefurahia sana kama Ofisi yako ingetuhusisha angalau kutoa ufafanuzi katika masuala yanayotuhusu kabla ya kufika maazimio na kuamua kuandika.

Kilimo Hifadhi ya Ngorongoro:

Suala la Kilimo ndani ya Hifadhi ya Ngorongoro, Chama Tawala na Serikali wamehweka bayana katika nyaraka zake mbili:

Taarifa ya CCM kuhusu, ufuatiliaji wa matatizo ya ardhi katika eneo la Hifadhi ya Ngorongoro Mkoani Arusha, na Muhtasari wa mazungumzo kati ya Waziri Mkuu na Makamu wa Kwanza wa Rais na Viongozi wa Wilaya ya Ngorongoro.

CONFIDENTIAL

Katika nyaraka hizo mbili Chama Tawala na Serikali wamebaini kuwa Kilimo cha Bustani kilichoruhusiwa Hifadhini Ngorongoro, ni hatua ya mpito katika kuondoa kilimo ndani ya Hifadhi ya Ngorongoro. Kwa kuzingatia makubaliano kati ya Serikali na Uongozi wa Wilaya ya Ngorongoro yaliyowekewa saina na Viongozi husika tarehe 17/09/1992, yalitutaka kukamilisha taratibu zote zilizotakiwa na kuondoa kilimo Hifadhini katika kipindi cha miaka miwili hadi mitatu kuanzia tarehe ya makubaliano.

Maazimio ya R.C.C ya kututaka tupige marufuku kilimo na kuwaondoa wahamiaji Hifadhini Ngorongoro, ni katika kutuagiza kutekeleza majukumu yetu ambayo tayari tulikwisha agizwa na Chama tawala na Serikali.

Maazimio ya Kamati ya Siasa ya Wilaya ya Ngorongoro

Kutokana na kikao kutoelewa maamuzi ya awali ya viongozi na hatua zilizokwisha likiwa kikao kilishindwa kutoa tafsiri sahihi ya barua za Mhifadhi Mkuu.

- (a) Maazimio/ushauri wote unaogusa Sera ya Hifadhi ya Ngorongoro haunabudi kufahamika na Wizara Mama. Kwa hali hiyo Mhifadhi Mkuu aliona ni busara kutaarifu Wizara Mama juu ya maazimio ya R.C.C.
- (b) Menejimenti ya Mamlaka ya Hifadhi ya Ngorongoro hutekeleza shughuli zake kwa kuzingatia sheria kanuni na taratibu za nchi, kulingana na maagizo ya Bodi. Kwa hali hiyo na kuhakikishia kuwa Menejimenti itafikisha suala hili mbele ya Baraza la Wafugaji na Bodi ya Wakurugenzi kupata taratibu jinsi ya kutekeleza.

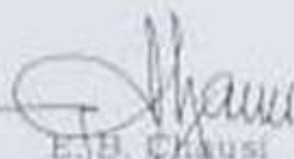
Ujenzi wa Shule Ndiani:

- (c) Kulingana na taratibu za Hifadhi, hakuna ujenzi n.k wa aina yoyote ile unaweza kufanyika Hifadhini bila ya kufanyiwa utafiti wa Mazingira E.I. A. kwanza. Kwa hali hiyo suala ya ujenzi wa Shule ya Ndiani utatakiwa ufanyiwe utafiti kwanza kujua eneo lipi la Ndiani linafaa kujenga Shule bila ya kuathiri mazingira.
- (d) Kwa taarifa, tayari eneo la Ndiani lina maeneo yaliyokwisha tengwa kwa matumizi mbalimbali yakiwemo yale ya malisho na makazi. Hivyo kuna haja ya kuzingatia haya ili kutozusha migogoro ya matumizi ya ardhi miongoni mwa wanakijiji.

Barua yangu kuhusu ujenzi wa Shule ya Ndiani haikuwa inasitisha ujenzi wa shule husika ambao maandalizi yake yalikuwisha fanyika. Bali ilikuwa ikimsisitiza Mratibu wa Elimu Kata ya Endulen kuhusu muhimu wa kuanzisha Mabweni katika harakati za kuinua kiwango cha Elimu Wilayani Ngorongoro, suala ambalo liliwekwa uzito mkubwa na kikao cha R.C.C.

Mwisho Menejimenti ya Mamlaka ya Hifadhi ya Ngorongoro inaomba iwe inakaribishwa kuhudhuria vikao mbalimbali vya Wilaya ili kuweza kutoa ufafanuzi wa kina kuhusu masuala yanayohusu Hifadhi ya Ngorongoro.

Pamoja na barua hii, nimeambatanisha nyaraka mbalimbali ambazo inaonyesha kuwa kuna ili zikusaidie wewe na wajumbe wa Kamati kuelewa masuala ya Hifadhi ya Ngorongoro.



MHIFADHI MKUU WA NGORONGORO

Nakala: Katibu wa CCM Mkoa
S.L.P. 695,
ARUSHA.

: Mkuu wa Mkoa Arusha
S.L.P. 3011,
ARUSHA.

: Mkuu wa Wilaya Ngorongoro
S.L.P. 10
LOLIONDO

: Mhe. Matthew Olle Timan (MB)
JIMBO LA NGORONGORO.

: Mhe. Simon Soinda (Diwani)
Mwenyekiti wa Halmashauri ya Wilaya ya Ngorongoro
LOLIONDO.

: Mkurugenzi Mtendaji
Halmashauri ya Wilaya ya Ngorongoro
S.L.P. 10
LOLIONDO.

ANNEXURE C

GRAMS. "NGORONGORO"
ARUSHA
Ngorongoro 6, 7 & 17
057 - 6031
NGORONGORO
057 - 3339
057 - 3466
ARUSHA
FAX: 057 - 3339 ARUSHA



OFISI YA MHIADHI MICHU
MAKAO MAKUU
S.L.P. 1
NGORONGORO CRATER

OFISI YA UHUSIANO
P.O. BOX 776
ARUSHA

Tarehe: 4/5/2001

amba Na: NCA/AR/EN/22/VOL. 1/7/75

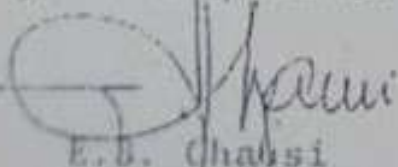
Katibu Mkuu
Vizara ya Mafanishi na Utalii
S.L.P. 93/2
DAL. ES SALAAM

YAM: EDONDOLA KILIMO NA WAHAMIAJI HARAMU
NDANI YA HIFADHI YA NGORONGORO

Jana tarehe 3/5/2001, Menejimenti ya NCA na Uongozi wa Wilaya ya Ngorongoro tuliwasilisha matatizo ya kilimo kinachoendelea Hifadhi Ngorongoro na suala la wahamiaji haramu NCA katika Mkutano wa Kamati ya Ushauri ya Mkoa (ECC) wa Arusha. Maazimio ya Kamati katika suala hili yalikuwa ni pamoja na:-

1. Kwa vile sheria ya Hifadhi ya Ngorongoro inazuia kilimo ndani ya Hifadhi, Mamlaka ya Hifadhi ya Ngorongoro kwa kushirikiana na Uongozi wa Wilaya hawanabudi kulinda sheria hiyo.
2. Mamlaka ilanye utafiti wa kina kujua idadi ya watu na mifugo ambayo Hifadhi inaweza kubeba bila ya kuathiri mazingira "Limits of acceptable use" na kuweka utaratibu wa kuhamishia nje ya Hifadhi idadi ya mifugo na familia za wakazi zilizakozidi.
3. Utaratibu wa kuwahamishia wahamiaji nje ya Hifadhi ufanyike mara baada ya kupatikana maeneo ya kuwahamishia, nje ya Hifadhi na kama itabidi nje ya Wilaya na Mkoa.

Kikao kililipa uzito unaostahili tatizo la kilimo na wahamiaji ndani ya Hifadhi ya Ngorongoro na kuagiza hatua za mawazi zichukuliwe mapema katika kuinusuia Hifadhi hiyo kutoka katika janga la kufutwa.


E.B. Chausi

HIFADHI YA NGORONGORO

Nakala:

Mkuu wa Mkoa wa Arusha
Mhe. Dantel Ole Njola
ARUSHA

Mkuu wa Wilaya ya Ngorongoro
Capt. Masigi
LOLIONDO

Mwenyekiti wa Balaashauri ya
Wilaya ya Ngorongoro
LOLIONDO

Mkuunguzi wa Balaashauri ya
Wilaya ya Ngorongoro
LOLIONDO

SIRI

ANNEXURE D

in file to CA

JAMHURI YA MUNGANGU WA TANZANIA

WIZARA YA TAWALA ZA MIKOA NA SERIKALI ZA MITAA

OFISI YA MADAU WA MUDA
SANDUKU LA POSTA 3010
ARUSHA

MEDA WA ARUSHA
Kwenye ya Simu: "Karoo",
Simu Namba: 2276,
Tele. No. 47031,
Fax: No. 2276,
Uwazi wa kazi: 2276



BO/AR/OC.3/39/45

18/5/2001

Kuambukwa Nyanja

Mhifaihi,
Mamlaka ya Hifaihi ya Ngorongoro,
S.L.P. 776,
ARUSHA

MAKINIO YA MKUTANO WA KENATI YA USHAURI TA Mkoa (RCC)

TAREHE 3/5/2001

Hapa chini nakuleta asinio la mkutano wa Kenati ya Ushauri ya Mkoa (RCC) uliofanyika Arusha, Tarehe 3/5/2001, kwa utekelezaji wake:-

AGENDA NA: 10 - MATUMIZI YA ARUHI YA NGORONGORO

Asinio Na: 15

- (a) Mhifaihi Ngorongoro apige marufuku kilimo katika Hifaihi na kiwandaos watu wote wasioruhusiwa kuwepo miani ya Hifaihi kufuatana na Sheria Cap. 413 na kiwahamishia watu hao kwenye maeneo ambayo hifaihi itawatafutia.
- (b) Hifaihi ifanye utafiti wa kina na kujua kiasi cha watu wanaowaza kuishi kwenye Hifaihi bila kuathiri mazingira ili kuwawezesha Mhifaihi karatibu na kuhibiti miali ya wakazi katika Hifaihi wana kwa mara.
- (c) Kuwiza sana hoteli zaidi zisijengwa tona kwenye maeneo ya Crater.

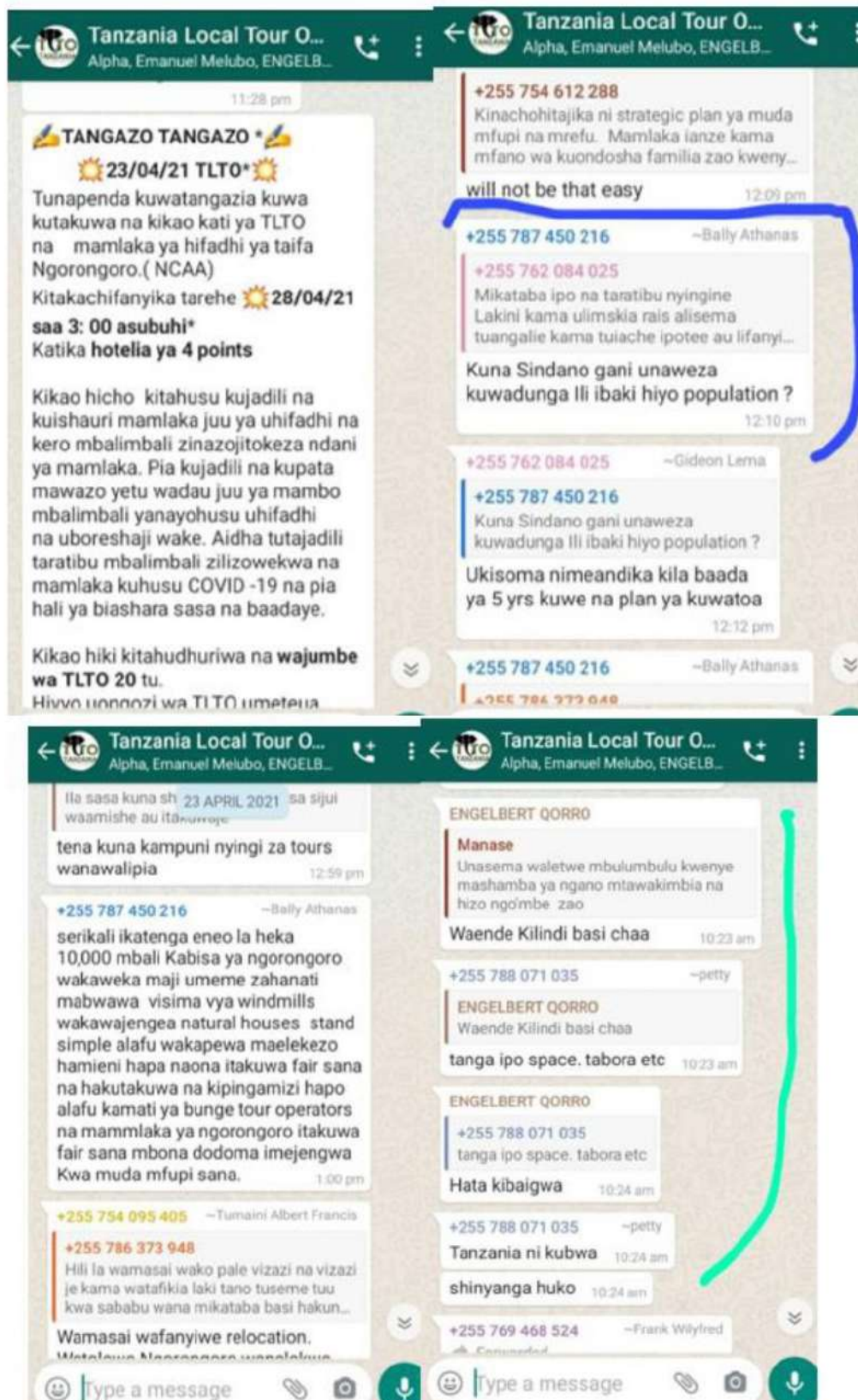
kny:

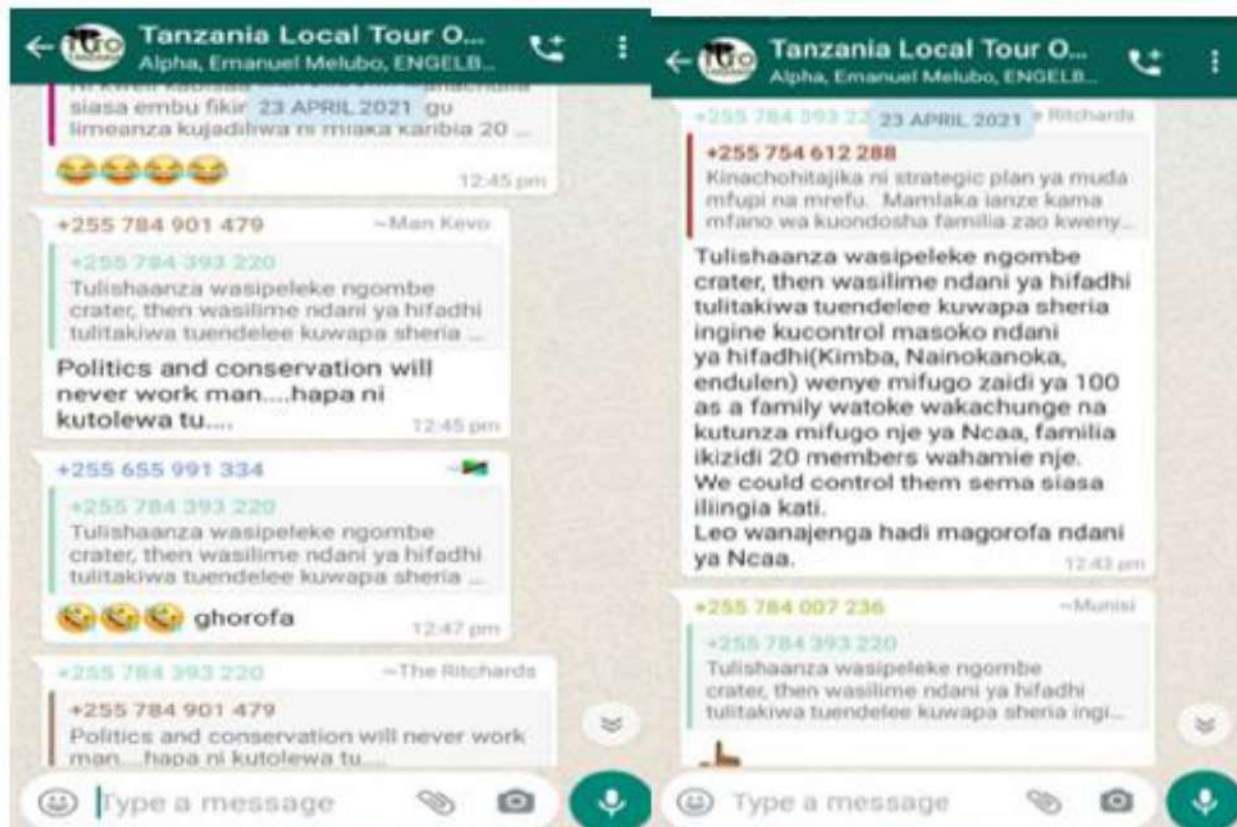
(M.M. Bella)

KATIBU TAWALA WA Mkoa WA ARUSHA

SIRI

ANNEXURE E





ANNEXURE F

Utangulizi:

Maziri Mkuu na Makamu wa Kwanza wa Rais alikutana na Uongozi wa Wilaya ya Ngorongoro *kujitaka suala la kilimo katika eneo hili* *ya hifadhi ya Ngorongoro*.

Kwa muda mrefu kumekuwepo na tatizo la matumizi ya ardhi katika eneo la Hifadhi ya Ngorongoro ambayo Sheria ya Uanzishwaji ya Hifadhi ya mwaka 1959 na kurekebishwa na sheria Na.14 ya mwaka 1975 iliyotenga eneo la Ngorongoro kuwa eneo la uhifadhi wa mazingira (Conservation) na shughuli za ufugaji tu.

Katika miaka ya hivi karibuni kumekuwepo na msukumo mpya (pressure) wa kutaka kulifanya eneo hilo liwe pia ni eneo la kilimo ili kukidhi mahitaji ya chakula kwa wakazi wa eneo hili. Ijapokuwa kimsingi sehemu kubwa ya wakazi wa eneo hili ni wafugaji.

Kutokana na hali hii kumekuwepo na jitihada kadhaa za kukidhi mahitaji hayo bila kuathiri maamuzi ya msingi kabisa ya kuanzishwa Hifadhi hii ambayo madhumuni yake ni uendelezaji wa wananchi na uhifadhi wa mazingira (Multiple Land Use Policy).

Sambamba na kukidhi mahitaji haya, kwa wakati wote imekuwa ni nia ya Serikali kuendeleza shughuli za ufugaji katika eneo hili na kuzuia shughuli za kilimo.

2. Tatizo:

Uongozi wa Wilaya ya Ngorongoro umetoa hoja ya kutaka wananchi walishio ndani ya Hifadhi waruhusiwe kulima katika eneo hili kwa sababu zifuatazo:-

- (i) Tabia ya ulaji wa chakula kwa wakazi wa eneo hili imebadilika sana. Hapo zamani chakula kikubwa cha wakazi wa eneo hili kilikuwa ni nyama na maziwa. Kwa sasa karibu asilimia 70% ya chakula chao ni nafaka.

- (i) Uwiano wa idadi ya mifugo kwa watu umeshuka sana. mifugo mingi imekufa kutokana na magonjwa na huduma duni. Hivyo kuifanya sehemu kubwa ya wakazi wa eneo hili kushindwa kutegemea mifugo kama chanzo chao kikubwa cha mahitaji yao ya chakula.

Kwa sababu hizi Uongozi wa Wilaya ya Ngorongoro unaomba wananchi waruhusiwe kulima katika maeneo ya aina mbili:-

- (i) Maeneo yaliyopo pembezoni mwa Hifadhi ambayo ni Endulen, Kakesio, Naliyobi - Kapenjiro na Oloiro.
(ii) Maeneo yaliyo ndani ya Hifadhi ambayo ni Nainokanoka, (Engong'o - Govera, Nguma) Oibabai na Oloirobi.

Mapendekezo ya Uongozi wa Wilaya ya Ngorongoro ni kuwa kilimo katika maeneo yaliyotajwa hapo juu klandeshwe kwa utaratibu ufuatao:-

- Maeneo ya kilimo yajulikane, yapimwe na kuwekwa alama. Wakazi wa maeneo haya waorodheshwe ili kuzuia kuingia kwa wakazi wapya.
- Wananchi watakaoruhusiwa kulima ni wenyeji tu na sio wa kutoka nje ya Hifadhi.
- Kiruhusiwe kilimo cha jembe la mkono tu.

Katika maeneo ya miinuko mikali kama vile maeneo ya Naliyobi-Kapenjiro wenyeji waelekezwe kulima kilimo cha matuta tu.

Ni imani ya Uongozi wa Wilaya ya Ngorongoro kuwa hatua hizi zitawezesha wenyeji wa sehemu hizi kujipatia chakula chao kutokana na mifugo na kilimo.

3. Mjadala:

Baada ya hoja hizi kutolewa ilisisitizwa kwamba nia ya Serikali ni kuendeleza uhifadhi na ufugaji katika eneo hilo kuliko kuendeleza kilimo. Lakini kwa sasa hivi hali halisi ni kuwa wakati sheria inakataza kilimo wenyeji wanalima katika maeneo yaliyotajwa hapo awali. Kwa hiyo basi ili kutokuleta mgongano, iliipendekezwa zichukuliwe hatua za muda mfupi na muda mrefu za kukidhi mahitaji ya uhifadhi (conservation) na ya wenyeji katika Hifadhi.

3

(1) Hatua za Muda Hfuji

Hpango wa kufuta kilimo ndani ya Hifadhi (Phasing out). Katika kutekeleza hatua hii Halmashauri ya Wilaya ya Ngorongoro itayarishie mpango wa muda wa kati ya miaka mitatu hadi mitatu wa kuwashawishi wenyeji wanaotaka kulima maeneo nje ya Hifadhi ili kutekeleza Hpango huu wenyeji vasaidiwe nyenzo na fedha ili wahamasike kuenda kuendeleza kilimo nje ya Hifadhi.

Wizara ya Utalii, Haliisili na Mazingira na Mamlaka ya Ngorongoro ziton fedha kwa ajili ya maandalizi ya "Phasing Out Programme".

(iii) Hpango wa muda mrefu

Halmashauri ya Wilaya ya Ngorongoro kwa kushirikiana na Mamlaka ya Hifadhi na Wizara ya Utalii, Haliisili na Mazingira watayarishie Mpango wa kuendeleza maeneo ya nje ya Hifadhi, hususan Loliondo na Mbuga za Sale kwa ajili ya kilimo na ufugaji. Sehemu muhimu za Mpango huu iwe ni kuimarisha huduma za safi na majosho, madawa ya mifugo, nyenzo na pembejeo za kilimo na barabara ili ziwere kuwavutia wenyeji kuhamia sehemu hizi.

Katika maeneo hayo mapya Serikali kwa makusudi kabisa izuie wahamiaji kutoka sehemu nyingine nje ya Hifadhi. Katika kubuni na kutekeleza Hpango hii, wenyeji waelimishwe na kushawishiwa kuacha shughuli za kilimo ndani ya Hifadhi.

4. Makubaliano

Baada ya majadiliano hayo, upande wa Serikali na Uongozi wa Wilaya ya Ngorongoro walikubaliana mambo muhimu yafuatayo:-

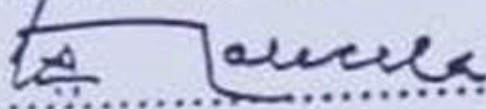
- (a) Pande zote mbili zielezee maelekezo haya kwa usahihi kwa wenyeji watakaohusika na zoezi hili.
- (b) Uongozi wa Wilaya ya Ngorongoro kwa kushirikiana na Mamlaka ya Hifadhi itaorodhesha majina ya wenyeji wanaoishi ndani ya Hifadhi kwa sasa ili, kuzuia wahamiaji toka nje wasijipenyenze na kuvuruga utaratibu huu.

- (c) Kwamba kilimo kitakachoruhusiwa ndani ya Hifadhi ni cha jembe la mkoño tu na mazao yatakayolimwa yasiwe ya kudumu.
- (d) Mamlaka ya Hifadhi isaidie upatikanaji wa madawa ya mifugo, wakati huo huo Uongozi wa Wilaya ya Ngorongoro uteue wafanyabiashara wenye uwezo (hata wakiwa nje ya Wilaya) ili watumie huduma ya "OGL" kuagiza madawa ya mifugo.
- (e) Halmashauri ya Wilaya ya Ngorongoro itayarishie Mpango wa kuendeleza ufugaji kwenye maeneo ya tambarare (maeneo ya miteremko ya nyanda za juu za Ngorongoro na mbuga za Sale, Ildoinyo-Oogoi na Kakesio, ili kupunguza mkusanyiko wa mifugo katika nyanda za juu za Ngorongoro). Mkoa wa Arusha na Wizara ya Maji, Nishati na Madini itoe wataalam wa maji kufanikisha Mpango huu.
- (f) "Phasing Out Programme" ni ya kipindi cha miaka miwili hadi mitatu kwa maeneo ya ndani. Kwa maeneo ya pembezoni "phasing out" ya kilimo iwe ya muda mrefu.
- (g) Mpango Maalum wa kutekeleza maelekezo haya uandaliwe na ufikishwe katika ngazi zote zinazohusika ambazo ni pamoja na Halmashauri ya Wilaya ya Ngorongoro na Bodi ya Wakurugenzi wa Mamlaka na kisha uletwe katika kikao ambacho kitawahusisha Uongozi wa Wilaya ya Ngorongoro Mamlaka ya Hifadhi, Wizara ya Utalii, Maliasili na Mazingira na Mhe. Waziri Mkuu na Makamu wa Kwanza wa Rais. Pia ilikubalika baadhi ya fedha zinazotokana na asilimia 25 zitumike kwa kusaidia "phasing out Programme" ya muda mfupi na mrefu.
- (h) Pande zote zinazohusika na utekelezaji wa makubaliano haya ziingalie na kutekeleza sheria, kanuni na taratibu zote za uendeshaji wa Mamlaka ya Hifadhi ya Ngorongoro kwa madhumuni ya kufanikisha misingi ya makubaliano haya yaliyofikiwa.

1 5 1

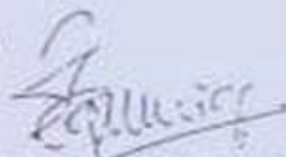
WALICHUDHURIA KIKAO HIKI DODOMA TAREHE 17.9.1992 NI:

1. Mhe. J. S. Malecela (MB)


.....

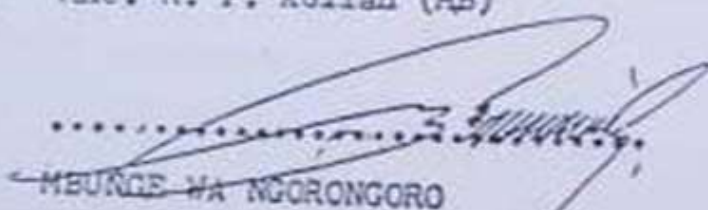
WAZIRI MKUU NA MAKAMU WA KWANZA WA RAIS

2. Mhe. A. Y. Ngumia (MB)

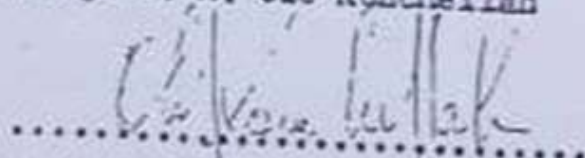

.....

WAZIRI WA UTALII, MALIASILI NA MAZINGIRA

3. Mhe. R. P. Koilah (MB)

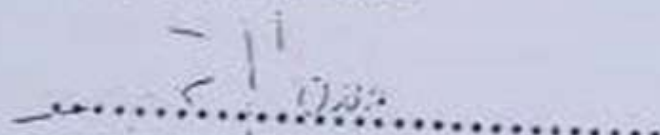

.....
MBUNGE WA NGORONGORO

4. Ndugu T. M. Ole Kanchellah


.....

MWENYEKITI WA CCM (W) NGORONGORO

5. Ndugu E. B. Chausi


.....

MHIFADHI MKUU

MAMLAKA YA HIFADHI YA NGORONGORO

ANNEXURE G



MAMLAKA YA HIFADHI YA NGORONGORO

Kumb. Na. BF.151/662/01/45

12/4/2021

Mtendaji kata

- Ngorongoro ✓
- Enduleni
- Laitole
- Kakesyo
- Ngoile
- Olbalbal
- Nainokanoka
- Aleilelai
- Nayobi
- Eyasi
- Misigio

Yah: NOTISI YA SIKU 30 YA KUONDOKA NDANI YA MAMLAKA YA HIFADHI YA NGORONGORO

Tafadhali husika na mada tajwa hapo juu.

1. Mamlaka ya Hifadhi ya Ngorongoro kupitia maazimio ya kikao cha Kamati ya Ulinzi na Usalama cha Wilaya kilichokaa tarehe 4/3/2021 kupitia barua yenye **Kumb. Na. CAB.68/98/03/102**, iliyoelekeza Mamlaka ya Hifadhi ya Ngorongoro kutoa Notisi ya siku 30 ya kuondoka eneo la Mamlaka ya Hifadhi ya Ngorongoro wananchi 45 (Arobaini na tano tu) waliotoka Jema na Oldonyosambu na kurudi Hifadhini Ngorongoro.
2. Hivyo, kwa mamlaka niliyopewa na kwa mujibu wa kifungu cha 23 (2) (a) kikisomwa pamoja na kifungu cha 35 cha Sheria ya Ngorongoro sura 284 ya mwaka 1975, pamoja na marekebisho yake, ikienda sambamba na maelekezo ya Kamati ya Ulinzi na Usalama ya Wilaya napenda kufanya yafuatayo,
 - i. Nawapa Notisi ya siku 30 kuondoka ndani ya mamlaka ya Hifadhi ya Ngorongoro.
 - ii. Pia kwa aliyejenga nyumba ndani ya hifadhi abomoe kwa gharama zake mwenyewe.

MakaoMakuu: S.L.P. 1 Ngorongoro Kreta. Simu. +255 27 2537006/19 Nukushi +255 27 2537007.
Simu - OfisiyaMhifadhiwa Ngorongoro: +255 27 2537046
Barua Pepe: cc@ncan.go.tz Telegramu: NGOROASILIA
OfisiyaUhusiano: S.L.P. 776 Arusha Simu +255 27 2503339 Nukushi +255 27 2548752
OfisiyaMaelezo: Simu. +255 27 2544625 Nukushi +255 27 2502603

BaruazotezielekezwekwaMhifadhiwa Ngorongoro



MAMLAKA YA HIFADHI YA NGORONGORO

3. Wananchi hawa wanaopewa Notisi ni wale ambao walihamishwa na kupelekwa Jema ikiwa ni pamoja na kutengenezewa miundombinu yote ya kimsingi anayohitaji mwanadamu na Mamlaka ya Hifadhi ya Ngorongoro kama vile Zahanati, Shule ya msingi, Kituo cha Polisi ikiwa Pamoja na nyumba za watumishi na mradi wa maji safi na salama.
4. Aidha Notisi hii itaanza kuhesabika toka tarehe ya kupokelewa Notisi hii, na kwa mwananchi husika atakaye kiuka agizo hili hatua za kisheria zitachukuliwa dhidi yake.
6. Niwatakie utekelezaji mwema.

Dkt. Christopher D. Timbuka
Kny: **KAMISHNA WA UHIFADHI**

Nakala:- Mkuu wa Wilaya Ngorongoro

: Mkurugenzi Mtendaji Wilaya ya Ngorongoro

: Afisa Tarafa wa Ngorongoro

Kwa taarifa

"

"

MakaoMakuu: S.L.P. 1 Ngorongoro Kreta. Simu. +255 27 2537006/19 Nukushi +255 27 2537007.

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BaruazotezielekezwekwaMhifadhiwa Ngorongoro

**ORODHA YA WAHAMIAJI WALIOHAMISHIWA OLDONYOSAMBU (JEMA)
MWAKA 2007 LAKINI SASA WAMERUDI NDANI YA MAMLAKA YA
HIFADHI YA NGORONGORO**

S/N	JINA	KIJIJI / KATA ANAPOKAA KWA SASA
1	SAILEPU NGOYASI	OLBALBAL
2	LESIKAR MSABA	OLBALBAL
3	SAITOTI NAJUENGOO	OLBALBAL
4	NEMEKAA LEKABURI	OLBALBAL
5	ELISHA NOALEKAT	OLBALBAL
6	MELAU MUSABA	OLBALBAL
7	SANINGO LENGISHONI	OLBALBAL
8	LOORETET MITALAMI	OLBALBAL
9	SARUNGI MEYASI	OLBALBAL
10	SAITOTI MERINYEKI	OLBALBAL
11	WILLIAM LEMBARO	OLBALBAL
12	JULIUS JAMES	OLPIRO
13	GIDAYAW MAKINDA	OLPIRO
14	DAWITE NIIMA	OLPIRO
15	WASHISHI GANGOI	OLPIRO
16	GITAMBANGA GITURU	OLPIRO
17	GIDAKOO GISHE	OLPIRO
18	DAUDI DANIEL	OLPIRO
19	NYANDA GIDAGURJA	OLPIRO
20	GONINI GASAMARA	OLPIRO
21	GHAfri GIDANIGI	OLPIRO
22	GIDAHAMITI MUHINDI	OLPIRO
23	GIDAGURANDI GIDANIGI	OLPIRO
24	GICHAMAEELA GISANOGA	OLPIRO
25	SUKARI GIDALE	OLPIRO
26	SHELI GIDOBAT	OLPIRO
27	GIDAGERIR GITUMUHOG	OLPIRO
28	SAITOTI MASHARIA	OLOIROBI
29	THERESIA GABRIEL	OLOIROBI
30	EMMANUEL LEWANGA	NAINOKANOKA
31	DAUDI LEWANGA	NAINOKANOKA
32	MELITA METEYAN	NAINOKANOKA
33	PARMAO KIPELYAN	NAINOKANOKA
34	SAITOTI KIMISA	NAINOKANOKA
35	NOA MOTSARI	NAINOKANOKA
36	SAFARI DAMASI	NAINOKANOKA
37	RUFU ZACHARIA MUNGAYA	NAINOKANOKA
38	SAILEPU OLEKIPELIAN	NAINOKANOKA
39	SARUNI MILISHOKI	NAIYOBI
40	LENINA OLEINYEIRE	NAIYOBI
41	JAMES LOIBULU	NAIYOBI
42	OFAOFA LORIHI	NAIYOBI

Jedwali Na. 1: Nyumba zilizojengwa ndani ya Eneo la Hifadhi ya Ngorongoro bila vibali

KANDA YA KAKESIO

S/N	JINA MMILIKI	LA	KATA	KIJIJI	JIRA (COORDINATE)	KIBALI
1.	Kijiji Osinoni Nyumba Daktari mifugo)	cha ya wa	Kakesio	Osinoni	36M 0732629 UTM 9627955	Hakuna
2.	William Ole nasha	Tate	Kakesio	Osinoni	36M 0728672 UTM 9628068	Hakuna kibali
3.	Kijiji Kakesio	cha	Kakesio mjini	Jengo la ofisi ya kijiji/ ghala	36M 0721001 UTM 9626587	Hakuna
4.	Kanisa Anglican	la	Kakesio	Ereko- Kakesio	36M 0724832 UTM 9618222	Hakuna

KANDA YA NAINOKANOKA

5.	Isaya Laltaika		Nainokanoka	Nainokanoka	36M 0798904 UTM 9657900	Hakuna
6.	Alais Saitoti		Nainokanoka	Nainokanoka	36M 0799026 UTM 9664975	Hakuna
7.	Ester Gideoni Laizer		Nainokanoka		36M 0800125 UTM 9672652	Hakuna
8.	Kababa G. Laizer		Nainokanoka	Nainokanoka	36M 0799390 UTM 9665325	Hakuna
9.	Sandet Ngenge		Nainokanoka	Bulati	36M 0811439 UTM 9664966	Hakuna
10.	Katupi Telele		Nainokanoka	Nainokanoka	36M 0790989 UTM 9664737	Hakuna
11.	Gideoni Laizer		Nainokanoka	Nainokanoka	36M 0799017 UTM 9664786	Hakuna
12.	Ester G. Lazer		Alailelai	Alailelai	36M 0800726 UTM 9672049	Hakuna
	Edward Ngobei		Nainokanoka	IRKEPUS	36M 0798877 UTM 9657918	Hakuna
	John Laltaika		Nainokanoka	Nainokanoka	36M 0799011 UTM 9664921	Hakuna

15.	Compassion	Nainokanoka	Nainokanoka	36M 0798793 UTM 9665041	Hakuna
16.	Wilson Kois	Nainokanoka	Nainokanoka	36M 0798898 UTM 9664745	Hakuna

KANDA YA NAIYOBI

Hakuna nyumba za kudumu zilizojengwa bila vibali

KANDA YA ENDULEN

17.	Juliuas Petey Oleketeka	Endulen	Endulen	36M 0752635 UTM 9644252	Hakuna
18.	Sangale (Maarehemu)	Endulen	Endulen	36M 0752690 UTM 9644289	Hakuna
19.	Leboi Gasper	Endulen	Endulen	36M 0752616 UTM 9644250	Hakuna
20.	Peter Makutian	Endulen		36M 0752599 UTM 9644237	Hakuna
21.	Metui Sabore	Endulen	Endulen	36M 0752830 UTM 9643845	Hakuna
22.	Msikiti	Endulen	Endulen	Hakuna	Hakuna
23.	Kituo cha Polisi Endulen (Lock up)	Endulen	Endulen	36M 0752469 UTM 9644308	Hakuna
24.	Kanisa Katoliki	Endulen	Endulen	36M 0752401 UTM 9644253	Hakuna
25.	Endulen (Mradi wa maziwa wa kijiji)	Endulen	Endulen	36M 0752378 UTM 9644301	Hakuna
26.	kijiji cha Endulen (ilikuwa ofisi za Ereto)	Endulen	Endulen	36M 0752358 UTM 9644243	Hakuna
27.	Mbising' Olemoko	Endulen	Endulen	36M 0752288 UTM 9644248	Hakuna
28.	Magreth Kaisoi	Endulen	Endulen	36M 075226 UTM 9644243	Hakuna
29.	Emanuel Jacob	Endulen	Endulen	36M 0752163 UTM 9644265	Hakuna
30.	Foibe Justo	Endulen	Endulen	36M 0752103 UTM 9644290	Hakuna
31.	Augustino Pakay (Mfugaji)	Endulen	Endulen	36M 0752183 UTM 9644323	Hakuna
32.	Joseph Koromo	Endulen	Endulen	36M 0752148 UTM 9644203	Hakuna

8.	Baquayo Gwaruda	Eyasi	Olpiro	Mikocheni	Karatu	0756066 9630991
9.	Genjaru Gidaleyda	Eyasi	Olpiro	Kisiriri	Karatu	0758807 9626708
10.	Gitaghalghalga Gidabaresenga	Eyasi	Olpiro	Melekchanda	Karatu	0758279, 9626957
11.	Hiluku Gidayelda	Eyasi	Olpiro	Mikocheni	Karatu	0758589 9627906
12.	Gemng'aw Shamghe	Eyasi	Olpiro	Endamaghan	Karatu	-
13.	Gidabalagi Pala	Eyasi	Olpiro	Bukundi	Meatu	0758621 9627374
14.	Sinyaw Goman	Eyasi	Olpiro	Hanang	Mbulu	0754406 9630716
15.	Hayuma Hiloga	Eyasi	Olpiro	Mohedarel	Mbulu	0753473 9631126
16.	Mgambo Gishidaqut	Eyasi	Olpiro	Melekchanda	Karatu	0758269 9626930
17.	Gishng'aded Shamghe	Eyasi	Olpiro	Endamaghan	Karatu	-
18.	Bulende Gwekwe	Eyasi	Olpiro	Gembak	Mbulu	-
19.	Ramadhan Bashghe	Eyasi	Olpiro	Grorofan/Qangd ed	Karatu	0749460 9628988
20.	Gidabarseng'da Shidaqut	Eyasi	Olpiro	Malekchanda	Karatu	0758269 9626960
21.	Qadaweda Gidamingay	Eyasi	Olpiro	Dumbechanda	Karatu	0755539 9630306
22.	Madey Gidahamuri	Eyasi	Olpiro	Qangdend	Karatu	0756249 9630408
23.	Gidabanga Ituru	Eyasi	Olpiro			Wahamiaji waliokwenda Oldonyosambu na wengi wao wamerudi
24.	Gidakoo Gishe	Eyasi	Olpiro			
25.	Nyanda Gichagurda	Eyasi	Olpiro			
26.	Gonini Gisamara	Eyasi	Olpiro			
27.	Gidahamiti muhindi	Eyasi	Olpiro			
28.	Ghafri Gidanigi	Eyasi	Olpiro			
29.	Gidagurandi Gidanigi	Eyasi	Olpiro			
30.	Gichamela Gisanoga	Eyasi	Olpiro			
31.	Sukari Gidale	Eyasi	Olpiro			
32.	Gidagerir Gitumuhog	Eyasi	Olpiro			
33.	Washishi Ngagoi	Eyasi	Olpiro			
34.	Dawite Niima	Eyasi	Olpiro			
35.	Gidayaw Makinda	Eyasi	Olpiro			
36.	Julius James	Eyasi	Olpiro			
37.	Daudi daniel	Eyasi	Olpiro			
38.	Sheli Gidobat	Eyasi	Olpiro			

KANDA YA ENDULEN

Kuna jumla ya kaya 34 wahamiaji katika kanda ya Endulen kutokana na taarifa tulizokusanya kwa kupitia taarifa mbalimbali za wahamiaji na taarifa za kanda.

39.	Jumamosi Suma	Endulen	Endulen			0731371 9648884
40.	Joseph Lazaro & Ester Mohamed	Endulen	Endulen			0751941 9644184
41.	Mwalimu Kimti	Endulen	Endulen			0751860 9644156
42.	Hawa & Paulina	Endulen	Endulen			0751826 9644144
43.	Mzee Masay Arra	Endulen	Endulen			0751582 9644053
44.	Familia ya Beshe	Endulen	Endulen			0752103 9644334
45.	Wazael	Endulen	Endulen			0752172 9644311
46.	Sahaa & Gurtu	Endulen	Endulen			0752187 9644319
47.	Juma Lassu	Endulen	Endulen			0752346 9644334
48.	Mwalimu Eliza	Endulen	Endulen			0752416 9644385
49.	Chaki	Endulen	Endulen			0752457 9644361
50.	Neema	Endulen	Endulen			0752619 9644332
51.	Hosiana	Endulen	Endulen			0752304 9644276
52.	Silvery	Endulen	Endulen			0752304 9644261
53.	Bosco Boay					
54.	Denson John					
55.	Johanes			Arusha		
56.	Charles			Arusha		
57.	Jacob Patta			Longido		
58.	Mohamed Ramadhani			Katesh		
59.	Josephat Gurtu			Karatu		
60.	Matle Kwaslema			Karatu		
61.	Elias Hhando			Karatu		
62.	Mosses Lazaro			Makuyuni		
63.	Saning`O Laizer			Monduli		

85.	Mayaani Orkirarway	Olbalbal	Olbalbal	Piyaya	Loliondo	
86.	Leng`Otonye Kiroyaaa	Olbalbal	Olbalbal	Piyaya	Loliondo	
87.	Athumani	Olbalbal	Olbalbal	Piyaya	Loliondo	
88.	Isaya Lepere	Olbalbal	Olbalbal	Piyaya	Loliondo	
89.	Samwel Lengiyo	Olbalbal	Olbalbal	Piyaya	Loliondo	
90.	Olekumbash Orkures	Olbalbal	Olbalbal	Piyaya	Loliondo	
91.	Maria Sanka	Ngoile	Ngoile	Piyaya	Loliondo	
92.	Goodluck	Ngoile	Ngoile	Piyaya	Loliondo	
93.	Emanuel	Olbalbal	Olbalbal	Piyaya	Loliondo	
94.	Mama Sanka	Olbalbal	Olbalbal	Piyaya	Loliondo	
95.	Olong`Oswaini Naigeroemurt	Ngoile	Ngoile	Piyaya	Loliondo	
96.	Cosmas Mando	Ngoile	Ngoile	Piyaya	Loliondo	
97.	Ormeki Tiye	Ngoile	Ngoile	Piyaya	Loliondo	
98.	Alatare Ngatait	Ngoile	Ngoile	Piyaya	Loliondo	
99.	Issac Oldum	Ngoile	Ngoile	Piyaya	Loliondo	
100.	Olengayasi Kimuruai	Ngoile	Ngoile	Piyaya	Loliondo	
101.	Sapurlukunya Oloirusha	Ngoile	Ngoile	Piyaya	Loliondo	
102.	Makiti Kalanga	Olabalbal	Olabalbal	Piyaya	Loliondo	
103.	Lobikoo Lekitony	Olabalbal	Olabalbal	Piyaya	Loliondo	
104.	Olturo Kituma	Olabalbal	Olabalbal	Piyaya	Loliondo	
105.	Paulo Saruni	Olabalbal	Olabalbal	Piyaya	Loliondo	
106.	Jackson Ngorisa	Olabalbal	Olabalbal	Piyaya	Loliondo	
107.	Olesiana Kirusharie	Olabalbal	Olabalbal	Piyaya	Loliondo	

KANDA YA NAINOKANOKA

Kuna jumla ya kaya 26 wahamiaji katika kanda ya Nainokanoka kutokana na taarifa tulizokusanya kwa kupitia taarifa mbalimbali za wahamiaji na taarifa za kanda.

108.	Baraka Shemagembe	Nainokanoka	Nainokanoka		Tanga	0798574 9665475
109.	Noa Moisari	Nainokanoka	Nainokanoka			Familia ya Noa Moisari
110.	John Noa	Nainokanoka	Nainokanoka			
111.	Kombozi Noa	Nainokanoka	Nainokanoka			
112.	Daudi Lewanga	Nainokanoka	Nainokanoka			Familia alijiandikisha

139.	Jacob Emanuel	Ngorongoro	Kayapus	Arumeru	Arumeru	
140.	Edward Emanuel	Ngorongoro	Kayapus	Arumeru	Arumeru	
141.	Zablon Emanuel	Ngorongoro	Kayapus	Arumeru	Arumeru	
142.	Shangwa Supuk	Ngorongoro	Kayapus	Arumeru	Arumeru	
143.	Meru Leliya	Ngorongoro	Kayapus	Arumeru	Arumeru	
144.	Saitoti Mbisee	Ngorongoro	Kayapus	Arumeru	Arumeru	
145.	Daniel Huho	Ngorongoro	Kayapus	Arusha	Arusha	
146.	Asaru Membo.	Ngorongoro	Kayapus			
147.	Kitura Melubo	Ngorongoro	Mokilal			Hawa
148.	Kitoitoy Lekitonyi	Ngorongoro	Mokilal			wanne(4)tayari,
149.	Liomom Swaket	Ngorongoro	Mokilal			NCAA ilishawalipa
150.	Lerap- Meleya	Ngorongoro	Mokilal		Arusha	na kuwahamisha
151.	Moyo- Munjala	Ngorongoro	Mokilal			hifadhini, ila walirudi
152.	Olenarir- Oleriko	Ngorongoro	Mokilal			upya.
153.	Swakey Olekoonyo	Ngorongoro	Mokilal			
154.	Oloning'o Olekoonyo	Ngorongoro	Mokilal			
155.	Nakeya Sombe	Ngorongoro	Mokilal			
156.	Yamat Olerungu	Ngorongoro	Mokilal			
157.	Ngongat Olenapir	Ngorongoro	Mokilal			
158.	Ngaluma Olenapir	Ngorongoro	Mokilal			
159.	Sakara Oltua	Ngorongoro	Mokilal			
160.	Lekitonyi Olekonya	Ngorongoro	Mokilal			
161.	Joseph	Ngorongoro	Mokilal		Loliondo	
162.	Angela	Ngorongoro	Mokilal		Karatu	
163.	Reruse	Ngorongoro	Mokilal		Arusha	
164.	Reboo Sondey	Ngorongoro	Mokilal		Arusha	
165.	Saitoti Masharia	Ngorongoro	Oloirobi			
166.	Theresia Gabriel	Ngorongoro	Oloirobi			

KANDA YA NAIYOBI

Kuna jumla ya kaya 8 za wahamiaji katika kanda ya Naiyobi kutokana na taarifa tulizokusanya kutoka kwenye kanda na kwa kupitia taarifa mbalimbali za wahamiaji katika jalada la makazi

167.	Saruni milishoki	Naiyobi	Naiyobi			
168.	Lenine Oleinyeire	Naiyobi	Naiyobi			
169.	James Loibulu	Naiyobi	Naiyobi			
170.	Ofaofa Lorihi	Naiyobi	Naiyobi			
171.	Ndoke Ngutat (saidinga)	Naiyobi	Naiyobi			
172.	Naosho Peter	Naiyobi	Naiyobi			
173.	Lengutu Sabaya	Naiyobi	Naiyobi			
174.	Sabaya Losyeki	Naiyobi	Naiyobi			

**UJENZI HOLELA MAENEO YENYE USHOROBA NA MALISHO YA WANYAMAPORI
KANDA YA OLBALBAL**

JINA LA ENEO	COORDINATE
Loomunyi	36M783847 UTM 9662108
Loongoku cultural boma	36M0766887 UTM9658055
Loongoku Boma	36M0767585 UTM 965858
Olduvai Depression	36M762372 UTM 9686949



54.	Kijiji cha Ndian (Dispensery)	Endulen	Ndian	36M 0753926 UTM 9651140	Hakuna
55.	Kanisa (Shule ya awali)	Endulen	Endulen	36M 0754705 UTM 9650478	Hakuna
56.	Kijiji cha Ndiyan (Shule ya msingi)	Endulen	Ndian	36M 0744004 UTM 9635394	Hakuna
57.	Mama Kimu (Mkorea)	Alaitole	Esere	36M 0754404 UTM 9635394	Hakuna
58.	Kijiji cha Laitole(Ofisi)	Alaitole	Esere	36M 0743177 UTM 9635794	Hakuna
59.	Kinyori Oleikayo	Alaitole	Esere	36M 0743223 UTM 9635812	Hakuna
60.	Kijiji cha Esere (Ofisi na mashine ya kijiji)	Alaitole	Esere	36M 0743232 UTM 9636024	Hakuna
61.	Emmanuel Shangai	Endulen	Endulen	36M 0754655 UTM 9645361	Hakuna
62.	Kijiji cha Esere (Shule ya msingi)	Alaitole	Esere	36M 0743372 UTM 9635575	Hakuna
63.	Kijiji cha Esere (Dispensery)	Alaitole	Esere	36M 0743453 UTM 9635357	Hakuna
64.	Joseph Koromo	Endulen	Endulen	36M 0754732 UTM 9644075	Hakuna
65.	Haraka Olemutara	Endulen	Endulen	36M 0755364 UTM 9644446	Hakuna
66.	William Oleseki	Endulen	Endulen	36M 0751240 UTM 9643190	Hakuna

KANDA YA EYASI

Hakuna nyumba za kudumu zilizojengwa bila vibali

Hakuna

KANDA NGORONGORO

67.	Longina Kilami	Ngorongoro	Kayapus	0773459 9643334	Hakuna
68.	Naatamuta Mbatanyi	Ngorongoro	Kayapus	0773434 9643290	Hakuna
69.	Consolata Mbatian	Ngorongoro	Kayapus	0773401 9643310	Hakuna
70.	Ofisi Ya Kijiji	Ngorongoro	Kayapus	0773364 9643340	Hakuna
71.	Kalunju Leboy	Ngorongoro	Kayapus	0773441 9643295	Hakuna
72.	Supeeti Midiki	Ngorongoro	Kayapus	0773482 9643577	Hakuna

73.	Cosmasi Long'oyu	Ngorongoro	Kayapus	0774031 9643248	Hakuna
74.	Paralay Nganana	Ngorongoro	Kayapus	0773952 9643343	Hakuna
75.	Narasha Saitoti	Ngorongoro	Kayapus	0773068 9643286	Hakuna
76.	Simoni Taitoti	Ngorongoro	Kayapus	0773046 9643053	Hakuna
77.	Nawasa Nailungu	Ngorongoro	Kayapus	0772391 9642774	Hakuna
78.	Nina Ngorishet	Ngorongoro	Kayapus	0773912 9644200	Hakuna
79.	Taiko Kilami	Ngorongoro	Kayapus	0773701 9644686	Hakuna
80.	Loongina Kilami	Ngorongoro	Kayapus	0773754 9644753	Hakuna
81.	Michael Kitoy	Ngorongoro	Kayapus	0774107 9644791	Hakuna
82.	Samweri Huihu	Ngorongoro	Kayapus	0774158 9644793	Hakuna
83.	Martin Lamayan	Ngorongoro	Kayapus	0774430 9647277	Hakuna
84.	Lamayan Olepose	Ngorongoro	Kayapus	0774420 9647260	Hakuna
85.	Alex Mkony	Ngorongoro	Kayapus	0774176 9644798	Hakuna
86.	Salon-Olepayo	Ngorongoro	Misugiyo	0770100 9643599	Hakuna
87.	Kidiri Kidiri	Ngorongoro	Oloirobi	0771056 9644233	Hakuna
88.	Ofisi Ya Mokilali	Ngorongoro	Mokilal	0769331 9642504	Hakuna
89.	Mashine Mokilali	Ngorongoro	Mokilal	0769256 9642334	Hakuna
90.	Mamando-Mwalimu	Ngorongoro	Mokilal	0769370 9642189	Hakuna
91.	Siyapa	Ngorongoro	Mokilal	0769248 9642276	Hakuna
92.	Siyapa	Ngorongoro	Mokilal	0769220 9642297	Hakuna
93.	Saimon Lekando	Misigiyo	Misigiyo	0762327 9645489	Hakuna
94.	Ole Dorop	Misigiyo	Misigiyo	0762429 9645606	Hakuna
95.	Sayanga Dorop	Misigiyo	Misigiyo	0762444	Hakuna

				9645388	
96.	Kipuku Olekaika	Ngorongoro	Oloirobi	0765204 9643276	Hakuna
97.	Sokoine Matinya	Ngorongoro	Mokilal	0769214 9643213	Hakuna
98.	Medukenya	Ngorongoro	Mokilal	0769397 9643302	Hakuna
99.	Shule Mokilali	Ngorongoro	Mokilal	0769396 9642639	Hakuna
100.	Leasak Koromo	Ngorongoro	Misugio	0763996 9645410	Hakuna

KANDA YA OLBALBAL

101.	JINA /MMLIKI	KATA	VIBALI	IDADI/M AJENG O	GPS COORDINATES
102.	Marehemu Tipilit Saitoti	Ngoile	Vinasemekana vipo- havikuwasilishwa	2	36M 0778973 UTM 962630
103.	Kutatoi Saiton	Ngoile	Hakuna	1	36 M 0775980 UTM 9663530
104.	Ikayo Kireiye	Olbalbal	Hakuna	1	36 M 0778519 UTM 9669834
105.	Kesuma Sandei	Olbalbal	Hakuna	1	36 M 0778535 UTM 9670103
106.	Ester Moinga	Olbalbal	Hakuna	1	36 M 0778590 UTM 9669844
107.	Naomoni Ngashumu	Olbalbal	Hakuna	1	36 M 0778555 UTM 9669745
108.	Moinga Lesasi	Olbalbal	Hakuna	1	S. 0259476 E. 03530447
109.	Ngashumu Saitoti	Olbalbal	hakuna	1	S.0229115 E. 03530342
110.	Sunguyo Ngolola	Olbalbal	hakuna	1	S. 0259091 E. 03530330
111.	Kesuma Sandey	Olbalbal	hakuna	1	S.025920 E. 03530340
112.	Nesi Olenaisoy	Olbalbal	Hakuna	1	Karibu na S.0229115 E. 03530342

3.0 TAKWIMU ZA WAHAMIAJI HARAMU

Ongezeko la watu ndani ya eneo la hifadhi ni miongoni mwa changamoto katika suala nzima la uhifadhi na matumizi ya malisili. Sababu kubwa ya ongezeko hilo ni wahamiaji kutoka maeneo mbalimbali hapa nchini, mwingiliano wa wenyeji na majirani zao, ndugu, wenyeji kuwakaribisha ndugu zao, wastaafu kubaki hifadhini.

Idara ya huduma za ulinzi katika kudhibiti wahamiaji hao ilifanya tathmini ya utambuzi wa wahamiaji hao katika maeneo mbalimbali ndani ya NCA. Zoezi hili la utambuzi ilisimamiwa na wakuu wa kanda katika maeneo yao na kuwasilishwa Makao makuu. Pia idara ilipitia taarifa mbalimbali za watu na makazi kwenye majalada na kufanya utambuzi wa wahamiaji hao. Baadhi ya wahamiaji hao walipewa nafasi ya kuondoka kwa hiari kwenda maeneo mengine tangu 2007, wengine walihamishwa kwenda Oldonyosambu na baadaye wakarudi kimyakimya.

Taarifa ya tathmini ya wahamiaji imeainishwa kwenye Jedwali hapo chini;

Jedwali Na. 2: MAJINA YA WAHAMIAJI OLPIRO (KANDA YA EYASI)

Na.	JINA	KAT A	KIJIJI ALIPO	KIJIJI ATOKACHO	WILAYA ATOKA YO	ENEO/ JIRA/ ALIPO/SEHEM U
KANDA YA EYASI Kuna jumla ya kaya 38 wahamiaji za katika kanda ya Eyasi kutokana na taarifa tulizokusanya kwa kupitia taarifa mbalimbali za wahamiaji na taarifa za kanda.						
1.	Gitotos Gemng'an	Eyasi	Olpiro	Qang'dend	Karatu	0755191 9631595
2.	Gidahirje Mingay	Eyasi	Olpiro	Dumbechanda	Karatu	0755539 9630306
3.	Gidisangu Gidungureda	Eyasi	Olpiro	Dumbechanda	Karatu	0753770 9629846
	Gidarberjeda Gidamingay	Eyasi	Olpiro	Dumbechanda	Karatu	0758152 9627811
	Henjayg Gidasang	Eyasi	Olpiro	Dumbechanda	Karatu	Amehama
	Giyaja Mefurda	Eyasi	Olpiro	Dumbechanda	Karatu	Amehama
	Gidagwendid Mebeti	Eyasi	Olpiro	Dumbechanda	Karatu	-

64.	Keneri Daudi			Monduli		
65.	Akhan Vedastus			Iringa		
66.	Silensi Peter			Kilimanjaro		
67.	Emanuel Naibelia			Loliondo		
68.	Tutunyo Ndiye			Arash		
69.	Tartoo Tarmo			Mbulu		
70.	Lepayana			Makuyuni		
71.	Amnaay Tsagni			Karatu		0752008
72.	Benson Mosha	Endulen	Endulen	Moshi		9644174

KANDA YA OLBALBAL

Kuna jumla ya kaya 881 za wahamiaji katika kanda ya olbalbal kutokana na taarifa tulizokusanya kutoka kwenye kanda na kwa kupitia taarifa mbalimbali za wahamiaji katika jalada la makazi. Kati ya hizo kaya takriban kaya 845 yenye jumla ya 3046 hadi mwezi june, 2019 zipo katika kitongoji cha Esilalei, Elerai na Kesile Eneo la Oldonyogol kama ilivyoainishwa kwenye barua yenye kumb.na. Amk/olb/fn na kwenye barua ya tarehe 29/8/2007 folio na. 18 iliyoandikwa na ofisi ya mtendaji wa kata ya malambo ya kuawatambua wananchi wa piyaya na malambo wanaoishi ndani ya NCA na kuwahudumia. Kaya 35 za wahamiaji zilizoko Ngoile na Meshili.

Orodha inayofuata ni baadhi ya wahamiaji waliobainika Kanda ya Olbalbal kwa kipindi hiki Pamoja na wahamiaji waliokuwa wamehamishiwa Oldonyosmbu lakini wamerudi ndani ya hifadhi. (angalia kiambatisho na.1)

Na.	JINA	KATA	KIJIJI ALIPO	KIJIJI ATOKACHO	WILAYA ATOKAYO	ENEO/ JIRA/ ALIPO/ SEHEMU
73.	Sailepu Ngoyasi	Olbalbal	Olbalbal		Loliondo	
74.	Lesikar Msaba	Olbalbal	Olbalbal		Loliondo	
75.	Saitoti Najuengoo	Olbalbal	Olbalbal		Loliondo	
76.	Lemekaa Lekamburi	Olbalbal	Olbalbal		Loliondo	
77.	Elisha Noalekat	Olbalbal	Olbalbal		Loliondo	
78.	Melau Musaba	Olbalbal	Olbalbal		Loliondo	
79.	Saning`O Lengishoni	Olbalbal	Olbalbal		Loliondo	
80.	Loretet Mitalami	Olbalbal	Olbalbal		Loliondo	
81.	Sarungi Meyasi	Olbalbal	Olbalbal		Loliondo	
82.	Saitoti Merinyeki	Olbalbal	Olbalbal		Loliondo	
83.	William Lembaro	Olbalbal	Olbalbal	Loliondo		
84.	Leepa Mayaani	Olbalbal	Olbalbal	Piyaya	Loliondo	

113.	Erick Daudi	Nainokanoka	Nainokanoka			kuhamia Oldonyosabu wakarudi
114.	Olifa Daudi	Nainokanoka	Nainokanoka			
115.	Emanuel Lewanga	Nainokanoka	Nainokanoka			
116.	Kaage Emanuel	Nainokanoka	Nainokanoka			
117.	Baraka Emenuel	Nainokanoka	Nainokanoka			
118.	Melita Meteyan	Nainokanoka	Nainokanoka			
119.	Langakwi Melita	Nainokanoka	Nainokanoka			
120.	Gwandu Melita	Nainokanoka	Nainokanoka			
121.	Saitoti Kinisa	Nainokanoka	Nainokanoka			
122.	Parmao Kipelian	Nainokanoka	Nainokanoka			
123.	Napirangai Olepere	Nainokanoka	Nainokanoka			
124.	Sailepu Olekipelian	Nainokanoka	Nainokanoka			
125.	Rufu Zacharia Mungaya	Nainokanoka	Nainokanoka			
126.	Petro Nasei	Nainokanoka	Nainokanoka			
127.	Bea Maege	Nainokanoka	Nainokanoka			
128.	Murefu Meteyan	Nainokanoka	Nainokanoka			
129.	Helena Philemon	Nainokanoka	Nainokanoka			
130.	Safari Damasi	Nainokanoka	Nainokanoka			
131.	Vitalis Garma	Nainokanoka	Nainokanoka			
132.	Koti Karpa	Nainokanoka	Bulati			
133.	Natalia Yarrot	Nainokanoka	Nainokanoka			

KANDA YA NGORONGORO

Kuna jumla ya kaya 33 za wahamiaji katika kanda ya Ngorongoro kutokana na taarifa tulizokusanya kutoka kwenye kanda na kwa kupitia taarifa mbalimbali za wahamiaji katika jalada la makazi

34.	Olditinga Ngoisari	Ngorongoro	Kayapus	Piayaya	Ngorongoro	
35.	Benson Saitoti	Ngorongoro	Kayapus	Piayaya	Ngorongoro	
36.	Kuresoi Meleya	Ngorongoro	Kayapus	Monduli	Monduli	
37.	Lesika Melea	Ngorongoro	Kayapus	Monduli	Monduli	
38.	Mama Eri Oyaya	Ngorongoro	Kayapus	Mbulu	Mbulu	

71 Dr. RAS

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ANNEXURE H

(6)

JAMHURI YA MUUNGANO WA TANZANIA
OFISI YA WAZIRI MKUU

Anwani ya Simu: WAZIRIMKUU"
DARES SALAAM.
Simu Nambari 2117249/51
e-mail: ps@pmo.go.tz
Unapojibu Tafadhali taja



2 Barabara ya Magogoni,
S.L.P 3021,
11410 - DAR ES SALAAM

Kumb.Na 2/HB116/26/01

Mhifadhi wa Ngorongoro,
Mamlaka ya Hifadhi ya Ngorongoro,
S. L. P 1,
Ngorongoro Crater,
ARUSHA



07 Machi, 2016

Yah: **MPANGO ENDELEVU WA JAMII NA EKOLOJIA YA TARAFI YA
NGORONGORO**

Husika na kichiwa cha barua hapo juu

Utakumbuka kuwa Serikali kupitia Ofisi ya Waziri Mkuu imekuwa ikitoa chakula cha bore kwa wananchi waishio katika Tarafa ya Ngorongoro ambayo ipo ndani ya eneo la Mamlaka ya Hifadhi ya Ngorongoro. Sheria iliyoanzisha Mamlaka ya Hifadhi ya Ngorongoro imetuhusu wenyeji kuishi na kufuga sambamba na uhifadhi wa wanyamapori.

Pamoja na Sheria ya Mamlaka ya Hifadhi ya Ngorongoro kuruhusu wenyeji kuishi katika eneo la hifadhi na kuruhusu shughuli za ufugaji lakini bado imezuia shughuli za kilimo katika eneo hilo. Kutokana na kuzuiwa kulima katika eneo hilo Wananchi wa Tarafa ya Ngorongoro wamekuwa wakikumbwa na upungufu mkubwa wa chakula mara kwa mara hali ambayo imeilazimu Serikali kupitia Idara ya Uratibu wa Maafa kutoa chakula cha misaada kwa wananchi hao kila mwaka. Uamuzi wa Serikali kuwapa chakula wananchi hao ulitokana na malalamiko ya muda mrefu ya wananchi waishio ndani ya eneo la hifadhi ya kwamba wanakabiliwa na njaa ya kudumu kwasababu ya uwezo mdogo wa kumudu gharama za maisha ya kila siku kwa kutegemea mifugo pakeo hasa ukizingatia kuwa asilimia 75 ya kaya za Tarafa hiyo ni maskini.

Pamoja na kuwa chakula hiki kimekuwa kikitolewa kutokana na wananchi wa Tarafa hiyo kuzuiwa kulima lakini suala hili limekuwa likichukuliwa kama ni Maafa

Kimsingi suala hili halipaswi kuchukuliwa kuwa ni maafa au dharura kwasababu ni jambo linalojulikana na linapaswa kuwekwa kwenye bajeti na mamlaka iliypewa dhamana ya kusimamia maeneo hayo na kuendeleza wenyeji. Aidha, kuna haja ya kutafuta suluhisho la kudumu la tatizo hilo kwani kuendelea kutoa chakula cha bure ni kuwalemaza wananchi wa Tarafa hiyo na kuua uwezo wa kufikiri zaidi katika kujitafutia riziki na njia mbadala za kujipatia kipato kitakachoweza wananchi hao kupata chakula.

Uthibitisho wa tatizo

Tarehe 19 Septemba, 2013 Mh. Waziri Mkuu alitoa maagizo ya kufanyika tathmini ya kubaini Kaya masikini zitakazopatiwa chakula cha bure kiasi kisichozidi magunia kumi (10) kwa kila kaya kutegemeana na ukubwa wake.

Kwa kuzingatia maagizo hayo, Mkoa wa Arusha ulifanya tathmini kuhusu hali ya kiuchumi kwa Tarafa ya Ngorongoro, kwa kuwashirikisha wote waliotajwa katika agizo la Mh. Waziri Mkuu. Taarifa hiyo iliwasilishwa katika kikao cha tarehe 31 Desemba, 2013 kilichofanyika kwenye Ukumbi wa Ofisi ya Waziri Mkuu na kuhudhiriwa na wajumbe ambao ni Makatibu Wakuu kutoka Wizara zinazohusika na suala la Wakazi wa Hifadhi ya Ngorongoro. Baada ya majadiliano ilionekana bado kuna umuhimu wa kufanya tathmini itakayolenga kubaini kaya zenye mahitaji ya chakula cha msaada. Mkoa wa Arusha ulipewa jukumu la kufanya tathmini hiyo kwa kuwashirikisha wataalamu kutoka Wizara ya Kilimo, Chakula na Ushirika, Ofisi ya Waziri Mkuu - Idara ya Uratibu wa Maafa pamoja na Mamlaka ya Hifadhi ya Ngorongoro.

Kutokana na tathmini hiyo iliyofanyika Septemba, 2013 na Januari 2014, idadi ya watu wanaoishi katika Tarafa ya Ngorongoro ilionyesha kuwa ni 87,851 sawa na kaya 19,908. Kati ya hao asilimia 10% ndio walithibitishwa kuwa na uwezo mkubwa kiuchumi na kuwa wanao uwezo wa kujinunulia chakula. Kwa msingi huo kaya ambazo zilionyeshwa kuwa zitaendelea kuwa tegemezi ni asilimia 90% (sawa na kaya 17,918).

Katika kukamilisha ahadi ya Mhe. Waziri Mkuu, Idara ya Uratibu wa Maafa imekuwa ikitoa chakula cha msaada kwa wananchi wa Tarafa hiyo ili kupunguza tatizo kubwa la upungufu wa chakula. Hadi sasa Ofisi ya Waziri Mkuu imetoa jumla ya tani 6,000 za mahindi kwa ajili ya wananchi wa Tarafa ya Ngorongoro.

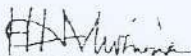
Kufuatia migao hiyo ya chakula iliyotolewa mpaka sasa ni dhahiri kuwa kuna hitaio la kutafuta suluhisho la kudumu kwa kutumia njia ambayo ni endelevu tofauti na inavyofanyika sasa kwa kugawa chakula cha bure kwa wananchi wa Tarafa hiyo. Hii

inatokana na ukweli kwamba katika muda mrefu ujao idadi ya watu itazidi kuongezeka hali ambayo itazidisha mzigo kwa serikali na inaweza kutishia kuharibu ekolojia ya hifadhi. Kwa msingi huo, Ofisi ya Waziri Mkuu inaona kuna haja ya kutafuta suluhisho la kudumu mapema iwezekanavyo.

Kwa barua hii unashauriwa kushirikiana na Ofisi ya Mkuu wa Mkoa wa Arusha pamoja na Halmashauri ya Wilaya ya Ngorongoro na wadau wengine kuandaa mpango endelevu wa jamii na ekolojia ya Tarafa hiyo utakoondoa kabisa suala la utegemezi wa chakula cha msaada kwa jamii hiyo. Aidha, ni lazima kuzingatia yafuatayo;

1. Eneo mbadala kwa ajili ya shughuli za kilimo, mifugo na makazi kwa wananchi wa Tarafa hiyo endapo itaonekana kuna haja ya kuwahamisha;
2. Kiwango cha juu kabisa cha watu wanaotakiwa kuishi katika eneo la hifadhi na namna ya kudhibiti ongezeko;
3. Kiwango cha juu kabisa cha mifugo inayoweza kufugwa kwenye eneo la hifadhi na namna ya kudhibiti ongezeko;
4. Aina na idadi ya nyumba zinazotakiwa kuwepo kwenye eneo la hifadhi na mpango wa ufuatiliaji ili kuhakikisha kuwa idadi ya nyumba haizidi viwango vilivyowekwa;
5. Mapendekezo ya hatua zinazopaswa kuchukuliwa na Serikali kwa ajili ya utekelezaji wa mpango huo;
6. Mkataba kati ya wadau wa ekolojia hiyo utakaozingatia mambo yaliyoainishwa na mengine muhimu;
7. Wajibu wa Hifadhi ya Ngorongoro kama mnufaika mkuu wa ekolojia hiyo na wadau wengine.

Nashukuru kwa ushirikiano.


Dkt. Hamisi H. Mwinyimvua
KATIBU MKUU (SERA NA URATIBU)

Nakala: Katibu Mkuu Kiongozi,
Ofisi ya Rais-Ikulu,
1 Barabara ya Barack Obama,
S. L. P. 9120,
11400 DAR ES SALAAM.

" Katibu Mkuu,
Ofisi ya Rais – TAMISEMI,
8 Barabara ya Kivukoni,
S.L.P. 1923,
11466 DAR ES SALAAM.

" Katibu Mkuu (Kilimo na Mifugo),
Wizara ya Kilimo, Chakula na Ushirika,
Kilimo Complex,
1 Mtaa wa Kilimo,
S.L.P. 9192,
15471 DAR ES SALAAM.

" Katibu Mkuu,
Wizara ya Maliasili na Utalii,
Mpingo House,
40 Barabara ya Julius Nyerere,
S. L. P 937,
15472 DAR ES SALAAM

" Katibu Tawala (M),
Ofisi ya Mkuu wa Mkoa,
S. L. P 3050,
ARUSHA (*Shirikiana na Hifadhi ya Ngorongoro pamoja na
Halmashauri ya Wilaya ya Ngorongoro kutafuta suluhisho endelevu*)

" Mkurugenzi Mtendaji,
Halmashauri ya Wilaya ya Ngorongoro,
S. L. P 1,
LOLIONDO (*Shirikiana na Hifadhi ya Ngorongoro pamoja na Ofisi ya
Mkuu wa Mkoa kutafuta suluhisho endelevu*)

ANNEXURE I

Tarehe 31/12/2021 Mamlaka ya Hifadhi ya Ngorongoro (NCAA) iliwasilisha kwa Mhe. DAMAS NDUMBARO (Mb), Waziri wa Maliasili na Utalii mapendekezo yanayohusu utaratibu wa kutekeleza maelekezo ya Mhe. SAMIA SULUHU HASSAN, Rais wa Jamhuri ya Muungano wa Tanzania kuhusu NCAA kuanza kuwaondoa kutoka ndani ya Hifadhi wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro (NCA). Mapendekezo hayo yanatokana na Wizara ya Maliasili na Utalii kuielekeza NCAA kuanza kutekeleza mpango wa kuwaondoa wenyeji wanaoishi ndani ya Hifadhi tarehe 01/01/2022.

2. NCAA imeomba kukutana na Waziri wa Maliasili na Utalii jijini Dar es salaam tarehe **4/1/2022** ili kuwasilisha ufafanuzi kuhusu mapendekezo iliyowasilisha. Katika pendekezo la kwanza (**kielelezo 'N'**), NCAA imeomba kupatiwa fedha kwa ajili ya kufanikisha zoezi la kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya

ANNEXURE I

Ngorongoro pamoja na maombi mengine kwa Waziri wa Maliasili na Utalii na Mkuu wa Mkoa wa Arusha ili kufanikisha utekelezaji wa maelekezo ya Serikali kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro.

3. **Kielelezo ‘M’** ni mapendekezo rasmi ya NCA kuhusu mpango wa muda mfupi wa kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro hususan ambao wameonyesha utayari wa kuondoka kwa hiyari. Mapendekezo hayo yamezingatia mapendekezo ya awali yaliyowahi kuwasilishwa Serikalini kupitia Wizara ya Maliasili na Utalii kuhusu utekelezaji wa maelekezo ya Serikali kuwaondoa wenyeji kutoka ndani ya Hifadhi ya Ngorongoro.

4. Kwa ujumla, uamuzi wa Wizara ya Maliasili na Utalii kuitaka Mamlaka ya Hifadhi ya Ngorongoro (NCAA) kuanza bila kuchelewa kutekeleza maelekezo ya Serikali kuwaondoa wenyeji wanaoishi ndani ya Hifadhi kwa

ANNEXURE I

hiyari utawezesha mpango wa Serikali kuanza kutekelezwa bila blaablaa. Hata hivyo, maandalizi muhimu hayajakamilishwa ikiwemo, kupimwa kwa maeneo watakakohamishiwa wenyeji wanaoishi ndani ya Hifadhi. Zaidi, hakuna huduma za kijamii zilizoandaliwa mpaka sasa katika maeneo hayo kama vile, barabara, shule, huduma za maji, huduma za afya Jirani na maeneo husika na huduma nyingine.

5. Wenyeji walioonyesha dhamira ya kuondoka Ngorongoro kwa hiyari wamekuwa wakisisitiza huduma hizo ziwepo kabla ya wao kuhamishiwa katika maeneo yaliyotengwa na Serikali. Kutokamilishwa kwa huduma hizo katika maeneo yaliyotengwa na Serikali kwa ajili ya kuwapokea wenyeji watakoondolewa kutoka ndani ya Hifadhi ya Ngorongoro kunaweza kutoa mwanya kwa wapinzani kupata nguvu ya kuupinga mpango wa Serikali na kuvuruga zoezi zima.

ANNEXURE I

6. Wizara ya Maliasili na hususan Katibu Mkuu wa Wizara hiyo ameonekana kukosa dira sahihi ya kusimamia utekelezwaji wa maelekezo ya Serikali na hivyo, kusababisha baadhi ya mapungufu yaliyokwishaelezwa. Mara kadhaa Waziri wa Wizara hiyo amewahi kusikika akimlalamikia Katibu Mkuu Dkt. ALLAN KIJAZI kwa kushindwa kusimamia utekelezaji mzuri wa mpango huo wa Serikali.

7. Kutokana na hali hiyo, utaratibu wa kumshirikisha Mkuu wa Mkoa wa Arusha ili asimamie sehemu kubwa ya utekelezaji wa mpango wa Serikali utafaa kwa kuwa utaharakisha utekelezaji wa mpango huo. Hivyo, ni vyema huo uridhiwe rasmi wakati Wizara ya Fedha na Mipango ikishauriwa kutoa idhini kwa NCAA kutumia fedha zilizokuwa zimepelekwa kwa Mamlaka hiyo kwa ajili ya kuendeleza miradi iliyoathiriwa na COVID19 kugharamia zoezi la kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro ili zoezi hilo liendeleo

ANNEXURE I

kutekelezwa chini ya Mkuu wa Mkoa wa Arusha huku Wizara ya Maliasili na Utalii ikitekeleza zaidi majukumu ya kiseri.

8. Mbali ya hayo, mpango wa muda mfupi uliowasilishwa na NCAA kuhusu kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro (**kielelezo 'M'**) upewe kipaumbele ili utekelezaji wa mpango mzima usichelewe kama Serikali ilivyoelekeza. Aidha, kabla ya kuanza kutekelezwa kwa zoezi la kuwahamisha wenyeji walioamua kuondoka Hifadhini kwa hiyari, Kiongozi Mwandamizi wa Serikali kwa mfano, Mkuu wa Mkoa au Mkuu wa Wilaya ndiye atoe tangazo/tamko (siyo NCAA) la kufunguliwa kwa milango ya kuruhusiwa kuondoka ndani ya Hifadhi kwa hiyari kwa kuwezesha na Serikali.

9. Utaratibu huu katika aya ya 8 utawashawishi wenyeji wengi kujitokeza kwa ajili ya kuwezesha kuondoka Hifadhini dhidi ya propaganda zinazoendelea kufanywa na baadhi ya Taasisi zisizo za kiserikali zinazowashawishi

ANNEXURE I

wenyeji kuupinga mpango wa kuondolewa Hifadhini. 'Pastoral Women Council (PWC)' ni miongoni mwa Taasisi zisizo za kiserikali zinazoendesha harakati za chinichini kuwashawishi wenyeji kupinga mpango wa kuondolewa kutoka ndani ya Hifadhi. Taasisi hiyo yenye ofisi zake jijini Arusha imekuwa ikizishirikisha Taasisi nyingine kutoka Kenya kupinga utekelezaji wa mpango wa Serikali wa kuwaondoa wenyeji wanaoishi ndani ya Hifadhi ya Ngorongoro. Ni vyema Taasisi hii ifuatiliwe kwa karibu na kuchukuliwa hatua stahiki.

KIELELEZO 'N'

MAOMBI YA NCAA KWA MHE. WAZIRI WA MALIASILI NA UTALII DR. DAMAS NDUMBARO NA MKUU WA MKOA WA ARUSHA MHE. JOHN MONGELA KUHUSU MASUALA MUHIMU YANAYOHITAJIKA KATIKA UTEKELEKEZAJI WA MPANGO WA MUDA MFUPI WA KUHAMISHA WAKAZI WA NCA

ANNEXURE I

1. Kuundwa kwa kamati mbalimbali za kisekta za usimamizi, uratibu na utekelezaji wa mradi wa kuhamisha wakazi wa eneo la Ngorongoro
2. Kuomba kufutwa kwa hadhi ya mapori Tengefu ya Kitwai na Handeni kwa ajili kuhamishia wakazi wa NCA
3. Kuomba kupelekwa kwa askari katika maeneo ya kitwai na Handeni kwa ajili ya kuboresha ulinzi ili maeneo hayo yasivamiwe na wakazi wengine.
4. Kuomba kufanyika kwa kikao cha pamoja KUU za mikoa ya ARUSHA, TANGA na MANYARA kujadili kuhusu maeneo ya Mapori Tengefu za Kitwai na Handeni. Katika kikao hicho tunaomba Wakuu wa Wilaya za Ngorongoro, Kilindi na Simanjiro washirikishwe ili kuelewa kuhusu zoezi na matumizi ya maeneo hayo.
5. Kuomba fedha za kutekeleza mradi huo kutoka kwa Waziri wa Fedha na Mipango. Kwa sasa NCAA

ANNEXURE I

imetenga Tsh. 3,000,000.00 kwa ajili ya kuanza kutekeleza mradi huu.

6. Kuomba Tume ya Taifa ya Mpango wa Matumizi ya Ardhi kutekeleza mpango wa kina wa matumizi ya ardhi katika eneo la Kitwai na Handeni kwa ajili ya kuhamishia wakazi wa NCA
7. Kuomba Mthamini Mkuu wa Serikali kufika NCA kufanya tathmini ya mali na maendelezo ya wakazi ambao wameomba kuhama kwa hiari.

MWISHO.

ANNEXURE J

MPANGO WA MUDA MFUPI WA UHAMISHAJI WAKAZI WA ENEO LA HIFADHI YA YA NGORNGORO KWA HIARI



Na.	SHUGHULI ZA UTEKELEZAJI	MHUSIKA	MUDA WA UTEKELEZAJI
01.	KUANDAA KANZI DATA YA KAYA ZOTE ZA WAKAZI WALIOPO NDANI YA HIFADHI YA NGORONGORO.	NCAA, NDC, RC-ARUSHA	DISEMBA, 2021
02.	KUWATAMBUA NA KUWASAJILI WAKAZI WANAOMBA KUHAMA KWA HIARI	NCAA, CV, MNRT, RC-ARUSHA, NDC	JANUARI, 2022
03.	KUFANYA UTHAMINI NA UHAKIKI WA MALI NA MAENDELEZO KWA AJILI YA KULIPA FIDIA.	NCAA, CV, MNRT, RC-ARUSHA, NDC	JANUARI, 2022
04.	KUOMBA IDHINI YA KUTUMIA FEDHA ZA MAENDELEO YA JAMII KATIKA KUWALIPA WAKAZI WANAOMBA KUHAMA KWA HIARI	NCAA, MNRT NA WIZARA YA FEDHA NA MIPANGO	DISEMBA, 2021
05.	KUUNDA KAMATI YA UTEKELEZAJI WA KUHAMISHA WAKAZI WANAOMBA KUHAMA KWA HIARI YAO.	NCAA, MNRT	DISEMBA, 2021
06.	KUOMBA FEDHA KWA AJILI YA UTEKELEZAJI WA ZOEZI LA KUHAMISHA WAKAZI WANAOMBA KUHAMA KWA HIARI	WIZARA YA FEDHA NA MIPANGO NA MNRT	JANUARI, 2022
07.	KUANDAA KIKAO KATI YA NCAA, MNRT, RS-ARUSHA NA NDC/DC NGORONGORO.	NCAA, RC-ARUSHA	JANUARI, 2022
08.	KUANDAA KIKAO CHA PAMOJA CHA KAMATI ZA ULINZI NA USALAMA MIKOA YA TANGA, ARUSHA NA MANYARA	NCAA, MNRT, RC – ARUSHA	JANUARI, 2022
09.	KUFUTA HADHI MAPORI TENGEFU YA KITWAI NA HANDENI KWA AJILI YA KUHAMISHA WAKAZI WA NCA	WIZARA YA MALIASILI NA UTALII	JANUARI, 2022

ANNEXURE J

Na.	SHUGHULI ZA UTEKELEZAJI	MHUSIKA	MUDA WA UTEKELEZAJI
10.	KUTAFSIRI MPANGO WA MATUMIZI YA ARDHI KATIKA ENEO LA KUHAMISHIA WAKAZI (KITWAI NA HANDENI)	NLUPC, WIZARA YA ARDHI	FEBRUARI, 2022
11.	KUWEKA VITUO VYA ASKARI KATIKA ENEO LA KITWAI NA HANDENI KWA AJILI KUZUIA UVAMIZI WA MAENEO HAYO	NCAA,TAWA, TANAPA	JANUARI, 2022
12.	KUANDAA UTARATIBU WA PAMOJA NA BANK KWA AJILI YA ULIPAJI WA FIDIA	BANK, NCAA, MNRT	JANUARI, 2022
13.	KULIPA FIDIA NA KUHAMISHA WAKAZI WA ENEO LA NGORONGORO KWENDA KITWAI NA HANDENI	NCAA, MNRT, OR-TAMISEMI	FEBRUARI, 2022
14.	KUBOMOA MAKAZI YA WAKAZI WALIOHAMA KWA HIARI NDANI YA HIFADHI YA NGORONGORO	NCAA, MNRT, RC-ARUSHA	FEBRUARI, 2022

ANNEXURE K

CODE NO 2

	MINISTRY OF LIVESTOCK AND FISHERIES DEVELOPMENT		VERSION
	TANZANIA VETERINARY LABORATORY AGENCY (TVLA)		02

CERTIFICATE OF ANALYSIS TEST REPORT FEEDSTUFF SECTION

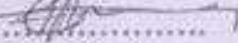
1	LAB NO.	SN21 - 90648	BATCH NO./LOT NO:
2	SAMPLE SUBMITTED BY	NCAA	
3	DATE OF SUBMISSION	27/12/2021	NGORONGORO CONSERVATION AUTHORITY ARUSHA
4	DESCRIPTION OF SAMPLE	2021/1452 --- Erkeepus 2021/1453 --- MK 2021/1454 --- Kayapus 2021/1455 --- Misigi-10	
5	DATE OF ANALYSIS	27/12/2021	
6	TEST METHOD	Organoleptic test + EDXRF	


Table 1: Organoleptic test results

S/N	SAMPLE ID	Physical Characteristics
2021/1452	Erkeepus	Pink coarse crystals mixed with grey and white hard particles
2021/1453	MK	Pink coarse crystals mixed with small white hard particles
2021/1454	Kayapus	Pink coarse crystals mixed with small and large white hard particles
2021/1455	Misigi-10	Pink coarse crystals mixed with small white hard particles

Opinions and Interpretations:

The samples were subjected to mineral analysis using Energy Dispersive X-Ray Fluorescence Spectrometry (EDXRF) to determine mineral composition. Results are shown in the attached document. ND in the results stands for "Not Detected". Sodium and chlorine levels in the samples indicate that the salt consists of sodium chloride. The presence of minerals such as potassium, magnesium and calcium give the salt its light pink tint. However, calcium levels in all the samples were much higher than the 3.1% declared on the label suggesting that the salt may have been adulterated with other ingredients e.g. limestone. Iodine could not be detected in any of the samples. Silicon levels in all the samples suggest that the samples may have been adulterated or contaminated with sand. Traces of lead were detected in the sample from Misigi-10. Lead content of feed ingredients should not exceed 0.015 parts per million (ppm). Salt quality is judged based on purity and color. Signs of adulteration and placing misleading information on the label lead to the conclusion that the salt does not comply with the Grazing-Land and Animal Feed Resources (Standards of Animal Feed Resources) Regulations of 2012.

Analyzed by 
Name: Henry Mundaachuma
Analyst

Approved by 
Name: Scholastica Doto
Head of Division

DISCLAIMER: The results given are specific for the sample analyzed and not necessarily representative of the whole lot and the certificate issued should not be reproduced except with prior permission from the TVLA.

Mandela Road Veterinary	P.O.BOX 9254 Dar es Salaam.	Tel : +255 22 2863104 Fax: +255 22 864369	Email: adri@raha.com
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ANNEXURE L

DOKEZO SABILI

Kwenda: Makamsihna Wasaidizi Waandamizi,
Idara/Vitengo.

Kutoka: Kaimu Kamishna Msaidizi Mwandamizi,
Rasilimali Watu na Utawala.

Tarehe: 27 Aprili, 2022.

Yah: **FOMU MAALUM KWA WATUMISHI WENYEJI/WAZAWA WANA OISHI NDANI
YA ENEO LA MAMLAKA YA HIFADHI YA NGORONGORO**

Tafadhali rejea somo tajwa hapo juu.

2. Mnajulishwa kuwa mnatakiwa kuwajulisha watumishi walio chini ya Idara zenu kujaza fomu maalum kwa watumishi wazawa/wenyeji wanaoishi ndani ya eneo la Mamalaka ya Hifadhi ya Ngorongoro. Katika fomu hiyo mtumishi atapaswa kujaza taarifa zake zinazohusu umiliki wa mifugo na makazi. Fomu hii ijazwe na kuwasilishwa ofisi ya MHRA ifikapo ya tarehe 29/4/2022 siku ya Ijumaa
3. Pamoja na dokezo hili nimeambatanisha fomu husika kwa ajili ya utekelezaji wa maagizo yaliyotolewa.
4. Naomba kuwasilisha kwa hatua zenu.


S. O. Chisonga
Ag. **SACC-HRA**

MAMLAKA YA HIFADHI YA NGORONGORO

FOMU MAALUM KWA MTUMISHI MWENYEJI/MZAWA ANAYEISHI NDANI YA ENEO LA MAMLAKA YA HIFADHI YA NGORONGORO.

Fomu hii inakutaka mtumishi/mwajiriwa wa Mamlaka ya Hifadhi ya Ngorongoro mwenye makazi ndani ya eneo la Hifadhi ya Ngorongoro kutoa taarifa zako sahihi kuhusu umiliki wa mifugo na makazi. Taarifa zako zitasaidia serikali katika kutolea maamzi dhidi ya kukabiliana na changamoto zinayohusu ongezeko la watu, mifugo na ujenzi holela ndani ya eneo la Hifadhi ya Ngorongoro.

A. TAARIFA BINAFSI ZA MTUMISHI:

- 1. JINA KAMILI.....
 - 2. KITONGOJI UNACHOISHI.....
 - 3. KIJILI UNACHOISHI.....
 - 4. KATA UNAYOISHI.....
 - 5. NAMBA ZA SIMU
- B. TAARIFA ZA MAKAZI NA MIFUGO UNAYOMILIKI NDANI YA ENEO LA HIFADHI YA NGORONGORO:

IDADI YA NYUMBA			IDADI YA MIFUGO			
NYUMBA ZA ASILI	NYUMBA ZILIZOJENGWA KWA MITI NA BATI.	NYUMBA ZA KUDUMU	NG'OMBE	MBUZI	KONDOO	PUNDA

SAHIHI.....

TAREHE.....

ANNEXURE M



MAMLAKA YA HIFADHI YA NGORONGORO

Kumb. Na. DE 76/341/64/40

Tarehe: 24/09/2019

Kambi/Hoteli/Lodge

Mamlaka ya Hifadhi ya Ngorongoro

YAH: MALEKEZO JUU YA ULINZI WA KAMBI, HOTELI NA LODGES

Kutokana na wimbi kutwa la wai uliokwishafanyika katika maeneo mbalimbali yanayotumika kulasa wageni, Serikali kupitia maagao ya Mkuu wa Mkoa wa Arusha ilichukua hatua za kuunda kamati mashumu ya kupitia na kukagua Hotel zote na Camps zilizoko ndani ya Hifadhi ya Ngorongoro kuanzia tarehe 21/8/2019 mpaka tarehe 24/8/2019.

Katika kutekeleza hilo Kamati ya ulinzi na usalama Wilaya ya Ngorongoro ilipita ili kuhakiki usalama wa maeneo na kuangalia mapungufu yaliyo ili yarekebishwe kwa haraka.

Kamati hiyo ilipita katika maeneo yako na kubaini mapungufu kadhaa.

Kwa barua hii unaagiriwa kutekeleza yafuatayo kabla ya tarehe 31 Mwezi Desemba, 2019.

1. Kufunga CCTV camera katika maeneo ya nje kuzunguka kambi ,
(NB: kamera hito zifichwe na ziswekwe ndani ya vyumba)
2. Kuwe na Radio call kwa ajili ya mawasiliano kambini.
3. Kila chumba cha mgani kiwe na mawasiliano ya dharura inapotokoa tukio lolote kama ifuatavyo:
 - i. Filimbi
 - ii. Horn/air blowe
 - iii. Tochi
 - iv. Radio call
 - v. Simu
4. Unatakiwa kutengeneza geti la kuingilia kambini na kutoka, gari zote zilandikishwe na kujulikana ni za nani.
5. Unatakiwa kuwa na walinzi wahopitia mafunzo ya kijeshi au ulinzi mfano JKT/MGAMBO/PANSIASI NA MWEKA.

Makao Makuu S.L.P. 1 Ngorongoro Kambi - Simu: +255 27 2517064/19 Nakuru +255 27 2537067
Simu - Ofisi ya Mhifadhi wa Ngorongoro +255 27 2537066
Simu Papi: +255 27 2537067/19 Nakuru +255 27 2537067
Ofisi ya Uhusiano S.L.P. 77A Arusha Simu +255 27 2501109 Nakuru +255 27 2546712
Ofisi ya Mhifadhi Simu: +255 27 2546629 Nakuru +255 27 2502065

Barua zote zitekelezwa kwa Mhifadhi wa Ngorongoro

- Walenzi wote wapewe mikataba ya ajira na kulipwa mavyopaswa kisheria kwa kufuata kima cha chini cha serikali au raidi.
- Walenzi wako unaowatumia utawaleta ofisi ya meneja ulinzi/intelijensi ili waweze kufanyiwa ukaguzi (VETTING) kama wanavyo vigezo vya kufanya ulinzi kabla hujawatumia.
- Unatakiwa kuwa na mawasiliano yote ya wafanyakazi wako wote pamoja na (MEI) za namba za simu zao zote.
- Unapokuwa na wageni wengi omba kupatiwa Askari Polisi au Askari kutoka NCAA
- Unaagiziwa kuwahamisha walenzi wenyeji wa Ngorongoro na kuwapeleka maeneo mengine ili ulete walenzi wasio wenyeji. Agizo hili lifanyiwe kazi bila kuathiri ajira za walenzi wenyeji waliopo sasa.
- Uwe na walenzi wa kutosha kulingana na ukubwa wa kambi pia wasipangwe kazi nyirigine kiasi cha kuathiri utendaji wao.
- Unatakiwa kuwa na sanduku la kutunza vifaa vya wageni (safebox) kila chumba cha kulaza wageni au kuwa na sanduku kubwa moja ambalo vitu vya thamani vitahifadhiwa na kulindwa.
- Hotel kubwa kama SOPA unatakiwa kuwa na ASKARI wa NCAA AU POLISI muda wote ili kudumamarisha ulinzi.
- Walenzi wako hawaruhusiwi kutumia upinde ili silaha zingine za jadi kama mikuki na sima wanaweza kutumia.
- Unatakiwa kuwashonwa wote walenzi wako zinazowatofantisha na wafanyakazi wa kawaida.
- Unatakiwa kuwa na wafanyakazi maalumu wa kubeba mizigo ya wageni badala ya mizigo kubebwa na kila mtu.
- Mtu mwingine au yeyote asiyehusika asilinge eneo la kambi au Hotel/lodges

Maagizo haya yanatakiwa kutekelezwa mara moja na ukaguzi utafanyika mara kwa mara kuona kama yametekelezwa.

Hatua kali za kisheria zitachukuliwa kama utapuuzia kutekeleza.

SAHINI YA MENEJA IDARA YA ULINZI NCAA



SAHINI YA AFISA TARAFU NGORONGORO




ANNEXURE O



MAMLAKA YA ENEO LA HIFADHI NGORONGORO

Kumb. Na. BF. 161/203/01/91

19/7/2019

Mkurugenzi Mtendaji (W),
Halmashauri ya Wilaya ya Ngorongoro,
S. L. P. 1,
LOLIONDO.

YAH: KIBALI CHA KUJENGA SHULE YA BWENI YA WASICHANA KATIKA KIJIKI CHA ESERE KATA YA ALAITOLE

Tafadhali rejesa barua yangu yenye Kumb. Na. BE.161/203/01/67 ya tarehe 19/06/2019 iliyotitisha kibali cha ujenzi wa Shule ya wasichana ya Esere katika Kata ya Alaitole. Baada ya kupokea maelekezo kutoka kwa Mhe. Waziri Mkuu wa Jamhuri ya Muungano wa Tanzania.

Nimepokea maelekezo kutoka kwa Mhe. Waziri Mkuu kwa barua yenye Kumb. Na. CAB.135/389/02 ya tarehe 3 Julai, 2019 kuhusu kuendelea kwa ujenzi wa Sekondari ya Wasichana Katika Kata ya Alaitole.

Kwa barua hii, kibali cha ujenzi wa shule ya bweni ya wasichana ya Esere katika Kata ya Alaitole kinetolewa. Pamoja na kutolewa kwa kibali hiki, mambo yafuatayo ni vyema yakazingatiwa kama ilivyopelikezwa katika barua ya Mhe. Waziri Mkuu.

- Enco la Ujenzi wa Sekondari ni ekari saba (7) na hakutakuwepo na upanuzi zaidi.
- Rangi ya bati lazima iwe ya kijana pamoja na kuta zake.
- Ujenzi wa Shule hii ufanyike katika eneo la Shule ya Maingi Esere.

Wasalaam

MAMLAKA YA HIFADHI YA NGORONGORO

Elibariki Baguta

KNY: KAMISHNA WA UHIFADHI

Makao Makuu: S.L.P. 1 Ngorongoro Katika: Simu: +255 27 2517006/19 Nakanda: +255 27 2517007
Simu: Ofisi ya Mhifadhi wa Ngorongoro: +255 27 2517040
Barua Pupu: 020@nkorongoro.tz Telegram: NGORONGORO.LA
Ofisi ya Uhusiano: S.L.P. 57a Anziba Simu: +255 27 2501130 Nakanda: +255 27 2501797
Ofisi ya Mafanikio: Simu: +255 27 2544675 Nakanda: +255 27 2501400

Barua zote zielekezwa kwa Mhifadhi wa Ngorongoro



ANNEXURE P

Unapojibu tafadhali taja:

Kumb. Na. NGOR/DC/F.1/ 02/VOLIII/ 68

Tarehe: 31/03/2022

Walimu Wakuu,
Shule ya Msingi Endulen
Shule ya Msingi Misigyo
Shule ya Msingi Essere
S. L. P 1,
LOLIONDO- NGORONGORO

**YAH: KUHAMISHA FEDHA ZA MIRADI YA UVIKO 19 JUMLA YA SHS.
160,000,000 KWENDA HALMASHAURI YA WILAYA YA HANDENI**

Tafadhali rejea kichwa cha habari hapo juu

Nimepokea barua kutoka kwa katibu Mkuu TAMISEMI yenye kumbu Na BD.291/298/03/281 ya Tarehe 14/3/2022 inayohusu mada tajwa hapo juu kuhusu fedha za Miradi ya UVIKO 19 zilizoingizwa katika Akaunti zenu kwa ajili ya Ujenzi wa madarasa na Bweni kuwa Fedha hizo zihamishiwe katika Halmashauri ya Wilaya ya Handeni.

Hivyo kwa Barua hii Nawaelekeza kuhamisha fedha hizo kwenda katika Halmashauri ya Wilaya ya Handeni katika Akaunti ya – Handeni District Council Miscellaneous Deposit Na 41410000535 benki ya NMB. Kazi hiyo ifanyike kabla ya Tarehe 05/04/2022 bila kukosa. Mchanganuo wa fedha hizo baada ya kutoa matumizi ya madawati ni kama ifuatavyo:-

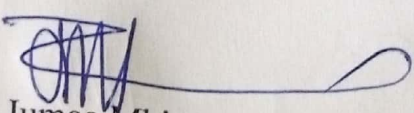
1. Shule ya Msingi Endulen
2. Shule ya Msingi Misigyo
3. Shule ya Msingi Essere

Shs. 80,000,000/-

Shs. 40,000,000/-

Shs. 40,000,000/-

Nawatakia Utekelezaji Mwema.


Dr Jumaa Mhina

Mkurugenzi Mtendaji (W)
NGORONGORO

Jengo la Utawala; S.L.P 1 Loliondo; Arusha; Simu +255272535051 ; Nukushi +25527253;
Barua pepe: ded@ngorongorodc.go.tz Tovuti: www.ngorongorodc.go.tz

JAMHURI YA MUUNGANO WA TANZANIA

OFISI YA RAIS

TAWALA ZA MIKOA NA SERIKALI ZA MITAA
HALMASHAURI YA WILAYA YA NGORONGORO

(Barua zote zitumwe kwa Mkurugenzi Mtendaji)



Unapojibu tafadhali taja:

Kumb. Na. NGOR/DC/F.1/ 02/VOLIII/ 69

Tarehe: 31/03/2022

Wakuu wa Shule,
Shule ya Sekondari Embaraway
Shule ya Sekondari Nainokanoka
Shule ya Sekondari ya Wasichana Ngorongoro
Halmashauri (W) Ngorongoro,
S. L. P 1,
LOLIONDO - NGORONGORO

**YAH: KUHAMISHA FEDHA ZA MIRADI YA UVIKO 19 JUMLA YA SHS.
195,500,000/- KWENDA HALMASHAURI YA WILAYA YA HANDENI**

Tafadhali rejea kichwa cha habari hapo juu

Nimepokea barua kutoka kwa katibu Mkuu TAMISEMI yenye kumbu Na BD.291/298/03/281 ya Tarehe 14/3/2022 inayohusu mada tajwa hapo juu kuhusu fedha za Miradi ya UVIKO 19 zilizoingizwa katika Akaunti zenu kwa ajili ya ujenzi wa vyumba vya madarasa kuwa Fedha hizo zihamishiwe katika Halmashauri ya Wilaya ya Handeni.

Hivyo kwa Barua hii Nawaelekeza kuhamisha fedha hizo kwenda katika Halmashauri ya Wilaya ya Handeni katika Akaunti ya – Handeni District Council Miscellaneous Deposit Na 41410000535 benki ya NMB. Kazi hiyo ifanyike kabla ya Tarehe 05/04/2022 bila kukosa. Mchanganuo wa fedha hizo baada ya kutoa matumizi ya madawati ni kama ifuatavyo:-

- | | |
|---|-------------------|
| 1. Shule ya Sekondari Nainokanoka | Shs. 80,000,000/- |
| 2. Shule ya Sekondari Embaraway | Shs. 66,000,000/- |
| 3. Shule ya Sekondari ya Wasichana Ngorongoro | Shs. 49,500,000/- |

Nawatakia Utekelezaji Mwema.

Dr Jumaa Mhina

Mkurugenzi Mtendaji (W)
NGORONGORO



Ngorongoro Conservation Area Authority

Ref. No:

NCAA/D/373/128

Date: 16/11/2003

Waheshimiwa Madiwani,
Maafisa Watendaji na
Wakuu wa Kanda - NCAA
Kata ya Ngorongoro,
Kata ya Olbalbala
Kata ya Endulen
Kata ya Kakesio
Kata ya Nainokanoka
Kata ya Naiyobi

MAMLAKA YA HIFADHI YA NGORONGORO.

YAH: KUKAMILIKA KWA ZOEZI LA UPIMAJI WA VITUO VYA
BIASHARA HIFADHINI NGORONGORO NA OFISI YA
MKURUGENZI MTENDAJI HALMASHAURI YA WILAYA YA
NGORONGORO.

Zoezi tajwa hapo juu lilihusisha upimaji wa maeneo ya Biashara kwa kila Kata Hifadhini Ngorongoro. Lengo kubwa la upimaji huo ni ili uongozi wa Vijiji, Kata, Tarafa na Hifadhi kwa ujumla kuweza kudhibiti ujenzi holela na uharibifu wa mazingira unaoendelea kujitokeza.

Zoezi hili lilianza rasmi tarehe 08/09/2003 ikijumuisha watalaamu watano kutoka Ofisi ya Ardhi (W) Ngorongoro. Wataalamu tajwa walianza zoezi hili kwa kupima eneo jipya la Makhoromba kwa kupima viwanja 49, yakiwemo maeneo ya huduma kama vile Kituo cha Bus, Soko, Barabara za kuingia na kutoka na maeneo ya kujenga nyumba za wageni. Ni lengo la Halmashauri na Mamlaka kuhakikisha kuwa maeneo ya kudumu yako karibu na wananchi na kwa kuzingatia jukumu la kuhifadhi mazingira nje na ndani ya Crater. Zoezi hili la upimaji wa eneo jipya Makhoromba lilikamilika tarehe 24/09/2003.

Zoezi la upimaji wa maeneo Kata ya Endulen lilianza tarehe 25/09/2003. Upimaji ulijumuisha maeneo ya Taasisi za Serikali na watu binafsi, maeneo ya kuabudia, makaburi na eneo la machinjio. Zoezi lilikamilika tarehe 06/10/2003 na tarehe 08/10/2003 zoezi la kupina eneo la Osinoni lilianza na kukamilika tarehe 13/10/2003.

Head Office: P.O. Box 1 Ngorongoro crater Tel. 2537019, 2537006 Fax 255 027 2537007.
Mobile: 0812 402921 Direct line 255 027 253 7046
e mail: ncaa_hq@yako.habari.co.tz or ncaa_hq@cybernet.co.tz
District Office: P.O. Box 776 Tel. 255 027 2503330 Fax 255 027 2503339 Telegram: NGOROASILIA

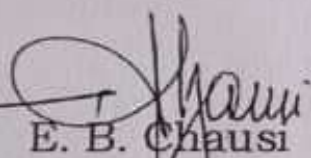
Tarehe 16/10/2003 Wapimaji walielekea Kata ya Nainokanoka na kuweza kupima maeneo mbalimbali yakiwemo maeneo ya biashara na maeneo ya Taasisi za Serikali na zile za watu binafsi, maeneo ya biashara na maeneo ya kuabudia. Kazi hii ilikamilika tarehe 19/10/2003 kabla ya kikosi kuelekea Kata ya Naiyobi. Kazi ya upimaji Kata ya Naiyobi ilianza tarehe 20/10/2003 na kukamilika tarehe 20/10/2003.

Tarehe 22/10/2003 Wataalamu walianza kupima maeneo ya Kata ya Olbalbal na kumamilisha tarehe 25/10/2003.

Katika kuzingatia ushauri wa kitaalamu, kila Kata itakuwa na Kamati maalum ambayo itajumuisha: Diwani wa Kata, Afisa Mtendaji wa Kata, Afisa Mipango na Utafiti, Mkuu wa Kanda wa NCAA, Mkuu wa Kituo cha Polisi Ngorongoro, Katibu Tarafa na Mhifadhi Mkuu. Kamati hii itahusika na kukagua ujenzi wa majengo ya kudumu ndani ya Hifadhi. Kuthibiti na kuhakiki aina ya majengo yanayotakiwa kujengwa Hifadhini.

Nimewaandikia kuwataarifu juu ya zoezi hili la upimaji wa maeneo ya biashara. Pia kuwataka musimamie maeneo yaliyopimwa na utekelezaji wa ugawaji wa maeneo na taratibu za ujenzi katika maeneo hayo, ndani ya Kata zenu.

Nawatakia utekelezaji na usimamizi mzuri wa maeneo tajwa.


E. B. Chausi

MHIFADHI WA NGORONGORO.

Nakala: Mkurugenzi Mtendaji,
Halmashauri ya Wilaya ya Ngorongoro,
S. L. P. 1,
LOLIONDO.

: Katibu Tarafa,
NGORONGORO.

: Mkuu wa Kituo cha Polisi,
NGORONGORO.

When a hyena wants to eat its kids, it first accuses them of smelling like goats

