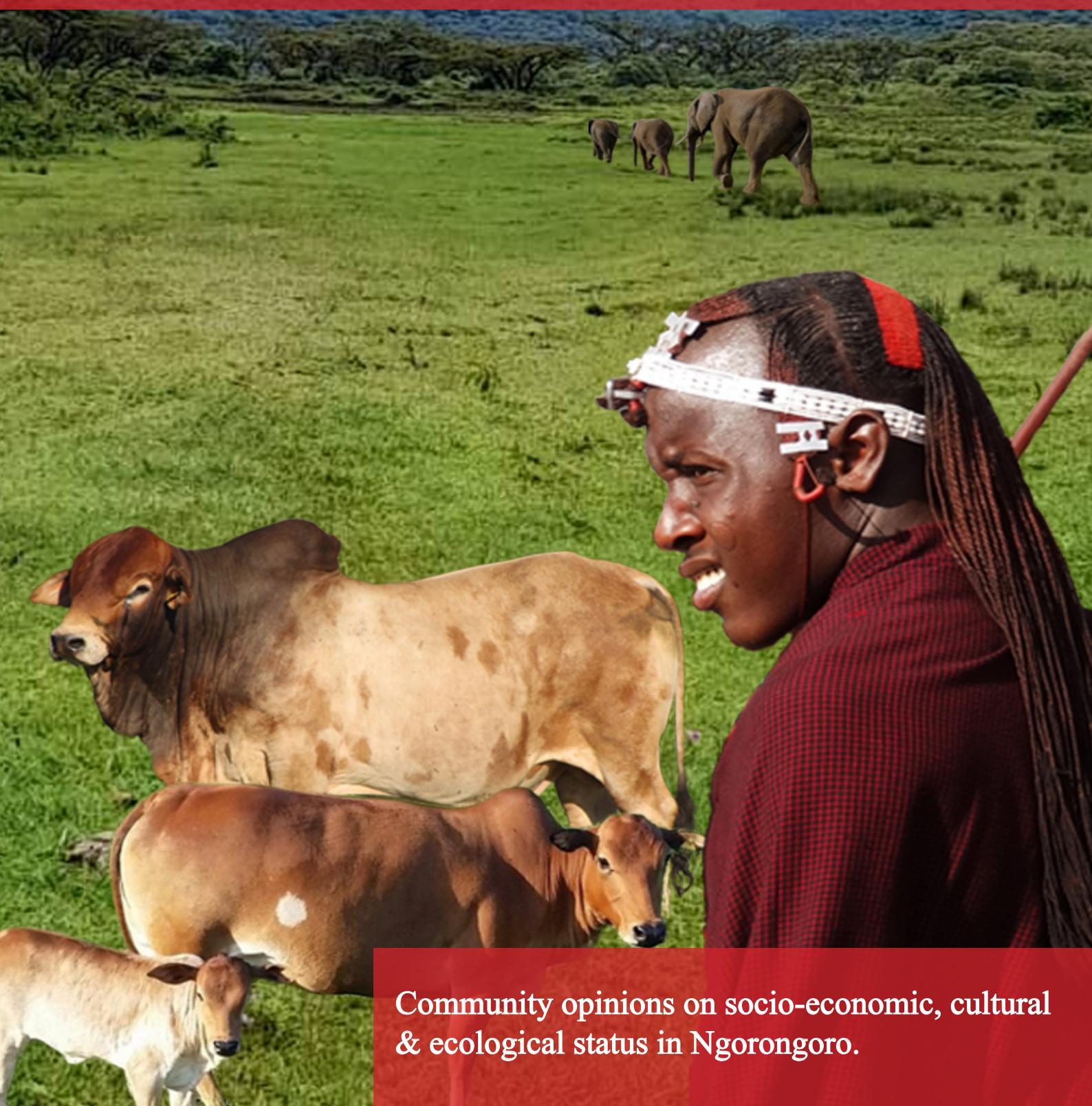


THE TRUTH, FALSITY AND MISMANAGEMENT

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, have 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 appreciations to the whole community of Ngorongoro for investing on 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and financial support, we were able to organize meetings and collect views from the community, consult published and unpublished literature as well as write this report despite all sorts of odds encountered during the process.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).

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

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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 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 before the Swahili trade which traversed Ngorongoro in the 15th century (Farler, 1882).
2. After the arrival of white explorers in 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 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 to have ever settled on the vast tracts of the Serengeti plains. This water downs the narrative that the Datoga people lived in the Serengeti-Ngorongoro area.
4. Results of the analysis indicated that in 1958 when the Maasai were forcedly evicted from the Serengeti the population in the Moru and part of Serengeti accounted more than 4000 people. Arhem (1985) summarised the narrative that "there were some 10,000-11,000 Maasai pastoralists with 122,000 cattle and 208,000 small stocks in the Ngorongoro highlands but some 1000-1200 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 breach of such solemn pledge of the British Government.
7. The findings for the review recognised that the founding principle 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 purpose. In addressing any potential tension between conservation and Maasai 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 analysed Satellite Images to establish whether the blemish narratives that the overall ecological integrity and authenticity of NCA, (a UNESCO World Heritage property), has become ecologically unstable due to the Maasai presence in 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 environment 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 common narrative around wildlife,

tourism, and pastoralism. The danger of defining a landscape by 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 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 have 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 rapid erection of permanent tourism structures and road network 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 to heterogenous its 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-exist 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. 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 recreation investments in form of lodges and campsites.
4. We are aware that NCA is one of Tanzania's top tourism destinations in terms of visit arrivals, revenue collection, and contribution to the national coffers. Available statistics show that the number of tourists to NCA and cash flow presented a linear augmentation over the years. 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 presence of Maasai and hence, losing international recognition.

5. We note 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 in difference 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. NCA has also been voted as Africa's leading attraction in 2020 with other literatures clarifying that the highest visits (75%) that NCA enjoys are primarily due Maasai presence in the area.
6. Such numerous accolades awarded to NCA is a testimony that the conditions, integrity, and management of natural resources, in general, is 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 NCAA and Maasai in Ngorongoro suggested that the government has taken hold of the matter and in favoured tourism investments, is determined to terrorise the people following their reluctance to relocate Handeni District. For instance, 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 shows that out of the remaining 8,100 km² (after losing 200 km²) only 5% has been occupied by human settlements, social services such as schools, road network, health centres, and religious institutions. The 5% occupied land excludes tourism accommodation facilities which have crowded most ecological sensitive areas including the Crater rim and Ndutu zone.

3. It was discovered that, contrary to most claims, there was 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 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 deprivation crucial pasture, saltlicks, and watering areas due to deliberate marginalization and historical dispossession targeting pastoralism as 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 mineral salts.
5. The review found that the NCAA have abandoned its prime object to develop the Maasai residents of NCA and the government is not willing hold the NCAA accountable for the negligence. For instance, the projects that were initiated to improve local livestock breeds (Ngairish project) was deserted half-way after spending close to TZS 6 billion. We believe that it is because such misuse of funds and areal mismanagement the NCAA is busy character-assassinating the Maasai as 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 cultural identity. History reminds us that the Maasai evicted from what became the Mkomazi National Park in 1988 resulted in significant decline of livestock in which case some individuals lost 740 animals from 940 and yet others 142 from 180 herds. Similar devastations were reported during the 2006 evictions when Maasai were removed from Usangu-Ihefu Valley to Kilwa and Lindi District in which case some Maasai household maintained only 200 herds from 12,000. With this serious loss, the Maasai consider this move as a calculated process to wipe out animals, devastate their livelihood and culture.

CHAPTER ONE

INTRODUCTION

1.1 Historical land administration and resources utilization among pastoralists in Ngorongoro

In Ngorongoro, the pastoralists, majority of whom are Maasai people, are nomadic livestock keepers whose livelihood and cultural identity are intertwined with their landscapes. Since time immemorial, the Maasai community have lived in Serengeti and areas around the plains. In the 17th Century, the western explorers who traversed Maasai land encountered and reported distinguishable land use practices of Maasai including livestock seasonal movement between lowlands and highlands in Ngorongoro-Serengeti (Farler, 1882) (Fig. 1).

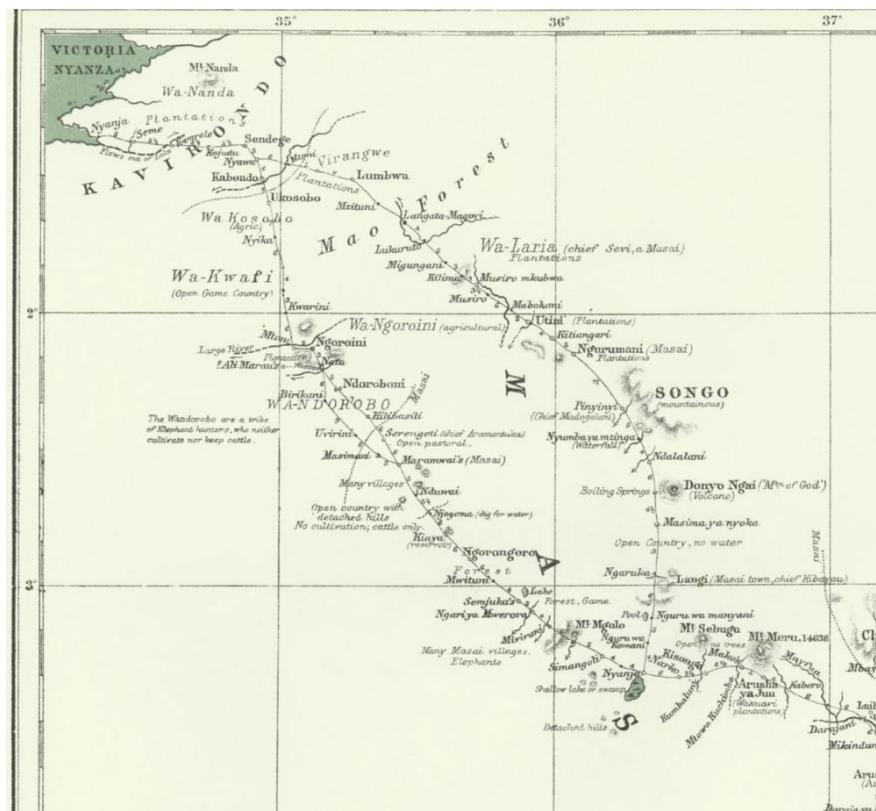


Fig. 1: Map extract from Farler (1882) indicating Swahili caravans trade routes traversing Maasai land before the arrival of white colonialism. Black spines denote caravan routes and black dots represents caravan breaks along the journey, heavy green polygons signify lakes and swamps; and heavy-curly-carved spines specify mountain elevations.

The lowlands are favourable during the beginning of short rains just before calving of Wildebeests (November to late December) and in late April to August soon after expiry of malignant catarrhal fever virus. In specific areas of the plains where water could be accessed, livestock roam during the dry season from August to October every year. To the Maasai, the plains is an area well suited for shorts (goats and sheep) raring and mineral licks for bovine and donkeys. Highland's areas which comprise Ngorongoro escarpments, Gol Mountains, Losoito-Olirien peaks, Olodonyo Sambu, Engusero Sambu and a series of the other elevations to the east of Serengeti plains, accommodate livestock grazing during the months of 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 a seasonal calendar (Fig. 2), in which livestock movements are controlled by 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 certain point in given time, livestock must be moved in search for the pastureland. However, if the pasture is available but too risk 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 territorial occupation of a single community made up of several clans. At territorial level, utilization of pasture, water, and mineral licks is much 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 general reserve for all occupants in the area to access in dry months of the year. Because the reserve may span several hundreds of kilometers from 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 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 in drought periods is common.



Fig. 2: Ngorongoro Maasai occupation during colonial era. The Map describe seasonal livestock movements in reach for pastureland mineral licks and water sources.

The planning, management and utilization of land and natural resources among the Maasai are controlled by traditional institutions interwoven within territorial customs hinged on age-set and clanship governing systems. Elders and traditional leaders (*laigwanak*) govern use and management of pasture, 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.

Pastoralism and wildlife co-exist peacefully on the same piece where pasture and water are shared all year round. The community therefore managed land strategically to allow for pasture growth, feed storage through 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, landscape is not just understood to offer pasture, water and salt

licks but known to support multiservice roles including cultural identity, 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 have the responsibility to protect their animal against poaching or mistreatment. Regarding flora species, though not split in respective 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 way of discouraging game meat. Plants are also protected by the same taboos such that tree pruning is 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 escarpments 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 colonialist 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 three decades until 1940 when Serengeti was declared a National Park and Maasai forcedly evicted out of Serengeti plains eighteen years later losing a vast land of 14,000 km².

After location 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 a multiple land use conservation whose objectives were to: (i) promote the interest of 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, a conservation area in 1959 with a governing body named Ngorongoro Conservation Area Authority (NCAA).

Soon after the establishment of NCAA, the Maasai were frustrated with lots of restriction accompanied by forced relocation within the park. The most remarkable were the 1975 removal from Ngorongoro Crater, ban of subsistence farming in 2008, the 2016 restriction to access pasture, water, and mineral licks from Olromti and Embakaai craters and 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 loses. 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 is from 2022 when the campaign to relocate them was launched.

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 as 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 the Governor of Tanganyika in 1959, utterly committing that if there ever arises conflict of interest between wildlife conservation and Maasai pastoralists, the interest of the Maasai should be given precedence. An array other pledges followed suit comprising exclusive representation in all decision-making bodies for all matters concerning them and their natural resources. That has hardly been the case as the Maasai struggle with 1 place in the Board of Directors amidst 11 members and the NCAA transformed to, primarily, militarised wildlife conservation and tourism along the lines of landscapes management without people. Ever since NCAA establishment, the conservationists have been busy crafting dispossessive means to make the Maasai pastoralists removable. For instance, pastoralism is the only practice

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

allowed in NCA, as 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, is using to legalise relocation.

To seek national support and convince the rest world that the course is genuine and it's for the common good, with conservation of wildlife staged as 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 settlement. The Multiple Land Use review commissioned by the Ministry of Natural Resources and Tourism with pretext to understand the status of NCA. The report came up with proposal to relocation, against their will, the Maasai pastoralists and provided with it a plan of action.

One may ask, is the government serious about plotted forceful eviction for the Maasai? The forceful eviction for 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 indicate the marked locations are already occupied and land related conflicts 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 minerology, climate, and major seasonal patterns of the area.

To ascertain its intension 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 executing 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 in different other occasions including the 10th of March 2022 official address to Laigwanak from 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 residential buildings, water structures and farming plots have been demarcated and ready to be distributed 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 Ministers address, social services were curtailed. For instance, a letter dated 31st Mach from 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 way of mass-punishing the people resistant to relocation.

The people of Ngorongoro believe that the famous Royal Tour campaign spearheaded by the President, and 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 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 resistances continued to boil up until on 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 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 comprises 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 elaborated the methodology used to accomplish the review. Chapter three highlighted historical land tenure in Tanzania and among the Maasai, while chapter four looked at ecological conservation and tourism investments. Chapter five examined livestock populations, human growth, and settlement dynamics in NCA, whilst chapter six gave narratives of historical and recurrent injustices done against the Maasai community in Ngorongoro. The last chapter concluded the report and provided 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 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 attracts varied wildlife all year round and support diverse livelihood practices of local pastoralists.

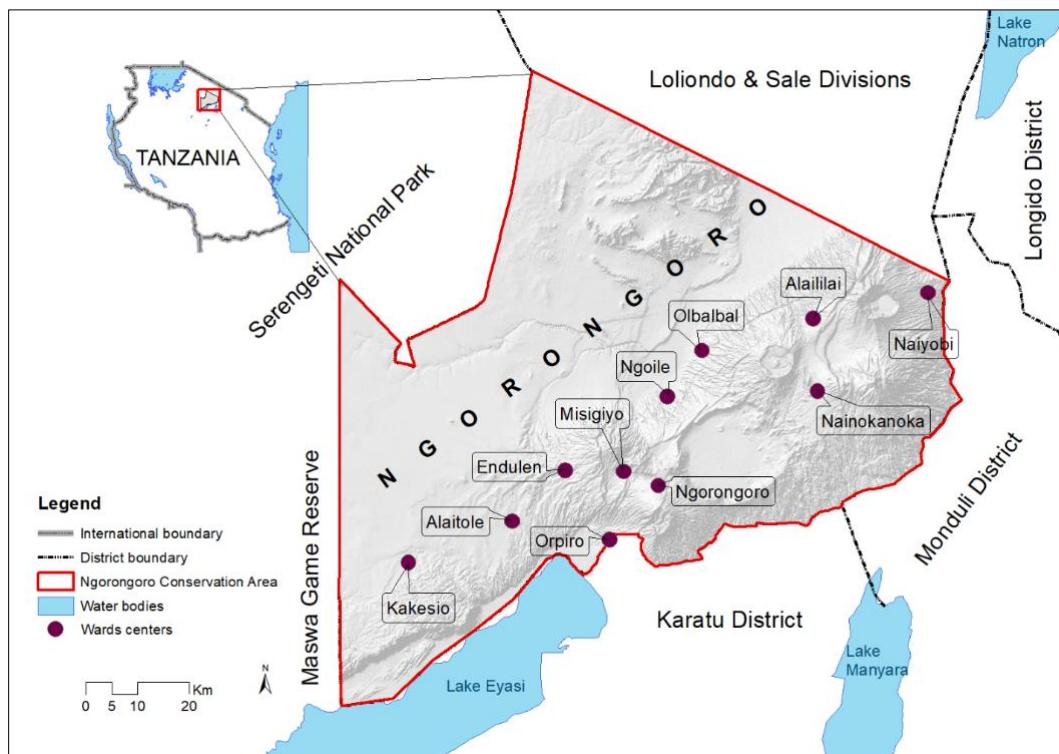


Fig. 3: The Ngorongoro Conservation Area where the review exercise targeted. This is the place where the pastoralist population close to 90,000 individuals are threatened by the looming evictions.

2.2 Desk review

We scanned scientific journal articles, reports, official gazettements, public statements, parliamentary Hansard, policies, and other literatures comprising laws and regulations related to Ngorongoro Conservation Area. In the context such as basic ecological, and socio-economic indicators were identified according to the assessment's priority. We examine 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 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 pertaining to biophysical status, climate, cultural heritages, historical livelihood practices, community marginalisation, land dispossessions and recurrent poverty. Consultation with indigenous residents involved representatives from women groups, youths, and the elderly. About 16 people from 10 wards took part in the key informants' consultations (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 wards (Table 1). The average composition of male and female 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 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 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 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 Ngorongoro Conservation area. All the images were cloud free and fell in 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 single multilayer image, then created image composite, performed photo enhancement, and clipped it to 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
		Path	Row		
2	Landsat L7 ETM	169	62	21/02/2000	30 m
3	Landsat 2 MSS	181	62	25/01/1976	60 m

We computed Normalised Difference Vegetation Index (NDVI) following Bhandari et al. (2012) procedures. A combination of 4 bands including NDVI layer were 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 pixel using scale parameter of 50, object shape and compactness of 0.5 and 0.3, respectively. We, afterwards, applied 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 class total of correctly matching ground points with 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. 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 meeting more respondents as well as reviewing more literatures 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 Ilaigwanak to provide the required information. This was due to intimidations and fear about data confidentiality. Financial constraint was another limitation to the review since the local leaders had to request for 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, 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".

In the sovereign monarch, known as the Crown, as was with colonial time, it 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 Tanzania traces back to a pre-colonial time where land was held by distinct social groups. In the colonial land tenure traces from German colonialism to British and there has been accounts periodical changes which have occurred with an impact to rural land holding 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 Imperial Decree of 26 November 1895 declared all land in Tanganyika and entire German East Africa that included 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 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 granted by the government.
- (iii) Crown Land that is unowned land 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 land holding save for the freehold that was granted by colonial government. Another important law governing the land ownership beside the Land Ordinance is the Tanganyika Order in Council 1920. Section 13(4)³ stipulated among other that

The Governor shall respect existing native laws and customs, except so far as the same may not be inconsistent to 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 of 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 section 4 and 5⁴ or in the case of a non-native, by the law governing the devolution of leaseholds forming part of his estate. The Land Ordinance further defined occupier as the holder of a right of occupancy and includes a native or a native authority using or occupying land in accordance with 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 natives is entitled to land holding 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 a 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 the British rule as follows:

- (i) Freeholds earlier granted during by 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, in accordance with the local regulations. 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 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 subsequent Ngorongoro Conservation Area, Maasai pre-existing rights of grazing, and resident continued to subsist under the law. In a number of legislative debates on the ordinance, members raised an issue of "native rights over immovable property". At the Committee stage, the Solicitor General, referring to a phrase, "native right over immovable property" made it clear; 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 property". This

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

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

To give effect to designation of Serengeti as park exclusive from people, the Maasai were guaranteed compensation of 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 that all their rights would be restored in Ngorongoro. To avoid the double jeopardy to the Maasai whom the consents were sought to vacate Serengeti, the government rejected the recommendation by Nihil 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 that the Maasai, as a community, had deemed rights of occupancy over the Area before the creation of the NCA and precede the foundation of Tanganyika. When the National Park Act, Act No. 7 of 1948 was enacted, it did not change the position in regard 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 were given positive assurance by Government that their rights would not be disturbed without their agreement."

⁷ Nihil Committee report

In view of the above position, in various times, the British colonial government in Tanganyika under the Governor, pledged not forcibly evicts the Maasai from the Serengeti National Park. In communication from the Governor to the Legislative Council on 17th November 1953, referring to 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 in 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 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 ground of equity and good faith no government could contemplate excluding the Maasai form 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 establishing 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 raise as to 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 statements discussing government intention on establishment of Ngorongoro as a conservation area. Hansard also gives the gist behind the architecture of the multiple land use model. 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 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 hold as follows:

"The courts now adopt a purposive approach which seeks to give effect to the true purpose of 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 purposive approach on 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 compliment the parliament intention when enacting certain law. 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 a pivotal applicability of Hansard material as a reliable and trustworthy source of records determining parliament intention when enacting certain legislation. With regard to Ngorongoro, debate in the Legislative Council and the Governor remarks are very essential on the gist behind establishment of Ngorongoro as a multiple land use model, Maasai rights and anticipation of the resolve when the experiment fail to materialize.

3.2.3 Post-independence land administration

Immediately after independence Post-Colonial Tanganyika government several changes were effected in land administration from 1961 to 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 was 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 where abolished to weaken Chiefdom system post- Independence of Tanzania.

The Constitution of Tanzania via Article 24¹¹ strengthened the right to property whether granted or acquired in any lawful means. The Constitution outlaw deprivation or appropriation of 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 in accordance with 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 the purposes of nationalization or any other purposes without the authority of law which makes provision for fair and adequate compensation".

However, Section 4 (3)¹² of the declares occupation and use of land under right of occupancy, deemed right of occupancy and under customary tenure to be property

¹¹ The Constitution of United Republic of Tanzania, 1977

¹² Land Act, Cap. 113

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

The National Land Policy of 1995 clearly stipulates that all land in Tanzania as public land vested to the President as a Trustee on behalf of all Tanzanians. The Land Policy was a result a famous Presidential Commission of Inquiry on Land Matters of 1992, famously 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 ease 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 particular marginalized groups such Pastoral Communities, Women and other minority groups in the country. Section 18 (1)¹³, establishes the Land Use Planning Authorities and village council is one of the authorities for land planning. In view of 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

Right to own property including land also are recognized and protected by international law. The following international instruments, *inter alia*, protect 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 right to own property generally but the United Nations Declaration on the Rights of Indigenous Peoples, 2007 specifically recognize and

¹³ Land Use Planning Act 2007

protect right to own property in respect of Indigenous peoples. The provisions of Article 26¹⁴ entitle Indigenous peoples 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 right to own property particularly 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 Indigenous Endorois Community 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 has a duty to 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, Maasai community in the NCA have a concept of communal ownership in which land tenure is governed by 'native law and custom'. Within the concept of Communal property, there are some degree of private ownership particularly over livestock, water, and land. On agreement, the secondary right holder may access private property in times of need and in most cases, access is guaranteed. The right to access to private property may be enforced by social relation and customs. Land tenure is a relationship, whether legally or customarily defined, among people, as individuals or groups, with respect to land. Land tenure is an institution like rules invented by societies to regulate behavior (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 who maybe 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).

To the Maasai land tenure systems including natural resources ownership and utilization takes various forms and remains compositely complex. The land is strictly communal owned at the territorial level. The territory here means a place where a distinct section of Maasai tribe reside. For instance, *Irkorongoro*, *Irpurko*, *Illoitai*, *Isirenget*, *Illatayok*, *Irkisongo*, and so on. Usually, the prefixes "ir" "i", or "il" added to name designate 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 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 vacation of first settler, provided that the original owner has lost interest of 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 resource 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 the 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 kilometers from settlement and in a direction where all members of the community have equal access) is zoned as 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 kilometers from 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 is practiced in similar fashion as pasture. Nevertheless, in contrast to water and pasture resources, salt licks do not embody proprietary attributes among the Maasai.

The forest resources especially plants with ethnobotanical value comprising nutritional and medicinal qualities, assume communal usage and proprietorship. However, the identification of such plants, and use inscriptions is only limited to few individuals with special knowledge and consumption skills (*labaak*). The whole process of harvest and use plants for ethnobotanical practices is governed by community taboos which restrict harvest such picking of plants parts is limited to small quantities (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 gathering trainings. 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) 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 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 the highland territories as natural means to avoid deceases. 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 Maasai land tenure system,

When the rainy season has commenced, they return again to their own 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 desert¹⁷

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 for pasture, water, and mineral substance. Secondary users may be allowed to migrate out of their land subject that they secure permit of the primary route users that cannot always be refused.

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

Living along the largest terrestrial mammal migration on earth, Maasai migration movement is determined by a natural force of wildlife migration. Maasai livestock always move 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 decade has never acquired any title to land within the Conservation Area. The complex issue brought by creation of the conservation Area over land ownership surround 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 land holders 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 for 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 has 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 them¹⁸

The idea of the human being and his rights being both the centre as well as compatible with conservation was gradually to develop 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, Ndigana. While Ndigana is common in the highland, livestock do 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 become more deadly by the end of rain season when Malignant is no longer a threat.

On the dry season cattle concentration shift to the plain as the wildebeest and other ungulates are naturally back to Serengeti Mara leading to a natural back and force movement by cattle and wildlife. This process has made the plain to accommodate the largest concentration throughout the year as millions of wildebeest, zebra, 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 allow systematic allocation of land resources to support mobile pastoralism and cultural practices comprising spiritual and rituals performances (Fig. 4).

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

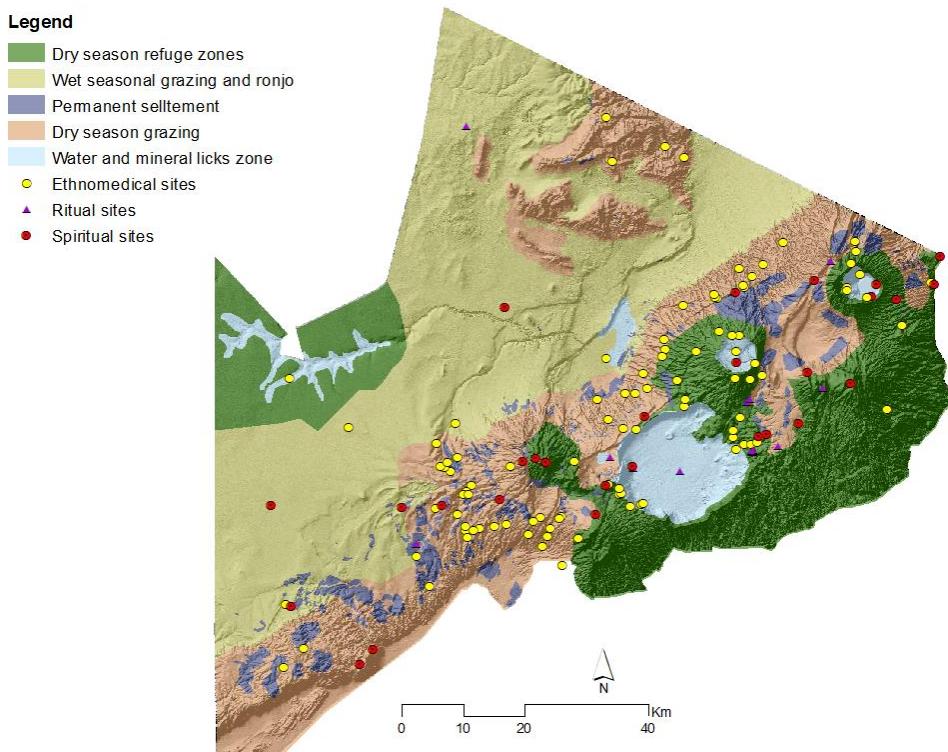


Fig. 4: Current Maasai pastoralist land uses in NCA.

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 in as part of range management has led to 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 a multiple land use model. As advised by the Nihil Committee, the new scheme in the eastern appointed by the Minister. In the first Conservation Board, Fosbrooke worked along five Maasai representative. This is the only time that NCAA management substantially involved indigenous community of the area.

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

plan to force 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 ever revoked pre-existing land rights of Masai held under customary tenure within Ngorongoro Conservation Area nor vested title to land therein to President nor to NCAA nor to any public authority nor to 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 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 or land has been declared to be the 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 area declare 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.

To the contrary, areas declared under Ngorongoro Conservation Area Act or declared by 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 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 a protected as a defining feature of their livelihoods. The product of the land as soil, plants also contain traditional, cultural and ethnomedical values. For the Maasai, plants can be both nutritional and of medical values.

To Maasai therefore, 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 involve 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 important of protecting one right to life, the first president of the United Republic of Tanzania, Julius Nyerere clearly summed it up thus.

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

"To have food, clothing, **shelter**, and other **basic necessities of life**; to live without fear; **to have an opportunity to work for one's living**; **freedom of association, of speech and of 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 hot find persuasive the Indian authorities and het pronouncement of Nyerere, who has been previously quoted by the courts in tire judicial pronouncements (see for example Attorney General v. Akonaay²⁸

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 assume 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 season of the year to access pastures; grazing, water points and saltlicks. As a secondary means of livelihood, the Maasi practice beekeeping and honey gathering, and which has recently been supported by 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 since 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 on 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 of a continuous basis. 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 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, and that 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 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 pastoralist were side-lined.

Within the Ngorongoro Conservation structure, there is no defining relationship line from the management to 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 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 good relationship between the Authority and the resident Maasai community and this was done through 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 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 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 to oversee their development. The Council is composed of the; (i) Commissioner of Conservation, (ii) ward councilors 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 pertaining to, inter alia, community development, management, conservation and to implement its constitutional objectives and policies as approved by the Authority's Board of Directors. NPC also identifies obstacles of residents' development and provide strategies for solving them in cooperation with other stakeholders.

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

- (i) Pioneered implementation of several development projects for resident community and supporting social services; health, education, and water supply.
- (ii) Through NPC education program, NCAA has sponsored over 6,083 students at different levels from 1995 to date.
- (iii) Construction of primary schools and three secondary schools with support of NCAA.
- (iv) Facilitate 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 to health services.

- (vii) Facilitate development of 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 good relationship between the resident community and the NCAA depended on the goodwill of the Conservator (now Commissioner of Conservation) towards multiple land use model of the NCA.

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

The incumbent Commissioner of Conservator has shaped and influenced in 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, establishment of villages in the Area, were 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 form of communal ownership of land which thereby became the cornerstone of Ujamaa villages for provision and enhance for 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 of dwelling and public utilities and services rather than planning of land use of productive purposes. This was the basis of bringing in 'town planners' in the villagisation programme in 1974.

In the NCA, during 'the operation Viji' villages were registered under same programme for provision and accessibility of social services and infrastructure. A Maasai elder met by Laigwanak team identified villages established by 'Operation Viji' in 1975 included Endulen, Oloibrobi, Nainokanoka, Kakesio, Olbalbal, Osinoni, 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 in accordance with 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 recommendation (e) and (f) above are that 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 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 fully participation and engagement 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 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 construction of social services, school, 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. Average holding before the exercise was 13 acres. The exercise itself was fraught with malpractices, including taking away of land to wreak revenge or distribute it to families of leaders. In 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 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.
- (b) There was lack of clarity on villagistion as a reform of the land tenure on rural lands. Hence there was 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 result of lack of regard for pre-, and lack of clarity on, post-villagisation land tenure system.
- (d) Ad hoc legal and other measures to resolved 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 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 in spite of the earlier failure.

In view of the finding the Commission, villagisation programme; including NCAA Jema village project, other projects cannot be 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".

Apparently, the government demarcated land allegedly of 400,000 acres in Msomera village in 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 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 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 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 rangelands 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 are 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, 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 for the purpose of establishing the Mkomazi Game Reserve despite the fact that there was clear evidence that Maasai inhabited Mkomazi for years, but they were regarded as intruders hence they were evicted without compensation.

Equally, hundreds of pastoralists were evicted in Usangu Ihefu wetlands in October 2006 to May 2007, in the name of protection of environmental from degradation which was said to be brought by livestock overgrazing. A military aided eviction took place in a span of 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 at 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 Mtogo	Kisiwani	170	0

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

Equally pastoralists who were evicted in 2006 from Usangu-Ihefu wetlands 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 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 zones 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 literatures regarding government negative perception on pastoralism, it 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 to relocate indigenous Maasai from 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 acknowledgment of benefits derived from the industry and that 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 by 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 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 includes religious communities and local stake holders in decision making relating to management of the world heritage properties.³⁰

The Universal Declaration of Human Rights, 1948 declares that freedom of religion is a fundamental human right that deserve to be respected and protected. Article 18 that 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 to religion guaranteed under the International Covenant on Civil and Political Rights, 1966.³¹ Right to religion includes belief, practice and worship that associated with places of worship or religious practices. Reliance on the freedom of

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.

religion or belief as grounds for protecting a group sacred site can supplement the anticipated protection to be given to cultural property and heritage of that group. Freedom of religion can be extended to constitutes 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 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 own 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, African Commission on Human and Peoples' Rights in **Centre for Minorities Development (Kenya) and Minority Right Group International on Behalf of Endrois 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 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

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.

sites but also indigenous ancestral land. Thus, indigenous rights on ancestral lands and sacred grounds are protected under **Article 8 of African Charter on Human and Peoples' Rights, 1981** which guarantee 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 analogy to various international and regional treaties on the same right, sacred grounds, burial sites, places of initiation to a particular group of believers are protected in Tanzania. Ngorongoro is very significant for Maasai culture and spiritual belief. Separating Maasai from their place worship, initiation and burial grounds would amount to grave violation to 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 convention. 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 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

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).

Prosecutor v Al Mahdi (Ahmad Al Faqi)³⁸, Al Mahdi was found guilty and sentenced as a co-perpetrator of the war crime of intentionally directing attacks against historic monuments and buildings. further, in **the Hague Convention 1954**³⁹ provides protection of 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, archeological sites...”

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

3.12 Conflict between peoples 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 home does not just came without profound impacts on human rights of the Maasai community. More so, all this inscription were done without free and prior informed consent to the Maasai whose rights would be jeopardized to maintain status of the property as a World Heritage Site. Some of the palpable impacts of these designations includes, 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 mechanism. 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**

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

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 Endrois 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, listing of people's homes as the World Heritage Sites without free and prior consultation amount to violation of human rights. The Commission recommend as follow:

"Noting with concern that there are numerous World Heritage Sites that has been inscribed without 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, in order to ensure that the implementation of the World Heritage Convention is consistent with the UN Declaration on the

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.

Rights of Indigenous Peoples and that 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 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 obtain prior and informed consent of Endrois constitutes a violation of Endrois people 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 of 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 arise between provisions within a single treaty, or between provision of more treaties, between a treaty and a non-treaty standard, as well as between two non-treaty standards.⁴³ That being a case, Ngorongoro is a Maasai home, and their cultural and spiritual practices attached on it. At the same time, Ngorongoro is a UNESCO World Heritage Site. International human rights regimes and UNESCO constitution call for respect of 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 rights of the people which shall prevail.

The issues of Ngorongoro are serous 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 require common sense and 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 on 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 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 renown 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 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*, *Albizia gummifera*, and *Acacia lahai*. The of 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 of time. Seasonal variations occur between wet and dry spells in which wet phases come with lushy vegetations cover in most parts of high and midlands; and low land plains dominated by scattered tuft of grass species. In dry seasons, most of the vegetative cover of land is lost, especially, over the plains but to reappear again as soon as rain is available. Observing from longer periods of time, for instance, over decade long interval, vegetation cover change seems to take an obvious trend. Woodland have advanced to dense forests while shrubs and bushland matured to woodland. The expanding areas of woodland and bushes have consumed 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 between 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 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 has 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.

Of resent, invasive species have proliferated in most 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*, *Datira stramonium*, *Lantana camara*, *Choris gayana* and *Lippia javanica* (Tarimo & Ndakidemi 2013; Ngondya & Munishi 2021). From 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).

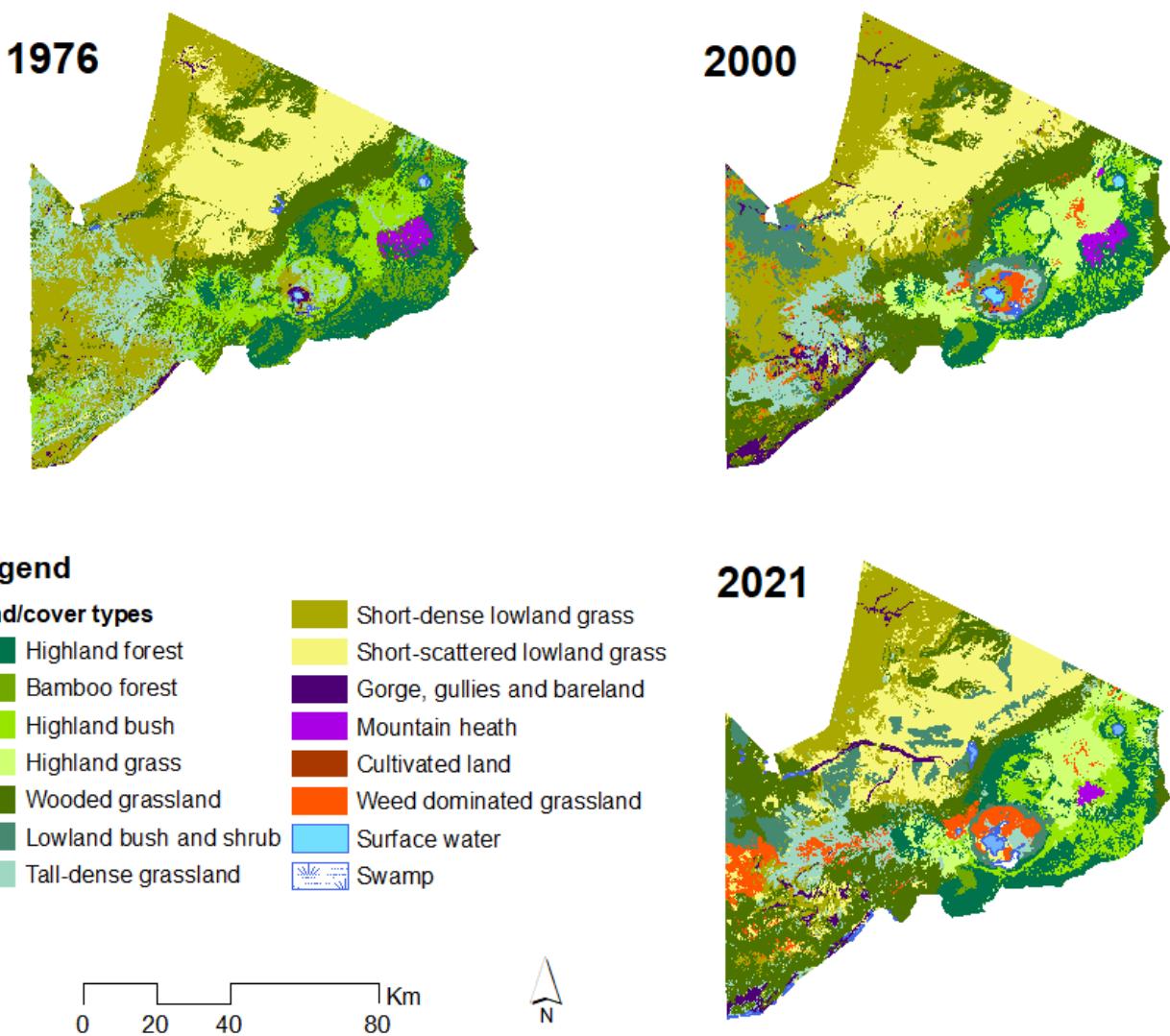


Fig. 5: Land cover spatial variability as analysed by Sentinel 2 imagery data dated 22nd February 2021. The area in focus is the Ngorongoro Conservation Area.

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 thousands 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 45-year period 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 bareland	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 safe 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 (Hoëner 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. In fact, 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 fulvorufa*), 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 have 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 occur near Lerai Forest, while serval *Felis serval* occur 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 1960's (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 suggest that lion *Panthera leo* population is genetically isolated, has declined since the 1960s and has consistently been held below carrying capacity. Buffalo and warthogs *Phacochoerus aethiopicus* are 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 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 for population change in lions (Oates and Rees, 2012).

The rest of the Ngorongoro Conservation Area receive guest animals from neighbouring places. Serengeti migrants alone include 1.7 million wildebeest, 260,000 zebra and 470,000 gazelles (Leader-Williams et al., 1996) 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 form wildlife comprising avian communities and insects and reptile's species. While a checklist of bird species and variant for the Ngorongoro Crater is available (John, 2006), which discusses both threat levels and endemism of the bird communities, no information on counts and continues update 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 grazing 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. In fact, 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 has a duty to 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 past 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 cases 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 accounting for nearly two-third of the reported activities from 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-exist with wildlife conservation than SENAPA which is exclusively wildlife.

4.2 Tourism attraction, 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 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 crest 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 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, 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 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 areas 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**).

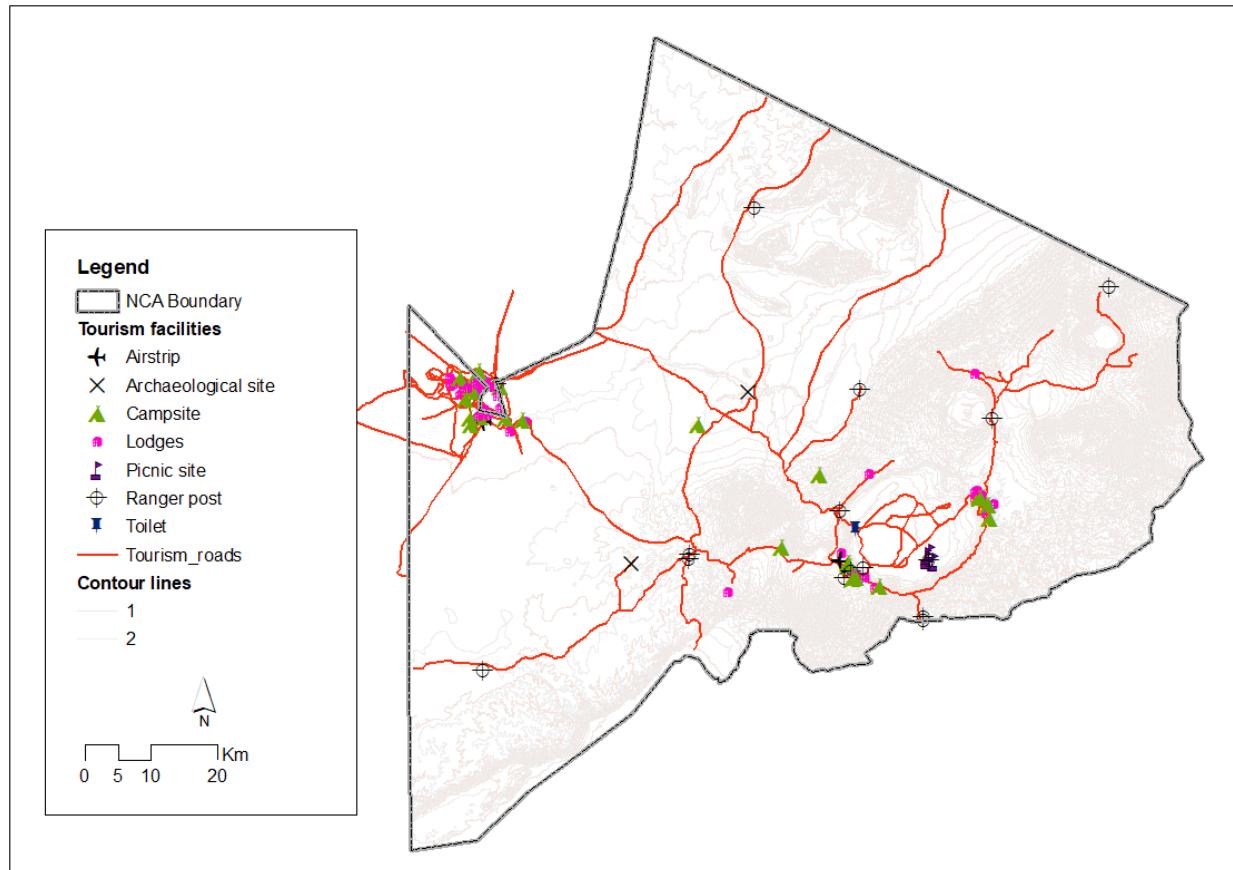


Fig. 6: Tourism facilities and road network in Ngorongoro Conservation Area

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 significant increase of tourists between 1969 to 1976. A decline is, however, observed 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.

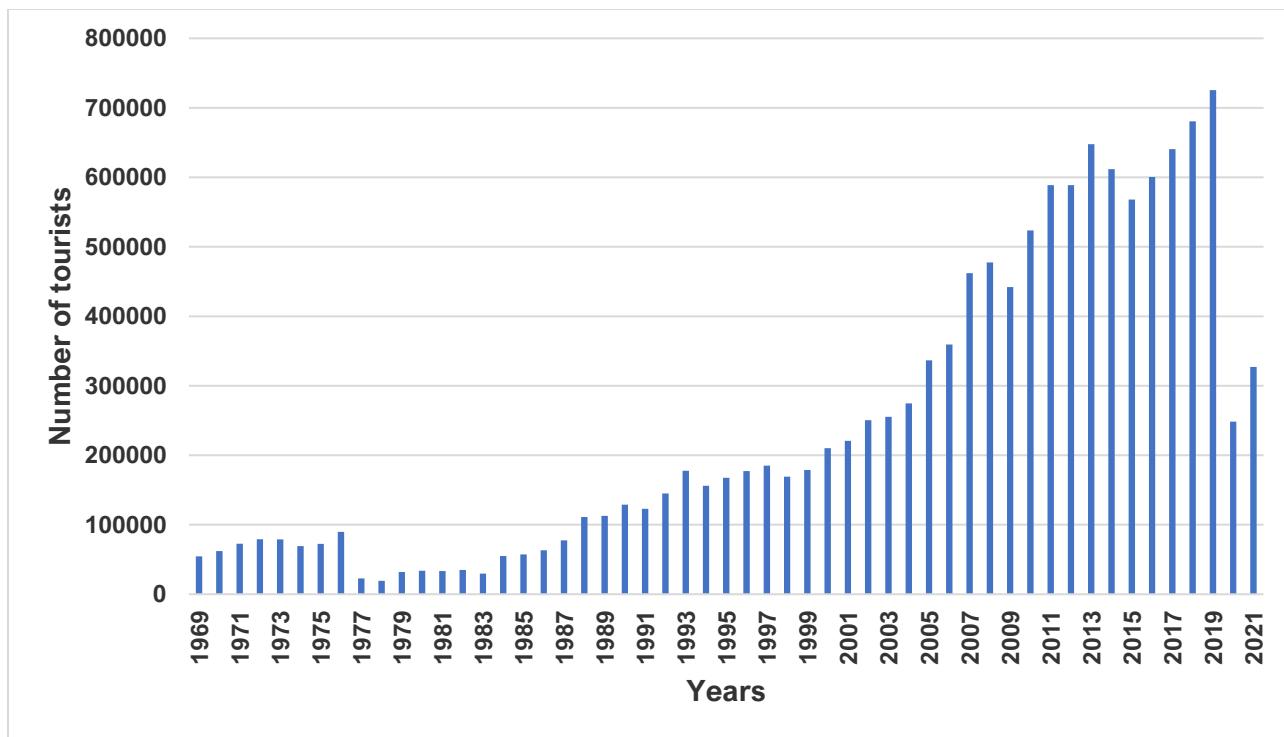


Fig. 7:Tourist trends in NCA from 1969 to 2021.

It was further noted that NCA attracted 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). With only 8292 km² attracted 725,535 tourists, while TANAPA with 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 particularly found in Ngorongoro.

Also, when comparing NCA with the world-famous Serengeti National Park (SENAPA) without pastoralism and human settlement, NCA seems to outstand 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.

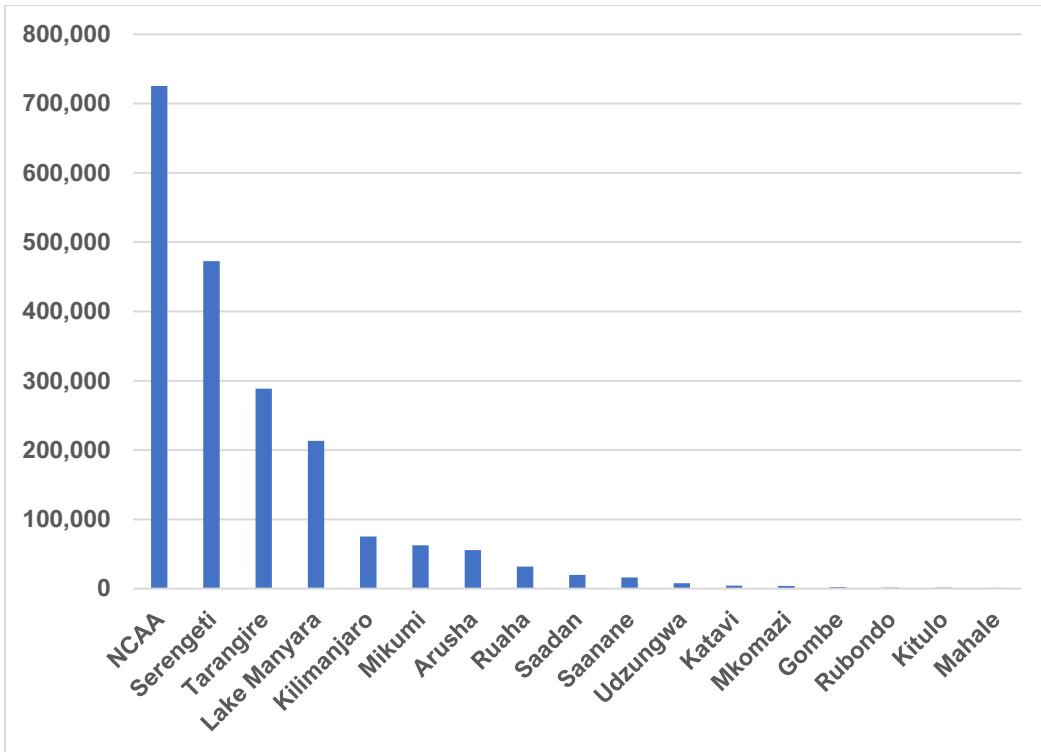


Fig. 8: Tourist trends in NCA and 16 National Parks for the year 2019.

4.2.1 Revenue trend, government dividends and community marginalisation

The increased number of tourists into NCA has brought gains to the country including job creation, income generation, and improved social services. For example, with 600,349 tourists in 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 2018/2019 financial year. In 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, in spite of 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 workplace including being transferred to other institutions like TANAPA, TTB, TAWA and COSOTA as way of punishing and frustrating them as the NCAA management believe the staffs 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 its some sort of tribalism already cultivated within 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 *Gutenbergia 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 optimistic plants which takes advantage of an area under stress, especially following prolonged droughts or degradation due to over grazing. A study by Estes et al. 2006 reported that droughts of 1990s and 2000s NCA caused depletion of grasslands in most parts of landscape which in turn became favourable sites for invasive species observed to date including *Bidens schimperi* and *Gutenbergia 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 tourism sense, the short grass in the Crater provides spectacular scenery that also facilitates viewing of wildlife species during safari drives.

We performed 45 years long vegetation cover assessment focusing the Ngorongoro Crater, from 1976 to 2021, split in 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 since 1975 when the Maasai were forcedly pushed out of the area; (ii) the area is frequented by 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 way of understanding factors for biodiversity loss within Ngorongoro conservation area.

The results of the analysis indicated huge vegetation cover change over a 24-year interval between 1976 and 2000. In the 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 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 surrounding barelands. More swamps began to show up in eastern and northern part of the Crater. After two decades long period, 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 were spread across the whole Crater. Swampy lands, bushy areas, and surface water, also proliferated in the 2021 year.

In Ebulbul depression, land cover change was also observed through 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 highland grass occupied the rest area. About 21 years later, Ebulbul depression was characterised by highland grass, scarted weedy herbaceous plants, bushland, and shrubs.

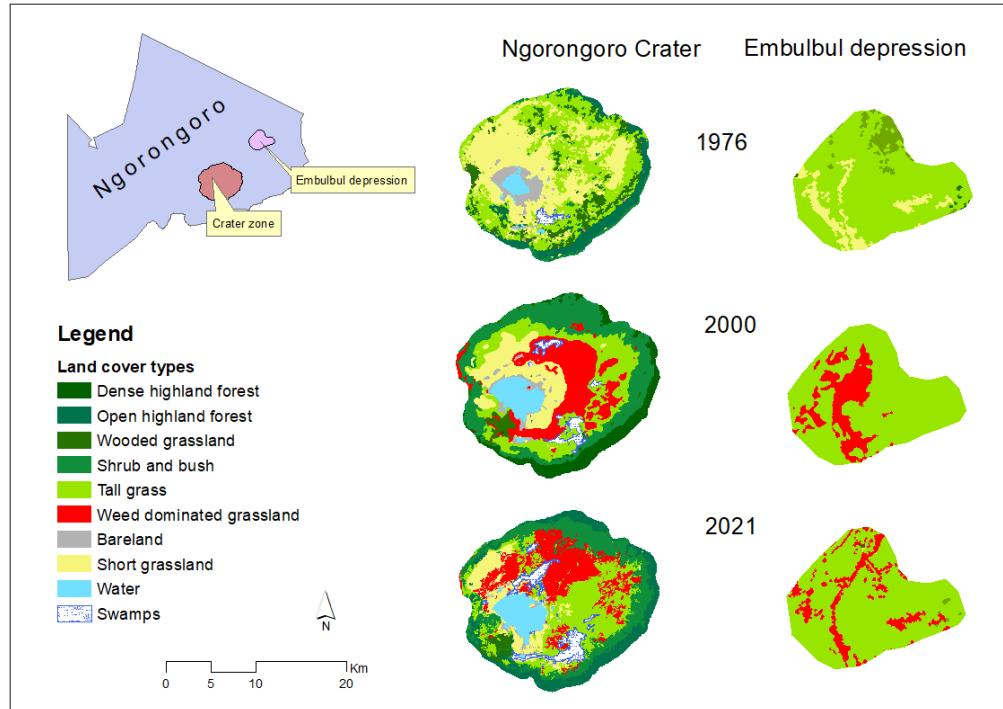


Fig. 9: Land and vegetation cover analysis for 45 years period from 1976 to 2021. The analysis was performed using three Satellite sensor imageries - Landsat MSS, TM 5 and ETM 7: and Sentinel 2. The areas considered were Crater zone and Ebubul depression both in Ngorongoro Conservation area.

Observations suggested climate change might be major factor for the detected vegetation cover variations. The results of 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 multiplied and vegetation structure fluctuating. Variations in surface water and vegetation structure suggested shift in seasons between dry and wet periods between years. The 2021 seemed the wettest of all years whilst the 1976 was driest. Similar studies (Mwabumba et. al, 2022) conducted over Ngorongoro confirmed that climate change is one of major factors responsible for 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 the Crater, 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 empress*, *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 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.

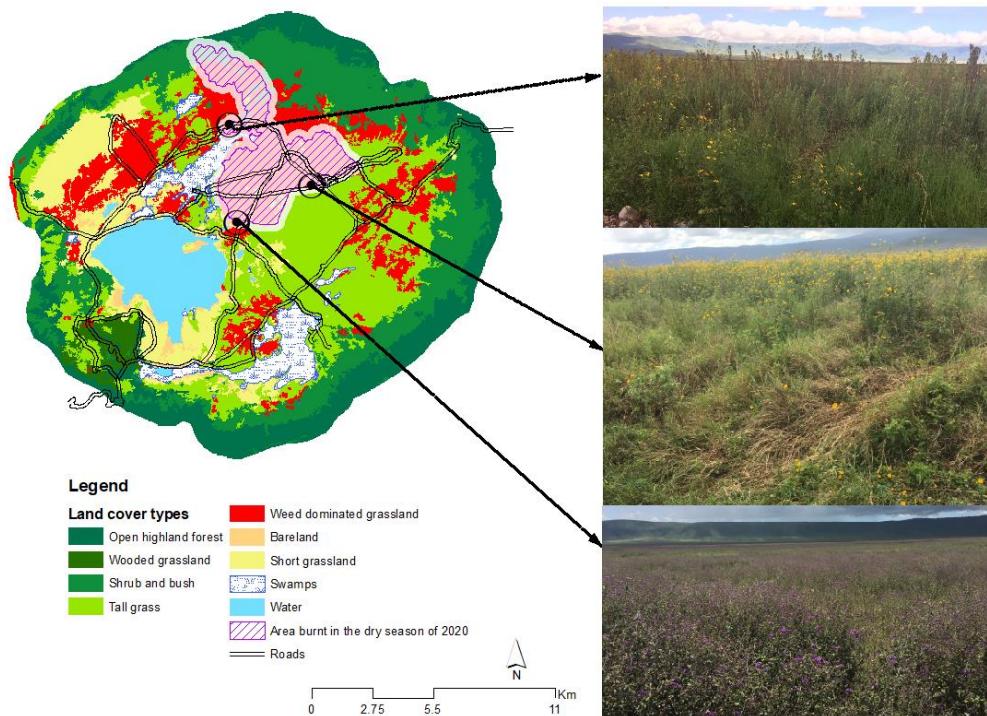


Fig. 10: Fire ineffectiveness in managing rangelands in Ngorongoro Crater.

Although, Satellite images indicated fire was used in 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 fire was used in the past year. To us pastoralists when fire is used to control rangeland, timing is essential. Burning should happen late September and October when grasslands are well dry. If the areas were wet or swampy, such areas are usually ignored. If fire was used as was observed from satellite

imagery, then timing was a serious offsite. We observed ticks were rampant in the Crater and that too indicate 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 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 by land fragmentation due to off-road drive within tourist destination parts of Ngorongoro. We examined roads 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 closer 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 satellites imagery in 2021 (Fig. 11), we realised that 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.

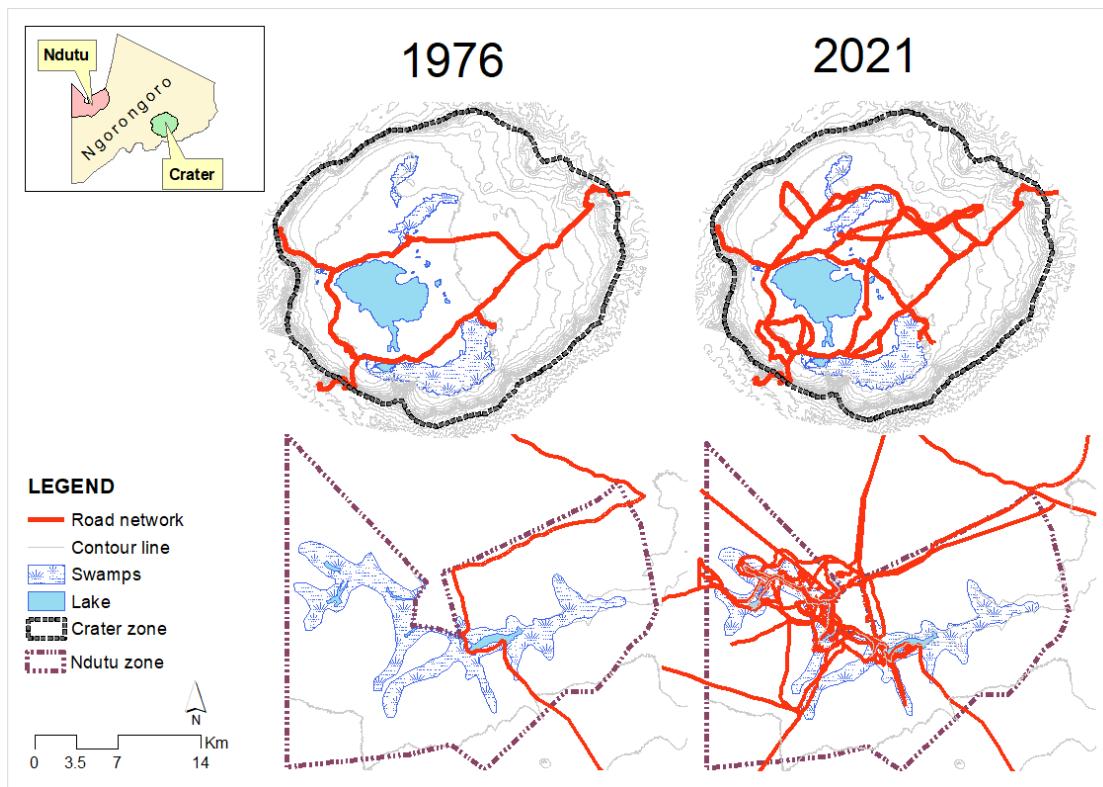


Fig. 11: Expanding roads across the Crater and Ndutu zones following inconsiderate off-road drive. Uncontrolled crisscrossing promotes land fragmentation which in turns leads to rapid biodiversity loss.

Other serious drivers of biodiversity loss and general ecological deterioration in NCA include (i) blockage of wildlife corridors and (ii) tourist vehicles congestion. In regard to 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 which proposed 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) in accordance with Tanzanian Environmental regulations, IUCNs, and ICOMOS guidelines.

In reference to tourists' traffic and vehicles congestion, the Ngorongoro crater is 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 have altered habitat use of wildlife, created noise pollution, and accelerated the damage to roads surface. High traffic has contributed to illegal behavior where vehicles are deviated 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 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. As of recent, the Maasai keep livestock to meet other demands including clothing, health services, and school fees for their children.

On elaborating further about 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 Mnwenwa 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, pastoralism sector employs over 200 people in 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 the livestock resources. This contributes to increased economic growth and Government revenue

(URT 2017). At 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 management natural resources in Ngorongoro?

The Maasai community expresses their land use practices in a form a seasonal calendar, in which livestock movements are controlled by 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 certain point in give time, livestock must be moved in search for rich pasturelands. However, if the pasture is available but too risk to keep animals in the areas due to disease threats including malignant catarrhal fiver, 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 territorial occupation of a single community made up of several clans. At territorial level, utilization of pasture, water, and mineral licks is much 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 general reserve for all occupants in the area to access in dry months of the year. Because the reserve may span several hundreds of kilometers from 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 area. In cases where water sources are far away, livestock keepers opt 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 in 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 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 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 any time, livestock mobility is strictly observed as 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, landscape is not just understood to offer pasture, water and salt licks but known to support multiservice roles including cultural identity, 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 have the responsibility to protect their animal against poaching or mistreatment. Regarding flora species, though not split in respective 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 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 wide range of vegetation used for traditional purposes. Since 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 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 loses. 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.

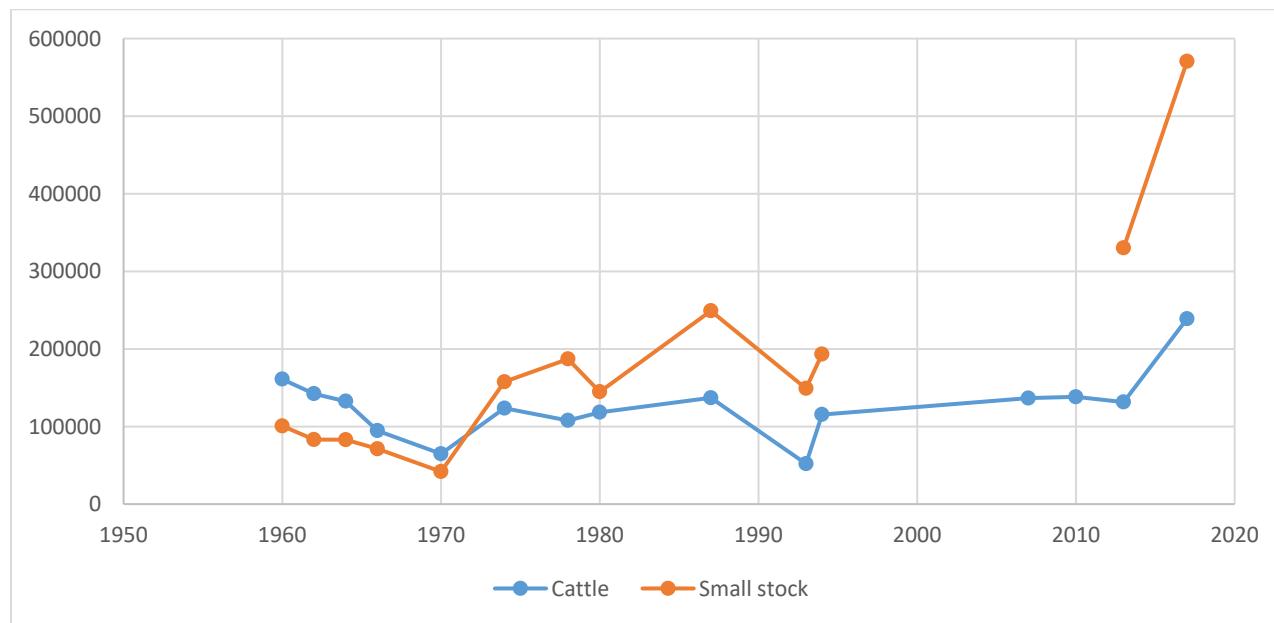


Fig. 13: Livestock population counts for over 60 years. Source: National Bureau of Statistics, 2017.

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 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 totaled 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 and hence, the difference of 3 cows only (MLUM, 2019) over six decades.

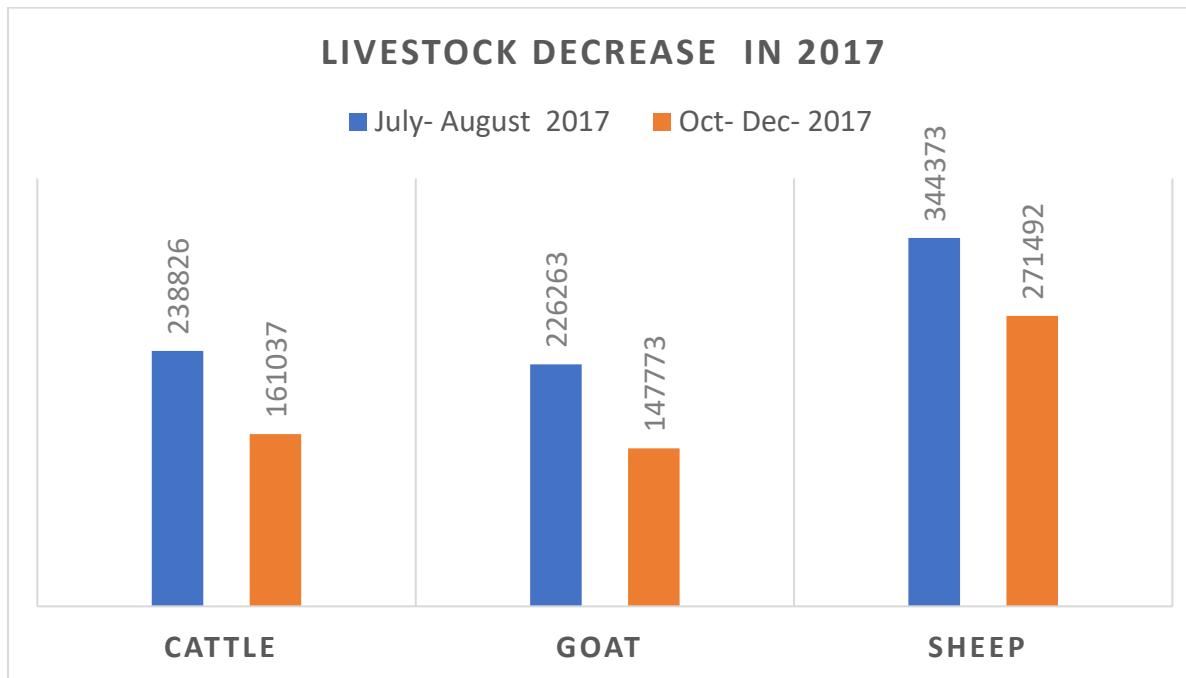


Fig. 14: Livestock fluctuation in NCA between July to August 2017 and October to December of the same year.

Recently climate change and global warming impacted negatively on 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	7.71	McCabe et al 1992
1962	142,230	83,120	107,873	7.71	7.71	McCabe et al 1992
1963	116,870	66,320	88,441	7.5	7.5	McCabe et al 1992
1964	132,490	82,980	101,041	8.21	8.21	McCabe et al 1992
1966	94,580	68,590	73,065	9.39	9.39	McCabe et al 1992
1968	103,568	71,196	79,617	8.94	8.94	McCabe et al 1992
1970	64,786	41,866	49,537	8.45	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 lot of bias (Kimera 2019), indicating that, 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 between 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 shortage, decreasing family herds, and the prohibition on agriculture. The 1978 the national census gives a figure of the 17,982 pastoral inhabitants in NCA. The pattern indicated significant fluctuation, notably, in 1957 when population recorded 10,633 and sharply dropped to 5,435 in 1970 before rising again in 1978 (Fig. 15).

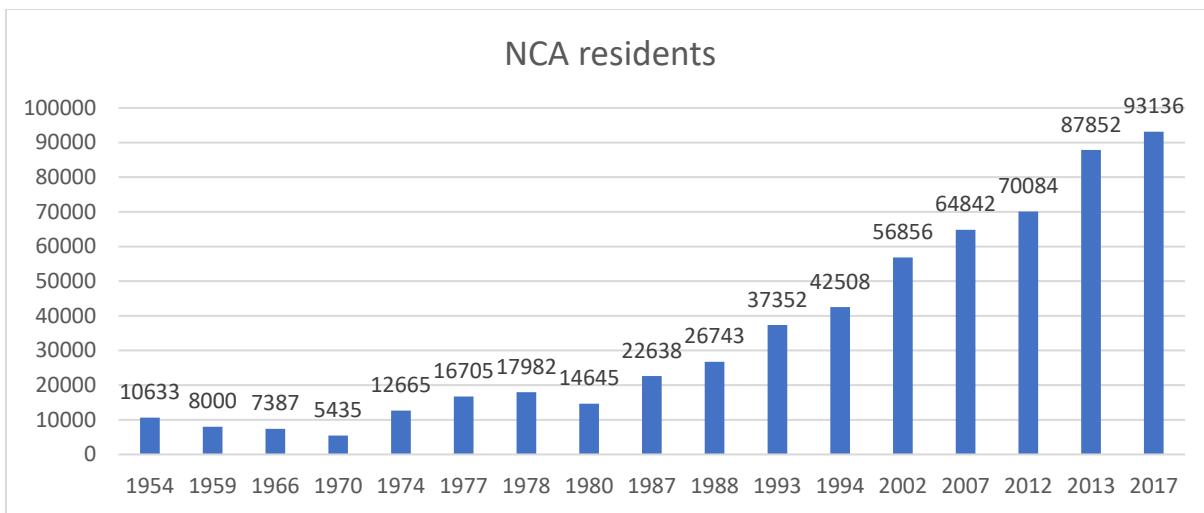


Fig. 15: Human population dynamics in Ngorongoro from 1954 to 2017.

The Tanzania national Bureau of Statistics (NBS) carried out the General Census for population and housing in the country 2002 to 2012 that indicated that the birth rate ranged between 2.7% in Tanzania mainland and 2.8% for Tanzania Zanzibar. For the case of NCA, the same census recorded an increase of 18.87% (13,228) from 56,856 in 2002 to 70,084 in 2012, which is 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 birthrates in 2002/2012 and that of 2013/2017 was due to approaches used to collected data. The census employed De facto and De jure approaches interchangeably at a different time (and this may raise methodological challenges than reporting actual population dynamics). For instance, the De jure as 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. Given the use of the De jure approach it meant that annual birth suddenly rose to 5.7% (NBS 2017).

The problem of 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 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 abstention, 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 has 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 in controlling such settlement by not carrying out appropriate land use planning and designing environmentally friendly building code (MLUM.2018). The scattered pattern of settlements in NCA is typical 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).

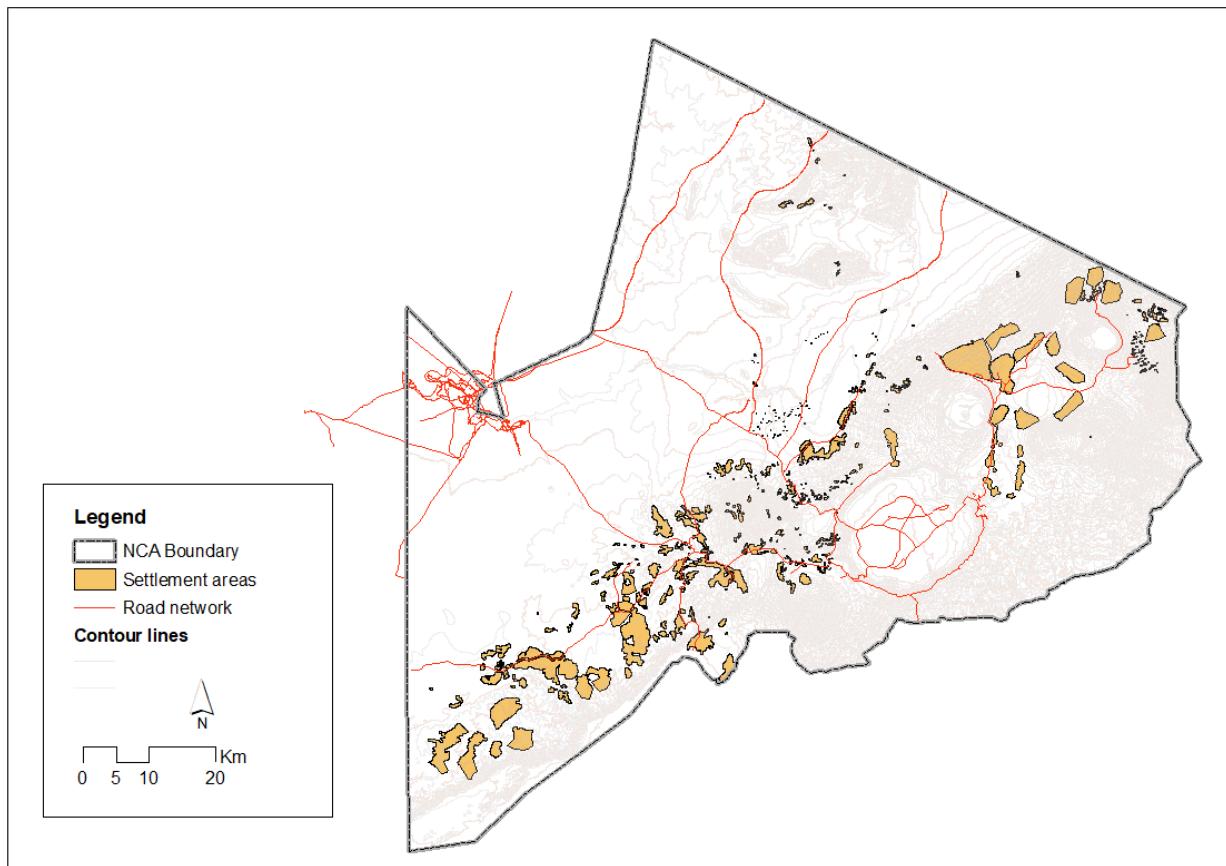


Fig. 16: Settlement distribution in NCA.

The NCAA General Management Plan of 2006-2016 well-documented development centers 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 2016 legalized in same villages as permanent development centers 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, building of new ones is highly restricted despite the fact the peoples demand for the services goes daily.

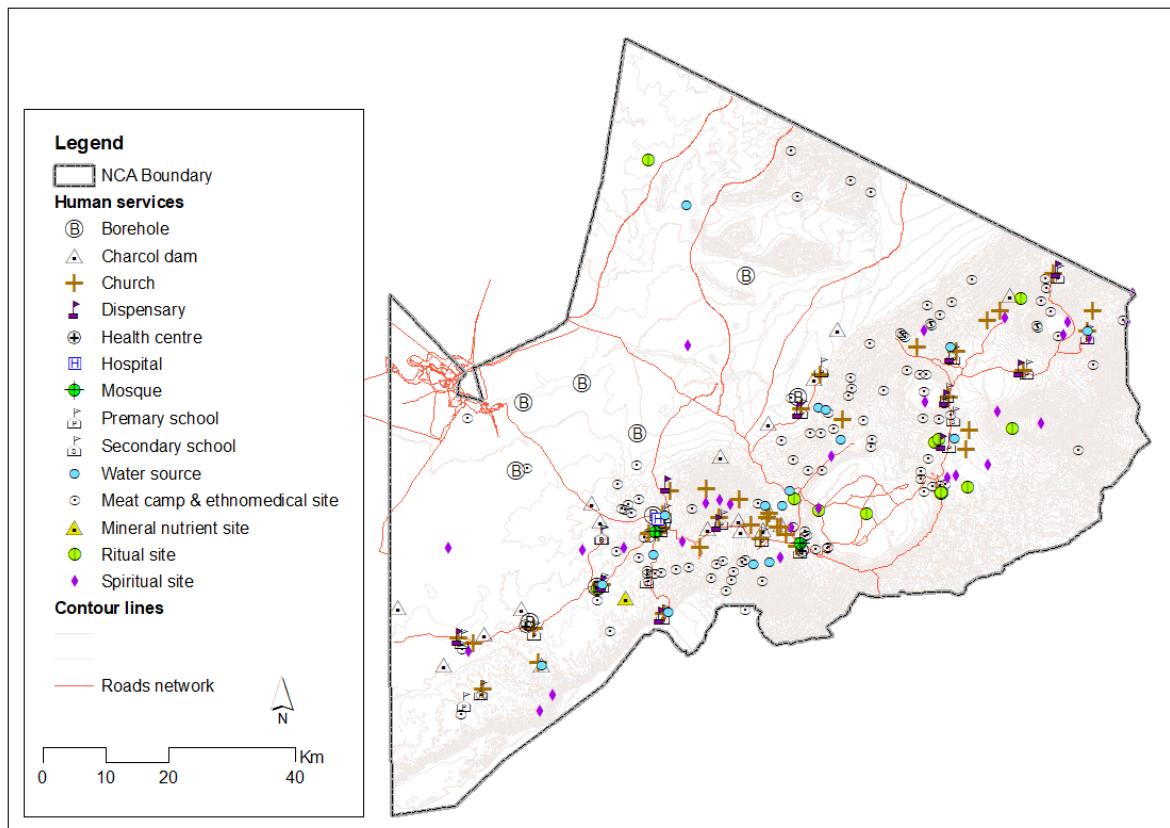


Fig. 17: Spatial distribution of social services in NCA.

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

The NCAA through the Conservation commissioner prohibits the construction of Health centers, schools, Churches, and private houses for local people. In the 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 co-existence 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 with colonial policies founded on separation of man and nature.

Maasai, a Nilotc ethnic group, have moved around the Ngorongoro-Serengeti area and conserved the land from 15th century and now account for almost 98% of its current population in the land now known to 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 pastoralism mode of livelihoods 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 traditional 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 as 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 an envy of the World by the people, communities and international pressure groups who have wiped out the wildlife on their own land and territories.

6.2 Philosophical foundation of Tanzania protected areas

Tanzania today conservation philosophy results from influence from a blend of Yellowstone and Yosemite National Parks in 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 conservation consciousness. These trademarks have largely influenced the course of Tanzania's protected area's philosophy of expansion, exclusion, propaganda, and militarism and is 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 military narrative of its founding furthers. Ongoing disturbing experience in Ngorongoro is just a signal how the Nazi dogma are alive and well in the Tanzania conservation philosophy⁴⁸.

More than any other, it's a factual reality, today Tanzania 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 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 history of its founders, the post-independence Tanzania has forged its conservation agenda around the Nazi philosophies of expansion, exclusion, violence, and propaganda. The atrocities caused by its policies to indigenous Communities particularly Maasai⁵⁰ reflect so much of effect of Nazi political narrative has caused to

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

humanity throughout the world. So before discussing Tanzania conservation philosophy and the cause of all these exclusion and violent fuss, one must understand the stain from which Tanzania protected areas stem from. 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 Nazi in the mid of 20th century has not wiped away entirely its trademark throughout the world. From political realm, economic approaches and conservation rhetoric, the world is still influenced by the neo-Nazi elements. Tanzania particularly in the conservation sector bears all what has made the Nazi 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 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 own image and influence in the Africa Conservation narratives, Stephen Corry has this to say about the Tanzania conservation hero:

Grzimek did not in fact 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 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.

On his international campaign for protection of what he called the primordial wilderness by separating man from the nature in Tanzania, Grzimek, a veterinary surgeon, and Hitler *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 human population were so much expanding rapidly consuming resources and changing forest into the 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.](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 over by Grzimek continued to influence all important decision in the Ngorongoro-Serengeti conservation narratives and in most cases continued advocacy and propaganda for 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-1930's, the Nature reserve became a less pressing issue for them as they embarked for and executed global conflagration in 1939-1945.

As was with Third Reich⁵⁷, Tanzania 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 spirituality attack⁶⁰ to pave the way for exclusive trophy hunting, 5-star hotels and luxurious tourism⁶¹. To justify this they would argue, 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 business which the authority's intent to execute (luxury exclusive hotels and wildlife massacre). Conservation is, therefore, as was with the Nazi, a means to justify other interest 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 campaign⁶³⁶⁴ in favor of the wildlife massacre allegedly to support societies that bear severe burden of conflict with wildlife while in fact 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 human rights of 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 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 ecosystem” as the

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.

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

William Markham particularly argued that idea for *nature conservation in the Third Reich often provided justification for racial ideology or the expansionist policies of Hitler*⁶⁹. Racial and expansion element 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 consent of its primary rightsholders. From Serengeti National Park (1959), Mkomazi (Alaililai le Mwasuni-1988), Tarangire, Loliondo (2009 and 2017) violence has been used to exert pressure to lawful inhabitant squeezed outside of their ancestral territories. Ngorongoro remain the longest bitter experience the regime will force its people to an island of poverty hoping they will relocate to guarantee for 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 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 conservation expansionism substantially framed in a manner that will wipe out 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 to 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 own 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 Nazi would do⁷¹ conservation narratives are being framed in a manner that

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

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 right to life with dignity in order 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 operant to this date. As key features of Tanzania conservation have been coded during colonial time, they have remained with colonial trademarks to date.

Beside Grzimek enormous influence in re-emerging Ngorongoro-Serengeti, Dr Luis Leakey the palaeontologist who discovered the oldest human fossils in Oldupai has 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. In fact, Leakey prepared the Memorandum of Serengeti National Park problem which formed the basis of the to 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 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 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 reach with water and granite grass. Letter 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 grassing field 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 Serengeti⁷⁶

Following the tough reactions from the Maasai and the already Maumau 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 in three distinct units. A thirty-three-organization consortium based in America send a delegate headed by Lee Talbot⁷⁷ who would become International Union Conservation of Nature (IUCN) executive director participated in the lobby 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 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 British colonial government partly engagement with the Maasai. The Fauna Preservation Society of send London University botany Prof Pearsall to conduct 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 the 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 is 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 is subjected to bureaucratic approval of the conservation authority which is not accessible to ordinary Maasai citizens. If I can paraphrase the famous quote of the American abolitionist Fredrick Douglas⁷⁸

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>

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.

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 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 in reference to 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 next generations.

The policies purposely exerted to Maasai by authorities as lead to displacement both within and across Tanzania borders. Today, because of the suffocating policies of the Ngorongoro Conservation Area, mobile population particularly male youth has been forced to roam in different cities in East and central African in search for security tools that they are not expert with. In turn vulnerable groups as children, Women, and elderly has been compelled into an ocean of poverty and shattered dreams. In arguing about displacement making the Ngorongoro as 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 land, but find their lives made difficult due to restrictions placed on their

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

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, majority of 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 resulted 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 United Nations Educational, Scientific and Cultural Organization (UNESCO) for its unique combination of landscape, 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 1980's⁸² to enmity from unbearable rules and restriction 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.

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 1970's there was an internationally coordinated campaign led by Frankfurt Zoological Society and Grzimek to revisit and alter the commitment made by

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.

the English colonial government that Maasai should not be evicted again following Serengeti 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 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 area 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

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

Increasingly professors Issa Shivji and Wilbert Kapinga highlighted that:

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 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 sufferings 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 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 as UNESCO, International conservation giants as IUCN, ICOMOS, 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 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 does not have the capacity to 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 were IUCN and UNESCO expressed grave concerns over the impacts of human population pressure on what they termed as property (NCA) universal values, framed as 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 to 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 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 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 in accordance with 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 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 provided by the NCAA as alternative from accessing the crater as part of the scheme to address livestock numbers in Ngorongoro.

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

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 of 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.¹⁸ In 2017, the national bureau of statistics arrived at the relatively same conclusion.¹⁹ 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, IUCN recommendations.
4. Lactating mothers leave behind their infants to hunt for corn miles away from home in the neighboring 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 Africa cities. Women and elderly left to swim in 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 2007, 2008 and 2019 were critical of the so-called rampant settlements. A joint mission report states, 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 entry of construction materials into Indigenous people 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 key services within Ngorongoro that included private properties and public properties such as government primary schools, dispensaries, police station, churches, mosque and individual homes that collectively meant to disturb social setup within the Recommendation: all missions have put emphasis on 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 puts emphasis on 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 resulted from a non-participatory process, Tanzania government is suspending key life serving services as health and vital as education facilities
 3. In 2021, Tanzania government targeted demolition threats along Maasai settlement social facilities as health, education, religion.

While other united Nation agencies⁸⁶ are working hard to engage the Tanzania government to abandon the plan to relocate over one hundreds 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 inn Ngorongoro⁸⁸. The denial by UNESCO is gravely contrary to action on the ground as it has played a significant role in the looming eviction⁸⁹. In fact, Tanzania government alleges that if mass relocation will not be enforced, UNSECO will delist Ngorongoro as the world heritage site⁹⁰⁹¹.

UNESCO is just a one selected sample, but international non-governmental organization such as Frankfurt Zoological Society, Worldwide Fund, foreign States department are complicit in the historical injustice facing indigenous community in the Ngorongoro Conservation Area. In the mid of all the madness campaign, the ministry of Natural resource and tourism updated in its social media website that, they have unwavering support of the German ambassador on the ongoing crisis in Ngorongoro the claim that have never been denied by the Germain Embassy.

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>

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 absolute consensus of mind in the relocation agenda. In 1980, the government and the Ngorongoro Conservation Authority made a key commitment that, their long-term plan is for 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 the 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 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 CCM, Horace Kolumba, then Chama Cha Mapinduzi Secretary General read in part,

Ngorongoro district council, in close consultation with Ngorongoro conservation area and the ministry of tourism natural resource and environment should prepare a plan of developing areas outside the conservation area particularly Loliondo and Salei plains for pastoralism and cultivation. Emphasis of this plan is to strengthen water services, and dipping

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 Kolumba 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**

*trough, veterinary service, agriculture utilities, and roads to attract indigenous (from NCA) to migrate to these areas*⁹⁸

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 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. Maasai member of parliament were in fact accused⁹⁹ by their colleague that, they oppose the government led campaign as they own livestock within the conservation Area which in fact is unfounded allegation.

Beside 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 for 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 screenshot (See Annexure E).

Just seven months following their recommendation to inject poisonous substances to 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 WALIPO 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 was in fact 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 to be allocated not more than five acreage of land that explain better how TATO has enormous influence in 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 out communities out of their ancestral territories' particularly in wildlife reach areas is through narrative of extinction. In Ngorongoro, the scarcity and extinction narratives are not new as they have been propagated since 1980's when the first claim of carrying capacity claims were brought in 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 area¹⁰¹

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 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 scarcity and extinction narrative making Ngorongoro a reference case T.G Weldemichel¹⁰⁴ argued

such assumptions include proposals for reducing 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 where as follows

*Ngorongoro is **in the brink of extinction**. We agree 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 coexistence of people and animals in the area) the number was 9,000 people only but now the number is between*

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>

¹⁰⁴T.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

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 thousand¹⁰⁵. (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. In fact, any attempt to forceful control of population growth arguably among through controlling birth rate would amount to a blatant violation of international law. Again, allegation that number of people is surpassing these of the wildlife is a lie as Ngorongoro is home for millions 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 personal efforts to ensure Maasai become relocatable out of Ngorongoro. From her own 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 endeavors against Maasai as will be covered clearly in this chapter.

COVID-19 and the targeting Maasai in Ngorongoro

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

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

demolish dispensaries, medical staff houses throughout Ngorongoro. In the middle of the health crisis not seen in recent history, the government singled out key life serving facilities. Almost six government-owned dispensaries were to be demolished within thirty days from 12th April 2021¹⁰⁶. Before the letter came to public on 16th April 2021, Minister Ndumbaro would run away from a meeting of community eager to listen 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 the COVID-19, the government secured billions from the International Monetary Fund to address the impact brought by COVID-19 to government programs. Part of the Money was allocated to health and education facilities throughout the country.

As for Ngorongoro, the conservation Authorities refused permission to the Local government to build any infrastructure or import any material within the conservation Area. In 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 Tanzania government for the money secured from International monetary fund under the auspice "*funding Covid-19 relief schemes*"¹¹¹

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=kRHWloEgyTc&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=iEVHaRJJQVE> (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**

6.7.3 Looming eviction threats

From 2015, Ngorongoro Conservation Area Authority has had a great deal lobbying in favor of relocation of indigenous Communities within the conservation Area. In the first quarter of 2016, it secured approval of the Magufuli regime. As was with the previous plan from 1980's, the 2016 endeavor 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 making the decision to relocate people out of Ngorongoro, the government did not have any data of human 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, is your mother land mountain visible? The lady replied meekure (not visible)

Following the reply, the seemingly human (but in fact cannibalistic) then would disclose his intention, he intended 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". Majority of the Ngorongoro residents have never heard of Handeni or Kilindi before. The government being pressured by commercial interest groups intent to transfer them in 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 fall 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, from 2016, the government has sought alternative land in Jema (Oldoinyosambu)¹¹³ in a series of correspondence before any study on this livestock and human population was undertaken. In the 2019 report, the canan 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. Occurrence of conflict cannot be overlooked. The satellite imagery covered in the media suggest 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 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 human and livestock census in 2017¹¹⁴ resulting in the shootout of both human population 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 on the future of the Multiple Land Use model in Ngorongoro Conservation Area¹¹⁵. To have favorable findings, a team of old anti Maasai presence in the conservation as 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 own structures and its inhabitants has not been informed about the project to relocate people from Ngorongoro¹¹⁷.

Table 9: The composition of 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. Former head of Ecology Department NCAA	Known since 1990's as a biased professional advocating for relocation of 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 its important to continue wildlife massacre dubbed trophy hunting allegedly to benefit local communities
Dr. Robert Fyumagwa	Tanzania Wildlife Research Institute	

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=Ur0vhAKHBI&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/

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

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

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=OQlhJCNDEWA> last accessed on 20/5/2022

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

to say, in the first list seen by the author, there were 29 names with many unidentified dependents. Majority of the person contained in the list exited Ngorongoro over the past one decade. Few of course are resident 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 permit. While the government alleges to have over four hundred individual 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 in 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 resident of Ngorongoro in the list and these 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 seemingly trademark on conservation, the government of Tanzania has indulged not only in propaganda but 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 fall squarely from the famous African adage that goes,

"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 remain home for the largest terrestrial Mammal concentration on earth, then the fake humanitarian rhetoric as

¹²²Raia 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)

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 were 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 saying

Now let us rescue Ngorongoro as from its current situation we should not expect overflow of tourists to continue as when they meet herd of cattle even on the day we went with members of parliament to Olduvai we met with livestock¹²⁵

The government official database for tourism indicate Ngorongoro attracted 680,514 tourist and collecting TZS 143.9 billion (61,839,276 USD), becoming the highest revenue per unit area of any conservation area in the country. In fact, Ngorongoro attract more than 70% of all foreign tourist in Tanzania making 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 neighbourhood, 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 signalling tourist has no rankles with Maasai presence. As was with Nazi scarcity and extinction narrative, is nothing but a tool to create public support to benefit other purpose that are not justifiable in public.

To the deputy minister Marry Masanja, livestock are 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 make a case for Maasai relocation for committing the crime of grazing livestock along 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

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=OQlhJCNEWA>

The Biblical story about the garden of Eden-about how 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 travellers 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 shyness¹²⁶

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 they win, and we are seen as bad people but let's keep working but we should craft conspiracies¹²⁷

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

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=OQlhJCNDEWA>

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 a 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 that will be the end of conservation as they think tourism is synonymous to 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 another 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 expiration of his tenure, his public known position as anti-pastoralist and the growing hostility between Ngorongoro conservation Authority and the people is was required to develop and promote their interest, the tenure of Fredy Manongi has been prolonged with 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=G1vd8c_CLqc Apr 27, 2021

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, 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 ministry for sake of expediency in the Maasai relocation exercise to assigning Arusha Regional Commissioner the mandate to oversee the relocation plan. All other contents enumerated in the leaked documents including the land being considered by the government as alternative for the Maasai in Handeni and Kitwai has 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 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 the Ngorongoro and Loliondo areas. On the need to conserve these areas for 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.***

*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.***

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**

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** which also in 2017/2018 we held several meetings to clarify on 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 **proposal 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, which I thought to the Hon Speaker that **I have this opportunity to issue directives to the Ministry** but also that the member of parliament be 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 or to extent the President directives to relocate** 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 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

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

meeting hall. At the end, the Prime Minister will turn the occasion as 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 of other kinds.*

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

*In Tanzania, **Land is publicly owned not of a specific tribe or a particular group of people**. The **government has relocated people in 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 land is publicly owned. The **relocated person deserves only compensation**. So, **when addressing this issue particularly 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"*

The same sentiments that Maasai be evicted out of Ngorongoro as a 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

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

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

¹³³ Interview with Wilhelm Gidabuday

immigrants from the Nile valley, the minister would argue that Maasai ancestral land is Sudan. To Mr Ndumbaro ancestral land ownership and indigenous resource rights is 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 for the Maasai, the minister will argue no tribe or social groups own land.

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

*"... One of the things that is being said is that the **ministry for tourism and natural resources wants to grab Maasai land**. Let me explain, In Tanzania nobody owns land. No tribe owns land in Tanzania, all land is owned by the President and in accordance with 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, from Maasai oral tradition argue a section of Maasai now occupying Ngorongoro were exclusively occupying part of the now Katesh, Mbulu and Karatu before encounter with smallpox in 1880's resulting in "Emutai (great loss of people)" that resulted in 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 have 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 in fact he is not a leader as far as Maasai of Ngorongoro are concerned. In the Meeting, 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. Population has grown there, they have increased, **the conservation is going to extinct**. There is unplanned settlement, conservation will not be there, **livestock density is higher, wildlife conservation will extinct as they cannot interact**. It was **possible before, cows were not that much, that is the difference between then and now. So, the government being asked out 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 government is ready to serve you all who are ready to relocate to live anywhere. Tell us where you want to go.

From these remarks, besides the obvious extinction narrative, Prime Minister is bringing a very crucial issue by saying **So the government being asked out what is your position?** The government Chief spokesperson would also say their stakeholder are threatening to pull out their investment if the people are not relocated. In finding the way to press them out, in the 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 suggest 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 square kilometer four hundred thousand**. And we have conducted an assessment by allocating two hundred thousand and twenty square kilometers. **That place is bigger. I don't know how much, two hundred thousand and twenty square kilometers 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 hundreds we have allocated two thousand and seventy plots for settlement. **And we have planned at least everyone to have three acres of land and we have planned to construct houses.** What we have not done is constructing houses resembling these traditional house 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, the work is underway there. **We want to ensure that we construct service provision centers, just several households, a dispensary, a bigger area, a health center, a beautiful one that admits hospitalized patients.** You must know Mama Samia Suluhu Hassan health Centers, there are delivery wards, word for inpatients, operation wards these are Samia Suluhu Hassan health centers. 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 is 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 journalist leading the misinformation campaign, directing the artificial conservators to undertake seminars to the member of parliament to influence their thinking in this subject and when president reshuffled the cabinet and appointed a new Minister for natural resource 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 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 Ngorongoro 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 the Prime Minister Kassim Majaliwa¹³⁵.

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

¹³⁴Waziri Pindi Chana atau 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**

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

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 services to force people out as an alternative of using the military operation that may be subjected to criticism. These endeavors have seriously poisoned our society, curtailed individual rights, and tested our dignity as people in a manner never seen not only in the post-independence Tanzania but 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 to 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 remarks on the reason for relocating the pastoralist, Deputy Minister Masanja (the recipient of the conspiracies plan) categorically made a case, 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 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.*

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>

The use of phrases “live **like other humans, life with dignity**, are not only meant to secure public support for Maasai relocation on pretended humanitarian reasons but tend to suggest Maasai are not ordinarily human. In her remarks, as was the Prime Minister in Ngorongoro, appears to be caring and loving individuals in pursuit to defend the defenseless 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, 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 notwithstanding.

August 2021, three school children were attacked and killed by lions at Ngoile village within Ngorongoro conservation Area. To those propagating eviction narrative, the killing of the three children was and remain 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, member of parliament in the most one-sided debate remarked that community in the edge of lake Eyasi (the only place Maasai are minority) will be allowed to stay to continue the multiple land Status¹³⁹.

6.11 Royal tour and setting 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 Ngorongoro, it changed to a military exercise. Almost ten people were arrested for suspicion of holding placards that they never have. 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 of Maasai culture was

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

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 home as small round things was setting 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 well pre scripted depiction of Maasai as the *newest arrivals in Tanzania from Nile valley in seventeen hundreds*. 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 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 in the higher altitude there are different perspectives. It was fascinating to see how many villages they were. 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 for 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 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 interest with 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. A close monitoring of the president's voice when asserting Maasai are 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 one 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 if 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 a 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.

In the ten years 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 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 protection of the world heritage but aren't your media platform defending world heritage***

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)

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 claim that Indigenous communities are the destructors of the World heritage is squarely a false claim as the Maasai along other indigenous communities who has made Ngorongoro-Serengeti-Maasai-Mara the home for the largest terrestrial mammal migration the world has ever seen. It's 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 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 in different media platforms. The Prime Minister Majaliwa previously warned the Civil Societies and members of parliament from siding with the Maasai¹⁴¹. While President Samia is soft spoken unlike her predecessor, her role in the ongoing injustice against Maasai of Ngorongoro are 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 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 organization coverage of the Maasai voices simply shows the extent to which the presidency is participating in this illegal scheme. For 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

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

others are being hunted over by authorities for crimes of demanding compliance with the country Constitution and therefore respect of 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. The manner in which the government is executing the plan to relocate masses of people out of Ngorongoro without engaging them, remind 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 1980's 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 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 see Maasai as others, the newest arrivals in Tanzania, destructors of world heritage (Ngorongoro) the land they in fact made an envy of the World but the president particularly guided Peter Greenberg to describe Maasai as "**primitive tribe**".

President Samia isn't only losing sight as the president 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 that for the interest of few hunting firms and lodging investors she is prepared to disband people's cultures, faith, character and assassinate communities she thinks are less deserving to exist as they are just "**these others**". This

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>

¹⁴³ Article 8 of the Constitution of United Republic of Tanzania

is simply unfair and equally inhumane, and this is more serious that it comes from the Country president's mouth.

6.12 Calculated Media Reporting

Tanzania local media has never been free from state control. Since the rise of Magufuli iron fist rule 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, 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 in favor of the Dubai Ruler in Loliondo and Now Ngorongoro, will be accused of being a Kenyan. Claim of hosting foreign livestock particularly the Kenyan as the means to attract public support in the resettlement plans are not new¹⁴⁴. At least, now, unfounded claims that Kenyan livestock are in Ngorongoro conservation Area is now 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 permit.

Given the heated debate on the real purpose behind Tanzania government plan to relocate Maasai, the government has censored and restricted public access to information on what is really 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 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

¹⁴⁴ The East African (2017) Magufuli: Tanzania is not a grazing land for Kenya's cows. 8 November <http://www.theeastfrican.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

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 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

It's a pity how the Tanzania media has lost not only credibility which it apparently 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.

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

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 adult, Maasai of Ngorongoro has been stigmatized and the whole society terrified and terrorized. Social cohesion, solidarity, and trust between members of society has been substantially eroded. But so far as it was against the Maasai of Ngorongoro then it meant nothing to Tanzania authorities.

Tanzania government has ingrained these disdains 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 sanction against the culprits.

It's now clear the basis of the looming eviction plan and government campaign is grounded not from conservation, humanitarian grounds but 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, every part of the former Maasai District (now Ngorongoro, Longido, Monduli, Simanjiro and Kiteto) the government has acquired 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 depended so much on adverse social measures or sanction 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 has apparently failed. Its effect has been felt by the community since the government's strangling technique has resulted in one of the ugly exodes in Maasai in recent memory. Ordinarily, it has become a common factor that the section of the population

with easy mobility as youth, particularly male has been forced by the targeting policies to roam through different cities in East and Central Africa in search for security tools. This has made their visibility within the Conservation Area apparently wanting compared to elderly, making the population pyramid up-down.

To eliminate pastoralism within the area, livestock has been poisoned through government provided saltlicks, 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 in the 2017 cattle death likely resulting from chemical warfare.

The old fashion of suffocating people in Ngorongoro to make them relocatable has found new tactics. In 2019, the Conservation Area authority refused permit to build 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, 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 includes

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
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

¹⁴⁷ Letter with reference 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**.

Village Office	Esere
Village store	Kakesio
Police Station and Lockup	Endulen

To worsen the already fragile condition of the Ngorongoro Maasai, Tanzania government is now Suspending aid on 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 public that the government is targeting life serving facilities as health, education, and water as a means to make people easily relocatable, the government Chief Spokesperson Gerson Msigwa has given government position on the ongoing Ngorongoro land conflict

*In Ngorongoro, Eva (Eva is the person who what happened in Ngorongoro, and I request you 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 traveled 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 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 wakeup and when taking rest, you might feel she is going to die. **This can't be life.***

Beside the situation of human life, livestock population has risen so much to the extent **the stakeholders in the tourism sector are saying the potential of the Ngorongoro is extinct.** Beside 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 a crater where I saw animals everywhere else you just see cows, goats, 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, substantial part of the community are 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 a land has been set in Tanga in Handeni those 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 protect 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 are saying, we are ready to relocate and asking when we should relocate.** Of course, **there are few people who are campaigning and threatening others (not to relocate) that is obvious because they have their own interest within the conservation area** but we as government we 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 as to why the government is pulling out funds for water services and money for medicine if the government intent 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, we are consulting our stakeholders on what they say. For example, key service being provided in Ngorongoro, our stakeholders have informed us these services are the one 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".*

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

He continued

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 few investors we now have are now saying the government is not interested with 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 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 interest. **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, 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 for absence

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))

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 expert these services are the one keeping their presence** within the conservation Area¹⁵⁰*

On the government own admission, all attacks directed toward people including suffocating livelihoods is meant to secure their exit on their own accord when they feel the pain is unbearable. Tanzania 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 in the social media on this subject are really heated one and much of the debate centred around about the government 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.***

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

6.14 Community response to the imminent eviction

From 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 the reason for this sad process but also the timeline and the manner in which this should be executed. Like any other people of this world, the

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>

residents of Ngorongoro were just stunned with 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 on this stalemate is and remains not uniform¹⁵⁸. The journalists who attempted to cover Maasai stories were arrested without being charged with any offense. This was just the initial signal 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 from February 2022. These meetings were attended by thousands of individuals. While these assemblies are entirely peaceful, they displayed unprecedeted level of confusion by the 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 person of all walks of life would assemble either in the plain or on the mountain for prayers for their land. In one of the emotional prayer assemblies attended by thousand individual the following are part of 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

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=BiGjrm1KzJQ>

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 KIJIJI CHA IRKEEPUSI NAINOKANOXA 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>

¹⁶⁰ MAA Community at NGORONGORO(Tanzania), hold unity PRAYER over LAND EVICTION Matters IMPOSED TO THEM. <https://www.youtube.com/watch?v=OJDOrMfMd48> (last accessed on 15/5/2022)

*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 people of Israel*

On international women 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 pastoralist was in a caravan¹⁶¹ of over six hundred women in diesel guzzling vehicles to Ngorongoro.

6.14.2 Peaceful public rallies beyond prayer meetings

Beside prayer meeting, public rallies have also been conducted throughout Ngorongoro. As the government suppressed media coverage of these meeting, little is known by the rest of the public about them. Citizenry journalist has been of the only viable option for the Maasai to bring their issues in public domain¹⁶². Fortunately, the Maasai plight has always found place in the international media¹⁶³. Maasai peaceful resistance¹⁶⁴ against commercial lobbyist influenced relocation out of ancestral land has featured in different international media¹⁶⁵. Its from these meetings that the idea of writing 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 as against Maasai and other indigenous community 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

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/>

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 to be deported to the land they have never heard about. In a series of interview 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 assurance that we shall stay there forever. I am now puzzled by this plan for a second eviction as it would be a double jeopardy to 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 of 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 (Serengeti), Ngorongoro (inside crater) Tarangire, Manyara and now we have nowhere to go¹⁶⁸.

With regard to human right 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***

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

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

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

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 to have roads too¹⁷⁰. **People from the rest of world came here to build luxurious hotels but we denied having good houses is also a big challenge**¹⁷¹. **They denied us health facilities and people suffered because of 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 denied from get access in those places for pasture, water, and salt licks these all are just discrimination**¹⁷². (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 too*¹⁷³.

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) whom we share humanity with 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)

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

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)

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 mistreated in Marshes though this is our own places but not allowed to pasture our cattle¹⁷⁵.

Over eleventh thousand Maasai individual have signed an appeal Petition¹⁷⁶ requesting the government to abandon 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 beside historical marginalization suggest potential commission of serious crimes. From poisoning of livestock, suspension of life serving facilities, plan for 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 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

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

¹⁷⁵ Naldusha Kartapa Interview Global and Mail

¹⁷⁶Tanzania'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

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 crime of apartheid	NIL 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, omission, remarks with intent to destroy culture, spirituality, and identity of the Maasai people of Ngorongoro has become an order of the day. These actions, omissions and remarks have significantly wounded Maasai as people, a distinct culture, and a society with a different historical traces diffe. The condition of lives deliberately inflicted by the Tanzania government to the Maasai of Ngorongoro for decades and particularly from 2021 is threatening the future of the Maasai people not only on physical presence from the Ngorongoro but their existence as people with a living culture. The looming forceful transfer of population for what the President Samia, Prime Minister, Deputy Minister, Natural Resource and Tourism (Mary Masanja) and members of parliament argue intent to assimilate Maasai will consequently ending maasai as a as different people with a different culture. These purposeful actions, Omissions and remarks constitute essentially to what crime of genocide is as established in international law. (See Table 11 bellow)

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

Element of crimes of Genocide	Whether element 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. Intended transfer is meant among others to assimilate Maasai "to be like other people" therefore to lose their identity

Conclusive remarks

To please private investors, the government now is ready to disturb the coexistences 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 rattle, its impact on societies will certainly define future relations between Maasai and the State.

Targeting life serving services as health dispensaries, threatening to demolish others (Dispensaries, Schools, Churches, Mosque,) as a form of inflicting fears to 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 **Case of Republic versus Khalfan Bwire and 3 other Economic Case No 16 of 2021 High Court of Tanzania Economic Division** held 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

¹⁷⁷ Homewood and Rodgers 1991, p. 34.

compliance remain in the eyes of the law to be terrorism acts under Tanzania laws¹⁷⁸

Interpreting all these statements, actions, omissions lead to a fair conclusion that, Tanzania government is undertaking a purposeful policy designed to remove by violence and terror-inspiring means specified distinct Civilians population (Maasai) from their ancestral territories. The now othering and degrading remarks, character assassination coupled with 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 engage 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 of biodiversity in Ngorongoro Crater and Ndutu mashes were caused by restricted livestock mobility into the areas. The findings of the exercise gave us 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 towards improving the status of NCA. The attached **Annex 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 disturbance 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 number of vehicles to maximum threshold of 50 vehicles per day. And to assist tour operators to conform to new such 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 quantity of visitors and tourism facilities.
2. We are aware that the number of tourist accommodation facilities have continued to increase steadily from 3 in 1960 to existing 58 with capacity of over 620 beds in 2022. While many tourist facilities translate to huge cash, most of the facilities are located on ecological sensitive areas comprising wildlife corridors or animal hideouts such as Ndutu/Masek area and the Crater rim. These facilities have impacted 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 on 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 invasive alien plant species have posed serious threat to biodiversity in the 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 composure comprising rangeland species to support 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 plants species within the area.
4. Subject to suggest No. 3 above, we recommend be established 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 who, 5 of them to come from community and 5 to 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 environment 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 common narrative around wildlife, tourism, and pastoralism. The danger of defining a landscape by 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 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 have 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 rapid erection of permanent tourism structures and road network 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 to heterogenous its 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 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.

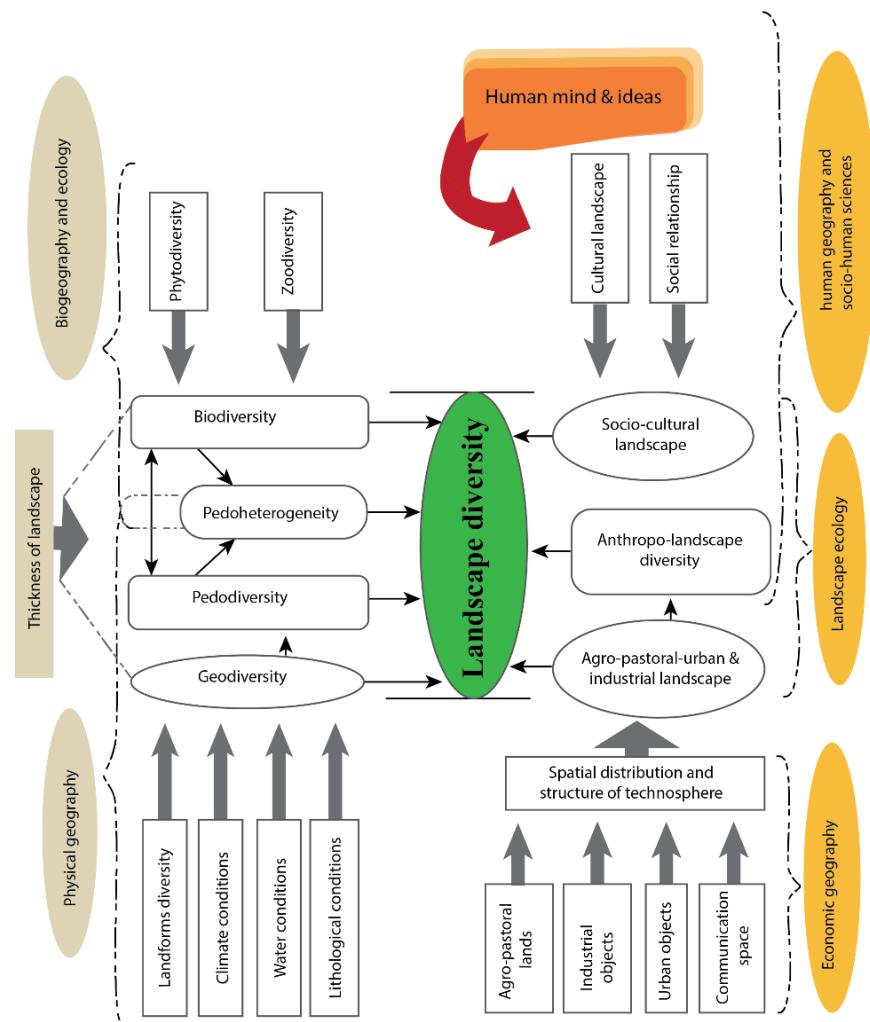


Fig. 18: An integrated multifunctional landscape management model proposed for long term poverty alleviation while ensuring sustainable landscape services and the continuity of

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

7.2 Improving human development and controlling population growth in 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 living standards of people. It is also a strategy long adopted as normal in controlling human populations growth. We propose that the NCAA should keep implementing education scholarship scheme for Maasai children through different levels of education including tertiary.

Given the difficult geography of the area and poor road network in Ngorongoro Division, we suggest all 22 governments 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 staffs.

3. Empowering village councils

We, the community, suggest for a community-led guidelines for new settlements (bomas) within the area. The guideline should, among other things, empower the village councils to regulate 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 to NCA 2016 GMP) at the ward level where community will have the title deeds and therefore, the power to build decent houses in a planned fashion.

The community suggested to adopt and adhere 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 good relationship between the NCAA and local people. The residents of the NCA are aware that the NPC was established to link and act the community's platform for continued good relationship between the community NCAA. Being mindful of the successes of the NPC since its establishment in late 1990s, we recommend the NPC be reinstated into full operation.

The residents of the NCA also noted that over the years good relationship between the NCA has been 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 Commissioner of Conservation, and the board directors ought to consider professionalism, socio-economic and cultural background of local people as well as 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 mono-economy and poor-quality conditions of livestock. The livestock in the area comprise small breeds which require herders to accumulate more to make profit. Livestock services are also very poor, and the area suffer from water scarcity, insufficient mineral licks, and limited grazing areas. The community recommend for improved livestock breeds to encourage fewer stocks but of 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 for 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 development of new water resources as reliable water supplies make

livestock more productive, 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 Tanzania government and in particular President Samia to halt eviction plan, 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 hatred campaign against Maasai people of Ngorongoro. Tanzania government has brazenly violated its constitutional obligation and its solely objective foundation stipulated under Article 8 of 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 the hate campaign against citizen. Never before Tanzania has experienced this sad incidence in the post-colonial period.
4. Given the fact that crimes against citizens of 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 Nation should through its own channel independently investigate UNESCO intervention throughout the world as it has been forging 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 legalize wildlife massacre dubbed to as trophy hunting tourism.

8. International monetary agencies and development partners should stop aiding and enabling Tanzania government to target 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 for a total restructure of its governance to allow equal representation between 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 for 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 burry dead bodies and other malicious calculated portrayal, misinformation and targeting of Maasai as people by or aided and uttered by public officials in Tanzania as the same are 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, it may grow and may be used against anyone in the future.

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Annex 1

OBJECTIVES	STRATEGIES	TARGETS	ACTIVITIES
1. Improved production and quality of livestock.	1.1. Establish and improve three ranches targeting livestock breeding enhancement under 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 products 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 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 vaccines services to livestock in every village, August 2023. 1.2.11 Establish three small scale industries to process and store livestock products under community cooperative, 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. 2.1.6 Increase of revenue from cultural Bomas business, 2024.	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 being hospitable to visitors, August 2022. 2.1.5 Prepare a code of ethics guidelines and procedures to each Boma, August 2022. 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.

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

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

			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, November 2022.
5. Strengthen quality of education delivery.	5.1 Prepare life skills education program to the community.	5.1.1 Local people lives improve through life skills, 2024.	5.1.1.1 Establish vocational training collage in the Ngorongoro ward (Makao, Endulen and Nainokanoka Primary Schools), March 2018
			5.1.1.2 Identify kinds of life skills training needed to the locals, April 2018
	5.2 Develop youth education plan at various educational levels.	5.2.1 Increase number of scholars in different fields, 2017-2027.	5.1.1.2 Provide various life skills training to different groups, April 2018
			5.2.1.1 Continue to educate youths in 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, February 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 human, livestock and wildlife.	<p>6.1.1.1 Identify water usage gaps in every ward/village, July 2023.</p> <p>6.1.1.2 Identify water sources in every ward and village, November 2023.</p> <p>6.1.1.3 Drilling and recovery of reservoirs/dams in the area, August 2023-2029.</p> <p>6.1.1.4 Drilling deep water boreholes in every ward, August 2023-2029.</p> <p>6.1.1.5 Search for contractors to drill dams and deep boreholes, May 2023.</p> <p>6.1.1.6 Construct clean and safe water pipeline networks in every village, December 2023-2029.</p> <p>6.1.1.7 Create groups to protect, preserve and maintain water sources in every village, January 2024-2027.</p> <p>6.1.1.8 Provide education to the groups to protect, preserve and maintain water sources in every village, October 2024.</p> <p>6.1.1.9 Construct large water storage tanks in every village, November 2023-2027.</p> <p>6.1.1.10 Train and encourage households to buy water harvesting and conservation technology, December 2023.</p>

ANNEXURE A

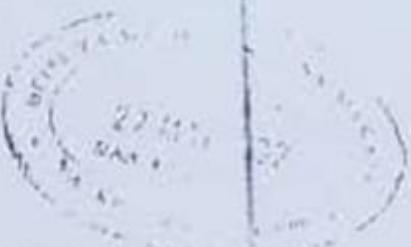
Appendix E

OFISI YA KATIBU MKUU, S.L.P. 50 • DODOMA, Tanzania Simu No. 2282/1/0

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

Tarehe 19 Mei, 1992

Ndugu John S. Malecela, Mb.
Waziri Mkuu na Makamu wa Kwanza Wa Rais
S.L.P. 3021
DAR ES SALAAM.



TARAFI 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 tarifa ya Ufutiliaji wa Matatizo ya Ardhi katika eneo la Hifadhi ya Ngorongoro Mkoni Arusha.

Tarifa hiyo inafuatia ziara ya Ndugu Zakia H. Meghji, Katibu wa Helmsheuri Kuu ya Taifa wa Uchumi na Huduma za Umma katika eneo la hifadhi, kufutilia matatizo ya wakulima/wafugeji katika eneo hilo.

Katibu wa Helmsheuri Kuu ya Taifa wa Uchumi na Huduma za Umma pia alipata furaa ya kuzungumza na viongozi wa CCM na Serikali wa Wilaya ya Ngorongoro kupata maoni yao kuhusu suala hilli. Waziri wa Utalii, Maliesili na Mazingira Ndugu A. Mgumia felishiriki kikamilifu katika mazungumzo hayo.

Baada ya majediliano na viongozi wa Wilaya hiyo ulikuwepo muafaka kuhusu hatus za kuchukuliwa kama ifuatavyo:-

(i) Mikakati ya muda mrefu:

Kuwahamisisha wafugeji/wakulima hao kuhama eneo la hifadhi na kuwapeleka kwenye maeneo makubwa na yenye cutuba kama vile Loliondo ambako watalima kwa nafasi na kufuga bila kuathiri mazingira au wanyama pori.

Uamuzi huu utekelezwe kwa kuzingatia mambo yafuatayo:-

(i) Uhamisho usiwa wa lazima bali uumbatane na elimu ya muda mrefu ili wahusika wahame kwa hiarini.

(ii) Huduma mbalimbali zikiwemo za binadamu, mifugo na kilimo katika maeneo mapya zilimarishwe ili wahamiaji wavutike kuhamia katika maeneo hayo kwa hiarini.

Hadhari hiyo ilitolewa baada ya kuzingatia kuwa uamuzi wa sina hili uliwahi kutolewa lakini haikuwa wa mafanikio.



(2) Minikuri ya muda mfupi

- (a) Kwa xipindi hiki, Wahusika waruhusiwie kulima ndani ya mbesi la hifadhi kwa mosharti, uterstini...
.....katika maeneo ya pembezoni nwa hifadhi ya Ngorongoro ambayo yana Wanyama wachache kama au hayakaliwi na Wanyama kabila.
(b) Hanlaka ya Hifadhi ya Ngorongoro iuchukum hatua za muda mfupi na mrefu za kufufu na kuimarisha huduma za ufugaji ikiwa ni pamoja na majosho, madawa ya mifugo na maji.
(c) Hanlaka ya Hifadhi isilimanis ununusi, hifadhi na usambazaji wa chakula.
(d) Iwepo nifango madhubuti ya kukuza kipato cha Wamasi.
(e) hanlaka ya Hifadhi ichangie sehemu ya mapato yake yanayotokana na Utalii kwa maendeleo ya Wilaya ya Ngorongoro.

Banda ya kujadili uchambuzi wa taasifa hiyo, Komati Kuu ilibaini kuwa tatizo la Wamasi Wakazi wa Ngorongoro limekuwa la muda mrefu bila kupata ufumbuzi wa kudumu. Tume nyingi zimeundwa na kutoa mapendekazo ambayo haya jafanyiwa kazi. Mapendekazo hayo ni pamoja na ya Tume ya Prof. A.S. Kauzeni yaliyotolewa Agosti 1990.

Kwa kuzingatia maoni hayo, Komati Kuu ilifanya maemuzi yafuatayo:-

- (1) Komati Kuu iliafiki mapendekazo kuwa tatizo la Wamasi Wanaishi Ngorongoro halina budi kupatiwa ufumbuzi wa haraka. Serikali iandae programu masimmo ya Kulishughulikia tatizo hilo ambayo itaidhinishwa na Baraza la Mawazici.
(2) Serikali iwe na mikakati ya kuwavutia Wamasi hao kuhariri sehemu zenye maeneo makubwa ya kufuga kama vilim Loliondo. Mikakati hiyo ni pamoja na kuhakikisha huduma za msingi katika maeneo mapya kama vilim majosho, maji na upatikanaji wa uhakika wa dawa za binadamu na mifugo.

Aidha wazee wa Wamasi katika eneo la hifadhi washawishiwe na kuelimishwa kuhusu umuhimu wa hatua hiyo. Hatua za haraka zichukuliwe ili maeneo ya kuwashamishia yasivamiiwe na watu kutoke sehemu nyingine.

(2) Mikakati ya muda mfupi

- (a) Kwa xipindi hiki, wanusika waruhusive kulima ndani ya mifupi la hifadhi kwa mosharti, uteratibu na msingi katika nacne ya pembezoni mwa hizmaji ya Ngorongoro ambayo yana wanyama wachache kama au hayakaliwi na wanyama kabisa.
- (b) Hamla ya Hifadhi ya Ngorongoro iuchukue hatua za muda mfupi na mrefu za kufufu na kuimarishe huduma za ufugaji ikiwa ni pamoja na majosho, madawa ya mifugo na maji.
- (c) Hamla ya Hifadhi isimanis ununuzi, hifadhi na usambazaji wa chakula.
- (d) Iwepo mipango madhubuti ya kukusia kipato cha Wamasi.
- (e) Hamla ya Hifadhi ichangie sehemu ya mapato yake yanayotokana na Utalii kwa mazndeleo ya Wilaya ya Ngorongoro.

Banda ya kujadili uchambuzi wa taarifa hiyo, Kamati Kuu ilibaini kuwa tatizo la Wamasi Wakazi wa Ngorongoro limeskuwa la muda mrefu bila kupata ufumbuzi wa kudumu. Tume nyingi zimeundwa na kutosi mapendakezo ambayo hayajafanyiwa kazi. Mapendakezo hayo ni pamoja na ya Tume ya Prof. A.S. Kauzeni yaliyotolewa Agosti 1990.

Kwa kuzingatia maoni hayo, Kamati Kuu ilifanya maamuzi yafuatayo:-

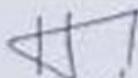
- (1) Kamati Kuu iliafiki mapendakezo kuwa tatizo la Wamasi wanaoishi Ngorongoro halina budi kupatiwa ufumbuzi wa haraka. Serikali iandae programu meslim ya kuliishughulikia tatizo hilo ambayo itaidhinishwa na Baraza la Mawaziri.
- (2) Serikali iwe na mikakati ya kuwavutia Wamasi hao kuhania sehemu zenye maeneo makubwa ya kuliwa na kufuga kama vile Loliondo. Mikakati hiyo ni pamoja na kuliakikisha huduma za msingi katika maeneo mapya kama vile majosho, maji na upatikanaji wa uhakika wa dawa za binadamu na mifugo.

Aidha Wazee wa Wamasi katika eneo la hifadhi washawishiwe na kuelimishwa kuhusu umuhimu wa hatua hiyo. Hatua za haraka zichukuliwe ili maeneo ya kuwashamishia yesivamiwe na Watu kutoka sehemu nyiningine.

- (3) Utekelezaji uzingatia mapendekezo ya viangozi wa wilaya ya Nyondongoro yaliyotolewa kwa CCM kuhitia kwa Katibu ya Halmashauri Kuu ya Taifa wa Uchumi na Huduma za Umma ati Halmashauri Kuu ya Taifa wa Uchumi na Huduma za Umma na mafundoketo ya tume nafasi ili zilizoundwa siku za nyumba.
- (4) Serikali isimamie kwa ukamilifu suaia la upatikanaji wa chakula cha kununu katika eneo la Hifadhi.
- (5) Ufumbuzi wa kudumu wa matatizo ya aina hii pia uzingatia maendeleo ya makundi mengine ya aina ya wafugaji wanamaji ambao sese wanataka kulima kama vile Wababaiq.

*** Pamoja na barua hii natuma nakala ya Wareka uliofikishwa Kamati Kuu ambao una mapendekezo mengine yaliyokubaliwa.

KIDUHU CHAMA CHA MAPINDUZI
Wako katika Utumishi wa CCM,



Horace Kolimba, Mb.
KATIBU MKUU WA CCM

Nakala: Katibu wa Halmashauri Kuu ya Taifa
wa Uchumi na Huduma za Umma
S.L.P. 50
DODOMA.

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ANNEXURE B

JAMHURI YA MUUNGANO WA TANZANIA

MAMLAKA YA HIFADHI YA NGORONGORO

TELEGRAMS "NGORONGORO"
ARUSHA
SIMU: Ngorongoro 6, 7 & 17
067 - 6091
NGORONGORO:
067 - 3239
067 - 3466
ARUSHA
FAX: 067 - 3319 ARUSHA



OFISI YA MHIFADHI MKUU
MAKAO MAKUU
S.L.P. 1
NGORONGORO CRATER
OFISI YA UHURUANO
P.O. BOX 776
ARUSHA

Kumbukumbu Na: 02004/DC/1+1/50

Tarehe: 04/7/2001

Kutubu ya C.C.M. Wilaya ya Ngorongoro
S.L.P. #3
LOLIONDO.

Sah: MAAZIMIO YA MKUTANO WA KAMATI YA USHAURI
WA MKOA-RCC

Tafadhae husika na berua yako Kumb. Na. CM/WNGR/110/S/2/13
ya terehe 21/5/2001

Kwanza napende kujuhaukisha kuwa ni wajibu wa Mamlaka ya Hifadhi ya Ngorongoro na siku zote ilio tayari kutoa ushunkiano kwa Uiongozi wa Wilaya yetu katika kila nali. Niye tingeferatia zima kama Ofisi yako ingetuhiusha angalau kutoa ujumuiji katika misaala yanayotuhusu kalia ya kujifika mazimio na kuchangia kujandika.

Kilimo Hifadhi ya Ngorongoro:

Suala la Kilimo ndani ya Hifadhi ya Ngorongoro, Chama Tawala na Serikali wanaweka bayana katika nyaraka zaiki mbili.

Tanifa ya CCM kuhusu, ufuatilaji wa matatizo ya ardhi katika eneo la Hifadhi ya Ngorongoro Mkao Arusha, na Muhrsani wa mazungumzo kati ya Waziri Mikuu na Makamu wa Kwanza wa Rais na Viengozzi wa Wilaya ya Ngorongoro.

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Katika nyaraka hizo mbili Chama Tawala na Serikali warnebaini kuwa Kilimo cha Bustani kilichoruhusiwa Hifadhini Ngorongoro, ni hatua ya mpito katilca kuondoa kilimo ndani ya Hifadhi ya Ngorongoro. Kwa kuzingatia makubaliano kati ya Serikali na Uongozi wa Wilaya ya Ngorongoro yaliyowekewa saini 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 fikiwa 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 mionganoni mwa wanakijiji.

Barua yangu kuhusu ujenzi wa Shule ya Ndiani haikuwa inasitisha ujenzi wa shule husika ambao maandalizi yake valikewisha fanyilic. Bali ilikuwa ikumsisitizia Mratibu wa Elimu Kata ya Endulen kuhusu ~~en~~uhimu wa kuanzisha Mabweni katika harakati za kuitua kiwango cha Elimu Wilayani Ngorongoro, suala umbalo liliwekewa uzo inkubwa na lkao cha R.C.C.

Mwisho Menejmenti ya Mamila ya Hifadhi ya Ngorongoro inaomba iwe inakaribishwa kuhudhuria vikao mbalimbali vya Wilaya ili kuweza kutoa usafanuzi wa kina kuhusu masuala yanayohusu Hifadhi ya Ngorongoro.

Pamoja na barua hi, nimeambatanisha nyaraka mbalimbali ambazo inaonyesha kuwa huna, ili zilizusaidie wewe na wajumbe wa Kamati kuelewa masuala ya Hifadhi ya Ngorongoro.


E.B. Chausi
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 Olie 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 & 11
057 - 6091
NGORONGORO
057 - 3337
057 - 3466
ARUSHA
FAX: 057 - 3331 ARUSHA

Ambo No. HCA/AR/EN/2/NOEN/2001



OFISIYA MHIADHIMICIA
MAKAQ MAKUU
S.L.P. 1
NGORONGORO CRATER

OFISIYA UHUSIANO
P.O BOX 776
ARUSHA

Tarehe 1/5/2001

Katiba hukum
Mizigo ya Mifadhi ya Utalii
S.L.P. 4372
HAL FG SALAH

YAH: ECONOMIC KELIMO HA WAHAMIAJI HARAMU
HDANI YA MIFADHI YA NGORONGORO

Inay tarehe 1/5/2001, tenejimenti ya NCAA na Uongezi ya Wilaya ya Ngorongoro tuliswaliishi matatizo ya kilimo kinachoeendelea mifadhi Ngorongoro na sasa in wahamiaji haramu NCA katika Mifadhi wa Komati ya Usauri ya Mko (ECC) wa Arusha. Mawimbo ya Komiti katika sonda hili yaliyosha ni pamoja na:-

1. Ewa vito sharia ya Mifadhi ya Ngorongoro inazuia kilimo ndoni ya Mifadhi, Hamaka ya Mifadhi ya Ngorongoro kwa kuchitishiana na Uongezi wa Wilaya hawanaabidi kuhinda sheria hiyo.
2. Hamaka itame utafiti ya kina kujua idadi ya wato na mifugo ambayo Mifadhi inaweza kubeba bila ya kuathiri mazingi na "Limits of acceptable use" na kuweka ucaratibu ya kuhamishie nje ya Mifadhi idadi ya mifugo na familia za wakazi lilitakazozidi.
3. Utaridi na kuhamishie wahamiaji nje ya Mifadhi ulanyiko maa baada ya kupatikana maeneo ya kuhamishiedha, nje ya Mifadhi no kama itabidi nje ya Wilaya na Mko.

Kikao kijili ipo azira unacetabili tatizo la kilimo na wahamiaji n'lani ya Mifadhi ya Ngorongoro na kuagiza hatoa za makundi zichukuliwe napema katika kiniuomu Mifadhi hiyo kutoka katika janga la kilepoteza.

E.B. Chensi
MIFADHI WA NGORONGORO

Nakala:

Mikou wa Mikou wa Arusha
Mme. Daniel OLE Njolam
AERISRA

Mikou wa Mikaya ya Ngorongoro
Capt. Mwagi
COLONDO

Mwendyekiti wa Balambangit ya
Mikaya ya Ngorongoro
COLONDO

Mkungoni wa Balambangit ya
Mikaya ya Ngorongoro
COLONDO

*Copy
in file to C.W.*

SIRI

APPENDIX D
ANNEXURE D

TAJHIBU YA MUUNGANO WA TANZANIA

WIZARA YA TAWALA ZA MIKOJA NA SERIKALI ZA MITAA

MUDA WA ARUSHA

Ambari ya Jumia "Kilimani",

Umoja Hambari 1279,

Tel. No. 47031,

Fax. No. 2221,

E-mail: arusha@tawala.tz



OSSI YA MIKOJA WA ARUSHA
SOKOKE LA POSTA 2010,
ARUSHA

RC/AR/OC.3/39/45

18/5/2001

Kutoka: Mw. M. M. Bella

Hifadhi,
Majlis ya Hifadhi ya Ngorongoro,
P.O. Box 777,
ARUSHA.

MAAONDO YA MUITANO WA KASIDI YA USHAURI YA MIKOJA (RCC)

TAREHE: 3/5/2001

Rappa chini nchilatesi zinio la muktano wa Kasidi ya Ushauri ya Mkoja (RCC) uleifanyike Arusha, Tarehe 3/5/2001, kwa utekelenzaji wakati:-

AGENDA NAI: 10 - MATINDEE YA ARDHI YA NOORONGORD

Zinio Nai: 15

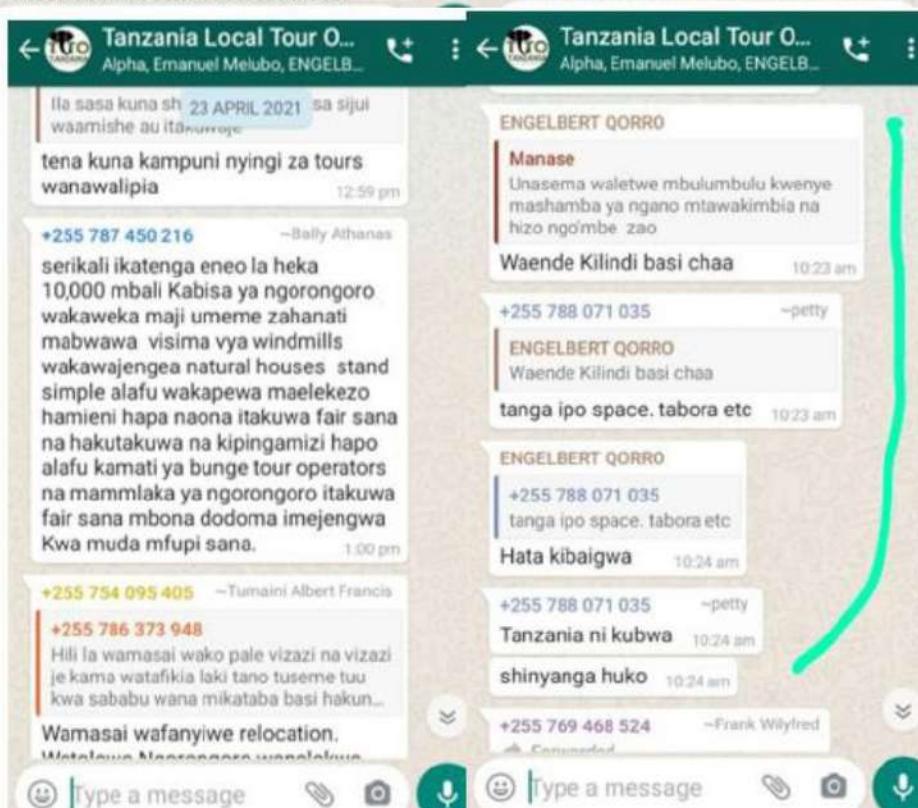
- (a) Hifadhi Ngorongoro spiga marufuku kilimo katika Hifadhi na kwenye watu wote wasilohusia kwenye mifadhi mifadhi na Sheria Gap. 413 na kwanza hifadhi watu hac kwenye maeleo abayo hifadhi itewatafiti.
- (b) Hifadhi ifanya utafiti wa kina na kujua kiesi cha watu wanowezza kusiki kwenye Hifadhi bila kusikiria masingira ili kumwezesha Hifadhi Karatiba na kudhibiti mali ya wakanzi katika Hifadhi mare kwa mare.
- (c) Kuonyesee hoteli zaidi zisijengwa tena kwenye maeleo ya Crater.

M.M. Bella
(M.M. Bella)

KNYS
KATIBU TAWALA WA MIKOJA WA ARUSHA

SIRI

ANNEXURE E



Tanzania Local Tour O...
Alpha, Emanuel Melubo, ENGELB...

← IUCN
14 hours ago
siasa embu fikir 23 APRIL 2021 gu limeanza kujadilwa ni miaka karibia 20 ...
 12:45 pm

+255 784 901 479 ~Man Kevo
+255 784 393 220 Tulishaanza wasipeleke ngombe crater, then wasilime ndani ya hifadhi tulitakiwa tuendelee kuwapa sheria ...
Politics and conservation will never work man...hapa ni kutolewa tu... 12:45 pm

+255 655 991 334
+255 784 393 220 Tulishaanza wasipeleke ngombe crater, then wasilime ndani ya hifadhi tulitakiwa tuendelee kuwapa sheria ...
 ghorofa 12:47 pm

+255 784 393 220 ~The Richards
+255 784 901 479 Politics and conservation will never work man...hapa ni kutolewa tu...
Type a message

+255 784 393 220 23 APRIL 2021 → Ritchards
+255 754 612 288 Kinachohitajika ni strategic plan ya muda mfupi na mrefu. Mamlaaka ianze kama mfano wa kuondosha familia zao kweny...
Tulishaanza wasipeleke ngombe crater, then wasilime ndani ya hifadhi tulitakiwa tuendelee kuwapa sheria ingine kuicontrol masoko ndani ya hifadhi(Kimba, Nainokanoka, endulen) wenyi mifugo zaidi ya 100 as a family watoke wakachunge na kutunza mifugo nje ya Ncaa, familia ikizidi 20 members wahamie nje. We could control them sema siasa ilingia kat. Leo wanajenga hadi magorofa ndani ya Ncaa. 12:43 pm

+255 784 007 236 ~Munisi
+255 784 393 220 Tulishaanza wasipeleke ngombe crater, then wasilime ndani ya hifadhi tulitakiwa tuendelee kuwapa sheria ingi...
Type a message

Tanzania Local Tour O...
Alpha, Emanuel Melubo, ENGELB...

← IUCN
ENGELBERT QORRO
+255 784 393 220 Ndio maana nimesemsa wahamiaji, kuna wamasal wengi wameharmia na sio waliokuwepo kipindi cha hiyo mikataba ...
Wamekuwa wengi kuliko mimea ilioko Ngorongoro,IUCN hawakuangalia culture yao wakati wana saini hiyo agreement. Polygamy can not be part of the nature balance.Waje kwetu Mbulu2 baada ya fireline tulime ngano na Mahindi, waache kusomea sheria kina Moses Ndaine,wao wanakaa Arusha wanajaza Ng'ombe Hifadhini si sawa. 9:42 am

+255 777 417 800 Alhabib

HUHTASARI WA HAZUNGUMZO KATI YA WAZIRI MKUU NA
 MAKAMU WA KWANZA WA RAIS NA YONGOZI WA WILAYA
 YA NGORONGORO YALIYOFANYIKA TAREHE 17.9.1992 DODOMA

ANNEXURE F

Utangulizi:

Mazirini Mkuu na Makamu wa Kwanza wa Rais alikutana na Uongozi
 wa Wilaya ya Ngorongoro ~~kujedidi sseba la kifadhi~~ ^{kujedidi sseba la kifadhi}
 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 iliyoitenga eneo la Ngorongoro kuwa eneo la uhifadhi wa
 mazingira (Conservation) na shughuli za ufugaji tu.

Katika muda mrefu kumekuwepo na msukuma mpya
 (pressure) wa kutaka kujidhia eneo hilo liwe pia ni eneo la
 killimo ili kukidhi mahitaji ya chakula kwa wakazi wa eneo hili.
 Ijapokuwa kimsingi sehemu kubwa ya wakazi wa eneo hili ni
 wafugaji.

Kutohata na hali hili kumekuwepo na jitihada kadhaa za
 kukidhi mahitaji hayo bila kuathiri maamuzi ya msingi kabisa ya
 kuanzishwa Hifadhi hili 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 killimo.

2. Tatizo:

Uongozi wa Wilaya ya Ngorongoro umetoa hoja ya kutaka
 wananchi walshio 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 killikuwa 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 dunia. Hivyo kulfanya 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 alia mbili:-

(ii) Maeneo yaliyopo pembezoni mwa Hifadhi ambayo ni Endulen, Kakeslo, Naiyobi - Kapenjiro na Olpira.

(iii) Maeneo yaliyo ndani ya Hifadhi ambayo ni Nainokanoka. (Engong'o - Owersa, Nguma) Olibalbal na Olojrobi.

Mapendekazo ya Uongozi wa Wilaya ya Ngorongoro ni kuwa killimo katika maeneo yaliyotajwa hapo juu klandeshwe kwa utaratibu ufuataa:-

- Maeneo ya killimo yajulikane, yapimwe na kuwekwa alama. Wakazi wa maeneo haya waorodheshwe illi kuzula kuingia kwa wakazi wapya.
- Wananchi watakaoruhusiwa kulima ni wenyiji tu naisio wa kutoka nje ya Hifadhi.
- Kiruhusiwe killimo cha jembe la mkono tu.

Katika maeneo ya milinuko mikali kama vile maeneo ya Naiyobi-Kapenjiro wenyiji waelekezwe kulima killimo cha matuta tu.

Ni imani ya Uongozi wa Wilaya ya Ngorongoro kuwa hatua hizi zitawezesha wenyiji wa sehemu hizi kuipatia chakula chao kutokana na mifugo na killimo.

3. Mjadala:

Baada ya hoja hizi kutolewa ilisiliszwa kwamba nia ya Serikali ni kuendeleza uhifadhi na ufugaji katika eneo hili kuliko kuendeleza killimo. Lakini kwa sasa hivi hali hali ni kuwa wakati sheria inakataza killimo wenyiji wanalima katika maeneo yaliyotajwa hapo awali. Kwa hiyo basi illi kutokuleta mgongano, ilipendekezwa zilchukuliwe hatua za muda mfupi na muda mrefu za kukidhi mahitaji ya uhifadhi (conservation), na ya wenyiji katika Hifadhi.

(1) Hifadhi za Muda Mpango

Mpango wa kufuta kilimo ndani ya Hifadhi (Phasing out). Katika kutekeleza hifadhi na Hifadhi ya Wilaya ya Ngorongoro itayarishie opango wa muda. Ili wati ya mifugo mivili hadi mitatu wa kuwashawishi wenyeji wanaoishi kuhimta waende maeneo nje ya Hifadhi ili kutekeleza Mpango huu wenyeji wasaidiwe nyenzo na fedha ili wahamiasike kwenda kuendeleza kilimo nje ya Hifadhi.

Wizara ya Utalii, Halilasili na Mazingira na Hamlaka ya Ngorongoro zitoe fedha kuu ajili ya maandalizi ya "Phasing Out Programme".

(ii) Mpango wa muda mrefu

Halimashauri ya Wilaya ya Ngorongoro kwa kushirikiana na Hamlaka ya Hifadhi na Wizara ya Utalii, Halilasili 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 maji na majosho, madawa ya mifugo, nyenzo na pembejeo za kilimo na barabara ili ziweze kuwavutia wenyeji kuhamia sehemu hii.

Katika maeneo hayo mapya Serikali kwa makusudi kabisa izue wahamiaji kutoka sehemu nyingine nje ya Hifadhi. Katika kubuni na kutekeleza Mpango 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:-

- Pande zote mbili zielezee maelekezo haya kwa usahihii kwa wenyeji watakao husika na zoezi hili.
- Uongozi wa Wilaya ya Ngorongoro kwa kushirikiana na Hamlaka ya Hifadhi itaorodhesha majina ya wenyeji wanaoishi ndani ya Hifadhi kwa sasa ili, kuzuia wahamiaji toka nje wasijipenyeze na kuvuruga utaratibu huu.

(c) Kwamba kilimo kitakachoruhusika ndani ya Hifadhi ni cha jembe la mkoño tu na mazao yatakayolimwa yasi-e 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 itayarische Mpango wa kuendeleza ufugaji kwenye maeneo ya tambarare (maeneo ya miteremko ya nyanda za juu za Ngorongoro na abuga 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 mamlaka miwili hadi mitatu kwa maeneo ya ndani. Kwa maeneo ya pembezoni "phasing out" ya kilimo iwe ya muda mrefu.

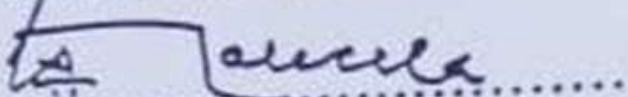
(g) Mpango Maalum wa kutekeleza maelekezo haya uandaliwe na uifikishwe katika ngazi zote zinazohusika ambazo ni pamoja na Halmashauri ya Wilaya ya Ngorongoro na Bodi ya Wakurugenzi wa Mamlaka na kisha uletwe katika kikao ambacho kitawahusisha Uongozi wa Wilaya ya Ngorongoro Mamlaka ya Hifadhi, Wizara 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 ziangalie na kutekeleza sheria, kanuni na taratibu zote za uendeshaji wa Mamlaka ya Hifadhi ya Ngorongoro kwa madhumuni ya kufanikisha misingi ya makubaliano haya yaliyofikiwa.

5

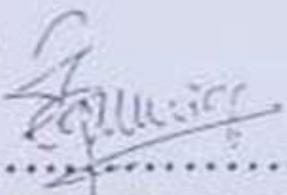
WALICHUDHURIA KIKAO HIKI DODOMA TAREHE 17.9.1992 NI:

1. Mhe. J. S. Malecela (MB)


.....

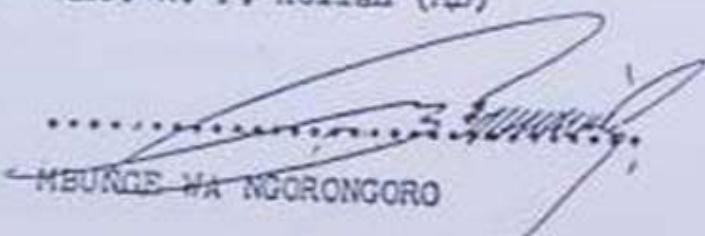
WAZIRI MKUU NA MAKAMU WA KWANZA WA RAIS

2. Mhe. A. Y. Ngumia (MB)

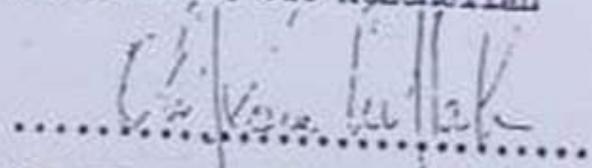

.....

WAZIRI WA UTALII, MALIASILI NA MAZINGIRA

3. Mhe. R. P. Koilah (MB)

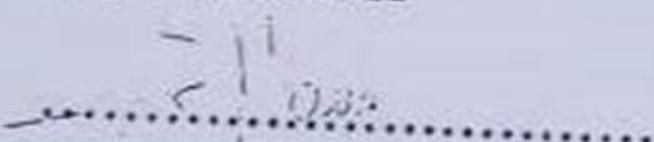

.....
— MBUNGE WA NGORONGORO

4. Ndugu T. M. Ole Konchellah


.....

MWENYEKITI WA CCM (W) NGORONGORO

5. Ndugu E. B. Chausi


.....

MHIFADHI MEKUU
MAMILAKA YA HIFADHI YA NGORONGORO

ANNEXURE G



MAMLAKA YA HIFADHI YA NGORONGORO

Kumb. Na. BF.151/662/01/45

12/4/2021

Mtendaji kata

- Ngorongoro ✓
- Endulen
- 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 kuitia maazimio ya kikao cha Kamati ya Ulinzi na Usalama cha Wilaya kilichokaa tarehe 4/3/2021 kuitia 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) walitoka 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 mwenywewe.

MakaoMakuu: S.L.P. I Ngorongoro Kreta. Simu. +255 27 2537006/19 Nukushi +255 27 2537007.
 Simu - OfisiyaMhifadhiwa Ngorongoro: +255 27 2537046
 Barua Pepe: cc@ncar.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	Kwa taarifa
:	Mkurugenzi Mtendaji Wilaya ya Ngorongoro	"
:	Afisa Tarafa wa Ngorongoro	"

MakaoMakuu: S.L.P. I Ngorongoro Kreta. Simu. +255 27 2537006/19 Nukushi +255 27 2537007.

Simu - OfisiyaMhifadhiwa Ngorongoro: +255 27 2537046

Barua Pepe: cc@ncaa.go.ug 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

**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 GISANOOGA	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.	Julius Oleketeka Petey	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			
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.	Gichamelia 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			

Wahamiaji
 waliokwenda
 Oldonyosambu
 na wengi wao
 wamerudi —

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			Arusha	
55.	Johanes			Arusha	
56.	Charles			Longido	
57.	Jacob Patta			Katesh	
58.	Mohamed Ramadhani				
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`Otongye Kiroyaaa	Olbalbal	Olbalbal	Piyaya	Loliondo	
87.	Athumanii	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 Tiiye	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	Familia ya Noa Moisari
109.	Noa Moisari	Nainokanoka	Nainokanoka			
110.	John Noa	Nainokanoka	Nainokanoka			
111.	Kombozi Noa	Nainokanoka	Nainokanoka			
112.	Daudi Lewanga	Nainokanoka	Nainokanoka			Familia alijandikisha

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	Mokilal		Hawa wanne(4)tayari, NCAA ilishawalipa na kuwahamisha hifadhini, ila walirudi upya.
147.	Kitura Melubo	Ngorongoro	Kayapus	Mokilal		
148.	Kitoitoy Lekitoniyi	Ngorongoro	Kayapus	Mokilal		
149.	Liomom Swaket	Ngorongoro	Kayapus	Mokilal		
150.	Lerap- Meleya	Ngorongoro	Kayapus	Mokilal	Arusha	
151.	Moyo- Munjala	Ngorongoro	Kayapus	Mokilal		
152.	Olenarir- Oleriko	Ngorongoro	Kayapus	Mokilal		
153.	Swakey Olekoonyo	Ngorongoro	Kayapus	Mokilal		
154.	Oloning'o Olekoonyo	Ngorongoro	Kayapus	Mokilal		
155.	Nakeya Sombe	Ngorongoro	Kayapus	Mokilal		
156.	Yamat Olerungu	Ngorongoro	Kayapus	Mokilal		
157.	Ngongat Olenapir	Ngorongoro	Kayapus	Mokilal		
158.	Ngaluma Olenapir	Ngorongoro	Kayapus	Mokilal		
159.	Sakara Oltua	Ngorongoro	Kayapus	Mokilal		
160.	Lekitoniyi Olekonya	Ngorongoro	Kayapus	Mokilal		
161.	Joseph	Ngorongoro	Kayapus	Mokilal		Loliondo
162.	Angela	Ngorongoro	Kayapus	Mokilal		Karatu
163.	Reruse	Ngorongoro	Kayapus	Mokilal		Arusha
164.	Reboo Sondey	Ngorongoro	Kayapus	Mokilal		Arusha
165.	Saitoti Masharia	Ngorongoro	Kayapus	Oloirobi		
166.	Theresia Gabriel	Ngorongoro	Kayapus	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 MAENEKO 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.	Willium Oleseki	Endulen	Endulen	36M 0751240 UTM 9643190	Hakuna

KANDA YA EYASI

Hakuna nyumba za kudumu zilizojengwa bila vibali	Hakuna
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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
5.	Sayanga Dorop	Misigiyo	Misigiyo	0762444	Hakuna

96.	Kipuku Olekaika	Ngorongoro	Oloirobi	9645388 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 mionganoni 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 wenyiji na majirani zao, ndugu, wenyiji 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 kinyakimya.

Taarifa ya tathmini ya wahamiaji imemainishwa 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	ENEQ/ JIRAI ALIPO/SEHEMU
KANDA YA EYASI						
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	Endulen	Endulen	Karatu			0752008
72.	Benson Mosha			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 ilivoandikwa na ofisi ya mtendaji wa kata ya malambo ya kuawatambua wananchi wa piyaya na malambo wanaoishi ndani ya NCA na kuwashudumia. 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	ENEON/ JIRAI 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
114.	Olifa Daudi	Nainokanoka	Nainokanoka			wakarudi
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.	Gwandum 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 kuititia taarifa mbalimbali za wahamiaji katika jalada la makazi

34.	Olditinga Ngoisari	Ngorongoro	Kayapus	Piayaya	Ngorongoro	
35.	Benson Saitoti	Ngorongoro	Kayapus	Piayaya	Ngorongoro	
6.	Kuresoi Meleya	Ngorongoro	Kayapus	Monduli	Monduli	
7.	Lesika Melea	Ngorongoro	Kayapus	Monduli	Monduli	
.	Mama Oyaya Eri	Ngorongoro	Kayapus	Mbulu	Mbulu	

Dr. RAS

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

Kumb.Na 2/HB116/26/01

Mhifadhi wa Ngorongoro,
Mamlaka ya Hifadhi ya Ngorongoro,
S. L. P 1,
Ngorongoro Crater,
ARUSHA

2 Barabara ya Magogoni,
SLP 3021,
11410 - DAR ES SALAAM.



07 Machi, 2016

Yah: MPANGO ENDELEVU WA JAMII NA EKOLOJIA YA TARAFYA YA
NGORONGORO

Husika na kichwa cha barua hapo juu

Utakumbuka kuwa Serikali kupitia Ofisi ya Waziri Mkuu imrekuwa ikitoa chakula
cha bure 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 wenyiji kuishi na kufuga sambamba na uhillahi wa
wanyamaponi.

Pamoja na ~~sibelli~~ ya Mamlaka ya Hifadhi ya Ngorongoro kuruhusu wenyiji
kuishi katika eneo la hifadhi na kuruhusu shughuli za ufugaji lakini bado imezuia
shughuli za kilimo katika eneo hilo. Kutohana na kuzuiwa kulima katika eneo nilo.
Wananchi wa Tarafa ~~ye~~ Ngorongoro wamekuwa wakikumbwa na upungufu mkuubwa
wa chakula mara kwa mura hali ambayo imeilazimu Serikali kupitia Idara ya Uratibu
wa Maafaa kutoa chakula cha misaada kwa wananchi hao kila mwaka. Uamuzi wa
Serikali kuwapa chakulu wananchi hao ulitokana na malalamiko ya muda mrefu ya
wananchi waishio ~~ndeli~~ ya eneo la hifadhi ya kwamba wanakabiliwa na njaa ya
kudumu kwasababu ~~ya~~ ~~uwezo~~ mdogo wa kumudu garama za maisha ya kila siku kwa
kutegemea mifugo ~~trekoo~~ hasa ukizingatia kuwa asilimia 75 ya kaya za Tarafa hiyo ni
maskini.

Pamoja na ~~kuwa~~ chakula hiki kimekuwa kikitoewa kutohana na wananchi wa
Tarafa hiyo kuzuiwa, kuhitaji lakini suala hili limekuwa likishukuliwa kama ni Maafaa

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 kitakachowezesha 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 walitajwa katika agizo la Mh. Waziri Mkuu. Taarifa hiyo iliyasilishwa 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 zenyé 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 tafizo kubwa la upungufu wa chakula. Hadi sasa Ofisi ya Waziri Mkuu imetoea jumla ya tani 6,000 za mahindi kwa ajili ya wananchi wa Tarafa ya Ngorongoro.

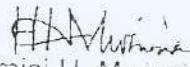
Kufuatia migao hiyo ya chakula iliyotolewa mpaka sasa ni dhahiri kuwa kuna hitajio la kutafuta suluhisho la kudumu kwa kutumia njia ambayo ni endelevu tofauti na inavyofanyika sasa kwa kugawa chakula cha bure kwa wananchi wa Tarafa hiyo. Hii

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 halizidi viwango vilivyowekwa;
5. Mapendeleko 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 suuhisho 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 suuhisho endelevu*)

ANNEXURE I

Tarehe 31/12/2021 Mamlaka ya Hifadhi ya Ngorongoro (NCAA) iliwasilisha kwa Mhe. DAMAS NDUMBARO (Mb), Waziri wa Maliasili na Utalii mapendelekezo 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 wenyiji wanaoishi ndani ya Hifadhi ya Ngorongoro (NCA). Mapendelekezo hayo yanatokana na Wizara ya Maliasili na Utalii kuielekeza NCAA kuanza kutekeleza mpango wa kuwaondoa wenyiji 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 ufanuzi kuhusu mapendelekezo iliyowasilisha. Katika pendelekezo la kwanza (**kielelezo 'N'**), NCAA imeomba kupatiwa fedha kwa ajili ya kufanikisha zoezi la kuwaondoa wenyiji 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 wenyiji wanaoishi ndani ya Hifadhi ya Ngorongoro.

3. **Kielelezo 'M'** ni mapendekezo rasmi ya NCA kuhusu mpango wa muda mfupi wa kuwaondoa wenyiji 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 wenyiji 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 wenyiji 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 watakaoondolewa 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 liendelee

ANNEXURE I

kutekelezwa chini ya Mkuu wa Mkoa wa Arusha huku Wizara ya Maliasili na Utalii ikitekeleza zaidi majukumu ya kisera.

8. Mbali ya hayo, mpango wa muda mfupi uliowasilishwa na NCAA kuhusu kuwaondoa wenyiji 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 wenyiji 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 kuvezeshwa na Serikali.

9. Utaratibu huu katika aya ya 8 utawashawishi wenyiji wengi kujitokeza kwa ajili ya kuvezeshwa 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 mionganini 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 WANAOOMBA KUHAMIA 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.	KUOMBIA IDHINI YA KUTUMIA FEDHA ZA MAENDELEO YA JAMII KATIKA KUWALIPA WAKAZI WANAOOMBA KUHAMIA KWA HIARI	NCAA, MNRT NA WIZARA YA FEDHA NA MIPANGO	DISEMBA, 2021
05.	KUUNDA KAMATI YA UTEKELEZAJI WA KUHAMISHA WAKAZI WANAOOMBA KUHAMIA KWA HIARI YAO.	NCAA, MNRT	DISEMBA, 2021
06.	KUOMBIA FEDHA KWA AJILI YA UTEKELEZAJI WA ZOEZI LA KUHAMISHA WAKAZI WANAOOMBA KUHAMIA 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 MIKOYA 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 MAENEYO 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 TANZANIA VETERINARY LABORATORY AGENCY (TVLA)		VERSION 02
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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	
4	DESCRIPTION OF SAMPLE	2021/1452 --- Erkeepus 2021/1453 --- MK 2021/1454 --- Kayapus 2021/1455 --- Misigi-10	NGORONGORO CONSERVATION AUTHORITY ARUSHA
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 Mundachuma

Analyst

Approved by

Name: Scholastica Doto

Head of Division

D ISCLAIMER: 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 Veterinary Road -	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 WANAOISHI 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 MWENVEJI/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. KUINI UNACHOISHI.....
4. KATA UNAYOISHI.....
5. NAMBA ZA SIMU

B. TAARIFA ZA MAKAZI NA MIFUNGO 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'OMBÉ	MBUZI	KONDOO
.....

SAHIHI.....

TAREHE.....

ANNEXURE M



MAMILAKA YA HIFADHI YA NGORONGORO

Kumb. No. DE-70/241/64/40

Tarehe: 24/09/2019

Kumbi / Hotel / Lodge

Mamilaka ya Hifadhi ya Ngorongoro.

YAJI: MAELEKEZO JUU YA ULINAI WA KAMBI, HOTEL NA LODGE

Kutokaani ya wimbo kuhusu la wasi uliokwishabariyati kuitika mafanikiano mbalimbali yekunayotumika kujidhi wajani. Serikali kujipiti mafanikiano ya Mafanikiano wa Arusha iliyokuwa hufunza na kujidhi kujidhi mafanikiano ya kujipiti na kujidhi Hotel zote na Camps zilizolewa indani ya Hifadhi ya Ngorongoro kuanza tarehe 21/8/2019 mapaka tarehe 24/8/2019.

Kutika kutokaolemo hilo Kujidhi ya ulinai ya usalama Wilaya ya Ngorongoro ilipita ili kuhakikidi usalama wa mafanikiano na kujingilia magungufu yaliyopipo ili yarelelebilishwe kwa haraka.

Kujidhi hiyo ilipita kujidhi mafanikiano yako na kujidhi kujingilia kujidhi.

Kwa barua hili unaagizwa kutokaolemo yafuatayo kahila ya tarehe 31 Mwezi Desemba, 2019.

1. Kuflingia CCTV camera kujidhi mafanikiano ya nje kujingilia kujidhi.
(NB: kamera hilo zilichwesi na minwelwe indani ya vyumba)
2. Kuwe na Radio call kwa ajili ya mawasiliano kambini.
3. Kila chumba cha ingeni kwenye na mawasiliano ya dharura inapotokoa tukio kujidhi kujidhi ifuatavyo:
 - i. Filimbi
 - ii. Horn/air blow
 - iii. Tochi
 - iv. Radio call
 - v. Simu
4. Unatakiwa kutengeneza geni la kujingilia kujidhi na kujidhi, gari zote zilandikidishwe na kujidhi kujidhi ni za nani.
5. Unatakiwa kuwa na walimwi walopitish mafunzo ya kijeshi au ulinai mfano JKT/MOAMHO/PANSIASI NA MWEKA.

Maafisa: MAFATI Ngorongoro Ltd. Tel: +256 27 2207000/2207001/2207002
Fax: +256 27 2207048/2207049
Email: info@ngorongoro.com | Website: www.ngorongoro.com
Office ya Chama: MAFATI LTD, Arusha, Temeke, Tel: +256 27 2207000/2207001/2207002
Office ya Mtooni: Temeke, Tel: +256 27 2204020/2204021/2204022

Barua zote zilichwesi kwa Mifadhi ya Ngorongoro

- Walini wote wapewe mikataba ya ajira na kufupwa mawycoponu kisheria kwa kufuata kima cha chini cha serikali au zaidi.
- Walini waleo tamaowatumia utawaleta ofisi ya meneja ulimaji/intelijenca ili wawezo kufanyiwa ukaguzi (VIETTING) kama wanawyo vipepo ya kufanya ulimi klabla hujawatumia.
5. Unatakiwa kuwa na makasiliano yote ya wafanyakazi waliko wote pamoja na IMEI za namba za simu zao zote.
6. Unajoluwa na wageti wengi omiba kupatwa Askari Police na Askari katoka NCAA
7. Unaagizwa kuwahaminihe walini wetinyeli wa Ngorongoro na kuwapeleka marneo mengine ili ulele walini wasio wetinyeli. Agizo hili hififihiwe kazi bila kuathiri ajira za walini wetinyeli walipo sasa.
8. Uwe na walini wa kutosha kulingana na ukubwa wa kumbi pin waasi pangwe kazi nyingine kiasi cha kuathiri utendaji wao.
9. Unatakiwa kuwa na sanduku la kurtunzi vifaa vya wagoni (safrani) kila chumba cha kula wa wageti na kuwa na sanduku kubwa moja nomba loitu vya thamani vitahidhiwa na kalinde.
10. Hotel kubwa kama SOPA unatakiwa kuwa na ASKARI wa NCAA AD POLISI muda wote ili kujizamirisha tilizizi.
11. Walini waliko hewaruhuru kuzurria upinde la silaha zingine za jadi kama mikuni na simu wimwezeni kuitumia.
12. Unatakiwa kuwashoneo sare walini waliko zinazowatofautishia na wafanyakazi wa kowaida.
13. Unatakiwa kuwa na wafanyakazi moslimu wa kubeba mizigo ya Wageti badala ya mizigo kubetwa na kila mtu.
14. Mtu mwininge au yeyole asylemusika asilimgie eneo la kumbi au Hotel/lodges

Maaigizo haya yunataliwa kutekelezwa mara moja na ukaguzi utafanyika mara kwa mara kuona kama yameleteklezwa.

Hafua hili za kisheria zimechukuluwa kama utapuuzia kutekelesa.

SAHINI YA MENEJA IDARA YA ULINZI NCAA

SAHINI YA AFISA TARAFI NGORONGORO

SHAMILAKA YA HIRADHI YA NGORONGORO

ANNEXURE N

SHAMILAKA YA HIRADHI YA NGORONGORO

ANNEXURE O



MAMILAKA YA ENEO LA HIFADHI NGORONGORO

Kumb. Na. BE. 161/203/01/21

19/7/2019

Miarugendo Mtendaji (W),
Halmashauri ya Wilaya ya Ngorongoro,
S. L. P. I.
LOLIONDO.

YAH. KIBALI CHA KUJENGA SHULE YA BWENT YA WASICHANA KATIKA KIJILI CHA ESERE KATA YA ALAITOLE

Tafadhali rejeza barua yunyu yenye Kumb. Na. BE. 161/203/01/67 ya tarehe 19/06/2019 iliyowatisha kibali cha ujenzi wa Shule ya wasichana ya Esere katika Kata ya Alaitole. Baada ya kupokea maelekozo kutoka kwa Mhe. Waziri Mikuni wa Jamhuri ya Muungano wa Tanzania.

Nimepokea maelekozo kutoka kwa Mhe. Waziri Mikuni kaya barua yenye Kumb. Na. CAB.135/389/02 ya tarehe 3 Julai 2019 ikuhusu kuendelea kwa ujenzi wa Sekondari ya Wasichana katika Kata ya Alaitole.

Kwa barua hili, kibidi zha ujenzi wa shule ya bwenti ya wasichana ya Esere katika Kata ya Alaitole kuretolewa. Pamoja na kuretolewa kwa kibali hiki, mambo yafuatayo ni vyema yakanzingatiwa kama ilivyoelikewa katika barua ya Mhe. Waziri Mikuni.

- Eneo la Ujenzi wa Sekondari ni ekar naba (7) na hakutakuwepo na upanuzi zaidi.
- Rangi ya bati laozima iwe ya kojona pamoja na kuta zaize.
- Ujenzi wa Shule hili ufanyike jostikis eneo la Shule ya Maingi Esere.

Wasalaam.

MAMILAKA YA HIFADHI YA NGORONGORO

Elbariki Baguma

KNY: KAMISHNA WA UHIPADHI

Shule. 164-A S.L.P.I Ngorongoro Kata. - Teme. +255 27 257006/19 Nafasi. +255 27 253707/8
Soma - Ofisi ya Mifadhi wa Ngorongoro. +255 27 253708
Roma Pape. gaingiza.go.tz Telegram. NCA/NR/0450.18
Ofisi ya Umoja. S.L.P.I. Asilia Soma. +255 27 2561519 Nafasi. +255 27 2542777
Ofisi ya Makato. Soma. +255 27 2544624 Nafasi. +255 27 2544625

Barua zetu zinaharzesha kwa Mifadhi wa Ngorongoro



JAMHURI YA MUUNGANO WA TANZANIA

OFISI YA RAIS

TAWALA ZA MIKOZA NA SERIKALI ZA MITAA

HALMASHAURI YA WILAYA YA NGORONGORO

(Barua zote zitumwe kwa Mkurugenzi Mtendaji)



ANNEXURE P

Unapojibu tafadhalii 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 HADENI**

Tafadhalii rejea kichwa cha habari hapo juu

Nimepokea barua kutoka kwa katibu Mkuu TAMISEMI yenyeye 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. Mehanganuo wa fedha hizo baada ya kutoa matumizi ya madawati ni kama ifuatavyo:-

- | | |
|----------------------------|-------------------|
| 1. Shule ya Msingi Endulen | Shs. 80,000,000/- |
| 2. Shule ya Msingi Misigyo | Shs. 40,000,000/- |
| 3. Shule ya Msingi Essere | Shs. 40,000,000/- |

Nawatakia Utekelezaji Mwema.

Dr Jumaa Mhina

Mkurugenzi Mtendaji (W) WILAYA
NGORONGORO

Jengo la Utawala; S.L.P 1 Loliondo; Arusha; Simu +255272535051 ; Nukushi +25527253;
Baruapepe:ded@ngorongorodc.go.tz Tovuti: www.ngorongorodc.go.tz



JAMHURI YA MUUNGANO WA TANZANIA

OFISI YA RAIS

TAWALA ZA MIKOZA 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 yenyekumbu 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/- |

Nawatachia Utekelezaji Mwema.

Dr Jumaa Mhina

Mkurugenzi Mtendaji (W) **MTENDAJI WILAYA**
NGORONGORO **YA WILAYA YA NGORONGORO**

ANNEXURE Q



Ngorongoro Conservation Area Authority

Ref. No:

Date:

NCAA/D/373/128

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 watalamu watano kutoka Ofisi ya Ardhi (W) Ngorongoro. Watalamu 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
Fax: 255 027 2502230 Telegram: NGOROASILIA

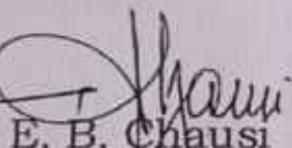
Tarehe 16/10/2003 Wapimaji walielekea Kata ya Nainokanoka na kuweza kupima maeneo mbalimbali yakiwemo maeneo ya biashara na maeneo ya Taasisi za Serikali na zile za watu binafsi, maeneo ya biashara na maeneo ya kuabudia. Kazi hii ilikamilika tarehe 19/10/2003 kabla ya kikosi kuelekea Kata ya Naiyobi. 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

