

PINGOs FORUM

REPORT OF A PASTORALIST AND HUNTER - GATHERERS PREPARATORY WORKSHOP ON POLICIES AFFECTING THEIR WELL – BEING



**21 – 22nd November 2001, at the Golden Rose Hotel
ARUSHA - TANZANIA**

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PASTORALIST AND HUNTER-GATHERERS PREPARATORY WORKSHOP ON POLICIES AFFECTING THEIR WELBEING

1.0 INTRODUCTION

1.1 Background

In September 2001, PINGOs Forum submitted a proposal to Oxfam Tanzania and ILO to support the Pastoralists and Hunter-gatherers workshop on different policies and issues that are seen to have been affecting them. Since then, discussions have been taking place to further investigate various alternatives to make the plan successful.

During the dialogue between PINGOs delegation, ILO and Oxfam it was recognised that the process should involve two stages. The first stage would be a preparatory session in a form of workshop as a strategic approach for building up clarity and consensus among the key actors, on what the key issues are and agree on who should be invited. The second stage would then be the main workshop bringing together the main stakeholders from Government Ministries, Pastoralist and Hunter-Gatherer CBOs and Fora, development partners and donors. It is expected that pastoralists, Hunter-Gatherers to use the opportunity offered by this process as a first step to open a discussion for redressing policy issues that directly or indirectly hinder the development and livelihoods of these indigenous communities. Both OXFAM GB (Tanzania) and the ILO agreed to fund PINGOs to go ahead with this process.

The preparatory workshop was planned to involve a small group of Pastoralists and Hunter-Gatherers activists. They will work on developing a shared understanding on the key issues and concerns as regards to such existing policies. Participants were also expected to determine strategies for the next workshop.

From the 21st to 22nd of November 2001 the preparatory workshop was conducted at the Golden Rose Hotel in Arusha. The workshop was attended by a total of 29 participants coming from Pastoralists, Hunters-Gatherers, CBOs and Fora. The workshop also had a strong representation from OXFAM, which had co-funded this workshop.

The workshop was chaired by Mr Israel Karyongi who is the Chairperson of the Tanzania Pastoralist and Hunter-Gatherer Organisation (TPHGO). The workshop had two main facilitators namely; Saruni Ndelelya who is the Chairperson of PINGOs Forum, and Loserian Sangale who is the interim secretary of TPHGO. Resource persons for the various sessions were mainly drawn from the various CBOs of Pastoralists and Hunter-Gatherers of Tanzania.

1.2 Purpose

To organize a Pastoralists, Hunter-gatherers workshop to share experience and have common understanding and to plan on the direction of the forthcoming workshop of Stakeholders that aims at bringing about a dialogue on national sector policies that affect Pastoralists, and Hunter-Gatherers from different angles.

1.3 Expected Outcomes

- ◆ This workshop was expected to enable the actors from Pastoralists and Hunter-Gatherers to come up with a clear understanding of policies and issues to be addressed during the forthcoming workshop .
- ◆ The workshop will give a chance to the Pastoralists, Hunter - Gatherers to come up with a common position and be able to speak out with one voice.
- ◆ Develop a plan of action for the next workshop.

2.0 Workshop focus and Overview

The first presentation was a paper by Saruni Ndelelya which was an introduction providing an overview and focus to the workshop

2.1.0 The following are the highlights of the presentation:

- ◆ Although the aim of recent wave of policy formulation for various sectors has been to improve the livelihoods of Tanzanians, in the case of pastoralists and hunter-gatherer communities, these policies have had the effect of further marginalising them.
- ◆ PINGOs Forum is addressing this problem by facilitating a workshop which would provide the pastoralists and hunter-gatherers with the space to assess the impact of these policies on their well being determine what are the key issues and strategise on how to advocate on the issues.
- ◆ This workshop forms the beginning of a process of developing appropriate advocacy strategies to redress the marginalisation of pastoralists and hunter-gatherers in advocating for involvement in the formulation and implementation of national policies that impact on their well-being.
- ◆ The objective is therefore to develop a common understanding among Pastoralists and Hunter-Gatherers and key practitioners in order prepare an effective input for a forthcoming workshop of sector stakeholders.

2.1.1 Our concerns on current development policies:

Most national sector or development policies, have big gaps/ biases regarding Pastoralists and Hunter-Gatherers communities. These gaps are demonstrated by the following elements:

- ◆ These policies view pastoralism as a non-viable system of production-thus underrating its enormous contribution to the national economy.
- ◆ Pastoralism is viewed as being environmentally destructive, instead of appreciating the role it has played for centuries in maintaining the dry land ecosystem.
- ◆ Instead of recognising pastoralism as a lifestyle with valuable cultural values, policies are imposed to alienate and force change from outside.
- ◆ Hunter Gatherers existence is even more of a myth as they are not mentioned at all.
- ◆ The ignorance and or the lack of appreciation of the real situation of these communities from policy makers, contribute to the process of marginalisation .

2.1.2 End result of this trend

- ◆ Complete land alienation to deprive Pastoralists and Hunter Gatherers of it.
- ◆ Impoverishment and extreme poverty among the communities of Pastoralists and Hunter Gatherers.
- ◆ Complete extinction of pastoralism and hunter gathering in Tanzania.
- ◆ Corruption and disasters involving Pastoralists, Hunter Gatherers and others.

2.1.3 Objective of the next workshop

For Pastoralists and Hunter-Gatherers to share their concerns with other stakeholders in the sector and lobby them to win their support.

2.2.0 Plenary discussion

The discussion by the plenary on this presentation made the following observations:

- ◆ These policies were formulated without involving pastoralist and hunter gather communities and do not therefore adequately reflect their specific needs, views and perspectives. As a result of this situation some of these policies have had a negative impact on the their livelihoods.

2.2.1 The negative impact of these policies can be noted in the following areas.

- a) Pastoralists are not recognised as having a significant contribution to the national economy and neither are they recognised as the backbone of revenue and productivity in the livestock sector.
- b) Pastoralism has been forgotten in the policy as a sustainable way of exploiting semi arid areas. It is instead projected as a wasteful and destructive system of production.
- c) Policies do not see pastoralism as an appropriate system of production which enables a sizeable section of the population of this country to earn their income and to get their basic needs.
- d) Pastoralism is therefore not supported by the government and not recognised as a viable economic system or a good way of earning a livelihood for pastoralists.

2.2.0 Effects of the policies not recognising pastoralism as a viable system of production and livelihoods for these communities were noted as being:

- a) The pastoralist community loosing their rights over their traditional grazing lands.
- b) Pastoralist land gradually disappearing as it is being taken up for other uses.
- c) Contraction/ shrinking of land for pastoralists to graze.
- d) Gradual extinction of the Hunter-Gatherer and Pastoralist communities in Tanzania.

3.0 Situation analysis of the Analysis of Pastoralists and Hunter Gatherers.

3.1 “Threatened Livelihoods” by Benedict Nangoro.

Summary of key issues from the presentation .

3.1.1 Hadzabe and Dorobo (Akie) Hunter Gatherers

- ◆ These two groups have traditionally relied on the use of natural resources by hunting and gathering of wild berries, tubers, roots and honey for their livelihood.
- ◆ Government policies and regulations governing hunting, restrict subsistence hunting thus threatening the hunter gatherer groups with near extinction as earning a livelihood becomes difficult. Their numbers are small (1500-2000) and many of those surviving are older people.
- ◆ Encroachment by farmers into their traditional land and the alienation of part of their land as game reserves and hunting blocks has further diminished the resource base which hunter gatherers depend on as a source of game resources and wild berries.
- ◆ Food insecurity has increasingly become a problem, and they have come to rely on government food relief, though the timing of supplies has been delayed and erratic.
- ◆ The combination of hostile government policies and pressure on their land from their neighbors (both pastoralists and cultivators) who look down upon them makes their marginalisation and exclusion more pronounced.
- ◆ Remoteness and neglect contributes to limited access to social services for the Hunter Gatherer Community
- ◆ They are few and scattered geographically a factor which has further marginalised them economically, socially and politically with no voice at all even at local level.

3.1.2 Maasai and Barabaig Pastoralists

- ◆ The annulment of indigenous resource regimes and the imposition of alien land tenure system where land is vested in the presidency and administered by the executive is the root cause of land alienation and resource of resource in Tanzania.
- ◆ Pastoralists land has mainly been lost through; alienation for large scale farms, encroachment by small scale farmers, alienation for conservation/ wildlife, mining companies and infrastructural development.
- ◆ The shrinking resource base has significantly reduced the ability of pastoralists to manage ecological uncertainty and spread risks with decreased mobility of herds, and change in the patterns of resource mobilisation.
- ◆ The shrinking resource base has resulted in decreased productivity of livestock, livestock losses and increased levels of poverty and food insecurity.
- ◆ Resource based conflicts of varying intensities and have broken out between pastoralists and the various parties alienating land.
- ◆ Large scale alienation of pastoralist land has resulted in eviction of pastoralists who had to relocate to other areas where they live as a minority with very little political voice, with the attendant resource based conflicts.(the Barabaig have spread into 15 districts and the Maasai into 20 districts in Tanzania)
- ◆ Limited access to social services particularly education has contributed to the marginalisation of pastoralists in policy formulation and in development.

- ◆ There are hardly any mechanisms to ensure that a certain percentage of benefits from the natural resources exploited in areas alienated from pastoralists are ploughed back to them as their right.

3.2 Overview of the Pastoralist & Hunter Gatherer Situation

This paper by Daniel Murumbi discussed the social economic livelihood issues of Pastoralist and Hunter Gatherer communities and their participation in the national policy mainstream.

3.1 *The following issues were highlighted in the presentation:*

3.1.1 Marginalisation of Indigenous Minority Groups in Formal Education

- ◆ Since the colonial period, the indigenous minorities had been denied access to formal education as it was felt they would not make “dependable” colonial agents. Even with independence adequate measures have not been taken to improve educational levels for these communities.
- ◆ High levels of illiteracy has limited their access to employment opportunities in government and hence excluding them from participating in decision making and policy formulation.
- ◆ At official development policy level, successive colonial and post independence governments have prioritised support to crop cultivation and wildlife conservation over traditional livestock keeping and hunter-gathering modes of production.
- ◆ This has facilitated the appropriation of the more high potential areas of pastoralists and hunter gatherer communities for farming by large and small scale farmers, government parastatals, national parks and hunting companies.
- ◆ In some areas this has resulted in the eviction of pastoralists and Hunter gatherers who have had to relocate to other areas at a great cost to their livelihoods
- ◆ Existing land laws clarify user rights on cultivated land and urban areas, and land rights of pastoralists and hunter gatherers are either not mentioned or subsumed under general terms like “agricultural land “and “forest reserves”

3.1.2 Economic Marginalisation

- ◆ As alienation of land for pasture and for hunter gathering is converted to other uses, pastoralists and hunter-gatherers are pushed to the more marginal areas resulting (in shrinking of their herd sizes) in reduced capacity to earn a secure livelihood. This drives them deeper into poverty.
- ◆ Limited access to formal education and skills training further constrain their capacity to diversify their opportunities for earning a secure livelihood as they end up in petty jobs as night guards, casual laborers in farms, domestic servants, and petty trade where returns are very low.
- ◆ Participation in the more lucrative sectors of political, and socio economic sectors is also constrained by lack of adequate capital, contacts, and the intricate bureaucratic procedures involved and the lack of transparency.

3.3 Plenary Discussion

During the plenary discussion that followed the presentation of the two papers by Mr Daniel Murumbi and Benedict Nangoro the following observations were made as indicating the impact of current policies on pastoralists and hunter gatherers communities:

- a) Increased poverty and powerlessness – They have increasingly become impoverished, as herd sizes have significantly shrunk and pastures have also greatly diminished.
- b) Inadequate food to last for the whole year
- c) Poor access to education
- d) Decreased employment opportunities and its effects which include drift to urban centres where i.e they working as security guards, sell traditional medicine, tobacco and snuff and traditional ornaments (for women).
- e) Failure to access benefits from natural resources sustain their livelihoods; ie, wildlife, minerals, and other natural resources.
- f) Low levels of educational attainment by people from these communities limiting effective representation and advocacy on issues that are important to these communities.
- g) The land policy which prioritises access to capital markets, further weakens security of tenure by pastoralists and hunter gatherer communities and undermines their . capacity to earn a livelihood.
- h) Limited awareness and advocacy of pastoralist issues at local government level i.e by counselors, and others.
- i) NGOs for Pastoralists and hunter gatherer groups have not yet become and effective vehicles to voice the concerns of these communities.
- j) Other NGOs that are supposed to be representing these communities i.e the pastoralist Council of Ngorongoro have failed to effectively represent the concerns of pastoralists because they are held captive by the interests of NCCA authorities.
- k) Lack of access to information due to poor access to Radio, TV, Newspapers and journals, books, etc concerning issues that concern them.
- l) The effective exclusion of pastoralists and hunter gatherer communities through policies, legislations and by laws which do not recognize their rights.
- m) External influences on macro economic policy, (i.e liberalisation, privatisation, investment models etc)
- a) Exclusion of pastoralist and hunter gatherer communities in policy formulation and in the development of relevant legislations.
- b) Conflict between some of the policies and legislations in the different sectors which further confuses the various government authorities on supporting development efforts of these communities.

4.0 The Impact of the Policy of Wildlife Conservation on Pastoralists.

A paper on the impact of the Policy of Wildlife on the Pastoralists and Hunter gatherers, presented by Y.B. Masara.

(Paper written in Kiswahili)

4.1 Highlights of the paper.

Besides the effects of drought, tsetse fly and other livestock diseases, the Wildlife conservation policy has had a serious impact on the Pastoralist and Hunter gatherer communities;

- a) Within the National Parks and Game Reserves, livestock grazing is not allowed with the exception of the NCCA where the limitations imposed has also affected their undermined their food security.
- b) The privatisation of areas inside and around the National parks to investors who do not allow grazing activities to take place in their areas.
 - Consumptive tourism such (as tourist hunting) – In Loliondo Game reserve for instance which has been leased to Orthello Business Corporation by Wildlife Division have more restrictions on the types of land use you can make.
 - Non consumptive tourism – though they provide more benefits to communities as compared to the exploitative terms at which some of the tour operators rip off communities.
 - The various conservation related policies and regulations impacting on the livelihoods of Pastoralists and Hunter-Gatherers:
 - Tanzania National Parks Ordinance
 - Ngorongoro Conservation Area Ordinance
 - Game Reserves
 - Wildlife Policy
 - Village Land
 - Game Controlled Areas
 - WMAs guidelines 2000
 - Wildlife Conservation (Tourist Hunting) Regulations 2000 which prevent any other productive activities inside the hunting area.

The law also prevents non consumptive tourism to take place inside a hunting block though this would be more beneficial to community members.

4.2 Issues raised during the Plenary discussion

1. Conservation Policies do not allow Pastoralists and Hunter Gatherers to benefit from the natural resources which are in their areas to the extent that they would want to.
2. They do not involve pastoralists and Hunter Gatherers in their formulation and any amendment to such acts does not involve them.
3. Pastoralism and Hunter Gathering is associated with the environmental degradation, and illegal hunting and is seen as not having any contribution to the national income.
4. The various policies which have been formulated have all been talking about the privatisation of resources which are found in pastoralists areas.
5. The only ray of hope the increased access to social services which has been facilitated by investors in tourist activities.

5.0 The Draft Rural Development Strategy

A paper titled "Another Trial and Error Development Strategy" by Mosses Ole Nessele was presented.

5.1 A summary of issues raised

The following remarks were made about the Rural Development Strategy:

- ◆ It is framework for implementing the Rural Development Policy.
- ◆ It is meant to enhance the realisation of the Poverty Reduction Strategy.
- ◆ It will stimulate socio economic growth of the rural economy
- ◆ It has linkages with other major policy initiatives

The implication of the RDS to pastoralists were seen to include the following:

- ◆ It will aggravate the current acute problems facing the pastoralist and hunter gatherer communities such as poverty, land insecurity, vulnerability, conflict with other land users, total marginalisation and extinction of the pastoral mode of production and degradation of natural resources.
- ◆ Perceptions of those who formulated the Rural Development Policy and the Rural Development Strategy are based on a bias that, the pastoral mode of production is unviable and not rationale
- ◆ The contribution of pastoralism of to the national economy as the backbone of the livestock sector both for domestic and foreign markets is ignored and not quantified.
- ◆ A new enabling environment for foreign investors is being created to e replace traditional pastoralists which will be facilitated by:
 - Land titling
 - Establishment of sedentary ranches
 - Improved market infrastructures

5.2 Observations made in the plenary discussion

- ◆ The interests of hunter gatherers and pastoralists have not been fully taken on board in the draft RDS. As this is long term strategy covering the next 25 years, pastoralists and hunter gatherer communities are likely to be seriously affected.
- ◆ The livelihoods of pastoralists and hunter-gatherers will be made more difficult by adopting a position against movement of livestock in search of pastures and water, recommended demarcation of special areas for livestock keeping, putting undue emphasis on ranching in preference to the current practice of pastoralists.
- ◆ Pastoralism has been forgotten in the policy as a sustainable way of exploiting semi arid areas. It is instead projected as a wasteful and destructive system of production.
- ◆ Policies do not see pastoralism as an appropriate system of production which enables many large section of the population of this country to earn their income and to get their basic needs.
- ◆ Pastoralism is not supported by the government and it not recognised as an economic system and a way earning a livelihood for pastoralists.
- ◆ Pastoralist land gradually disappearing as it is being taken up for other uses.

The workshop finalised discussion on the RDS by getting participants to sit in small groups and later on in the plenary to looking at the issues arising from the RDS which also recur in other policies.

3.3 Key Issues and Recommendations raised from the RDS

	Issue	Recommendation
1	<p>Pastoralism viewed as a wasteful practice, not a viable economic option</p> <p>Replacing pastoralism / traditional livestock keeping with new commercial .Livestock production systems.</p>	<p>Raise awareness of policy makers P &HG land that empty land is not <i>terra nullis</i></p> <p>Recognition of pastoral mode of production as key factor in alleviating poverty among pastoralists</p> <p>- Ignorance of the rationale of the pastoral system of production.& that rotational grazing is an ecological imperative.</p>
2	<p>Pastoralists and livestock have been left out in the RDS and in other policies and legislations- neglected excluded, and marginalised</p>	<p>Involve Pastoralists and HG in the formulation of policies that significantly affect their livelihood</p> <p>Involve them in repeal and review of legislation that affect their well being.</p> <p>Improved representation of pastoralists and HG in parliament (special seats)and at district council where they area minority.</p> <p>Department of marginalised communities be created in one of the ministries.</p> <p>Create pastoralist associations</p>
3	<p>Though livestock is under agriculture, needs identification, & design of objectives and activities to be implemented is silent about livestock and pastoralists.</p>	<p>Ministry of Livestock should continue to stand alone</p>
4	<p>Alienation and loss of pastoralists land and other key natural resources i.e.</p>	<p>Identify and title/ gazette Pastoral and HG land and key resources.</p> <p>Involve the whole community in supervising the critical natural community resources and developing procedures for their use..</p> <p>There should be transparent mechanisms to re-channel the benefits from exploitation of natural resources around the communities by outsiders.</p>
5	<p>Extreme poverty and livelihood Insecurity for P and HG</p>	<p>Support initiatives that make pastoralists food secure.</p> <p>The objective should be the promotion of sustainable pastoral livelihoods.</p> <p>Provide improved communication infrastructure</p> <p>Improved quality of livestock and livestock products (this includes processing and storage of all livestock products)</p> <p>Provide business skills to on a variety of enterprises.</p> <p>Improved marketing infrastructure for livestock.</p> <p>Recognition of pastoral mode of production as key factor in alleviating poverty among pastoralists</p>
6	<p>A shift from communal ownership and control of land resources to private ownership and the total loss of land</p>	

6.0 The National Land Policy

The presentation on the National Land Policy was made by Mr Edward Porokwa.

6.1 Summary of issues highlighted in the presentation

6.1.1 For a long time, Land tenure issues in Tanzania have been guided by the Land Law ordinance of 1923, and the English Common Law Principle on real property among others. Since the 1980s however, the government started to recognise the need for a land policy to govern land tenure, Land use Management, and Administration. The National Land Policy was eventually formulated in 1995, in response to increasing socio economic and political changes unfolding in Tanzania as well as external influences bearing on the Tanzanian economy.

6.1.2 Important features of the National Land Policy, are that:

- ◆ Land continues to be publicly owned
- ◆ All land is held under the trusteeship of the President (who can revoke any rights of occupancy)
- ◆ Administration of land continues to be under the Executive
- ◆ The two forms of land ownership customary right to land and deemed right and the granted right of occupancy are retained. .

6.1.3 The presentation also highlighted relevant sections of the National Land Policy that specifically refer to livestock keeping and pastoralists:

- ◆ 7.3.1 Security of tenure of grazing land being guaranteed and protected from encroachment. Certificate of Village Land to issued while under-utilised former pastures will be restored to pastoralists.
- ◆ 7.3.2 Shifting cultivation and nomadism will be prohibited, and cattle movement to be regulated.

6.2 Plenary Discussion

During the Plenary discussion on the presentation participants made the following observations:

- ◆ The central features of the National Land Policy with regard to protecting the tenure and loss of pastoralist land have not changed substantially
- ◆ Under the National Land Policy the rights of pastoralists continue to be subordinate to those of wildlife and investors.(both local and foreign).
- ◆ The authority for the administration of village land continues to be under the village government and arrangement which will continue to fuel alienation/ loss of pastoralist land to outsiders.
- ◆ The blanket restriction of movement of pastoralists as in 7.3.3 (i) is based on bias and ignorance about the pastoralist economy. This statement needs to be qualified to take into account the realities of livestock keeping in semi arid areas.
- ◆ Hunter gatherers are not mentioned anywhere in the Land Policy .
- ◆ Emphasis is on livestock keeping and there is little recognition and acceptance of pastoralism as a viable economic system.
- ◆ The Policy and the new legislation do not help pastoralists to prevent further loss of their grazing land.

7.0 The way forward

7.1 The process

In concluding the workshop looking at where we are in relation to our goal and what needs to be done to achieve the goal the following was agreed;:

1. The overall goal of this process is to develop a shared understanding of the way in which national policies impact on and marginalise pastoralists and hunter-gatherer communities.
 - ◆ Based on that understanding, PINGOs Forum in collaboration with other Pastoralist and Hunter-Gatherer fora, CBOs, and supporting organisations will develop an advocacy strategy which will involve other key stakeholders in redressing the marginalisation and negative impact identified in the national policies.
 - ◆ It will also recommend and advocate for measures to prevent further exclusion of pastoralists and hunter gatherer interests and concerns in the process of policy and strategy formulation at national and local levels in the future.
2. Developing a shared understanding of these policies will require an identification of the major policies that impact on the well-being of pastoralists and hunter-gatherers. This will be followed by an in depth analysis of these policies to identify what issues and aspects of these policies impact on pastoralist and hunter gatherer communities (*including how and why*).
 - ◆ For each policy identify a resource person with the relevant experience and competence to carry out an analysis at the level required
 - ◆ Develop TORs to be used by each resource person identified.
3. Recommend how the problems identified can be redressed considering the various levels that might be involved (as appropriate).
4. Develop a long term advocacy strategy for redressing the marginalisation and negative impact of national policies on pastoralists and hunter gatherers.
5. The Rural Development Strategy was identified as presenting a unique opportunity for this and the next workshop to be able to make some concrete inputs as it has not yet been concluded. It was agreed that the identification of issues, gaps and how they can be addressed would provide a useful starting point as a short term measure.

7.2 Responsibility for Preparations

The secretariat of PINGOs Forum was given the responsibility to complete the necessary preparations for the next workshop. This involves the following:

- ◆ Identifying the key policies which need to be analysed
- ◆ Identify resource persons and prepare TORs for each
- ◆ Raising funds to pay for the resource persons
- ◆ Identify within relevant ministries appropriate contact points to be invited
- ◆ Organise a feed back meeting, which should precede the main workshop to enable participants to develop a common position on the issues.

Annex 1 Pastoralists and Hunter Gatherers Workshop Nov. 2001

Name	Organization	Address
PETER TOIMA	INYUAT E MAA	
L.M. OLE KOSYANDO	NAADUTARO	
LEMBINE KONE	NAADUTARO	
DANIEL MURUMBI	EKABA	
RICHARD H. BAALOW	MONGO WA MONO	
MAGE SHAHANGA	KIPOL BARBAIG	
SILAS LIKASI	OXFAM GB	
BENEDICT NANGORO	CORDS	
METUI OLE TIPAP	LADO	
SANGUYAN OLE DOROP	NGOPADEO NGORONGORO	
RAHAB KENANA	OX FAM GB	
MUTUNKEI OLE SONKOI	OBSERVER	
DANIEL NGOITIKO	TAZAMA CRT	
GODFREY LELYA	OXFAM GB	
GASPAR LEBOY	ERETO -NPP	
ISRAEL KARYONGI	ELCT DIOCESE IN ARUSHA REGION	
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Annex 2: Pastoralists Workshop Schedule

Day 1	TIME	AGENDA	PRESENTER
21/11/2001	8.30-9:00	Registration	All
	9:00-9:20	Introduction & Logistics, Administration	Lembulung' Kosyando
	9:20-9:40	Workshop focus and overview	Saruni Ndelelya
	9:40-10:40	Overview of Pastoralists. Hunter Gatherers present situation	Daniel Murumbi Benedict Nangoro
	10:40-10:40	TEA	All
	11:00-12:00	Overview of the National Rural Development Strategy	Moses Nessele
	12:00-13:00	Overview of Wildlife Conservation related policies	Yohane Masara
	12:00-13:00	LUNCH	All
	13:00-4:30	Experience of pastoralists from Kenya	
	Day 2 22/11/2001	8:30-9:00	Registration
9:00-11:00		Review of day one and Feedback	Main facilitators Secretariat
11:00-11:20		TEA	ALL
11:20-13:00		Overview of Land Policy	Edward Porokwa
		Building up focus and strategies for forthcoming workshop	Saruni Ndelelya Loserian Sangale
13:00-14:00		LUNCH	ALL
14:00-17:30		Analysis of issues from the National Rural Development Strategy	Saruni Ndelelya Loserian Sangale
17:00-17:30		Workshop summary	Saruni Ndelelya Loserian Sangale

Workshop focus and Overview

By Saruni Ndelelya.

1. Introduction:

In recent years, there has been a wave of policy formulation in Tanzania geared to initiate major globalization changes. Although the aim has been to improve the livelihoods of the people of Tanzania, the case seems very different to the pastoralists hunter and gatherers societies. In most cases such policies happen to have negative implications that would further marginalise and oppress these people be it in the near future or long term. This problem has been voiced here and there at various occasions though insufficiently. In that case, PINGOs Forum like many other advocacy institutions having seen the problem had decided to carry forward its obligation. That is to organise some opportunities for pastoralists and hunter-gatherers to determine a means to advocate their issues in a shared manner and to make more concrete arguments that will suit their interests. This particular workshop is part of a series of efforts to open up our way forward. PINGOs Forum therefore, invites every one of you to contribute and enable us as a family to attain our mission and rescue ourselves.

2. Objective of the workshop

To organise a common understanding among Pastoralists, Hunter Gatherers and key practitioners in order to be able to plan and play their main role in a forthcoming workshop of sector stakeholders to discuss concerns on national policies affecting pastoralists and Hunter Gatherers' well being.

3. What are our concerns on current development policies?

It has been observed that across most if not all land related national sector or development policies, past and the present appear to have big gaps that imply biases on Pastoralists and Hunter-Gatherers as a people and as Tanzanian citizens. These gaps are demonstrated by the following elements:

- ◆ Pastoralism has been viewed by such policies as a non viable system of production and thus its contribution to the national economy is ignored. Whilst pastoralism is making an enormous contribution to the livestock sector, the views held by policy makers are completely different from reality.
- ◆ Whilst pastoralism has effectively maintained the ecosystem of the drylands for centuries better than any other large-scale utilization of land, it has been viewed as being environmentally destructive.
- ◆ Pastoralism is not recognised as an important mode of production and lifestyle with important cultural values. Pastoralists are being forced through policies to change to new cultures without involving them in such decisions.
- ◆ Hunter Gatherers existence is even more of a myth as policies do not mention them. This is due to the fact that Pastoralists and Hunter-Gatherers have lacked support from the senior levels of policy making like in the government ministries. There is no visible sign of efforts to enhance pastoralists or hunter gatherers economic development to integrate them in socio-economic transformation.

4. What is assumed to be the end result if this trend continuous ?

- ◆ Complete land alienation from Pastoralists and Hunter Gatherers.
- ◆ Impoverishment and extreme poverty among the communities of Pastoralists and Hunter Gatherers.
- ◆ Complete extinction of pastoralism and hunter gathering with no alternative adoptable life-style.
- ◆ Corruption and disasters involving Pastoralists, Hunter Gatherers and others.

5. What will be the main objective of the next workshop ?

The intention is for Pastoralists and Hunter-Gatherers to invite other stakeholders in the sector to share their concerns with them and try to win their support. We will use that opportunity to lobby other people and advocate strongly for our own issues as regards to our right to development .

We therefore need to organise ourselves to be able to attract the participation of other stakeholders.

PINGOs Forum is also very grateful to share with you its statement showing its concerns on the Rural Development Strategy final draft. This statement presented to the Government Donor in-door *meeting* on the 8th November 2001. The meeting was held at the Prime Ministers Office. The Rural Development Strategy as you will see, is one of those presentations that will be discussed later on in this workshop.

Thank you for your participation and well come to play your role which is most important at this crucial point.

Annex 4: Statement of the PINGOs Forum on the final draft of the Rural Development Strategy.

PINGOs Forum is a coalition of 26 CBOs of Pastoralists, Hunters and Gatherers of Tanzania.

We have observed that the final draft of the Rural Development Strategy, like many other development programmes and policies meant to improve livelihoods of Tanzanians including pastoralists, will end up killing pastoralism and oppressing pastoralists. Our observation is based on the following reasons and experiences:

- 1 The RDS will aggravate the already existing acute problems facing pastoral communities such as poverty, land insecurity, vulnerability, conflict with other land users, degradation of natural resources and total marginalization/extinction of pastoral mode of production.
- 2 The policy makers, in this case those formulating the RDS, have again misunderstood either purposely or unknowingly, the pastoral mode of production as unviable and unrational.

The contribution of pastoralism in the national economies is completely ignored and not quantified in national development statistics. This comes from little recognition of the fact that pastoralism is the backbone of the commercial livestock sector for both domestic and foreign markets. It is also not fully recognised that pastoralism is able to make profitable use of the relatively harsh drylands and that it provides both a living and a way of life for more than 400,000 Tanzanians.

As a result, a new enabling environment for foreign investors is being created to replace the traditional pastoralists. The whole process will be facilitated by:

- Land titling (new land tenure system)
- Establishment of sedentary ranches
- Poor market infrastructures

If this strategy is implemented, it will have the following results:

- Denial of community to access the already titled lands (denial of access to water and pasture and preventing use of traditional disease-avoidance mechanisms)
- Total marginalization and the increase of the landless members in the community
- Disappearance in history of the pastoral communities in Tanzania.

Generally, pastoralism has always lacked support at the highest levels of the government and policy design. It has rarely if ever benefited from institutional framework designed explicitly for its promotion as a viable land use and livelihood system.

Today in the PRSP pastoralists are neither included nor considered in one way or another (while in other countries like Kenya pastoralists have been involved through formation of “pastoralists Thematic Group” in drafting the PRSP).

The whole approach to pastoralism and pastoralists in the final draft of the RDS needs redrafting to take into account comments already made during the national consultative meeting and directly by pastoralist organisations to the drafters. These have been reflected in some polite words about pastoralists with no change at all in the already determined substance of the strategy. The people affected by such policies need to be involved and consulted. There was no attempt to specifically consult pastoralists and few realistic opportunities during the development of the draft RDS for organizations to contribute.

Popular participation of pastoralists is the only way of coming up with more concrete and sustainable strategies. The pastoral communities should be given time and opportunity to participate in deciding the fate of their lives.

PINGOs requests the Government of Tanzania to organise wider consultation among pastoralists and other stakeholders affected, in order to explode some of the myths about pastoralism, pastoralists, hunters and gatherers. This consultation process should be specifically planned into the RDS before any fundamental policy decisions are made which will destroy the livelihoods and way of life of pastoralists, hunters and gatherers.

Si'gned by:

Saruni Ndelelya, Chairman of PINGOs Forum

Edward Porokwa, Coordinator of PINGOs Forum

Annex 5 Overview Of The Pastoralists And Hunter-Gatherer Situation

(a paper presented to the pastoralists and hunter-gatherers preparatory workshop on policies affecting their well being) – 21st Nov. 2001.

Overview:

The social-economic livelihood issues of pastoralist and Hunters-gatherer communities in Tanzania and their participation in a national policy mainstream are correlated. More over, the marginalisation of the two communities (Pastoralists & Hunter-gatherers) in both social-economic issues and in their participation in the national policy mainstream goes back to the colonization of the country, Tanzania (from 1886-1961).

1. Marginalisation of indigenous minority groups in formal education:

Colonial government in Tanganyika, now Tanzania, used its advanced documentation technology and institutional framework to destroy the indigenous educational systems of its subjects. It then imposed their (colonial) alien education model. However, the indigenous minorities were suspected by colonial administration, that they would not make “dependable” colonial agents. For this reason they were denied educational facilities. Since Tanzania independence, the national government has not taken enough measures to improve the educational level of these communities. Hence continued marginalisation.

The high illiteracy level among pastorilists and hunter-gatherers has narrowed chances for the group members to enjoy employment opportunities. It is also a major negative factor in their participation in decision making and in the national politics. Being so disadvantaged, the indigenous minorities are relatively excluded in the national and districts policy formulation. Consequently, most national policies are biased against the traditional livelihood systems of these communities. Formal education and skill training are again necessary for people to be able to expand and diversity their livelihood opportunities, by engaging in other mainstream activities such as masonry, carpentry, mechanics etc.

2. Marginalisation of Pastoralists and Hunter-gatherers in land rights:

Marginalisation of the above two groups-just like the case with other indigenous people the word over-is a function of entrenched national and global mainstream prejudice against indigenous land use systems.

In Tanzania, beginning from the colonial era (1886-1961) to-date, forty years after the country's independence, successive governments have been encouraging crop cultivation through various measures. These include formation of grower co-operatives and crop marketing boards, provision of extension services and subsidies on farm inputs. Besides, the existing land laws clarify user rights on cultivated land and urban areas. The land rights of pastoralists and hunter-gatherers are either not mentioned or subsumed in a general terminologies like “agricultural land” and forest reserve.

This situation has facilitated the appropriation of the more high potential areas of indigenous minorities by powerful farmers. Government companies alienate traditional territories of these groups for large scale farming or

national parks. Creation of hunting blocks has also been used as an excuse for dispossessing these communities of their lands.

Unfavorable government land policies has been one of the major factors for pastoralists emigration en-masse from their traditional territories. Contravention of land rights of the indigenous minorities has been easier because of the high illiteracy level among community members. Lack of formal educational also exacerbates lack of knowledge on the use of the country's legal system.

3. Economic Marginalisation:

Since crop cultivation has been made the country's mainstream economic activity, government officials always acquiesce to the alienation of pasture lands for other uses.

Pastoralists have been pushed to the marginal areas. The consequence has always been the decrease in the number of livestock herds per family and lowering of milk production. All these means increase in poverty level and food insecurity among pastoralists.

Trading in livestock and livestock products is thriving in pastoral district. Logically, traditional cattle-herders would have upper hand in this activity. But, the prerequisites for running enterprises like this, knocks most of them out of competition. These requirements are: expertise in monetary economy, working capital and skill in lobbying for business licenses.

Without formal education, secure land tenure and contemporary skills, involvement of pastoralists in monetary economy is at the minimum level and very precarious. Many of them are engaged in petty jobs: Working as domestic servants or night guards, casual laborers in other people farms etc. In any case their pay is less than one USD per day.

The current Tanzania government has legalized offering " gifts and entertainment" to the delegates during elections at all levels: Parliamentary, towns and districts council elections as well as in village councils. The economic base of pastoralists has been plundered for about a century by the powers that be. Hence, many of them (pastoralists) could not afford the huge sums of money which is needed to clear hurdles before some one can be elected.

Annex 6: Threatened Livelihoods

By *Benedict Ole Nangoro*

Introduction

In Tanzania, the Indigenous peoples discussed here are the hunter gatherer communities of Hadzabe and Ndorobo as well as the pastoralist Barbaig and Maasai¹. This summary discussed issues of Primary concern relating to indigenous people in Tanzania for the last two years i.e 1999 and 200.

Overview of Indigenous Peoples of Tanzania.

0.1 Hadzabe and Dorobo Hunter-Gatherers

The Hadzabe are descendants of bush-manoid care and until recently they were known in Tanzania as Kangeju, Kindiga or Tindiga. It is believed that the name Tindiga² was coined by the Nyisanzu, an ethnic community which neighbors the Hadzabe. In recent years, they have rejected these other names in favour of Hadza (pl. Hadzabe), which in their language means a person.

The Hadzabe are often thought to be related to the Sandawe of Dodoma since they both speak a click language. The Hadzabe have a distinct tribal identity and little else in common with their neighbors. They live in the semi-arid land surrounding Lake Eyasi in Northern Tanzania, where they occupy an area of about 25,000² traversing Mbulu, Iramba and Meatu Districts in Arusha, Singida and Shinyanga regions. About 50 years ago, the Hadzabe occupied twice their present territory which has since been encroached upon by the Iraqw, Nyisanzu, Sukuma, Barbaig and others.

The Ndorobo³ neighbor the Masai in Kiteto, Simarinjo and Ngorongoro Districts in Arusha Region. They constitute a small minority in the region and in Kiteto District they live in the following villages: Amei, Loolera, Kilimoto, Palango, Iltirkishi, Enkusero, Namelok, Napilukunya, Isinya, Kitwai and Nkapapa.

Although the both groups are basically hunters and also gather wild barriers, tubers, roots and honey, which used to constitute about 80% of their food supply particularly during the dry season. In recent years, however food insecurity has become a recurrent problem

In recent years, some government development programmes have attempted to turn hunter-gatherers into farmers and livestock keepers. The Hadzabe have started cultivation of millet, maize, cow-peas, and to a lesser extent cotton in Munguli, Mungo-wa-Mono, and Yeada Chini. Other crops include maize, millet and groundnuts. The

¹ Discussion about other groups in Tanzania that may claim the identity of being indigenous peoples is beyond the scope of this paper

² Tindiga is used by the Nyisanzu to refer to people who live in the bush and live on hunting and gathering.

³ Ndorobo is a Maasai word that means someone without livestock and hence being dependent on hunting and gathering. The Government has provided food aid on occasion. But it is supplied at wrong times

government provided the villages with ploughs and some cattle, but the latter were stolen, and the rest had to be transferred to a neighboring Sukuma village, Paji and so the ploughs are not being used. Also, the crops introduced to them are considered strange by hunter – attention, and would prefer such crops as cassava, potatoes, etc. which demand less attention, and withstand drought.

Livestock keeping is slowly gaining acceptance among the hunters. As a coping strategy, some of the hunters have also started keeping chicken but it is the younger generation only, which consumes chicken and eggs. All in all, the hunter-gatherers find agriculture a waste of time and often resort to their traditional ways of getting food.

Conservation policies have also constrained hunters' access to sources of their livelihood. Hunting and gathering of wild berries, which mediated their livelihood, become restrictive hence creating uncertainty and perpetual food insecurity.

1.2 Pastoralists: The Barbaig and Maasai Peoples.

The Barbaig are part of the Datoga cluster that comprise of Buradiga, Bisiyeda, Gisamjanga, Bajuta, Gidang'odiga, Biyeanjida, Darorajega and Barbaig. Whereas the Gisamjanga section of the Gatoga have been assimilated by the Iraqwi, Biyeanjida integrated into the Nyaturu.

The Barbaig are found mainly in Arusha and Singida Regions along the Eastern Great Rift Valley, in the districts of Babati, Mbulu, Hanang, Singida, Manyoni and Iramba. Most of the Barbaig are currently concentrated in Hanang District at the foot of Hanang Mountain. They often migrate with their livestock across the borders of Arusha and Singida regions, and in recent years, following alienation of their traditional territory in Hanang, they have also started migrating into Dodoma, Morogoro and Singida and Shinyanga.

The Maasai⁴ of Tanzania are divided into segments, the main group are the ones regularly referred to as the Masai who live in four districts of Arusha region: Monduli, Simanjiro, Kiteto and Ngorongoro. The other segment are the Iparakuyo (sometimes called Kwavi) who live in Tanga and Morogoro and few have moved to Iringa and Mbeya.

Pastoralists and resource alienation

All pastoralists are under pressure from different land uses. The Barbaig have lost their prime lands to wheat production under the major wheat project implemented by the National Food Corporation (NAFCO) which was funded by the Canadian CIDA. This has created serious land scarcity, subsequently causing perpetual conflict.

⁴ Although the Masai are found in both Kenya and Tanzania, this section deals only with the Tanzania side of the border.

⁵ Some of the protected areas carved out of Maasai land include Serengeti (Siringeti), Manyara Tarangire, and Nkordoto National Parks. Although Ngorongoro is supposed to be shared between people and Wildlife, people have clearly lost out the expense of conservation.

Similarly, the Maasai have also lost critical resources to Wildlife conservation⁵, large and small-scale farming, to mining companies and to infra-structural development. And in the same way, serious conflicts have arisen over these lost resources.

2 Development in the National Context

Indigenous Peoples live in an environment which is influenced by national and regional development. Following are some of the highlights of important development in the country, which have either a direct or an indirect bearing on the livelihood of Indigenous Peoples.

Structural Adjustment Programmes (SAPS) and its impact on Indigenous Peoples.

During the last two years, Tanzania is still feeling the impact of the implementation of the Structural Adjustment Programmes (SAPs). The specific objectives of the adjustment programmes which Tanzania signed with IFM included arresting the economic decline, correcting imbalances in the external accounts, reducing government budget deficit, increasing the output of food and export crops, attracting investment and external resources and establishing instruments for efficient use of resources.

While the rest of Tanzania has felt the impact of SAPs, the most effected segments of the population are indigenous peoples who are marginalized. Following the privatization of animal health services, prices of livestock drugs have risen beyond the reach of most pastoralists. Lack of infrastructure and marketing facilities have made it difficult for the livestock keepers to access livestock drugs. The combination have resulted in increased livestock diseases and losses.

Economic liberalization has had effects on pastoralism. Increased trends in the utilization of forest products, mining extraction, charcoal burning and expansion of area under crop production have had a negative impact on pastoral production. They have all resulted in loss of grazing and alienation of permanent water sources. Many hunting blocks and wildlife management areas have increased competition for natural resources that are critical for pastoralism.

The banning of subsistence hunting has also negatively affected hunter-gatherer communities since their livelihoods are dependent on hunting game and gathering wild berries. Although hunters have been given a Presidential License allowing them to hunt without "paying fees", the constraints in accessing the license leads to restriction in getting access to hunting.

The New Land Policy and Land Act of 1999.

In 1995, Tanzania formulated a National Land Policy which reaffirms the colonial legacy which declared all land in Tanzania as public and vested in the presidency. In February 1999, the National Assembly passed a new land law i.e. Land Act and Village Land Act, 1999.

⁵ Some of the protected areas carved out of Maasailand include Serengeti (Siringet) Manyar, Tarangire, Nkurdoto National Parks. Although Ngorongoro is supposed to be shared between people and wildlife, people have clearly lost at the expense of conservation.

Also because of the economic liberalization, land is given a market value and priority is given to investors over the local people. Contrary to recommendations made by the Presidential Commission on inquiry into Land Matters which was chaired by Professor Issa Shivji, the Ministry Land officials are still in-charge of land administration.

The new Land law emphasizes optimal use of land at the expense of security of tenure for subsistence farmers, herders and hunter-gathers. A combination of factors such as increased human, livestock and wildlife populations, expansion in agriculture, mushrooming of peri-urban centers, new forms of nature resource utilizations have all increased pressure on natural resources and a new class of land less indigenous people is emerging in Tanzania.

Displacement of indigenous resource tenure regimes and the imposition of alien models of property rights, with land vested in the presidency and administered by the executive i.e Ministry officials are seen as the root cause of land alienation and insecurity of resource tenure in Tanzania.

3. Emerging issues and their impact on livelihood of Indigenous Peoples.

3.1 Shrinking territories

The Indigenous pastoral and hunter-gatherer communities in Tanzania have traditionally occupied areas well endowed with nature resources. Such territories were adequate in size and ecological parameters mediated and supported sources of livelihood that formed the heritage of such communities. Indigenous knowledge systems evolved the years, and natural resources were utilized and managed in sustainable ways.

Over the years, systematic alienation of key resources started resulting in shrinkage of their resource bases. Reduction of the resource base has reduced livestock holdings for the pastoral Datoga and Maasai. For the hunter-gatherer Ndorobo and Hadzabe, policies and regulations governing hunting outlawed subsistence hunting. Whereas immigrants depleted game resources and environmental degradation has significantly reduced the availability of wild berries, roots and honey.

3.2 Land alienation:

The alienation of land belonging to Indigenous Peoples in Tanzania through the creation of wildlife protected areas (Tarangire, Manyara, Ngordoto and Serengeti National Parks as well as the creation of Ngorongoro Conservation Area) and the alienation of Barbaig land to large scale commercial farming (such as the NAFCO wheat farms in Hanang'), small scale farming in Kiteto district and gem stones mining at Mererani in Simanjiro, have all reduced the resource base for indigenous peoples resulting in increased levels of land use conflicts.

3.3 Resource based conflicts

Conflicts between wildlife and human activities originate in the historical approaches to conservation movements in the region. Official policies and attitudes relating to wildlife management in the region have tended to over-emphasise a law-enforcement approach. This method of conservation had been inherited from the colonial era during which time the rights of people occupying the same territories with wild animals were regarded as secondary to those of wildlife. Accordingly, the training of Park management followed the same trend where development concerns of local people are disregarded in favor of wildlife.

3.4 Kilosa Killings.

In early December 2000 (the night of 8th), violence broke out between the pastoralist Maasai and crop farmers in Rudewa village, Buyuni ward in Kilosa district. Nearly 31 people, mostly farmers were killed and about 20 injured.

The nature of the conflict was resource based as incompatible forms of land use between herding and crop agriculture. Reports in the media were clearly biased against pastoralists who were portrayed as “loose-foot herders who had no respect for other people’s property.”

The incident led to the suspension of senior government officials, the Kilosa District Commissioner Edith Tumbo and the O.C.D Honoratha Chuwa. The Prime Minister and Inspector General of Police respectively suspended the two officials pending the setting up of a probe committee. A commission of inquiry was subsequently set up to investigate the cause of the conflict and advise government accordingly.

3.5 Multiple Marginalization, increasing levels of vulnerability and poverty

Increasing levels of vulnerability and poverty. The ability of Indigenous Peoples to manage ecological **uncertainly and spread risks** has been reduced significantly. Some of the consequences of the shrinkage of the resource base is a decrease in the mobility of herds and change in patterns of resource utilization. This has in turn led to livestock losses and increased levels of poverty and food insecurity. There are many levels of marginalization.

Economic marginalization is caused by a combination of factors. The reduction of the resource base significantly reduces livestock numbers. Livestock herders require large and ecologically variable grazing areas that would facilitate seasonal mobility for optimal productivity. Mobility is necessary for allowing range resources to regenerate and for optimal use. Restricted daily and seasonal livestock movements create a form of economic marginalisation.

Reduction of the resource base also reduces game resources and wild berries on which hunter-gatherers depend. Lack of infrastructure also makes areas occupied by indigenous people less accessible. The physical infrastructure is either lacking or is inadequate and this has had a negative impact on the coverage and quality of social

services. Health facilities and health staff are few and far apart and so are educational facilities.

The few available schools are poorly staffed and equipped. Because of poor facilities, pupils from the indigenous communities hardly make it to secondary schools. Serious shortage of teachers, equipment and books limit access to formal educational. As a result, levels of illiteracy are increasing and there are inadequate professionals from these communities. This lack of own professionals in the field of education, human and animal health, judicial system and administrators deprived indigenous peoples representation in decision-making bodies. Overall, denial of development constitutes a gross violation of fundamental human rights.

While extraction of natural resources from indigenous areas is benefiting mainly outsiders, nothing is ploughed back to such areas for development of indigenous peoples and their areas. And this constitutes denial of their rights to their own resources. Since development priorities are defined elsewhere and not where indigenous peoples live, indigenous peoples find themselves increasingly victimized and marginalized because of the abundance of valuable natural resources available in their areas.

In the case of the pastoralists, inadequate marketing facilities constrain livestock sales resulting in perpetual low prices for livestock and livestock products. This has increasingly reduced the purchasing power of pastoralists Barbaig and Maasai, placing them in very vulnerable situations.

Cultural marginalisation comes about as a result of many factors. Loss of key resources that constituted basic cultural rights of indigenous peoples has impacted on cultures of indigenous peoples negatively. Endoinyio Oolmoruak is a special sacred site whose value to the Maasai community has been constrained by the loss of key resources.

There are also ritual occasions that are no longer observed because indigenous peoples are unable to afford the required stock to perform the ritual. It is also because of economic constraints that indigenous peoples have been systematically selling their valued art objects for pittance, resulting in the removal of indigenous art from the communities to trade centers (curio shops, museums and other tourist centers). Some of this art is used to decorate tourist hotels to which indigenous peoples are denied access.

The promotion of national languages and dominant cultures; has been accompanied by a systematic suppression of indigenous languages and cultures, such that in urban settings it is becoming common for indigenous children whose parents work in towns not to speak their own languages.

Also, an important segment of the community is also being drawn to urban centers in search of wage employment and this not only denied indigenous communities much need labor force, it also removes the fabric that used to hold indigenous communities together. An example of this the case of *Ilmurran* who have been pushed through loss of livestock to work as security guards in urban centers because, being non-literate, these are the only available jobs.

In the political arena, all four indigenous communities in Tanzania have experienced loss of their indigenous territories and they have been pushed to other areas. They now live in more than 15 administrative districts, where they constitute small percentage of

population in these districts. Consequently, they end up become a minority without adequate political representation in ten districts.

3.6 Regional Initiatives, Processes and Future Prospects

In June (5th to 8th) 2000, a total of 98 participants from 48 NGOs, CBOs, service providers and concerned individuals attended a workshop that deliberated on how to develop an umbrella organization which would act as a voice of all pastoralists and hunter gatherers, a body that would coordinate their activities and enhance lobbying and advocacy on issues of primary concern.

The establishment of a forum designed to enable member organizations to share information and experiences; and facilitate coordination of initiatives to enhance development of indigenous communities; forging effective representation of indigenous communities at various levels – local, regional, national and international. Promote service delivery to indigenous communities; facilitate processes to mobilize resources for indigenous communities; to ensure advocacy and lobbying mechanisms for enhancing security of resource tenure for indigenous communities; capacity building for member organizations and networking.

In order to carry out these modalities, a task force was set up to carry out the above activities. The composition of the taskforce reflected the diversity of indigenous communities that participated in the meeting. Two taskforce members were from the Maasai community, one from the Parakuyo community, two from the Barbaig community, one from the Hadzabe community and four members were selected on the basis of their professional experience.

Community Research and Development Services (CORDS) was chosen to serve as an interim secretariat. So far, the task force has prepared a newsletter to inform stakeholders about progress so far and has been fundraising for the purposes of operationalizing the Councils objectives, one of which is to call the same stakeholders together for an update and undertaking strategic planning for the Council.

In January 1999, a workshop organized by PINGOS and IWGIA was held in Arusha, Tanzania. The workshop brought together indigenous participants from Eastern, Southern and Central Africa. Some of the achievements of the workshop is that it helped indigenous peoples from the region to build their own networks. It also provided an avenue for African indigenous peoples organizations to link up with the African Commission for Human and People's Rights.

Later the same year, the Saami Council organized a course on Human rights and UN processes in which a number of indigenous peoples and organizations participated. The course lasted for three weeks and resulted in an increased capacity on the UN processes. It was during that time that the Organization of Indigenous Peoples of Africa (OIPA) was formed.

In June 2000, the UN High Commission for Human Rights organized a workshop again in Arusha to bring together indigenous peoples and minorities to discuss multiculturalism.

Annex 7 Wildlife Related Conservation Policies

7.1 ATHARI ZA SERA ZA HIFADHI YA WANYAMAPORI -KWA WAFUGAJI

Tanzania imekuwa siku nyingi ikiamini kuwa ni nchi ya wakulima na wafanyakazi lakini kilimo kinasemekana kuwa ndio uti wa mgongo wa Watanzania kwani kinaajiri sehemu kubwa ya Watanzania. Mtu unapoongelea kilimo ni wazi huwezi kuacha nyuma ufugaji. Ufugaji ni sehemu ya kilimo na ni shughuli ambayo inawapatia riziki wakazi wengi wa mikoa ya Kaskazini, Ziwa na katikati mwa Tanzania. Mada hii inahusu hasa wafugaji wa asili ambao uwepo wao unategemea kwa kiasi kikubwa ufugaji.

Miaka ya hivi karibuni kumekuwepo na mabadiliko makubwa sana katika maisha ya wafugaji hasa baada ya shughuli za utalii na uwekezaji kupanuka zaidi kufuatia ubinafsishaji wa shughuli nyingi za kiuchumi. Ubinafsishaji huu pengine umezidisha zaidi athari kwa wafugaji na shughuli za ufugaji kwa ujumla. Si kweli kuwa athari hizi zimeanza na ubinafsishaji huu wa miongo miwili iliyopita kwani tangu pale mbuga za wanyama na Hifadhi za Taifa zilipoanzishwa katika miaka ya 1950 maisha ya wafugaji hasa wa mkoa wa Arusha yaliathirika, lakini siyo kwa kiwango cha sasa.

ATHARI ZENYEWWE

Pamoja na mambo mengine yanayoathiri ufugaji kama vile ukame, mbug'o na magonjwa ya mifugo; shughuli za ufugaji zimeathirika na sera za Hifadhi ya Wanyamapori kwa kiwango kikubwa. Kwa mfano, shughuli za ufugaji haziruhusiwi kabisa katika mbuga za Wanyama (National Parks) na Hifadhi za Taifa (Game Reserves) pamoja na kwamba ufugaji umeruhusiwa katika Hifadhi ya Ngorongoro (Ngorongoro Conservation Authority) lakini bado ruhusa hiyo inavyo vikwazo ambavyo pia vimesababisha athari na maendeleo ya wafugaji. Kama athari hizo hazitoshi, hivi karibuni kumekuwepo na hatua za kubinafsisha maeneo yaliyoko ndani na nje ya hifadhi kwa wawekezaji ambao hawaruhusu shughuli za ufugaji katika maeneo yao. Mifano michache yaweza kusaidia kuelezea kiwango hicho cha athari.

1. UWINDAJI

Uwindaji umeonekana kuwa shughuli inayoliingizia taifa fedha nyingi lakini yenye athari kubwa kwa wafugaji. Uwindaji ninaouongelea hapa ni uwindaji wa kitalii (Tourist Hunting) na siyo wa kiharamia (Poaching). Katika wilaya ya Ngorongoro kwa mfano serikali ilimiliksha Kampuni ya Uwindaji wa Kitalii inayoitwa Otterlo Business Corporation. Eneo hili lilitolewa na Kitengo cha Wanyamapori (Wildlife Division). Mojawapo ya maeneo ambayo Kampuni hiyo inafanyakazi ni katika kijiji cha Ololosokwan ambapo wakazi wake wengi ni wafugaji, zaidi ya athari zinazofanywa kwa mifugo wasikiapo milio ya bunduki na ndege na magari, bado haki yao ya kufanya malisho eneo lolote ndani ya maeneo yao inazuiliwa na shughuli hizo za uwindaji.

Wakazi wa Ololosokwani ambao kijiji chao kimepimwa na wanahaki miliki wamekuwa wakizuiwa hata kutumia maeneo yao kwa shughuli za kimaendeleo. Kulingana na wakazi wa maeneo hayo shughuli za kiuwindaji hazina faida kwao ukilinganisha na utalii mwingine (NON – Consumptive Tourism). Faida hiyo imetokana na mikataba mbalimbali waliyolingia na wamiliki wa makampuni hayo ya Kitalii kama vile Community Conservation

Service (CCS) wanaoendesha Klein's Camp. Watalii hawa wamechukua kutoka katika kijiji hicho eneo ambalo zamani lilimilikishwa kwa Kampuni ya Cattle Products Limited ambao walishindwa kuanzisha shughuli ya Ranching ambayo ingeweza kuwafaidisha wafugaji.

Matatizo ya namna hii yapo pia katika maeneo ya Lolkisale, wilaya ya Monduli, Loiborŕoit, wilaya ya Simanjiro, Simya huko West Kilimanjaro na ŕehemu nyinginezo.

2. UTALII USIO WA KIWINDAJI

Kuna makampuni mengi sana yanayoendesha shughuli ambazo ni za kitalii lakini siyo uwindaji katika maeneo yanayokaliwa na wafugaji. Hawa wanaanzisha Mahoteli, Kempu, (compsites) n.k. Makampuni haya kwa wafugaji walio wengi yanazofaida kubwa kulingana na Utalii wa kiwindaji. Hata hivyo yapo Makampuni machache ambayo yanasemekana kuwanyonya zaidi wafugaji na mengine kuwanyanyasa hasa pale yanapokuwa yako kwenye maeneo pevu ya malisho na chumvi chumvi ya wanyama (Klein's Camp). Katika eneo la Loiborisoit siku za karibuni kumekuwa na mkwaruzano wa Kampuni ya Oliver Camp Limited. Kampuni

Hii ilivunjiwa mkataba pia na kijiji cha Emboreet mwaka 1997. Wafugaji wengi katika maeneo ya Sinya na Minjingu (Kibo Safaris), wilaya ya Monduli, Simanjiro, Ngorongoro na hata Babati wanasemekana kupendelea kuingia mikataba na Makampuni haya ya kitalii kwani yameweza kusaidia wakazi wa maeneo hayo kupata huduma muhimu kama maji, hospitali, shule n.k. Pia kiasi Fulani cha pesa hulipwa kwa serikali ya kijiji kwa shughuli za maendeleo. Lakini kama nilivyosema awali bado athari zipo hasa kwa mifugo ambayo kwa sasa haipati maeneo ya kutosha ya kuchungia.

3. SHERIA NA SERA ZA HIFADHI

Zipo sheria nyingi za Hifadhi ya Wanyamapori ambazo kwa njia moja ama nyingine zimekuwa na athari kwa shughuli za ufugaji. Sheria kama Tanzania National Parks Ordinance; Ngorongoro Conservation Area Ordinance; Wildlife Conservation Act, Sera ya Hifadhi ya Wanyamapori (Wildlife Policy), na Sheria za Ardhi, Ardhi ya vijiji na Sera ya Ardhi zimegusa na kuingilia uhuru wa kilimo cha ufugaji pamoja na uhuru wa jamii ya kifugaji kuendelea kuishi kama jamii huru.

Kwa mfano ingawa Ngorongoro Conservation Ordinance inaruhusu shughuli za ufugaji ndani ya eneo la Ngorongoro lakini hairuhusu kilimo. Hii ina maana kuwa mfugaji hawezi kuzalisha mazao hata ya kulishia mifugo wakati wa ukame, licha ya chakula chake cha kila siku. Ingawaje kilimo kimekuwa kinaendelea kwa matamshi ya Viongozi wa Serikali bila kubadilishwa. Pamoja na kuwa viongozi hao wanapingana kuhusu hilo lakini endapo Mamlaka ikienda Mahakamani kupinga maamuzi hayo, ni wazi watafaulu kwani sheria inasema vinginevyo katika kifungu cha 9A cha Ngorongoro Conservation Area Ordinance kama ilivyorekebiswa na sheria Na. 14 ya 1975, kifungu hicho kinasema:

“Hakuna mtu ataruhusiwa kutumia eneo lolote la ardhi ndani ya Hifadhi kwa kilimo”.

Kifungu cha 6 cha sheria hiyo kinaipa mamlaka uwezo wa kuzuia makazi na shughuli zingine ndani ya hifadhi.

National Parks Ordinance (Cap. 412) yenyewe inazuia kabisa makazi na shughuli nyingine yoyote hata kuingia tu ndani ya Park ni kosa la jinai kama hujapewa kibali. Ikumbukwe maeneo hayo ya mbuga za taifa yalikuwa yakitumiwa tangu zamani na wakazi wanaoyazunguka.

Ukipitia sheria za Ardhi na Sera ya Ardhi zote zinagawanya maeneo na yapo maeneo yaliyolengwa kwa shughuli za Hifadhi pekee. Maeneo ya namna hii hayaruhusiwi shughuli za uzalishaji kama kilimo na ufugaji. Sera ya Ardhi nayo inatamka wazi kwamba ufugaji umekuwa chanzo cha uharibifu wa mazingira, maazimio ya Sera ya Ardhi ni kuondosha kabisa ufugaji wa kuhamahama. Lakini kama kweli sera hii tatekelezwa basi ni wazi kuwa maisha ya wafugaji wengi yako hatarini. Hii inatokana na ukweli kwamba ufugaji wa sehemu moja katika jamii za wafugaji unaathiriwa na hali ya ukame na hivyo wafugaji kulazimika kuhama kutafuta malisho. Pili wingi wa mifugo katika sehemu moja unasababisha malisho kupungua na hivyo kupunguza uzalishaji na unawiri wa mifugo.

Sheria nyingine ambayo pia inaathiri ufugaji ni Sheria ya Hifadhi ya Wanyamapori, 1974 (No. 12 of 1974). Sheria hii imetenga maeneo maalumu ambayo kilimo na ufugaji haviruhusiwi. Kuna maeneo yanaitwa Hifadhi za Akiba (Game Reserve) na maeneo yaliyotengwa kwa ajili ya wanyamapori (Game Controlled Areas). Mwaka 2000 ilitengenezwa sheria ndogo (Regulation) inayohusu uwindaji. Sheria hii ndogo inaitwa The Wildlife Conservation (Tourist Hunting) Regulations 2000. Kifungu cha 16(5) kinazuia shughuli nyingine zozote za uzalishaji na utalii ndani ya Vitalu vya uwindaji bila kibali. Kifungu hiki kinalenga katika kuwazuia Watalii wasio wawindaji kuingia maeneo ya uwindaji. Pamoja na lengo zuri la serikali katika kuhakikisha kuwa hakuna mgongano wa shughuli mbalimbali za kitalii, wanaoumia zaidi ni wafugaji na wakulima wa maeneo hayo kwani hawawezi kutumia maeneo yao ambayo mengi yamo ndani ya Vitalu vya Kitalii kwa manufaa yao.

Mwisho ni sera ya Wanyamapori ya mwaka 1998. Sera hii ilitamka wazi kuwa kungeanzishwa kitu kinachoitwa wildlife Management Areas. Nia ya uanzishwaji wa maeneo haya ni kushirikisha wakazi wa maeneo husika katika utunzaji wa hifadhi ya Wanyamapori na kuwawezesha kutumia hifadhi hiyo katika kujiongezea kipato. Tangu kutolewa kwa sera hiyo ni muda mrefu lakini maeneo hayo bado hayajatangazwa rasmi na wala haijulikanai ni lini yatatoka. Hofu inaongezeka zaidi kutokana na ukweli kwamba sheria ya kudhibiti shughuli nyingine ndani ya vitalu vya uwindaji imetoka na haitoi nafasi kwa wenyeji wa maeneo hayo kuingia mikataba na wawekezaji au watalii wa aina tofauti na wawindaji ndani ya vitalu hivyo.

7.2 MAONI

Ni wazi kuwa sera za uhifadhi hazikidhi haja za Wafugaji kwa kiwango ambacho wao wangetegemea. Lakini pia zipo faida kadhaa ambazo zimepatikana na zinaweza kupatikana kutokana na sera hizo.

Nikianza na mapungufu ya sera hizo inaonekana kuwa sera za Hifadhi ya Wanyamapori haziwapi wafugaji nafasi ya kufaidika na rasilimali zinazopatikana katika maeneo yao au

yaliyokuwa yao. Mfano mzuri ni Mbuga za Taifa na Hifadhi za Akiba za Wanyama (Game Reserves).

Pili sera na sheria za hifadhi zimekuwa zikitungwa, kurekebishwa na hata kufutwa bila kuwahusisha wenyeji wa maeneo hayo ambao wengi ni wafugaji na wakulima na ambao ndio wanaoathirika zaidi na sera na sheria hizo.

Tatu, ufugaji umekuwa ukiambatanishwa na uharibifu wa mazingira, uwindaji haramu na kwamba mchango wake katika pato la taifa ni hafifu.

Nne, sera mbalimbali zilizotungwa na zinazoendelea kutungwa, kwa mfano sera ya Wanyamapori (Wildlife Policy), sera ya uwekezaji (Investment Policy), sera ya mazingira, sera ya Ardhi, n.k. kila mojawapo inaongelea masuala ya ubinafsishaji wa rasilimali mbalimbali, rasilimali ambazo zinapatikana katika maeneo ya wafugaji bila kuangalia athari za ubinafsishaji kwa wafugaji hao.

Hata hivyo pamoja na athari hizo kwa wafugaji, sera za hifadhi zinaleta kwa kiwango Fulani matumaini kwa wafugaji. Watoto wa wafugaji wanazo shule na huduma mbalimbali katika maeneo yao zilizojengwa na wawekezaji katika shughuli za uhifadhi na biashara ya wanyamapori.

Pili mipango inafanywa ya kuanzisha Ranchi na wawekezaji katika maeneo ya wafugaji wa sili ambazo zitasaidia katika kuinua hali ya wafugaji.

Tatu, kutokana na ukame na magonjwa ya mifugo, mifugo mingi ya wafugaji wa asili ilikufa na hivyo tegemeo pekee likabaki katika kutegemea wawekezaji katika sekta ya Hifadhi kwa ajili ya maisha yao ya kila siku.

Mwisho, bila kuathiri faida zingine, wafugaji na watoto wao wamepata ajira katika sekta ya Hifadhi na hivyo kuongeza kipato cha familia za wafugaji.

7.3 HITIMISHO

Ni maoni yango kwamba wafugaji wanastahili kuendelea kuishi sambamba na Hifadhi ya Wanyamapori. Pamoja na hilo, serikali haina budi kuwaona wafugaji kuwa sio kero kwa mazingira wala uhifadhi kwani maisha yao yote wameendesha shughuli za ufugaji sambamba na hifadhi ya wanyamapori. Wafugaji wapewe mamlaka, kama sera ya Wanyamapori inavyoagiza kutumia hifadhi kwa wanyama waliopo katika maeneo yao kwa faida yao na kizazi chao. Hili watalifanya kwa kupewa uhuru wa kuamua ni wawekezaji gani wanaowafaa katika maeneo yao. Lakini pia serikali isijitenge kabisa kwani imegundulika kuwa wapo wawekezaji ambao wanatumia mapungufu ya elimu waliyonayo baadhi ya Viongozi wa vijiji kuingia katika mikataba inayowapa wao faida kubwa na kuwaacha wanavijiji katika hali mbaya ya kiuchumi.

Zaidi ya hilo serikali inapaswa kuishirikisha jamii ya wafugaji asili inapotunga au kurekebisha sheria na sera za Hifadhi, Mazingira, Ardhi na Uwekezaji kwani hizo zinaiathiri jamii moja kwa moja. Serikali itambue kwamba Wanyamapori ni mali ya Watanzania wote na yenyewe imepewa jukumu la kuitunza kwa faida ya wananchi siyo kama mmiliki bali kama mdhamini (Trustee).

Imetolewa hapa Arusha katika Warsha ya mashirika yasiyo ya Kiserikali yanayojihusisha na Ufugaji iliyoandaliwa na PINCO's Forum.

Y.B. Masara
MTOA MADA.

Annex 8: An Overview Of Pastoral Problems/ Issues In Kenya

1.0 INTRODUCTION:

The theme of, or on how, pastoral, or indigenous non-government organizations can influence their respective government's policy is actually indeed apt. This is so because the empowerment of the local pastoralists and indigenous people as a whole is seen and is, a critical need, so that they (pastoralists) can be able to determine their destinies on as far as resources, (both human and non – human natural or man – made) is concerned.

To illustrate this a brief outline of the Kenyan pastoral situation on as far as government and non-governmental policies (particularly on land) are concerned, is given.

2.0 NGOs AS LOCAL/GRASSROOT ORGANISATION STRUCTURES:

Generally NGO's are taken to mean those autonomous agencies, be they local or international, and which are quite distinct and independent from governments. Very often NGO's function as agents of change supplementing government efforts. The activities they promote and approaches they use are largely dependent on their overall philosophy be it on land, education, conservation, capacity building, and so on. However, NGO's are known to operate with a certain and fair amount of flexibility and information.

Lets then look at NGO's as local organizational structures for the promotion of development and service delivery to the local pastoralists people and indigenous people in general.

They are then entities that the local people own and have substantial control over. In this regard, therefore, NGO's became tools and instruments around and upon which local people can enhance their development?

3.0 PASTORALISTS PROBLEMS, GOVERNMENT AND NON-GOVERNMENTAL POLICIES:

It is evident that governance at all sectors in society work within and along stipulated policies. i.e. organizations both governmental and non-governmental "base" their activities within certain legal and social stipulations and policies. It is by so doing that Pastoralists and other minority groups have had raw deals in most of their institutions and operations, settlements, livestock production, Education, Wildlife, Health, and personal/individual rights.

Land – Gradually land has become and still is a critical resource in the pastoral production system. Pastoralists have continued to face problems related to land, this stems from various land policies, statutes, Colonial and neo-Colonial ordinances which have made the pastoralists vulnerable and at a disadvantaged position. This has in turn resulted to displacement as evident in history, loss of land, restriction in and out, and alienation from their ancestral lands.

In future, land, not livestock is going to determine what a pastoralist can produce. Rather it will replace livestock as a critical resource for the pastoralists. This then makes land management and security a critical need for intervention by agents of change and development in similar areas. People all over pastoral lands have a history of land loss, displacement and insecurity.

Agricultural policies pastoralists and their respective change agents have tended to sit back and watch when policies are drawn by their respective governments in favour of other sector of production while their mainstream of life is neglected. For example water projects are initiated for sectors like horticulture and floriculture as they sit back and passively watch. Most of this are normally not projects that benefit them but rather they are projects initiated for the benefit of powerful individuals. A good example is the Kitengela (Kaputei) Corridor and the piped enooltresh water project.

WILDLIFE AND TOURISM:

This is a problem whose roots date back to the Colonial times but whose branches are still growing and lengthening in the post-Colonial era. However lucrative tourism and conservation could be, it is evident that indigenous people and pastoralists have lost and suffered under the guise of protection and conservation policies.

HOW?

In the Kenyan situation a big percentage (%) of all land turned into game reserves, Game parks, Wildlife sanctuaries and protected areas for variety of plant species were curved out of pastoral lands, for example in Kenya we have:

- Samburu National Park
- Isiolo National Park
- Nairobi National Park
- Lake Nakuru National Park
- Maasai Mara Game reserve
- Amboseti National Park
- Turkana National Park
- Lewa downs and so may others.

This is a very devastating form of injustice as it has resulted in:

- Loss of hundreds of thousands hectares of land,
- Wildlife attacks which has resulted in loss of human lives without compensation from concerned authorities (Kenya Wildlife Service) though the law is clear on compensation.
- Loss of property i.e livestock.
- Competition for pastures between livestock and Wildlife,
- Spread of tropical diseases both human and livestock,
- Has put human life at a very tight / awkward corner where more is spent on protection of Wildlife (are case where ten people were killed

by the Park ranges when they found them feasting on a giraffe at the Maasai Mara Game reserve) and spent more money on Wildlife research than on human research.

- They (Pastoralists) have been denied their pre-existing right to Entry, exit. (Freedom of movement) and residence (Shivji et al P7 1998 in situation where.
- Resulted in a situation where Pastoralists have been denied a right to utilize Wildlife resources i.e Hunting for food or game meat and sale of Wildlife products.

4.0 SOME OF THE FACTORS THAT HAVE CONTRIBUTED TO LOSS OF LAND BY PASTORALISTS:

Pastoralists have lost and continue to lose land as a prime resource through a number of ways. Some of which are:

- Through trickery from the elite within and without pastoral lands. Take the example of the KITENGELA and Loodrariak Kajiado Kenya where a lot of land has been lost courtesy of some leaders who have made riches from broking and persuading the local people to sell land to the agents without regard for the future.
- Pastoralists' cultural economic systems and settlement patterns, for example transhumance and Nomadic pastoralism, have also contributed to land loss whereby other communities with rather permanent settlement patterns take the chance to encroach.
- The existing laws and statutes have loopholes which make minority groups and pastoralists for that matter vulnerable to loss of land they do not protect their interests whatsoever.
- Imminent conflicts, a lot of pastoral lands and resources have been lost and unutilized respectively because of their own internal conflicts and misunderstandings thereby making it difficult to guard, protect and utilize whatever resources at their disposal.
This is evidently reflected in history during the Colonial time between OLONANA and SENTEU and many more contemporary cases.
- Ignorance of the law and individual rights has contributed to a lot of land loss by pastoralist communities and other minority groups.
- Pastoralists have also lost Land "Courtesy" of some government bodies. Some governmental and non-governmental bodies have been known to come up with policies that have denied or tried to deny pastoralists access to and utilization of resources in their areas.
" another significant factor in conflicts arising from the multiple jurisdictions over the NCA is the weighty presence of donors and in particular the

International environmental lobby (the Frankfurt zoological society (FZS) and the International union for conservation and nature (IUCN)”. (Shivji, KAPINGA Pg 25 1998). This has resulted into situations like the one of LOITA Naimina Enkiyo forest over the Legal custodianship of the forest and like that of the Laikipiak and the ranch owners over pasture in drought that ensued during the later part the year 2000. It is the same issue of land and pasture which gave rise to the Famous tribal clashes in Kenya in Narok and Molo.

5.0 SOLUTIONS OR APPROACHES TO THE PROBLEM

Pastoralists' survivability must be enhance by programmes and activities that inform, motivate and challenge them to adopt new attitudes and acquire new insights into present and future realities. Therefore it is crucial that.

- Change agents should present their problems to the various land commissions of the government. i.e involve the people in the on-going constitutional reform/review processes and the various land commissions, by informing them of what is happening.
- Change agents should also do extensive research on a number of pastoralist policies. So that they can discover and if possible correct / reduce some of these problems and the implications of policies passed by governments on land, Wildlife, Livestock, Agriculture, Education, health and so on.
- Pastoralist and indigenous NGOs, should also network and Coordinator so as to be able to counter the injustices and problems facing their people.
- Awareness by experts and NGO's on a diversity of issues be they legal, economic, and ones that touch on rights and privileges.
- Lobbying and highlighting pastoral problems in international conferences and forums so that the plight of pastoralists and indigenous people is heard internationally.
- Capacity building and Education, A direct investment in human resources in pastoral areas is clearly a critical need which NGO's cannot ignore if they are to promote sustainable development and solve pastoralists problems.

Annex 9: The RDS - Another Trial And Error Development Strategy:

By Mosses Ole Nessele

1.0 INTRODUCTION:

The Tanzanian Rural Development Strategy (RDS) is the framework for the implementation of the Rural Development Policy, and it is assumed that it will enhance the realisation of the Poverty reduction Strategy. The RDS is planned to focus on stimulating socio-economic growth of the rural economy by building on gains achieved at macro levels. The continued strengthening of the links between the micro and macro levels and strengthening the implementation of the Local Government reforms are key instruments for the implementation of the Rural Development Strategy.

The Rural Development Strategy has linkages with other major policy initiatives, all of which are supposed to be complementary to one another. For other Policy initiatives (which also affects pastoralists!) see other Annexes.

The RDS is, therefore, not only meant to operationalise the Rural Development Policy but is also a framework for integrating and coordinating all rural based initiatives. The formulation of the RDS related to a number of factors, the major one being the fundamental structural reforms that have taken place during the last ten years. Other factors includes unsatisfactory performance of the agricultural sector, absence of a comprehensive rural development strategy for years just to mention a few.

The Tanzania RDS, however being a comprehensive strategy, just like the other Tanzanians initiatives, it is a deliberative move of the GOT to abolish pastoralism. So the final draft of the Rural Development Strategy, like many other development programmes and policies meant to improve livelihoods of Tanzanians including pastoralists, will end up killing pastoralism and oppressing pastoralists. Our observation is based on the following reasons and experiences:

- 1 The RDS will aggravate the already existing acute problems facing pastoral communities such as poverty, land insecurity, vulnerability, conflict with other land users, degradation of natural resources and total marginalization/extinction of pastoral mode of production.
- 2 The policy makers, in this case those formulating the RDS, have again misunderstood either purposely or unknowingly, the pastoral mode of production as unviable and irrational.
The contribution of pastoralism in the national economies is completely ignored and not quantified in national development statistics. This comes from little recognition of the fact that pastoralism is the backbone of the commercial livestock sector for both domestic and foreign markets. It is also not fully recognised that pastoralism is able to make profitable use of the relatively harsh drylands and that it provides both a living and a way of life for more than 400,000 Tanzanians.

As a result, a new enabling environment for foreign investors is being created to replace the traditional pastoralists. The whole process will be facilitated by:

- Land titling (new land tenure system)
- Establishment of sedentary ranches
- Poor market infrastructures

If this strategy is implemented, it will have the following results:

- Denial of community to access the already titled lands
- (denial of access to water and pasture and preventing use of traditional disease-avoidance mechanisms)
- Total marginalization and the increase of the landless members in the community
- Disappearance in history of the pastoral communities in Tanzania.

Generally, pastoralism has always lacked support at the highest levels of the government and policy design. It has rarely if ever benefited from institutional framework designed explicitly for its promotion as a viable land use and livelihood system.

The whole approach to pastoralism and pastoralists in the final draft of the RDS needs redrafting to take into account comments already made during the national consultative meeting and directly by pastoralist organisations to the drafters. These have been reflected in some polite words about pastoralists with no change at all in the already determined substance of the strategy. The people affected by such policies need to be involved and consulted. There was no attempt to specifically consult pastoralists and few realistic opportunities during the development of the draft RDS for organizations to contribute.

Popular participation of pastoralists is the only way of coming up with more concrete and sustainable strategies. The pastoral communities should be given time and opportunity to participate in deciding the fate of their lives.

2.0 A BRIEF INTRODUCTION TO THE TANZANIA'S POVERTY REDUCTION AND MONITORING PROCESSES:

The PRSP in Tanzania: World Bank conditionality or more?

Much attention in Tanzania is currently focused on poverty reduction strategies, particularly the Poverty Reduction Strategy Paper (PRSP) with its strong links with debt relief.

The PRSP is the medium-term strategy of poverty reduction, developed through broad consultation with national and international stakeholders, in the context of the enhanced Highly Indebted Poor Countries (HIPC) Initiative. (United Republic of Tanzania PRSP, 2000).

The PRSP outlines:

- the overall goal(s) of the government
- the priority sectors to be focused on in order to achieve the goal(s)
- for each sector, the targets to meet and the activities to be carried out to meet them
- the indicators for monitoring whether the targets are being reached.

Important reading for all staff is: 1) the United Republic of Tanzania's *Poverty Reduction Strategy Paper* published in October 2000 and 2) the plain language version produced by Haki-Kazi Catalyst, available in Swahili and English.

The PRSP process is driven by the World Bank and IMF. However, the bilateral donors, particularly the British Department for International Development (DFID) have put their weight behind this document and process. All stakeholders are therefore being encouraged to engage in the PRSP process and view it as an overarching process to really reduce and eradicate poverty in Tanzania.

PRSPs can be seen as a condition of the big International Financial Institutions; it is easy therefore to be cynical and to campaign for not jumping on the PRSP bandwagon. Maintaining a degree of independent thinking is certainly required. However, many civil society organisations in Tanzania have collectively (through a wide reaching TCDD-led consultation process) decided it is better to work with the PRSP and improve it than to just campaign against it. For, as Dr Ehrhart (international consultant) writes, "due to their pragmatic content and *unique emphasis on participatory policy making*, PRSPs can be much, much more [than a conditionality]" (The Tanzania Participatory Poverty Assessment Process: Preliminary Project Description, September 2001). That said, it is important that we, the pastoral civil society organizations work out modalities of how we can engage effectively with the Rural Development and Poverty Reduction Strategies and other key policy processes rather than sitting back and complain when the policies are not conducive to our existence.

2.1 The PRSP and the other key processes and policy documents.

Many different policies and strategies exist, below is outlined (at my current level of understanding!) how the PRSP relates to some of them:

- **Vision 2025** and the National Poverty Eradication Strategy (NPES, 1997) The PRSP outlines the medium-term strategies that will ultimately reach the goals of the NPES (poverty eradication by 2010) and Vision 2025 (economic and social objectives to be attained by 2025).
- The Tanzania Assistance Strategy (TAS) which is "putting in place and operationalising a coherent national development framework...for co-coordinating and managing external resources" (TAS draft 04/01). As I understand it, through the TAS, the international donors are being encouraged to support the PRSP process. There has been talk of putting more emphasis on the TAS for co-coordinating donor support so this is something to look out for.
- Sectoral Reform processes and Local Government Reform. Implementation of the poverty reduction strategies for different sectors (eg education, health, Roads/infrastructure) outlined in the PRSP will rely on systems established through sectoral reform programmes and local government reform (LGRP).

A key strategy to engage with is the RDS - the rural development strategy – which recognizes the fact that poverty is currently a largely rural phenomenon in Tanzania.

- The Public Expenditure Review (PER) and Medium Term Expenditure Framework (MTEF).

Two key elements of HIPC and PRSP are:

- I. the focus on public services such as health, education and water - sectors that have generally suffered greatly through Structural Adjustment Programmes (SAPs) - as required recipients of debt relief money.
- II. the fact that the 'debt relief money' is not aid income but is in effect a diversion of a proportion of the national budget *from* debt servicing *to* the priority sectors.

These two factors mean that increased scrutiny of the national budget and particularly the public sector budgets is required. This is to draw up budgets for the poverty reduction strategy activities and to monitor the flow of money between ministries and from national to district level.

2.2 PRSP and participation:

A key element of the PRSP is the **participation** of all those involved in national development (ministries, local authorities, donors, organisations, groups and individuals, emphasizing the involvement of the general public) throughout the country. One way that civil societies are invited to contribute their views and concerns is through the annual PRSP review process.

2.3 PRSP and Poverty Monitoring:

Participation is particularly encouraged in the monitoring and review of the strategies to assess whether the welfare of poor people is really being improved. A National Poverty Monitoring Master Plan (NPMMP) outlines how data collection, analysis and dissemination will be carried out in way that encourages such participation. This plan links with other review processes like the Public Expenditure Review which monitors budget allocation/ spending.

Key concepts of the plan are summarised in box 1.1. The shortened version of the draft NPMMP (June 2001) is available on request. The plan indicates the important role of civil society organisations (CSOs), (of course this is the area we are supposed to engage) within the poverty monitoring system (PMS).

Generally, it sees a key role of civil society to be the monitoring of trends in poverty (in relation to budgetary allocation and spending). It also recognises the skills, capacities and experiences of CSOs in contributing to the monitoring process, particularly in participatory research, based on the strong links between CSOs and communities.

Box 1.1

TANZANIA'S NATIONAL POVERTY MONITORING MASTER PLAN

The Poverty Monitoring System: key concepts

Why monitor poverty?

There is a need to see if activities implemented through the country's poverty reduction strategies (National Poverty Elimination Strategy, Tanzania Assistance Strategy and Poverty Reduction Strategy) are actually improving the welfare of poor people. Reliable information on changes in poverty over time will help policy makers to adjust the strategies and make them more appropriate, effective and efficient.

The poverty monitoring system (PMS)

Tanzania is moving towards a co-ordinated national-level approach to data and information collection, analysis and dissemination. The PMS designed has the following key elements:

- **A comprehensive and integrated approach.** Monitoring poverty reduction in Tanzania involves a range of different actors, including government and local authorities, civil society, donors and the general public. Many of these groups can contribute to poverty monitoring and the system is designed to draw them all into the process.
- **A consensus on core indicators.** This approach requires a consensus on a set of core *indicators* for poverty. If a range of development actors are to be involved in poverty monitoring using a range of methodologies, we need to be talking the same language!
- **Qualitative and quantitative** information and analysis will be combined so that the two can be compared and contrasted to highlight agreements and differences. This is to encourage a deeper exploration of issues and a questioning of WHY trends are occurring rather than just WHETHER they are occurring. Therefore, a combination of *surveys/census, routine/administrative data* collection and *in-depth research and analysis* (including Participatory Poverty Assessments) is involved in the PMS.
- **A multi-purpose and inter-linked research approach.** Rather than carrying out single-purpose research (eg a large survey on access to water only), research that covers a range of issues and that can be compared will be promoted. For example national surveys like the Household Budget Survey and the Census both cover a range of topics (like household economics, access to water, attendance at school etc). They can be linked by key questions. This makes it easier to compare the data gained and to combine some information to make it more useful.
- **An institutional framework** is in place to make sure that **more reliable and timely evidence on poverty** will be collected, analysed and disseminated. This framework spans every level of government from village and ward to district, region and ministry level. It incorporates the National Poverty Monitoring Steering Committee and the 4 Technical Working Groups at a national level which involve representatives from government, civil society, research institutions and the donor community.

- The *dissemination strategy* facilitates the **availability of data and information to policy makers** in a way that enables them to assess progress under the Poverty Reduction Strategy and take appropriate action ('evidence-based planning'). The focus is not just on policy makers at a national level but also those planners and implementers at local government level, empowered by the process of local government reform.

- Importantly, emphasis is on **access to information for all**, to encourage the fuller participation of citizens in the national dialogue on poverty reduction.

Key outputs of the system will include:

- Annual Poverty Status Report and Annual Analytical Report
- Reports on surveys, studies and analyses in publications
- These reports available electronically through *Tanzania Online*
- Updates of the Tanzania Socio-Economic Database
- Policy Briefings on specific issues emerging from the evidence.

Annex 10 An Overview Of the National Land Policy 1995:

By Edward Ole Porokwa

IT'S IMPLICATION TO PASTORALISTS, HUNTERS & GATHERERS

The first Tanzania National Land Policy was formulated in 1995. Before that, Tanzania as guided by the Land Law ordinance and the English Common Laws Principle on real properties among others.

From 1980s Tanzania Government started to realize the need of a comprehensive Land Policy that would govern Land tenure, Land use Management and Administration.

Basically the Land Policy itself states some important reasons for its formulation as:

- (a) Changes in land use Pattern and increase of Human population hence more demand on Land.
- (b) Livestock population growth, demand of grazing land and movement of large herds.
- (c) Encroachment of agriculture to marginal areas.
- (d) Increase urbanization.
- (e) The upsurge of prospective investors wishing to acquire large pieces of land in response of Investment Promotion Policy.
- (f) Development of Land Market etc.

According to the policy, "The overall aim of the National Land Policy is to promote and ensure a secure Land tenure, to encourage the optimal use of Land resources and to facilitate broad-based Social and Economic development without upsetting or endangering the Ecological balance of Environment".

The National Land Policy 1995, retained the Right of Occupancy type of Land tenure which has the following characteristics:-

- (i) There is a definite term for the occupation and use of the Land granted.
- (ii) Development condition are imposed on the holder of that land.
- (iii) Holder has right to subdivide, transfer on mortgage without consent of Commissioner for lands.
- (iv) Holder has to pay rent to the Government.
- (v) President may revoke any rights of Occupancy.

In essence, generally, the National Land Policy has not introduced anything better from what was existing before its formulation.

All Administration, Management and ownership of Land is still under the process of the Government bearcats. The radical title of Land remains to the President. Leaving the rest of Tanzania subject to the powers of the States.

WHAT ABOUT PASTORALIST, HUNTERS & GATHERERS:-

While at one time the National Land Policy talks of guaranteeing security of tenure for Pastoralists in Pastoral areas, by gazetting to protect grazing Land, the same Policy, condemn Pastoralism for bringing land use conflict, destruction of environment.

This is rather contradictory because, the policy in its statements provides that Pastoralists' Land will be titled and they will be kept in special areas.

The National Land Policy has the following statements on Pastoralists.

7. 3.1 (i) Security of tenure will be guaranteed by appropriate measures including gazetting to protect grazing land from encroachment.

(ii) Certificate of village Land will be issued.

(iii) Under utilized or neglected former pastures will be reclaimed and restored for pastoralists.

7.3.2 (i) Shifting cultivation and Nomadism will be prohibited.

(ii) Cattle movement will be regulated through Coordinated planning and provision of stock routes.

On the issue of overlapping Land use area, such as game Control areas, the policies talks of upgrading or turn such game control areas to resettlement.

Hence, there is a encroachment possibility on Pastoral areas.

The National Land Policy, has already been implemented by formulation of the Land ACT1999.

The two Legislations, basically reflects the National Land Policy which as we have seen, have retained the Colonial Legacy and Globalization System. The village Land Act 1999, reduces the village titles to village Land Certificate which are less powerful than the former.

The power of the President is extensively maintained throughout the Legislation's. In the village Land Act 1999, Pastoralists are being viewed as intruders and enemies of environment, other land users and resources. They therefore need to be controlled and regulated, while their counterparts (farmers) needs to be promoted and provided with incentives.

It is now very clear in different policies that Pastoralists are not regarded beneficial to the Government contribution.

The same concepts provided in the Land Policy can as well be seen to appear in the Wildlife Policy, Environment Policy and the on-going Rural Development Strategies.

On the other hand, Hunters and Gatherers are not at all mentioned in any Policy as well as in any Legislation.

This is a clear picture on how the Government does not taking into account the marginalized communities. It is clear evidence showing that the Government has no plans for the Hunters and Gatherers.

Annex 11 Funding Request

PASTORALIST AND HUNTER-GATHERERS PREPARATORY WORKSHOP ON POLICIES AFFECTING THEIR WELL-BEING

1. BACKGROUND:

In September 2001, Pingos Forum submitted a proposal to Oxfam Tanzania and ILO to support the Pastoralists, Hunter-gatherers workshop on different policies and issues that are seen to have been affecting them. Since then discussions have been taking place to further investigate various alternatives to make the plan successful.

During the dialogue between PINGOs delegation, ILO and Oxfam it was then agreed to have a preparatory session in a form of workshop as a strategic approach for building up clarity and consensus among the key target peoples' actors. Thus, that workshop was planned to set up grounds for identifying and resolving numerous problems facing indigenous Pastoralists, Hunter and Gatherers, communities with their human rights and development arenas. It was expected for Pastoralists, Hunter Gatherers to use that opportunity as a first step to open a discussion for redress on policy issue that directly or indirectly hinder the development issues and livelihoods of these Indigenous communities.

It was therefore planned to involve a smaller group of Pastoralists, Hunter and Gatherers activists from their respective CBOs / forums prior to the main Workshop. That group was meant to build a shared understanding on the real issues and concerns as regards to such existing policies. Hence they will be able to determine strategies for the next workshop that will involve a wider range of stakeholders and players in the ground of policy making and implementations of such sector policies.

2. DURATION:

The duration of the workshop was two days, 21st and 22nd November 2001.

3. PURPOSE:

To organize a Pastoralists, Hunter-gatherers workshop to share experience and have common understanding and to plan on the direction of the forthcoming workshop of Stakeholders that aims at bringing about a dialogue on national sector policies that affect Pastoralists, and Hunter-Gatherers from different angles.

4. PARTICIPANTS

Participants came from Pastoralists, Hunters and gatherers CBOs and Forums. A total of 30 participants including facilitators attended the workshop.

5. FACILITATION ARRANGEMENTS

Main workshop administration team:

- a) Chairperson: - Israel Kariongi: Chairperson Tanzania Hunters-Gatherers Forum
- b) Secretariat : - Benedict Nangoro – CORDS
- Peter Toima- Coordinator Inyuat - E - Maa
- c) Logistics Officers - Edwin Kerea – PINGOs - Accountant
- Glory Mollel – PINGOs - Administrative Secretary
- Lumbulung' Kosyando - Naadutaro.

Workshop sessions' facilitators:

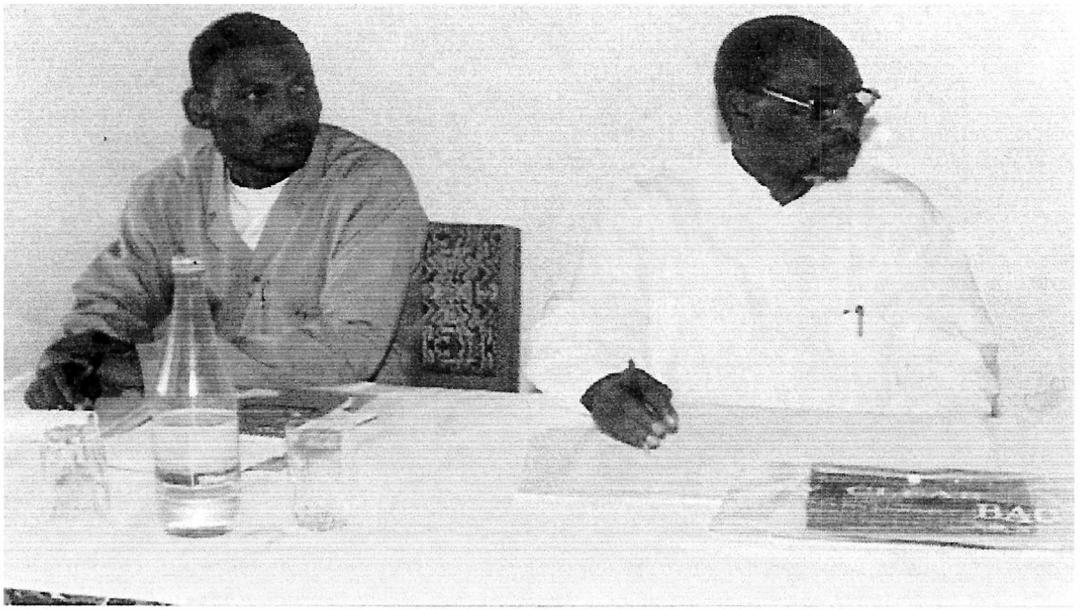
- (a) Presenting the Agenda and the overview of the workshop and focus
- Saruni Ndelelya - PINGOs Chairman
 - (b) Overview of Pastoralists and Hunter- Gatherers' situation looking at their position, socio-economic, livelihoods issues and their participation in the national policy mainstream, etc.
- Benedict Nangoro - Coordinator - CORDS
- Daniel Murumbi - EKABA
 - (c) Overview of the National Rural Development policy/strategy and reflecting to the concerns of Pastoralists, Hunter – gatherers situation.

-Moses Ole Neselle KINNAPA Organizational Development Officer
 - (d) The overview of the National Land Policy, in relation to the Parastoralists and Hunter-Gatherers, reflecting their concerns.
- Edward Porokwa - PINGOs Coordinator
 - (e) The overview of the Wildlife and Conservation related policies and issues.
- Mr Y. B.Masara - Lawyer
3. Building up the focus of the forthcoming workshop and logistics to determine successful outcomes by the main workshop facilitators (*also responsible for report writing*):
- Saruni Ndelelya - Chairman PINGOs Forum
 - Loserian Sangale -Interim Secretary TPHGO

4. EXPECTED OUTCOMES:

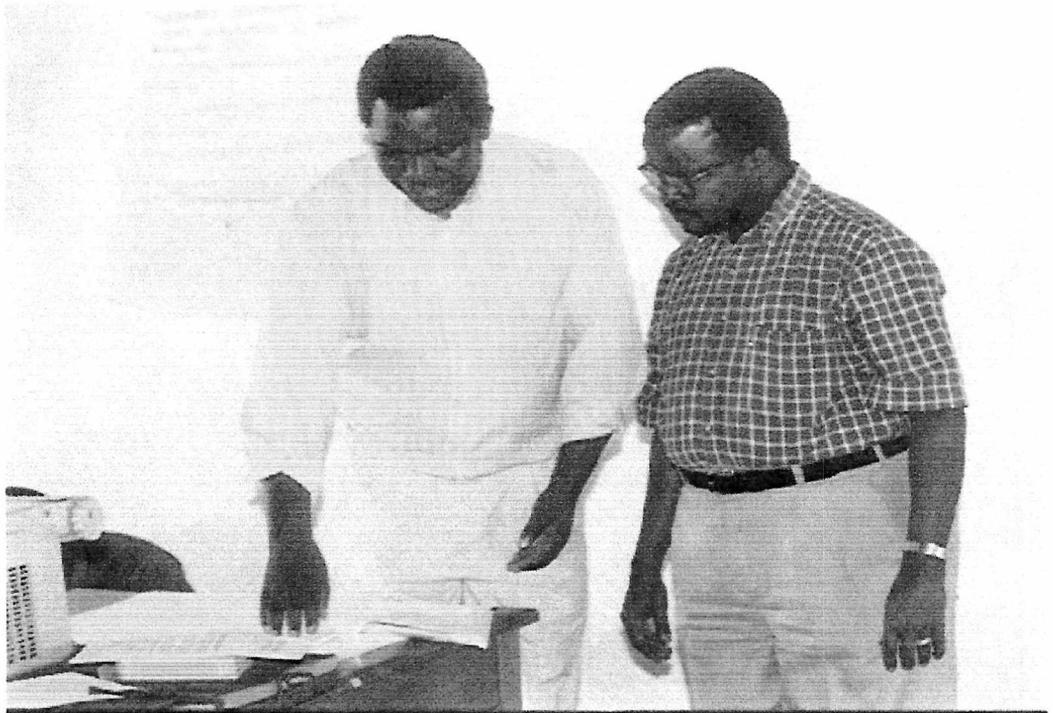
- ◆ this workshop is expected to enable the actors from pastoralists CBOs to come up with a clear understanding on the forthcoming workshop and take the lead of such stakeholders workshop in order to determine a positive impact.
- ◆ the workshop will also give a chance to the Pastoralists, Hunter - Gatherers to consider seriously the required approach to minimize frictions that might be caused by different parties in the main workshop with regards to their differing perspectives ideologies and conflicts of interests.

TASK CATEGORY	NAME OF PARTICIPANT	ORGANIZATIONS RESPRESENTED	LOCATION OF THE ORGANIZATION REPRESENTED
1. Main Workshop Administration team	1. Israel Kariongi	TPHGO	Tanzania
	2. Benedict Nangoro	CORDS	Arusha region
	3. Peter Toima	Inyuat e Maa	Arusha region
	4. Edwin Ole Kerea	PINGOS Forum	Arusha region
Workshop Session facilitators (7 peoples)	1. Loserian Sangale	Tanzania Pastoralist Hunter-Gatherers Organisation	Tanzania
	2. Saruni Ndelelya	PINGOS Forum	Arusha Region
	3. Kosyando Lembulung	Naadutaro	
	4. Daniel Murumbi	EKABA	Hanang' District
	5. Mosses Nesele	KINNAPA	Kiteto District
	6. William Ole Seki	NGOPADEO	Ngorongoro District
	7. Edward Porokwa	PINGOs Forum	Arusha Region
3. Ordinary Workshop Participant	1. Michael Tipap	LADO	



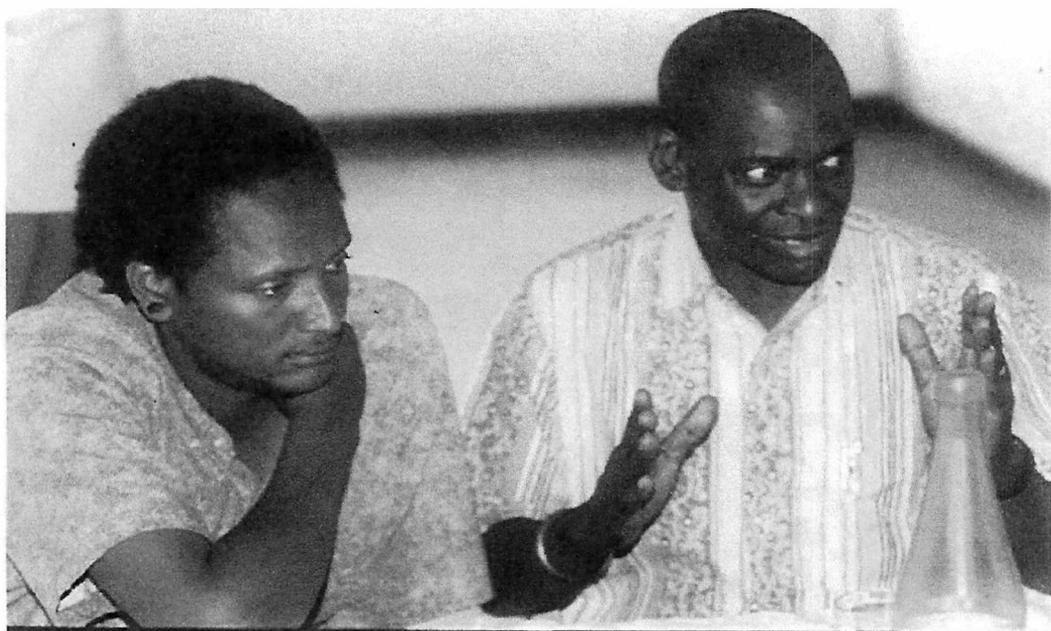
A shared voice:

**Left - Chairman of PINGOs Mr. Saruni Ndelelya, also co – facilitator.
Right - Chairman of TPHGO Mr. Israel Karyongi, workshop chairman.**



Facilitation process:

**Left - Mr. Loserian Sangale, Workshop co-facilitator.
Right - Mr. Benedict Nangoro, one of the resource persons.**



**Participation during plenary discussion:
Left – Adam Mwarabu of Imusot E – Purka.
Right – Lembulung' Kosyando of Naadutaro.**



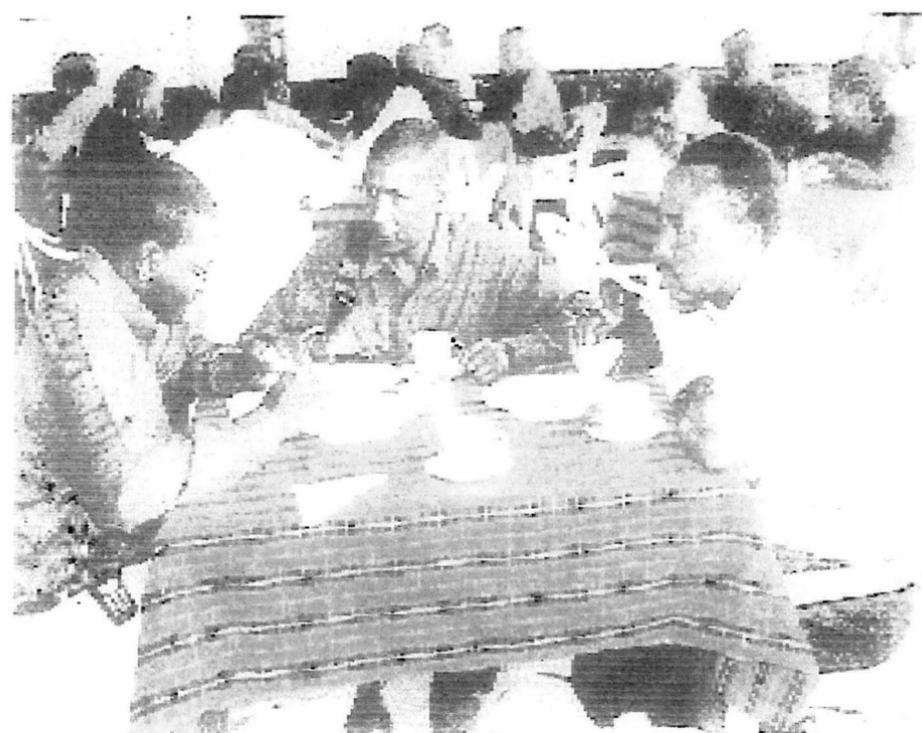
**Let us all play part:
Three from left are Oxfam GB (Tanzania) participants /observers
contributing to the main discussions.
Last - (Right) is Gaspar Leboy from Ngorongoro Pastoralists Project
(Ereto).**



Exchanging views:

Left – Mr. S. Ndelelya, Chairman of PINGOs Forum.

Right – Mr. L. Slongon of Inguat E – Molpo.



Exchanging views:

Group exchange views during lunch.