ANNUAL NARRATIVE REPORT 2011

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LETTER FROM THE CHAIRMAN

In my role in civil society I increasingly see the importance of the work that is being carried out by many of Tanzania’s grassroot organisations. UCRT is, in my opinion, one of the most important of these and I am proud to be a part of this lively, enthusiastic and reactive organisation.

2011 has seen huge growth for UCRT and recognition far and wide of the work that they do. They have established themselves as a respected team of individuals who put their heart and soul into the communities with whom they work. An example of this focus is seen in the success they have had in securing land for the hunter gathers, the Wahadzabe in Yaeda. The customary rights of ownership granted to the Wahazabe is the first of its kind and is really pushing the boundaries in Tanzania to recognise the rights of these, often marginalised, societies.

The ‘glory’ that this work has brought to UCRT has not, however, gone to their heads and their field officers and support staff continue tirelessly working in the rural communities, training on land laws, land rights, supporting villages to obtain land certification and to ensure that their environments are protected in the future through land use plans and village by laws.

I would especially like to congratulate the UCRT team, from the bottom to the top, on their commitment to improving the way that they work through the efforts that they have made in capacity building within the organisation in the last year.

With a new office, a new Finance and Administration Manager and an energetic team, as their Chairman, I expect great things of UCRT in 2012.

Alais Morindat
Chairman of the Board
UCRT
LETTER FROM THE EXECUTIVE DIRECTOR

This report is a summary of the initiatives UCRT have been involved in across the different areas where it operates, specifically the areas of Yaeda Valley, and Kiteto, Ngorongoro, Simanjiro, Longido and Hanang Districts.

This is in fact the first formal Annual Report that UCRT has produced, and is a result of the widening field of activities and areas that we have become involved with, and the responsibility we feel that we have to document all of this for those who are as much a part of it as we are.

It is a celebration of our achievement, and of the distance that we have come since we started in 1998, with a staff of four, on foot with a small office in Loliondo. As we continue to improve the way we work, we hope to also improve the livelihoods of the many people with whom we work, and to strive to be able to offer them better support with each year that passes.

In the past few years, we have seen evidence that a lack of land use plans, poorly implemented policies on natural resource laws, weak governance and poor communications between different land users in Tanzania have resulted in a drastically declining natural resource base, with increasing tensions between resource users. The need to address these issues is vital.

A fundamental part of UCRT’s work in 2011 has been to work towards harmonizing and integrating land usage at the local level to minimize these tensions or conflicts.

UCRT interventions in villages and sub-villages in 2011 has focused on securing land certification, carrying out land use planning, improving natural resource management, facilitating conflict resolution - often in relation to village boundaries, building community capacity building on good governance and basic financial management, and advocating for better policies and practices.

We have been given invaluable support by our partners and supporters who have funded many of the activities that we have carried out in 2011, who have provided insight, direction and who have listened with open ears.

We would like to thank everyone who has made a contribution to the successful work we have carried out in this past year, with special thanks to the Norwegian Peoples Aid (NPA), who sadly completed their last year of funding to UCRT after almost ten years of supporting us in carrying out work of great consequence.

We look forward into 2012 in great anticipation of both carrying on with our principal work in land use and land rights for vulnerable communities, and to new initiatives and opportunities.

Edward Loure
OVERVIEW & BACKGROUND

Pastoralist and hunter-gatherer communities in northern Tanzania face a broad set of social, cultural and economic pressures that endanger the sustainability of their livelihoods and social well-being. Pastoralists in Tanzania have historically faced severe encroachment and loss of traditional grazing areas, including to national parks and other wildlife conservation and tourism interests; to commercial agricultural and ranching schemes developed by the government and outside investors; and to encroachment and land-grabbing by local and national elite. Today as land shortages become more acute in Tanzania and land values and investor interest in sectors such as biofuels and agriculture rises, these threats to pastoralists’ lands and livelihoods are intensifying. The threat of land loss, combined with internal pressures from population growth and other external factors, particularly climate change and the impacts of drought, are leading to a renewed set of intense pressures on pastoralists’ rangelands and grazing management systems.

The Ujamaa Community Resource Team (UCRT) has been working to address land rights and related natural resource management and livelihoods issues through its work with pastoralist, agro-pastoralist, and hunter-gatherer communities across roughly 40 communities across northern Tanzania for more than a decade. UCRT pioneered the use of land use planning and village by-laws as a way to help pastoralists zone communal grazing land and individual agricultural lands and establish local rules and regulations for these areas and other community development activities. UCRT has also worked extensively across the region to support implementation of the 1999 Village Land Act, which can help villages secure their rights over land and provides the framework to defend their rights. UCRT has played a lead role in enabling local communities across northern Tanzania to improve their livelihoods through sustainable natural resource management, and in building bridges between pastoralist development, tourism investment, and wildlife conservation interests. UCRT continues to search for effective legal and institutional methods to assist communities to secure their rights over land and natural resources in the face of continued external threats, and to equip local communities with local institutions that can cope with new challenges.

The approach UCRT uses addresses the fundamental interconnections between adaptively strengthening indigenous knowledge and practices, supporting rural economies and conserving biological diversity. UCRT are committed to catalyzing positive change in people’s livelihoods, promoting environmental stewardship and enhancing the sense of community. All of UCRT’s work aims to create positive linkages between environmental sustainability, social justice, and community empowerment and development. Building the skills, knowledge and management capacity within these communities and households is crucial for allowing them to take advantage of the economic and livelihood opportunities afforded by their natural resources and by empowering local communities to improve their livelihoods through sustainable resource management. And lastly, UCRT helps safeguard the incredible Northern Tanzanian landscapes and the region’s rich cultural and ecological heritage.

As an organization, all of UCRT staff members come from the communities in which they work.
As a principle, all activities are formally structured as collaborations with communities.
As a small team, UCRT relies heavily on strong collaborative relationships with other like-minded organizations.
YAEDA VALLEY PROGRAM

For more than 90% of our evolutionary history, we were hunter-gatherers. Hunter-gatherer social systems and the environment they live in largely shaped us to become the humans we are today.

The Hadzabe are one of two relatively intact remaining hunter-gatherer groups in Tanzania. All the other groups have disappeared or lost their land and culture through assimilation and conquest by more numerous agricultural and pastoral peoples over the last several hundred years.

The Hadzabe number about 1500 and are found in the Lake Eyasi basin adjacent to Ngorongoro and the Serengeti. They depend on hunting and gathering for a significant part of their basic needs. Hunting & gathering societies like the Hadzabe depend directly on a healthy environment and have institutionalized mechanisms where their use of the land is sustainable. Safeguarding their land and traditional economic pursuits automatically has modern day conservation value.

Protecting land for each of these groups who live in different geographic localities has larger conservation value than only protection of the land they live on today. For instance the protection of Hadzabe land has the potential to connect the Yaeda Valley with the larger Ngorongoro and Serengeti ecosystems.

Through the support of The Dorobo Fund, Norwegian People’s Aid (NPA), UCRT initiated support for the Hadzabe in the Yaeda Valley to address their issues of land tenure. In 2011 together with funding from The Nature Conservancy (TNC), UCRT successfully arranged a big meeting which Hadzabe from Mongo wa Mono and Domanga Villages and others from Mangola Village were invited to attend. The six-day meeting held in the Umbea Area made it possible for Hadzabe as a group to discuss a number of issues as follows;

- How to mobilize the community to collectively address land tenure and natural resource and governance issues;
- How to increase security over land and natural resources;
- How to build a stronger community and cultural identity.

UCRT invited the Land, Legal and Game Officers from the Mbulo District Council together with three teams of UCRT staff to help facilitate the meeting. The large ‘powwow’ brought together more than 150 participants: 67 women and 83 men. Groups discussed a lot of issues including common topics related to the integrity of the culture and building a stronger community of their own. Discussions touched on unity; cultural survival through practicing cultural and traditional norms and security of resources for the benefit of Hadza in both the present and future. The Hadzabe as a community were able to learn a lot and were able to raise important issues and questions related to land tenure security and how the community can benefit from the natural resources found within their areas.
There was a huge feast after the meeting and the Hadzabe slaughtered a big bull and made great festivities with traditional dances, and games.

*Hadzabe Powwow, Yaeda Valley*

**THE HADZABE MADE SPECIFIC ISSUES/COMMITMENTS AT THE POWPOW, ASfollows:**

- A committee of 30 Hadza youth was selected as local scouts to protect the area set aside for the Hadza, against intruders.
- By-laws were formulated with a pre-guide from the UCRT and District Legal
SECURITY OF LAND TENURE

UCRT made it their goal to assist the Hadzabe to significantly improve the security of their land tenure. Through consistent lobbying and advocacy this goal was finally realized on the 18th October 2011.

UCRT held several discussions with the office of the Assistant Commissioner for Lands in Dar es Salaam, and submitted application letters for the right of the Hadzabe people to own land as a communal group. The negotiations were long and difficult due to the complicated requirements that are demanded by the office of the Commissioner for Lands, and the lack of recognition of the Hadzabe as a formal group. Eventually the Hadzabe were acknowledged for their uniqueness and exceptionality and the Commissioner for Lands and the Mbulu District were convinced to issue a Customary Right of Occupancy for the Hadzabe as a community.

This is the first of such recognition and legal certification of land for hunter-gatherer community in Tanzania and UCRT acknowledges again the support of NPA, TNC and all other CSOs who helped make this possible.

Three certificates of land were issued for an area of 23,000 hectares which falls into two villages: Mongo wa Mono and Domanga with one of the pieces being non-contiguous from the two others. The administrative law demands that separate certificates be issued for the three pieces although locally the three certificates are treated as one and the Hadzabe from the two villages are free to use any of the areas.

Though the Hadzabe, as a community, now enjoy the fruits of the certification of the 23,000 hectares for an unlimited period, UCRT still need to support them to ensure that they can maintain and control access to the area and secure it. Hence UCRT will also continue with its work to support the recognition and voice of the Hadzabe, and will lobby for them to be included in, and supported by the new constitution with rights to the legal protection of their property and land.
Issuing the Certificates of Land by the Assistant Zonal Land Commissioner (3rd right)
JAMHURI YA MUUNGANO WA TANZANIA

Fomu ya Ardhi ya Viji i Na. 21

Namba ya Hati ya Hakimiliki

SHERIA YA ARDHI YA VIJIJI, 1999
(Na. 5 ya 1999)

HATI YA HAKIMILIKI YA KIMILA
(CHINI YA FUNGU LA 25)

Leo tarehe mwezi mwaka

Hii ni kutubishisha kwambaHalimashauri ya Kijiji cha(jina la anwani)MONGO WAMONO SL.P.74
MBULU inetoka kwa jina la Mkazi Kikundi cha Jamii ya Wahadzabe(humu ndani akirejewa kama
“Mkazi”) hakimiliki ya kimila

(itaitwa “hakimiliki”) juu ya ardhi iliyo ofanuliwa katika Jedwali (humu ndani itaitwa “ardhi”) kwa kipindi
kisicho na kikomo/kwa maaka 99*/kwa maaka........tangu tarehe........mwezi..............mwaka 20....kwa maudhui na tafari halisi ya Sheria ya Ardhi ya Viji ji na kwa kusingatia vipengele yake na
kanuni zozote zina zotungwa chini ya sheria hiyo au sheria mbadala au marekebisho yake na kwa mujibu
wa masharti ya Emita.:  

*Futa lisilohusika

i) Mkazi /Wakazi watapiga kodi ya mwaka ya Shs..............kabla ya tarehe..... ya
mwezi.............kila mwaka (kama inahusika).

ii) Ardhi itatumika kwa ajili ya Hifadhi na Matumizi ya asili ya Wahadzabe

iii) Mkazi/Wakazi watawejiwika kuhufishidhi mazingira (ardhi na maji)

iv) Mkazi /Wakazi watatekikisha kwamba 무peka ya ardhi inalindwa na kutunzwa na idumu kuwa
bayana kwa kipindi chote cha hakimiliki.

v) Mkazi/Wakazi watate shrumu na kuhufishidhi haki za njia zilizopo.

vi) Uhakilishi wa hakimiliki kwa mtu ya yote au kikundi chochote cha watu ambao kwa kawa ya si
wakazi wa kijiji lazima wakidhishwe na Halimashauri ya Kijiji.

JEDWALI
(Maelezo kamili ya enso na mpaka yake)

Ardhi hii yenyeendo lenye ukuwaha wa hekti
11,343.971 iko katika Kitongoji cha Gideru
Kaskazini inapakana na kijiji Dumbachand
Kusini inapakana na kijiji Yaeda Chini
Mashariki inapakana na kijiji Endanyawish
Magharibi inapakana na kijiji Domanga
Kama inavyoonyeshwa katika mchoro/ramani
hapa kula.
WORKING WITH CARBON TANZANIA

This project improves the livelihoods of hunter-gatherer Hadza (or Hadzabe) and pastoralist communities in Mongo Wa Mono and Domanga villages. By working in conjunction with traditional leaders, the elected village governments and a team of community members, Carbon Tanzania (CT) and UCRT aim to establish a system of Payments for Ecosystem Services (PES) through the sale of certified carbon offset credits through Reducing Deforestation and Degradation (REDD). It is envisaged that the REDD project will help halt degradation and the threat to Hadzabe livelihoods.

The REDD project is strengthening land tenure, management capacity and local natural resource management, and it aims to enhance and diversify local incomes, while contributing to local, national and global environmental conservation aims. Successful avoided deforestation will be achieved through a series of interventions including reinforcing the implementation of the approved village land use plan and associated village by-laws, improving forest conservation and management activities and addressing the primary driver of deforestation - slash and burn agriculture.

Over the last two years Carbon Tanzania has made agreements with 11 Tanzanian safari companies interested in offsetting their fossil fuel usage by buying carbon credits from the Hadzabe. These are sold based on the amount of carbon stored in the community-managed woodlands, calculated at 122.5 tonnes per hectare. Carbon Tanzania has submitted and is nearing final approval of its project design document through the Plan Vivo scheme, with additional technical support provided by the Nature Conservancy Africa Programme.

UCRT has been a key player in establishing the scheme by representing Mongo wa Mono and Domanga, and facilitating agreements between CT and the community and supported a collective drafting of by-laws to ensure no community violated the land use plans. Cash fines of up to US$30 for violations of the by-laws were set by the village governments in the area, with grazing in protected land carrying the highest penalty. This local community law enforcement process has been largely successful, with only isolated cases of violation of the by-laws.
NGORONGORO (LOLIONDO) PROGRAM

CUSTOMARY LAND TITLES FOR WIDOWS IN ENGARESERO

Traditionally, it is rare to find women owning land in many communities across the African Continent, including Tanzania. This historical legacy was defeated in Tanzania by the new land reforms that led to the enactment of the principal land legislations of 1999, which requires equal rights to land for men and women. However, despite this recognition of equal land rights, women are still discriminated against on issues pertaining to access and the control of the land and other natural resources. In Ngorongoro District, UCRT with support from Oxfam Ireland has opened a new page of hope providing widows with customary land titles in Engaresero village.

Fifteen women were targeted for this year and UCRT managed to survey 20 plots and process the titles which are now already in place. The project focused on the most vulnerable women (widows) who were 18 in total and 2 disabled men who were considered after a special request from the village leaders as they were amongst the most disadvantaged in the community.

The exercise was undertaken by District Land Officers from Ngorongoro and one from Karatu in collaboration with UCRT. Village leaders and members of the Village Land Committee were organized to lead the process as per the decision for allocation of the plots, which had been previously decided by the Village Council and approved by the General Assembly. It was a hard task but completed within the given time frame, cementing beacons into each corner of the plots using the initial letters of the owner’s name as identification.

This project has succeeded and secured land tenure for the most disadvantaged section of the community of Engaresero. At the same time it has also presented a challenge to other villages which do not yet have their village land certificates, and therefore cannot yet grant these customary land titles to work towards resolving their village boundary conflicts and acquiring their village land certification.

Before the completion of this project there was only one customary title in the entire District, for a member of Engaresero Village who had hired District officials to undertake the process. The project has now motivated many more villagers and so far about 19 individuals have decided to hire the District Officials at their own cost and their titles are in the final process of being issued. UCRT hopes to have more chances in the coming years, to address the cases of the remaining widows and other disabled persons in the village of Engaresero.
THE STATUTORY POWERS OF THE VILLAGE COUNCILS TO GRANT CUSTOMARY RIGHTS OF OCCUPANCY (CUSOMARY TITLES)

Subject to Local Government [District Authorities] Act No. 7 of 1982, a Village Council is a corporate body which can sue and be sued with perpetual succession. The Village Land Act No. 5 of 1999, under section 25 confers powers on the Village Council to grant customary titles which have the same status as the granted titles under the Land Act No. 4 of 1999. The Village Land Act, under section 22, requires an applicant to fill in Village Land Form No.8 and to send it to the Village Council to be discussed and approved by the General Assembly meeting of the village. After approval of the General Assembly the Village Council is conferred powers to grant customary titles to the successful applicants using the Village Land Form No.21, which must be signed by the applicant, village leaders, the District Land Officer with both official seals of the Village and the District of the jurisdictions. The above procedures were adhered to in our case and can be seen clearly.

One of the beacons with initials of the name of the owner coordinates 1 (Sindima).
Challenges faced by UCRT in the acquisition of land for widows.

- There are many widows in the village of Engaresero and many were disappointed that only a few could be chosen to obtain customary land titles.
- Many of the men in the village complained that they were widowers or disabled and equally in need of help to acquire customary land title.
- All members of the village requested assistance to obtain customary land titles as many of them cannot afford the cost of hiring the District officials to officiate the process.
- The budget for this initiative was limited, and a larger budget should be allocated for future projects as this is a long and complicated process.
COMMUNITY LEADERSHIP FORUM – A BACKGROUND

Community Leadership Forums (CLF) is a leadership initiative that has been facilitated by UCRT since 2007. The Customary Leadership in pastoralist societies which UCRT works with has been for men only for centuries with women having little voice in major decision making processes.

To address this UCRT introduced the concept of Women Leadership Forums (WLF), bringing women on board and integrating women’s development issues at different levels through the leadership structure. The main focus of WLF is to address matters of women’s rights, cultural issues, and to protect women against discrimination and violence through influencing the transformation of cultural values and practices and at the same time promoting democratic practices.

The combined ‘umbrella’ of the WLF and the Customary Leadership, called a Community Leadership Forum, ‘Mabarazayamila’, has since become a strategic approach to link both men leaders and women leaders to deal with broader issues of community concern, and combines the strength of the WLF with the Customary Leadership Forum of men.

The Community Leadership Forums created a space for addressing gender in customary leadership and advocating against outmoded customs and practices that require change. The role of women in the forums has been particularly important in the debate on customs. Since it was started the customary leadership forum has delivered incredible results which have encouraged the community voice, women rights and solidarity towards women also fully participating in decision making over conflict resolutions, development initiatives, land administration and natural resources management and use.

The Community Leadership Forums are now invited to attend meetings of the Village Council, and although they have no voting rights, their views are listened to and respected as the traditional values of the community.

UCRT, CUSTOMARY LEADERSHIP, AND THEIR ROLE IN CONFLICT RESOLUTION.

In Ngorongoro District, the traditional leaders (through their respective customary leadership forums) have engaged in resolving the outstanding community conflicts across different clans and
The History of the Maasai/Loita and Sonjo/Batemi Conflict

The Maasai and Sonjo (Batemi) are the two main ethnic groups of Ngorongoro District. The two communities have had an acrimonious relationship since the 1960s and the violent and tense situation has undermined development initiatives in the District. The administrative divisions affected by the conflict are Loliondo and Sale within the Ngorongoro District and the various reasons for the hostilities lie over natural resources use, coupled with long-standing feuds that have obligated certain age-set groups to avenge the ‘debts of the past’. This has been fuelled further by different communities laying competing claims to contiguous natural resources by right of their ethnic affiliation.

The communities in question have diverse economic and social practices at the heart of their existence that were brought to a halt by the ongoing conflict. Pastoralism and farming are the most important livelihood options for these communities; the Batemi practice more agriculture, while the Loita are more focused on pastoralism. They nevertheless have common economic interests, and during market days they trade goods and services with each other and with other communities in Loliondo district especially at the market in Wasso. This integral part of earning a living was interrupted when the conflicts arose and continued for more than six months so that people could not get their produce to markets for sale and neither could they buy other essential services.

Further issues of nationality complicate matters with the Batemi claiming that the Loita are Kenyan by origin. Of paramount importance are the political promises made by politicians who claim that if they are voted in, they will be able to alienate the opposing community to the benefit of their own.

This council of elders was therefore formed to address the root causes that had for a long time led to the escalation of the conflict. The customary leadership forums have become
the main facilitators of the mediation process, in collaboration with the district authorities and other well wishers, such as NGOs.

The Mediation meeting underway for Naan and Kisangiro villages, April, 2012

**TRAINING ON FINANCIAL MANAGEMENT FOR PINYINYI, OLDONYOSAMBU AND DIGODIGO VILLAGE COUNCILS’ MEMBERS**

In 2011 training on financial management to build the capacity of village councils’ members was carried out with the Oxfam Ireland support. For around a decade now, some of the villages have increased their incomes as a result of fast growing eco-tourism and small enterprise development in the three villages. The livelihoods of the village communities have consequently improved through social service provisions when compared to the 1990s as villages had previously depended on the Ngorongoro District Council and other external sources to provide support for development projects. While some of the villages in the district are deriving revenue from tourism, others are experiencing financial difficulties as they happen to lie away from the main tourism routes and lack the natural resource values that attract tourism. Other villages are blessed with these natural resources but do not yet recognize the potential of these resources for attracting tourism.
The financial management training was a part of the overall capacity building provided to the villages in this area and was linked to the further support provided to help develop tourism opportunities within the area. The training included:

- Capacity building for the village council members on financial management procedures;
- Improving knowledge and skills on the management of new sources of income;
- Increasing transparency and accountability of the management of the villages’ financial revenues and expenditures;

The trainings are very important due to the fact that now members of each community understand all the required procedures, they are able to hold their finance and planning committees and village leaders accountable for any misappropriation of public funds during village general assembly meetings. The training has also increased transparency and access to financial information for each village community and ultimately this is the best way to improve the management of public resources.

<table>
<thead>
<tr>
<th>Village</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oldonyosambu</td>
<td>16</td>
<td>5</td>
<td>21</td>
</tr>
<tr>
<td>Pinyinyi</td>
<td>18</td>
<td>15</td>
<td>33</td>
</tr>
<tr>
<td>Digodigo</td>
<td>17</td>
<td>10</td>
<td>27</td>
</tr>
</tbody>
</table>

**Oldonyosambu Village Case Study**

Oldonyosambu Village is occupied largely by the Sonjo/Batemi. The basic source of income for the village Council is the livestock market, supplement by income from TAWICO (a hunting Company) and the District Council.

After UCRT carried out a financial management training in 2011, they witnessed a scenario in which the Oldonyosambu general assembly demanded several times that the financial reports should be read in the public, but the Village executive officer (VEO) did not comply. The villagers decided to lodge a complaint with the District Executive Director (DED) on the alleged misuse of public funds. To resolve the situation, the DED convened different meetings but was unsuccessful in reconciling the dispute, as the reaction of the community was so strong. The Oldonyosambu villagers totally rejected the continued appointment of the VEO by the DED to the village on the grounds of alleged corruption. The only solution that could be reached was to transfer him to another village.
This is good evidence to show that since the training, the community is now able to maintain a much higher level of accountability in the management of their public resources.
Challenges faced by UCRT in the financial management training

- Corrupt village leaders
- Illiteracy of members of the village councils and the general community
- Poor financial records and bookkeeping in the villages
- Low income generation in the villages compared to the need for public resources to support improved local service provision and development

STRENGTHENING CULTURAL BOMAS FOR THE EMPOWERMENT OF WOMEN IN ENGARESERO.

The idea to establish a cultural boma was introduced by UCRT and taken on board by women groups in Engaresero some years back with the thinking that it would create an alternative income for women in order to improve their livelihoods. For the last four years women have sold their cultural ornaments in a disorganized manner beside the roads, which was seen by tourists as a disturbing and annoying sort of business.

The village leaders recently decided to incorporate the idea of the cultural boma into village development plans. The first thing they did was to allocate a women’s group a parcel of land to construct a cultural boma and museum.

UCRT was involved throughout the process in order to ensure that the legal procedures were adhered to for the women to access and control the land and to ensure that they were able to undertake their cultural business without the interference of the men. After the acquisition of the plot of the land, UCRT started to build the capacity of women for developing a tourism business through trainings and seminars in order for them to realize the importance of developing a more formal tourism business and to support the construction of the cultural boma.

While the idea was accepted, it was challenging to build the boma since the forest products for fencing and constructing the huts, as well as water, were far away and demanded many hours each day to fetch, as the work came on top of the women’s other daily chores. So UCRT initiated the process of constructing a water pipe from the village’s water source to the boma site which is about 4-5 kilometres. Then the women decided that they simply had no other option but to involve themselves in the construction, despite their domestic workloads!

The Village Council, in collaboration with other stakeholders, fenced the boma and women constructed huts and completed the project. The boma was officially opened on the 3rd – 4th December 2011.
LOCAL GUIDES’ ASSOCIATION

Similarly to the cultural boma for women, the local guide’s association was an idea developed from the UCRT 2009 field report which stated that local guides in Engaresero Village were being exploited by incoming professional tourism guides and lacked any kind of coordination or office.

Support from Oxfam enabled UCRT to work with the local guides and on 1st July 2011 the Guides’ Office was officially opened with assistance from the Ward Councillor (Hon. Ibrahim Ole Sakai), and the village leaders.

The body of professional guides together with support from the Tanzania Tourism Board (TTB) and the Tanzanian Association of Tour Operators (TATO), and some senior Government officials protested against the initiative, but after several meetings between them and the District Commissioner and District Executive Officer, it was agreed that because the business of guiding in the area was one of the only livelihoods available to the youth in the area, the organization should be allowed to proceed. In addition, it was explained that it is the local guides who are actually the ones who are doing the work of guiding the tourists in the area and not the incoming professional guides, and they should therefore reap the benefits.

From 1st July to 14th November, 2011, the association registered about 471 members in the two defined categories of porters and guides. All guides are issued with identity cards. The Chairman of the association gave figures on income between May and October 2011 of not less than TShs 80 million. Further information came from the chairman of the village council that they had received TShs 9 million in the village account from the Guides Association that would be directed towards community development projects like education and health support.

The Guides Association produced an official price list for the areas tourist attraction.

<table>
<thead>
<tr>
<th>S/N</th>
<th>Attraction</th>
<th>Price</th>
<th>Amount for Guides</th>
<th>Amount for community/Village Council</th>
<th>Total</th>
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<td>5.</td>
<td>Escarpment</td>
<td>40 USD</td>
<td>38 USD</td>
<td>2 USD</td>
<td>40 USD</td>
</tr>
</tbody>
</table>

**Witness Piter: UCRT Assistant Accountant, Loliondo Program Office**

Born: Wasso, Loliondo, 1979  
Married with two children

Certificate of Accountancy; Masoka Institute of Accountancy

Presently completing a Diploma in Accountancy at Mount Meru University.

Hobbies: Reading

Best things about working at UCRT: Training women in Loliondo on their rights
KITETO PROGRAM

THE AKIE - NAPILUKUNYA INDEPENDENT VILLAGE INITIATIVE

Napilukunya sub-Village within Kimana Village is the home of Akie people. The Akie people, as hunter-gatherers, do not have permanent residences or huts to live in and instead are constantly on the move as they search for food such as honey, wild meat and fruits. There may be as many as a few thousand Akie left living in these southern reaches of the ecosystem known as the Maasai Steppe to the east of the Rift Valley. This area is now threatened by an ‘agricultural front’ which is jeopardizing both the livelihoods of the Akie and the integrity of the larger ecosystems upon which Tarangire and Manyara National Parks depend.

The nature of the Akie’s life has made them fall victims to modern governance systems where the policies and laws of Tanzania require permanent settlement and modern housing as a prerequisite for participating in formal governance processes and receiving the support of the state. As a result, the Akie people have become marginalized from village elections and the village council, where central decisions about land and natural resources are made. This has resulted in their losing their traditional lands due to the arrival of illegal immigrants and illegal allocation of their land by the Kimana Village leadership to these immigrants, putting the Akie’s livelihoods and future under considerable threat.

The UCRT team was witness to this, during a visit to Kiteto, where they saw a vast swathe of the Akie’s land allocated to immigrants from outside the area who had turned the land into big farms.

In several meetings attended by UCRT, the Akie people raised their concerns about illegal immigrants and illegal allocation of their lands by Kimana Village Council. UCRT consequently started to support the Akie in raising these concerns to the Kiteto District Council for redress. UCRT is keenly following up at the District level to see to it that these concerns are addressed in the shortest time possible.

The Akie have recommended that the solution to this situation would be a strategic move to have the Napilukunya sub-Village declared as an independent village from Kimana Village. UCRT recognizes this proposal by the Akie as a solution because it will return decision making back into the hands of the Akie people, since it is the Village Council that holds key authority over land management affairs. However the village sub-division process is a complex issue and it may take time as the district council must approve the application before Napilukunya is actually declared as an independent village. UCRT started this process in 2011 and is continuing to follow up with both
the district and the central government. Unless this is sub-division is considered as a special case, and change may be difficult to achieve.

UCRT have been collaborating with other stakeholder NGOs like KINNAPA and CORDs, which are also working with the Akie to strengthen a united and common voice. All these NGOs have agreed to work mutually together with the aim of securing the Akie’s rights to manage their own land.

A team of UCRT, CORDs, KINNAPA and Akie representatives has planned to visit the minister responsible for local government to argue the case for Napilukunya to be granted village status. UCRT anticipates this move as appropriate however it requires time and high-level commitment. In the meantime, UCRT and its partner NGOs have made a promise to help the Akie people, and to provide the technical assistance that is lacking at the village level needed to take this process to its conclusion.

To date UCRT, CORDs and KINNAPA have conducted a stakeholders meeting and have also approached Kiteto District Council for the opportunity to introduce the issue at a full council meeting working with the area’s councillor.

UCRT went to introduce the case of the Akie to the Deputy Minister of Livestock and Fisheries, Hon. Ben Nangoro, who is the MP of Kiteto, and who will be responsible for presenting the case of the Akie to Parliament. The Minister was very sympathetic and work has since been carried out by UCRT and CORDS to collect important data such as the proposed size of the new village, its population, other important demographic information as well as minutes of all relevant meetings carried out by the Akie as a community, before presenting the case to Parliament.

<table>
<thead>
<tr>
<th>Training provided in Kiteto by UCRT in 2011</th>
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<tbody>
<tr>
<td><strong>14th – 15th February</strong></td>
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<tr>
<td><strong>21st – 22nd March</strong></td>
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<td><strong>29th – 30th April</strong></td>
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<td><strong>25th –25th January</strong></td>
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<td><strong>7th – 8th March</strong></td>
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<td><strong>14th – 19th March</strong></td>
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**Training provided in Kiteto by UCRT in 2011**

- **14th – 15th February**: Strengthening of land tenure and natural resource management for the Akie.
- **21st – 22nd March**: Land laws and good governance for the newly elected Makame Village Council.
UCRT’s work on Community Forum development and training has now been initiated in Kiteto. UCRT first began by introducing the importance of the participation of the traditional leadership (Ilaigwanak) in local governance decisions as well as women’s participation in traditional leadership meetings and in local government meetings, where critical decisions are made. Previously, women had never participated in a meeting with the traditional Ilaigwanak leaders. During the first combined meeting and training, the total number of participants was 52, 23 women and 29 men.

Women were met with separately before the actual training, and they said they were happy that UCRT would enable them to sit in the same meetings as men and that they were not afraid to confront the men. The women also expressed their strong interest in being made active participants in the men’s traditional meetings.

The men on the other hand accepted women to attend part of their meetings but only selected meetings. The men still think that women will not be able to manage to be part of some of their difficult meetings where they have to make some tough decisions. The men also worried about the ability of women being able to attend meetings which were held far away and thought that they should stay at home rather than being expected to travel long distances.

However, this is only the initial phase of enabling women to actively participate in all meetings, and overall there has been a positive response from women, although there is still some resistance from men. Despite this, because of women’s commitment to change, there is cautious optimism that customary leadership institutions will gradually change of their own volition to incorporate women in all sectors of decision-making.
UCRT gender Officer Paine Makko facilitating council of traditional leaders workshop organized by UCRT in Makame in December 2011. (Photo by UCRT.)
THE TRAINING PROCESS FOR CUSTOMARY LEADERSHIP INSTITUTIONS

The training is based on three main topics which are good governance, women’s rights awareness, and gender equality including in land rights and land dispute settlements particularly in relation to gender.

Good governance training targeting among other things promoting unity among Ilaigwanak, and for both men and women, to enable them to work out their governance problems.

Women rights, awareness, and gender equality was done to put women on the same footing as men as it is currently believed that women cannot have meetings together with men and the popular Ilaigwanak cannot hold urgent and difficult meetings with women present.

Training on land rights and land dispute settlement was given to promote the involvement of Ilaigwanak men and also women in making decisions on land dispute settlement starting from the family level, village level and on up to the national level.

An example of the suppression of women

Before the training there had been one outspoken woman who had been very courageous, outspoken and forthcoming in meetings and who attended most of the community leadership forum meetings. Then the men, particularly the Ilaigwanak, cursed her and told her that because of her big mouth things would go wrong with her and her family. This was a technique used to suppress her and they succeeded.

She attended the meetings from then on, but she became a passive participant. At a meeting held later without the men, the woman confessed that the men had wished her and her family too much bad luck; however she urged the rest of the women to be united and support each other so that they could face some men’s intimidation.

During the group discussions one woman spoke out strongly that without economic support for women, they may not be able to participate fully and actively in decision making processes. This is because, unlike a man, a woman has no property to call her own hence cannot afford to attend important meetings that require financial support e.g. transport costs.

Later men indicated a readiness for their women to receive land titles and this is seen as a significant shift in the Maasai pastoral community from the old gender inequality and disregard for the role of
women in the community. This change is considered to have occurred as a result of the frequent trainings held by UCRT.

At the end of the training session the men and women were separated and each group was given 20 minutes each to discuss issues of priority in their community and what they consider needs to be dealt with. After 20 minutes, the two groups came back together and a representative from each group was selected to present the outcomes of their discussion.

The outcomes were presented as follows in the order of their priorities;

<table>
<thead>
<tr>
<th>MEN</th>
<th>WOMEN</th>
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<tbody>
<tr>
<td>Assistance needed to resolve land conflicts</td>
<td>More capacity building needed for the women in terms of training to assist them to establish strong leadership systems among women.</td>
</tr>
<tr>
<td>Education support needed for both boys and girls</td>
<td>Women need their capacity built through economic empowerment.</td>
</tr>
<tr>
<td>Further capacity building needed for the traditional leaders</td>
<td>Education support needed for children especially the girls who have been left behind</td>
</tr>
<tr>
<td>Land certificates needed to help reduce conflicts on the use of land between farmers and pastoralists.</td>
<td>Help needed to reduce gender based violence.</td>
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THE TRAINING IMPACT

After the training in Kiteto, the village council expressed that previously they had recognized the role of traditional leaders as resolving family and some individual conflicts. They had now learnt and accepted that traditional leaders have a much wider range of responsibilities. The village council agreed to invite and recognize traditional leadership forums in their official meetings and vice versa.

The village council also agreed that the traditional leaders could correct them if they see them go wrong, which would be of benefit to the entire community.
Amongst all the topics taught, the one that seemed to capture their interest most was the training on land rights and how to handle land dispute cases.

The community recognized that in order to get any assistance, their efforts and commitments must first be seen. The community must spearhead any issue they want to tackle.

The women were very interested in strengthening women’s participation in community meetings especially those held by traditional Ilaga wanak leaders. They wanted to establish official forums where the community acknowledges their existence and contributions in decision making at all levels.

Of utmost importance is the fact that the men are ready and willing to accept the existence of women traditional leaders and also that women have shown that they can raise issues that are as important as those raised by men.

A member of customary leadership forum insisting change during the workshop organized by UCRT December 2011 in Kiteto. (Photo by UCRT)

MAKAME WILDLIFE MANAGEMENT AREA (WMA) – THE ISSUES

The Makame WMA comprises of five villages: Makame, Irkiushibor, Katikati, Ngabolo and Ndedo. The process of establishing the WMA from involving and encouraging the local people to participate to the overall transparency of the progression has been poor, according to the communities concerned. This has since led these communities to contest the registration of the community-based organization, ‘INDEMA Society’, its constitution, and the election of its members representing the
interests of the five villages, as the official ‘Authorized Association’ as prescribed in the national
WMA regulations.

A meeting was held in Tarangire National Park in May 2011 where UCRT and all other stakeholders,
including interested NGOs, deliberated on the issue and made a decision that a study should be
conducted within Makame WMA to find out what the real situation was and what the gaps there
were. Edward Lekaita, UCRT Program Coordinator Southern Zone and Legal Officer, who is from
Makame village was one of the lead researchers on the study.

The study revealed that the expanding ‘Agricultural Frontier Zone’ included a large part of some of
the villages making up the Makame WMA. The expansion of agriculture from Kondoa and Kibaya
townships threatens the existence of WMA and also pastoralist livelihoods and land uses. As a result
UCRT and CORDS have begun to work on how best to intervene jointly to address this problem
effectively in five of the most adversely affected villages. The situation in the villages that make up
the Makame WMA is explained in the box below:

<table>
<thead>
<tr>
<th>Katikati Village</th>
<th>Ndedo Village</th>
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<tbody>
<tr>
<td>This is an important village forming part of the Makame WMA but unfortunately this village borders Kondoa District and thus a big part of the village’s land has been affected by extensive farming by the Irangi people from Kondoa. Unless immediate and affirmative action is developed, threats of farming expansion will affect the entire WMA and severely impact land use in this part of the Maasai Steppe. In Katikati village, farming is estimated to extend over about 60% of village’s land area. The local pastoralist community considers this as serious threat and one that requires immediate action.</td>
<td>Unfortunately UCRT has not had a strong active presence in this village due to funding constraints. However it is acknowledged the village is an important area as it is also threatened by the expansion of farms from Kondoa District. UCRT learnt that tensions over land have started between pastoralist Maasai and agriculturalists (seen as ‘land grabbers’) from Kondoa. This demonstrates that the area is under threat. UCRT is presently considering a strategic plan to address the situation before it is too late. UCRT is working with partners to increase financial and human resources for this initiative in this part of Kiteto District.</td>
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<table>
<thead>
<tr>
<th>Irkiushibor</th>
<th>Ngabolo Village/Napilukunya Sub- Village</th>
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<tbody>
<tr>
<td>The piece of land set aside by this village as part of the WMA is disputed between the village and Mkungunero Game Reserve. UCRT’s involvement in this village has been very limited. However the</td>
<td>This is another area which is under pressure from the expansion of farming due to the high influx of illegal immigrants. UCRT and the Northern Tanzanian Rangelands Initiative</td>
</tr>
</tbody>
</table>
on-going dispute will undoubtedly affect the Makame WMA. UCRT plans to engage effectively in this area in the second phase of this project. Stakeholders have made a commitment to put more effort into addressing the threat of the ‘Agricultural Frontier Zone for pastoralist and hunter/gatherer communities.

**HANANG PROGRAM**

With the support of Oxfam program, UCRT is working with local communities in Hanang District on various projects including a pastoral community exchange program, acquiring land titles for 15 pastoralist women, facilitating the boundary conflict resolution between Dirma and Mureru villages as well as starting the process of creating a joint grazing zone also for these villages.

**COMMUNITY EXCHANGE PROGRAM**

UCRT organized exchange visits between Barabaig pastoralists from Hanang District and Barabaig pastoralists who now live in Mvomero District in Morogoro Region and Handeni/Pangani Districts in Tanga Region. The main objective of the exchange visits was to enable them to come together to exchange ideas and experiences regarding their struggle for land and human rights. It should be noted that the pastoralists in Hanang face many of the same issues as those living in Morogoro and Tanga regions, who moved to these areas as a result of an increasing shortage of land. The shortage of land was brought about by the confiscation of large tracts of land by the government in the 1970s for commercial wheat cultivation by the National Agricultural and Food Corporation (NAFCO) project and the encroachment of outside farmers on Barabaig grazing land in Hanang District. This resulted in a steady exodus of Barabaig from Hanang District in search of land elsewhere.

**MOROGORO**

The UCRT facilitators met with Mvomero District officials for permission to hold community meetings in the District. After the go ahead from the District Administrative Secretary (DAS) the delegation from Hanang were able to hold two meetings with the Barabaig pastoralists in Mvomero and Morogoro Districts. Both meetings received a good response from the local community as all the representatives who were appointed by the larger community to participate were able to attend. After self introductions members from both sides exchanged ideas and experiences regarding the development of human and land rights in their districts. The members of the community forum from Hanang shared the struggle they had gone through in securing their land from the state-owned NAFCO. They also narrated how UCRT had been so supportive in strengthening their community.
The participants from Morogoro also explained the issues they had been facing, including the land conflicts with the local farming community and their marginalization by some government actors. In dealing with conflict between the pastoralists and farmers most government officials had shown a bias against the pastoralists. For example, a group of pastoralists had recently applied for a piece of grazing land and were granted it by the local village authority but the district commissioner had then intervened and blocked the process, saying the land would be given to the farming community.

However, unconfirmed sources said some government officials were planning to take the land for their own gain. In many places in Morogoro the pastoralists keep moving about with their livestock searching for pasture and water without any permanent solution. The participants however indicated that the problems facing the Barabaig pastoralists in Morogoro are both external and internal. While the external component of the problems is their marginalization by both local farmers and government authorities, the internal component of the problem mainly lies in a large knowledge gap within the pastoralist community. Generally speaking, the pastoralists in Morogoro are quite unaware of both their human and land rights.

The representatives from Hanang challenged their counterparts to establish a strong community forum for strengthening the advocacy process. The forum would help serve as a platform through which to approach policy makers and to articulate their issues. UCRT found that there was a sort of community forum but that it was confined only to cultural issues and customary law, and had not engaged with the contemporary need for securing rights. The local customary leadership needs to be empowered to be able to act as a voice for the social, political and ecological entitlements of their community.

The decisions reached after the meetings in Morogoro included the need for Barabaig pastoralists in Morogoro to have security of land tenure. The delegation found that a village by the name Sangasanga had been established by the government in Morogoro for pastoralists. At that time the establishment of Sangasanga village had received significant support from the then Morogoro District Commissioner, Mr. Matthew Sedoyeka, who fortunately happened to be a pastoralist himself, knowing well the plight of the Barabaig pastoralists. The establishment of Sangasanga village was expected both to reduce land conflict between pastoralists and farmers and to enable pastoralists to easily access social services such as education and health clinics. The school had been built by the government for the Barabaig. However UCRT found that the pastoralists had almost vacated the village land and moved to other parts of Morogoro, the main reason being drought. In the meeting the Morogoro Barabaig representatives said the migrant pastoralists were planning to come back though water in Sangasanga was still a problem. The farmers had already encroached around the only existing source of water. In addition UCRT concluded that the local pastoralist communities needed to receive training on land rights and to establish their own forum for lobbying and advocacy to remind the Government about human rights and improving local infrastructure.
including water services for both livestock and humans. Finally a community forum was formed with 12 representatives in Sangasanga.

UCRT is yet to arrange for another trip to meet with the pastoralist women, in order to address gender and to enable them to participate in local community leadership fora.

*A section of attentive participants in a joint meeting of the Barabaig pastoralists from the two districts of Hanang and Mvomero-Morogoro during the first phase of exchange programme facilitated by the UCRT with financial support from the Oxfam Ireland.*

FROM SANGASANGA TO GENDAGENDA!

The pastoralists’ delegation from Hanang then extended their trip to Gendagenda village in Pangani District, Tanga Region. We found that in Gendagenda pastoralists have fewer conflicts with other communities such as the farmers, compared to the situation in Morogoro.

A piece of land is said to have been set aside for pastoral use in Gendagenda, though this was only made possible after the pastoralist community was obliged to give a huge financial contribution to several village projects such as an office building for Kabuku ward, (where Gendagenda is located), the building of the school, the building of the village health clinic, the building of the village office and the building of two village dams. In all these projects the pastoralists are said to have made far more of a financial contribution than the other locals had done. According to the pastoralists in Gendagenda village they now have about 4000 hectares set aside for them to graze on.

Just like the Barabaig pastoralists in Morogoro, the problems facing the Barabaig in Pangani/Handeni Districts are both external and internal. In addition to being obliged to make greater contributions to
the village and ward projects, there are some instances of pastoralists’ human rights being violated by other local communities. They are sometimes being denied some social services such as education. For instance the village school is located many kilometres away from where the pastoralists live, but when the pastoralists needed to build a school for their children where most of the Barabaig live, the village authorities would not allow them to do so, saying that the population of the pastoralists is less than the requirement to have a school. However the pastoralists have rejected this reason saying their population does suffice for them to have a school. The pastoralist community also complains that when a pastoralist happens to have a dispute with a person of the other community the dispute is often unfairly decided by the local village or ward court in favour of the latter.

In addition to an insufficient awareness on their land and human rights, the pastoral community also needs to be exposed to knowledge on gender issues. Women are usually denied the right to participate in decision-making.

Another problem UCRT noted was the confusion as to whether the pastoral land in Gendagenda is in the district of Handeni or Pangani. This confusion puts the security of land tenure for the pastoralists at risk, and this ambiguity needs to be resolved urgently.

The meeting in Gendagenda also ended by appointing 18 representatives into the community forum. This group also lacks gender balance and women representatives need to be found through a meeting of women to be convened, by the UCRT, in near future.

**Way forward for the Exchange program**

It was agreed in the joint community meetings in Turiani-Morogoro and Gendagenda that the exchange programme was to be completed by bringing members of the Barabaig pastoral community forums formed in Morogoro and Tanga regions to visit their counterparts in Hanang District. The purpose of the trip would still be learning from each other and sharing experiences on addressing the issues of land and human rights. It was also agreed that the next community forums have to be made stronger through raising the level of women’s involvement.

**SUPPORTING THE INDIVIDUAL PASTORAL WOMEN IN MURERU VILLAGE FOR EACH OF THE WOMEN TO BE ABLE TO ACQUIRE LAND TITLE**

The aim of this initiative was to empower women enabling them achieve more economic independence for better livelihoods and to free them from economic dependence on men. It was meant to raise the level of confidence among pastoral women to own and defend land for their own benefit. The move would also help ensure household food security as in most cases women take much more of the responsibility to support their families. Facilitated by UCRT, the process began in
Mureru village by letting the village leadership go through the land applications submitted by women and identify the neediest and most vulnerable individual women.

Some of the women who were supported through the UCRT work in Mureru (in Hanang District) to be able to receive individual land titles

To start with, 15 women were selected by the village council. Most of the selected women were widows, single mothers and some were married women who just wanted to have their own individual titles, aside from their common family property. The council surveyed the pieces of land that they were allocating to the individual women to make sure that their boundaries were clear and without conflict. The UCRT facilitators then worked with the District Surveyor to survey the pieces of land and process the acquisition of land titles for the women. The individual titles will be finalized in 2012.

**FACILITATING VILLAGE BOUNDARY CONFLICT RESOLUTION AND THE PROCESS TO FORM A JOINT GRAZING ZONE BETWEEN MURERU AND DIRMA**

Throughout 2011 UCRT worked with the pastoral communities of Dirma and Mureru to mediate on the ongoing boundary conflicts. This was followed by the facilitation of a process to form a joint grazing zone for better natural resource management.

UCRT facilitated a joint meeting formed by representatives from the two villages who decided to meet at the disputed geographical area on the boundary at a place known as Basodesh. The Basodesh area, located in Dirma village, happens to be adjacent to an area which Mureru village had set aside for grazing purposes.
Immigrant farmers from Karatu, who entered through Dirma had encroached on the Mureru grazing land, threatening its security. The identification of the beacon by a District Surveyor helped give the pastoralists the legal power to defend their grazing land. UCRT continues to facilitate more community meetings while consulting the district authorities to help identify more beacons to build peace between the villages and for more sustainable land use planning.

The Chair of Mureru village, Mr. James Gejaru, emphasizing a point during a meeting of elders who had come to resolve the boundary conflict between Mureru and Dirma villages. Also sitting on the ground, are the UCRT Hanang Program Coordinator, Mr. Elikarimu Gayewi (wearing a hat), and field facilitator Mr. Samuel Qawoga, on Gayewi’s left.

The two neighbouring pastoral villages of Mureru and Dirma decided to form a joint grazing zone mainly for the sake of minimizing land use conflict and to ensure sustained land security for the pastoralists in the two villages. UCRT had been asked to support the process and with financial support from Oxfam Ireland, UCRT is currently facilitating the formation of a joint committee to supervise the process and consult the District Land Surveyor for the final demarcation of the grazing zone. UCRT will continue to meet with the councils of the two villages to empower them through training for better and more sustainable natural resource management.
SIMANJIRO AND MSWAKINI PROGRAM

The Maasai Steppe Landscape Initiative Program covers several UCRT work areas in Northern Tanzania. It stretches from Monduli (Kwakuchinja corridor), Longido District in Arusha region, Simanjiro, and Kiteto Districts in Manyara region alongside the Tarangire National Park.

Maliasili Initiatives, IIED-Kimmage, Wildlife Conservation Society (WCS), The Nature Conservancy (TNC) and UCRT selected several strategic areas in which to implement this program, according to need, and stakeholders came up with planned activities for 2011. The project was designed to enable local communities from the selected areas to benefit directly from the use of natural resources.

Harmonization and integration of land use designed to minimize tensions or conflicts between competing land users for shared resources was a big subject in this area. In the past few years, evidence shows that lack of land use plans, unclear policies on natural resource use and laws, and poor communications between different land users or groups fuel tensions. A need to address these issues is vital.

The project also focused on enabling these local communities to take part in conservation initiatives. It is estimated that about 60% of wildlife lives outside protected areas in these areas which means that most of the wildlife resides within local communities’ areas. This causes a lot of tension, as generally communities do not see the value of wildlife and only have the perception of it as a threat when they both compete over scarce resources.

With support from Bole Klingenstein Foundation (BKF), the Wildlife Conservation Society (WCS), The Dorobo Fund, Maliasili Initiatives, TNC and the Tour operators involved in the Terrat and Sukuro Land Easement Fund, UCRT has been the lead organization in implementing the planned activities in the selected areas.

In 2011 UCRT recruited more staff to take over some of the implementation of this project; Paul Senyael, Edward Lekaita and Abraham Leposo, Fred Loure and Simon Alakara. In addition to this WCS have funded salaries and equipment for four village game scouts in Terrat, four in Sukuro and six in Emborret.

The Maasai Steppe Landscape Initiative planned activities for 2011 have covered the following selected areas:

MSWAKINI JUU VILLAGE
In Mswakini Juu village, UCRT facilitated and managed to convene a Village Assembly meeting where tour operators such as Dorobo Safaris, Tarangire Safari lodge and Asilia were present. The purpose of the meeting was to enable Tour Operators and the village residents to discuss, design, negotiate, and implement a new easement contract in Mswakini Juu. The meeting ended by surveying the easement area and approving its boundaries with the village as well as facilitating the production of a map of the easement area.

The easement was later put on hold as the possibility of a WMA in the area materialized, driven by the African Wildlife Foundation (AWF).

UCRT, with funding from Maliasili Initiatives and TNC, carried out specific fact-finding mission on the possibility of going ahead with the easement contract in the area. The purpose of conducting the mission was to understand and to develop clear boundaries for the proposed easement area, to establish the status of plots or farms surrounding the area and to come up with a description of the different land uses in the neighbouring private lands, to help the community to access ecotourism opportunities in partnership with private tour operators, and to finalize the easement contract. An important task was to cross check the possibility of having the easement area connecting the Tarangire National Park with Manyara Ranch. This fact-finding mission was carried out in three wards (Lolikisale, Makuyuni and Mswakini) and especially in the two Villages of Mswakini Juu and Naitolia, all located in Monduli District, Arusha region.

The recommendations made from the report were:

- Education and awareness rising is needed to enable the community to differentiate between the implications of a Wildlife Management Area (WMA) as compared to an easement.
- In order to establish the easement or corridor between the two Naitolia grazing areas, UCRT needed to consider that there are a few bomas and households residing in the targeted area.
- UCRT should conduct training on land law, land rights and good governance to enable locals to understand the process on rights of occupancy of land.
- UCRT should cooperate closely with the local community to effectively implement the easement project.
- UCRT should work closely with Monduli District to avoid non-constructive politics which may arise in the future.
- UCRT should be aware that the ‘Stein’ (Ugoro) title was revoked by the Commissioner of Lands, and so it should follow up to ensure that the land is returned to the community.
Simanjiro District, in Manyara Region, lies to the east of the Tarangire National Park, within the Maasai Steppe. The program here mainly covers three villages: Terrat, Sukuro and Emborret which form part of the Simanjiro plains.
TERRAT VILLAGE

In 2004, UCRT began working with a range of private tourism companies and other collaborating NGOs on a new mechanism for generating village-level benefits from wildlife. A group of five tourism companies agreed to enter into a contract with Terrat village paying the village to prevent permanent settlements and cultivation in a portion of the Simanjiro plains known as the Ewass area. The tourism companies did not want to use the area for their businesses, but simply to design a mutually agreeable framework that would lead to the village voluntarily protecting the valuable wildlife habitat on the community’s lands. Importantly, the agreement allowed the continued use of the land for livestock grazing. This agreement has established a new framework for community-based conservation which both safeguards wildlife and benefits the community (Nelson et al., 2010). UCRT has been the lead coordinator of the agreement, and has further built the capacity of Terrat Village to benefit from its resources by facilitating land use planning and helping the village obtain its Certificate of Village Land. This has helped the village to defend the area contracted for protection from outsiders attempting to enter the area to farm it.

During 2011, UCRT has been preparing to facilitate the new contract with the tour operator consortium for the easement. The contract has existed since 2005 and UCRT has been working with the community to see to it that the village benefits are well thought out, before new contract negotiations begin.

Two village council meetings, one village natural resource committee meeting and lastly a Ewass Easement Board meeting was carried out in 2011 with regards to reviewing the Ewass easement area. All the meetings were facilitated by UCRT.

SUKURO VILLAGE

UCRT facilitated the final process of Sukuro Village obtaining their Village Land Certification in 2011.

In addition, a new easement was facilitated by UCRT and agreed in late 2010 between tour operators such as Dorobo Tours and Safaris, Sopa and Elewana Lodges, Tarangire Safaris Lodge and Asilia Camps Ltd, based on the Terrat model. The new easement area has been set and boundaries demarcated at village level. In Sukuro Village four Village Game Scouts have been selected. WCS and UCRT are working together on the collection of monitoring data by the game scouts in order to write a more scientific report of the status of the wildlife in the area.

UCRT have been following up on issues between Rotiana Commercial Ranching and local people in Sukuro Village. The situation between Sukuro village and Rotiana Commercial Ranching is still tense since Sukuro brought forward a claim against Rotiana’s encroachment on the village’s land. However the issues are very complicated and attempts to mediate by UCRT had to be put on hold.
EMBORRET VILLAGE

In Emborret Village, UCRT is still in negotiations with the local community about how they can be part of the easement that exists in Terrat and Sukuro villages. No contract has yet been made due to a number of challenges which include the extensive growth in farming in the area. The village has, however, agreed to set aside joint grazing land with Loibor-siret Village and they have agreed to include the easement project agenda in the coming village council meetings.

Since part of Emboreet forms a portion of the Simanjiro Plains, the village acknowledged its willingness to join the easement. Emborret Village has made a critical decision to appoint six village game scouts.

Once a decision is made on the go-ahead of the easement, UCRT will be ready to help with demarcation of the area and to facilitate the formulation of a contract between Emborret and the tour operator consortium.

LOIBOR-SIRRET

In 2011 UCRT assisted Loibor-sirret to return part of the village land, formally alienated by the Stein Title to the village’s authority. The Stein lease and dispute goes back very many years and has long been mired in controversy. Although the return of the land has been officially recognized by the District and Regional Authorities it has not yet been included into the Village map, and UCRT will continue to finalise this process in support of the village.

CROSS BORDER GRAZING LANDS

UCRT also intends to facilitate reserved land for grazing between three villages: Sukuro, Loibor-sirret and Narakauno. This activity once finalized, will help address communal land use between the villages and help establish a common understanding between them to enable the mobility of livestock. The cross-border land use plan will add value to the land and security within the villages.

It is also anticipated that cross-border land use plans will address resource-use conflicts and tensions that have started to develop among the pastoralist communities in these villages. UCRT has started negotiations with two villages that have shown their willingness and are in support of the cross-border land use plan.

UCRT finalized a harmonized reserved grazing land area for common use between Sukuro and Emborret Villages and had started to facilitate a similar arrangement between Loibor-siret and Narakauno from July-December 2011.
Tarangire People and Wildlife Fund

UCRT have renewed their relationship with the TPWF, working in the Simanjiro area and the two organizations will work together in areas of common interest.
LONGIDO

THE TRIAS - BELGIAN FUND FOR FOOD SECURITY (BFFS) PROGRAM IN LONGIDO

Two years ago TRIAS started to implement the program ‘Improved Livestock and Tourism in Pastoralist Communities of Northern Tanzania’, funded by the BFFS. The general objective of the programme is to improve the food and livelihood security for target groups in Longido District and to enhance their active participation in local, social and economic development processes in a sustainable way.

UCRT’s role in this five-year program is the implementation of natural resource management related activities such as land use management, eco-tourism, and paralegal training on the Village Land Act, good governance and traditional leadership forums. In summary, in 2011 with the partnership of the targeted communities and groups, UCRT achieved the following:

Paralegal training on land laws in Tanzania of 100 village government members and 20 other invited participants by UCRT which has effectively improved the capacity of pastoralists to protect their land rights and to be able to negotiate with investors for fair deals in the use of their natural resources for business – largely in relation to commercial hunting and photographic tourism. Communities now have the confidence to renegotiate better deals between the village and investors.

Study tour to Engaresero Village to share experiences and gain knowledge from a community which has been developing their capacity to manage natural resources and tourism for a number of years.

Participatory land use planning for the villages of Lumbwa and Noondoto has been carried out and maps have been produced and approved by the authorities responsible.

Village natural resource by-laws for Lumbwa and Noondoto villages have been approved by their respective village general assemblies and ward development committees.

Community leadership forums have been organised in the target areas and training facilitated on policy making and governance processes which have resulted in formation of community lobby groups for advocating for their rights and speaking in one voice on all matters likely to affect their pastoral livelihoods.

Training in key district governance and decision making areas such as budget tracking as well as the facilitation of the formation and training of the ward’s public expenditure tracking survey (PETS) teams for five wards of Lumbwa, Meirugoi, Ketumbeine, Alang’atadabash and Olorienito.
Participatory tourism study conducted to investigate and explore opportunities in the tourism market and to disseminate findings to district stakeholders.

Development of tourism management plans facilitated for two villages of Lumbwa and Noondoto.

Formation and training of ward tribunals required to implement the village land laws.

Sand dams for Orbomba and Kimokouwa Villages

The Mennonite Central Committee (MCC) started a new initiative with UCRT in 2011. With the expert help of the Utooni Development Organisation to oversee the construction process, and with the contribution of labour from each local community, UCRT were successful in building two sand dams in November 2011.

Sand dams are reinforced concrete walls built across seasonal river beds to hold underground water in the sand that collects behind them. They may be 1 to 4 meters high and up to 90 meters across. Each sand dam holds up to 10 million litres of water. This water is protected from evaporation and is free of parasites. It ensures a year round supply of clean water for the community. Each dam will supply clean water for up to 1200 people, and their animals, tree nurseries, and vegetable gardens having the effect of improving water availability in a 20km radius.

The success of the two dams has led to MCC expanding the project into 2012.
EDUCATION FUND

Thanks to the endless support of The Dorobo Fund, UCRT are able to offer sponsorship to children and youths from vulnerable communities. In 2011 the following children were awarded with scholarships.

<table>
<thead>
<tr>
<th>Community</th>
<th>Primary School</th>
<th></th>
<th>Secondary School</th>
<th></th>
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<tr>
<td></td>
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</tr>
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<td>Akie</td>
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</tr>
<tr>
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<tr>
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<td>0</td>
<td>18</td>
<td>69</td>
</tr>
</tbody>
</table>

In addition UCRT have continued with their support of the administration of the funds for the Olasiti Orphans Centre.
Paul Senyael, UCRT Educational Coordinator

Born: 1980

BSc Geography and environmental Studies, University of Dar es Salaam

Started to volunteer with UCRT in 2007 and since has been a valuable member of the team. As well as carrying out his educational responsibilities, Paul is a key figure in the logistics, administration and organization of UCRT.

Hobbies: Football, watching International news, reading novels

Best things about working for UCRT: Teamwork!

GROWING STRONGER

In the last year UCRT has made huge steps in organizational change, with support from Maliasili Initiatives and from TNC.

Steps were started in 2011 to hire a Finance and Administration Manager, culminating in employing Justin Hokororo to start in 2012. Justin has a great deal of experience in working with NGO’s, juggling budget lines as well as core and noncore costs, and the UCRT team knows that he will bring with him the knowledge and maturity in finance that UCRT is so looking forward to.

One Justin’s first roles will be to move UCRT’s accounts over to accounting software which will make report writing and financials much more trackable and efficient, enabling UCRT to plan and budget with much more accuracy.

MCC were supportive on the financial side, in lending UCRT one of their advisors to help to improve some of the financial structures and systems.

On the Monitoring and Evaluation side, The Flora family Foundation and the International Centre for the Rights of Women (ICRW) have both strengthened UCRT’s abilities, carrying out assessments on UCRT’s monitoring capacity and in helping to design and structure some additional systems. UCRT will attend the first of a series of monitoring workshops with ICRW in Kampala in 2012.
The constant encouragement that UCRT has been given by their supporters is helping it to respond to the sometimes difficult challenges of maintaining sound organizational development and strong performance, with an optimistic and upbeat team both in the field and in the main offices.
NEW OFFICE FACILITIES

2011 saw us putting a huge effort into finalizing the new UCRT office in Olasiti, with us ready to move at the beginning of 2012.

UCRT would like to express their sincere thanks to all those who have provided them with space to work, and the facilities to do so since they started, with special thanks to Dorobo Tours and Safaris, The Peterson Family, and the Flora Family Foundation.
Our Collaborators

UCRT would like to thanks all those organization who have worked together with them to make 2011 such a successful year:

Community Research and Development Services
Honeyguide Foundation
IIED-Kimmage pastoralist Civil Society programme
Longido Community Development Organisation
Pastoral Women’s Council
Pastoralist Indigenous NGO’s Forum
Tanzania Natural Resources Forum

Our Supporters

UCRT would like to thank all those organization who have supported us and contributed towards the work that we do through 2011:

Bole and Klingenstein Foundation
Cordaid
Dorobo Fund for Tanzania
Flora Family Foundation
GORTA
Maliasili Initiatives
Mennonite Central Committee
Norwegian People’s Aid
Oxfam-Ireland
The Nature Conservancy
TRIAS/Belgian Fund for Food Security
Wildlife Conservation Society
Carbon Tanzania
Our Board Members

UCRT would like to thank their board members for their support through 2011.

Mr Alais Lakanet Morindat - Chairperson
Coordinator, IIED-Kimmage East Africa Drylands Programme

Mrs Maanda Sinyati Ngoitiko
Coordinator, Pastoralist Women’s Council

Mr Edward Thomas Porokwa
Coordinator, Pastoralist Indigenous NGO Forum

Mr Kiaro Orminis Ole Kubany
Chairperson, Arash Village

Mrs Carol Sorenson
Coordinator, Tanzania Natural Resources Forum

Mr Daudi Dean Peterson
Director, Dorobo Tours Ltd

Lastly we would to express our sincere thanks to our UCRT team and the commitment that they have given.

UCR-TEAM

Edward Loure Executive Director
Disma Meitaya Programme Coordinator
Elikarimu Gayewi Programme Coordinator
Makko Sinandei Programme Coordinator
Edward Lekaita Legal Officer/Programme Coordinator
Laurence Kondei Programme Coordinator
Zenan Gasper Orphans Center Coordinator
Paine Eulalia Gender Coordinator
Paul Senyaeli Education Coordinator
Ladislaus Mchalla Longido Accountant
Rachel Moses Accounts Assistant
Witness Piter Accounts Assistant
Jamboi Barmayegu Field Officer
Richard Baalow Field Officer
Samwel Qawoga Field Officer
Simon Alakara Field Officer
Fred Loure Field Officer
Abraham Leposo Field Officer

Christopher Ndngoya Field Officer
Arison Ndooto Field Facilitator
Charles Marugu Field Facilitator
Emakulata Lekey HIV/AIDS Outreach Facilitator
Geway Nanagi Field Facilitator
Lembeyo Tengesa Field Facilitator
Sophia Nyeyo Longido Women Field Facilitator
Christine Giro Secretary
Julius John Mando Driver
Laban Samhenda Driver
Christopher Memantoki Driver
Catherine Philipo Office Cook
Merry Musa Office Attendant
Silas Melakiti Office Attendant
Philomena Ndirari Office Attendant
Saunyi Lekeju Office Guard
Seketo Ngineneng Office Guard
REFERENCES