

Jumuiko
la
Maliasili
Tanzania



Tanzania
Natural
Resource
Forum



Training for empowerment of the council of traditional leaders of Ngorongoro District

Malambo, 24th -25th July 2007

Introduction

On 24th -25th July 2007, CRT in collaboration with TNRF organized Training to the Council of Traditional Leaders/*Laigwanack* from Maasai community; that held in Malambo village, Sale Division of Ngorongoro District. The Council was mainly attended by pastoralist peoples' who aimed to find ways to strategize pastoralists' development focus, at the same time increase participatory representation and democratic leadership, Conscientisation on pastoralists' development initiatives and bring traditional leaders on board, as an informal institution to address critical issues affecting pastoralists' livelihoods.

The training was facilitated in the form of discussion, to allow the participants to discuss and share critical issues related to Land and natural resources management, in relation to pastoralist future in Ngorongoro district. The training was mainly focused on current and future challenges that face pastoralist development particularly on land and poverty reduction '*sinanisho*'. The training also put emphasis on the role of informal Institution (Traditional leadership) to support development initiatives. The training was attended by community leaders from five Maasai section in Ngorongoro District that includes Purko, Kisongo, Loitai, Sale and Laitayok.

Prior and in relation to this event various themes were discussed to broaden understanding of the participant on issues that affects their livelihoods, the themes includes:-

- Policy Development framework
- MKUKUTA and MKURABITA in relation to pastoralism in Tanzania
- Best approach to Pastoralists' Development
 - Promote Democratic leadership/Governance that enhance peace and justice among the society
 - Education and poverty reduction through improved livestock and Natural resources
 - Security of land and Natural Resources base

Policy Development framework

The training facilitation started by illustrating an overview of global economic development policy. Global economic Developed policy in relation to developing countries was used to grasp the perspectives of the development today. Training facilitator explained that before pro-acting towards future development of pastoralist community, there is a need to understand the current global and National economic policy framework.

By understanding the economic development policy in relation to pastoralists' development, we will be in the position to understand where to go and be realistic in shaping of our development focus

as Tanzanians' pastoralists. It's important to understand the scope and the road map of our development because every body owns development is not isolated from the globe. The world development is tightly connected, particularly on global economic policy. Thus the pastoralists' development today is not isolated from the world development. The Pastoralists need to consider them selves within this framework of the global economic development and find way of coping waves of global development. It's a right time to streamline the culture of development to avoid being isolated from the developing world.

The facilitation, therefore discussed about Global development policies that enforce different economic restrictions to Tanzania, hence to pastoralist in village level. The economic and political relation between Tanzania and International Development and monitoring Organizations like IMF and WB has forced the Tanzania Government to adopt and undergo different economic restructuring that shape and determine future economic development under the framework of Millennium Development Goals. Therefore, Tanzania Government developed a policy vision of 2025 as a road map to improve the life standard of all Tanzania citizens.

The global Millennium Development Goals (MDGs) includes:-

- Eradicate extreme poverty and hunger.
- Achieve universal primary school education
- Reduce child mortality
- Combat HIV/AIDS, malaria, and other diseases.
- Ensure Environmental sustainability
- Develop a global partnership for development, etc.

As a result of Millennium Development Goal, the Tanzania Government started a National Strategy for Growth and Reduction of Poverty (NSGRP) as a policy development framework, known as **MKUKUTA** in Swahili (*Mkakati wa Kuondoa Umaskini na Kukuza Uchumi Tanzania*). MKUKUTA has become a strategic approach to address poverty in Tanzania, which all the Tanzania people must understand, participate and adopt the implementing strategies of it. Therefore, it's upon the Tanzanians' pastoralist to use MKUKUTA as an opportunity to graduate from the severe poverty.

The training analyzed the Meaning of MKUKUTA and its' current strategies for the implementation, like MKURABITA. The discussion on MKURABITA as Poverty and Business Formalisation Programme was taken as an important intervention in the implantation of MKUKUTA. The main concern of pastoralist was the relation between MKURABITA and communalism of the commons. The participants were more concern on the impact of individual ownership to the commons and how this will workout in pastoralist context. The participant requested more training on MKURABITA; therefore they can be in the position to offer genuine pastoralist opinions towards future economic development and poverty reduction as MKURABITA is concerned. Other participants consider MKURABITA in a negative way; they said this will an approach to destroy the communal land tenure systems and adopting privatization tenure systems. The participants lastly concluded that MKURABITA may diminish pastoralism if realistic and genuine strategic approach will not be adopted and used. Many suggestions were provided in relation to communal land tenure and individual tilting of land. The participants wanted to analyse threats and opportunities of each approach in relation to pastoralist future production.

Best approach to pastoralists' Development.

The participant discussed the need to determine pastoralist development focus at the district and at the National level. The participant said; there are a lot of development initiatives and policies changes at the National level. In policy formulation, its' important to know how can pastoralist engage and influence this policies, that affecting the pastoralist livelihoods. There are many

positive and negative effects caused by these development policies to pastoralists today, but normally pastoralist becomes more reactive on them, without knowing why these policies were formulated.

The participants appreciated that it's a right time for the pastoralist to participate on policy discussion and policy formulation as well as to participate on other issues that determine their livelihood and other concerns. They asked the organizers of that workshop to put more commitment on the empowerment of the Council of Traditional Leaders (CTL); they said they don't want themselves being passive particularly on policy formulation.

The CTL have realized that some of the current institutions who do represent the pastoralist interests like village councils and CSOs, but most of these institutions are found to be corrupted, political oriented and they do mislead the development approaches and process of pastoralist, therefore these institutions misrepresent pastoralist interests. The CTL said by passing the local institution of Traditional leaders is like ignoring the father of the Boma¹ and working with children, the participant emphasizes this through a Maasai saying '*Imemurut orng'uratt esipil embere*'. They said in each community in most of the African society have traditional leadership, which normally assumed to represent, determine and guide for social development. Therefore in pastoralists' context traditional leaders are the organ that control human development in the society. Therefore to have realistic approach for pastoralist development, the traditional leadership need to be brought on board. This organ should be genuinely involved in the development process of pastoralist. They said the process of development of pastoralist in Tanzania is a real example of judging the approach of pastoralists today. For many ages, right after the colonial regime the pastoralist local institution the Council of Traditional Leaders have been ignored in the development process, simply because the development practitioners consider them as ignorant, illiterate and rigid to change. Instead new Government Institutions were introduced to take a lead of pastoralists development. Most of these Institutions are not committed and knowledgeable about pastoralists' livelihoods. The development strategies are determined by these Institutions under the generalisation assumptions of the development approach. That's why the pastoralists' development initiatives are still dragging behind. The development of pastoralists in ages has been taken as an experimental approach.

After a long discussion with Traditional leaders being passive on development process, the facilitator asked them what reasons for pastoralist failed to cope with the development process? The participant claimed that all the development process was to try to transform and modernize pastoralist to adopt new culture of development that discouraged them from their traditional culture. They also explain that, adopting changes for new development approach is not a bad thing, but the approach should be clear showing where to go, and the process of development should be under the control of people themselves.

The adoption of a new culture of development seems to destroy the pastoralist livelihoods of pastoralism prosperity. They also talk about cultural identity, but they are more concerned on livelihoods, mean pastoralism. They said their identity is important but not important than livelihoods. Identity will only function well; if people are comfortable on livelihood, simply because identity is determined within the framework of livelihoods and it within the control of a society. They said; the direction of pastoralists' development and the transformation that is taking place is not clear and no body aware of where to go. The pastoralist are not in control of development forces, that mean their development will end up in the direction that they want themselves to be.

The participants concluded that the current development initiatives, which of course comes from top down is not talking about livestock development and the education in a sense that how can contribute to pastoralists livelihoods. Education should be an empowering one. They give an

¹ Boma as an *enclosure* is referred here as Household/ family/Society with resources.

example of primary education, they said since seventies they were few boys who went to school, but none of them managed to go beyond std seven, most of them returned back home and join those who didn't attend classes. They also said that those few elites who managed to join to colleges and become government employees run out of the Maasai society and they did not come back, and this simply because the education systems is not putting people to understand and appreciates themselves. Therefore the experience of the development process was not to empower pastoralist to develop themselves and feel as a society that need to be respected. They continue to emphasis that even today we are still experiencing the elements of this old thinking of development approaches. For instance livestock development in relation to mobility practices is still considered as an old way of keeping livestock and is not environmentally friendly. Therefore the development process and practices between the pastoralist society, development practitioners and the Government is not in harmony. Therefore development process should become a gradual process that encourages full social participation, Conscientisation and appreciation of the community at large.

Different approaches used by development practitioners have been imposed without the consultation of the entire community. They said development is a new culture, therefore the development approaches need to be intermingled with the traditional one; they said they don't want seeing their cultural practices disappearing at the absence of new development culture. The participants' emphasizes the need to have new changes as an indicator for development, even the pastoralists as a society need to develop², but the development should aim to targeting the entire community and not few individuals.

They said the development approaches; particularly through land is not targeting the community at large, instead few individuals particularly politician and Government leaders³ are grabbing the benefiting for themselves at the expenses of entire community by misusing the common resources like land and money generated. Therefore this approach needs to be changed, and the only solution is to promote genuine dialogue at both local and national levels.

After exhausting the best development approach, the facilitator asked the participant to relate the best approaches to development in pastoralists' context with MKUKUTA, by asking them that what should be done to address poverty in the context of pastoralist. The Council of Traditional leaders agreed that poverty in Maasai context mean '**SINANISHO**' which is a very broad term to explain poverty. This word connotes the ability or a situation of a person/family/household fails to get basic needs which include enough food⁴, children and freedom of association. After deep analysis of the above the concepts in defining poverty, we realised that the Maasai believe that a person can not sustain him self, a personal can not accumulate all the property, he/she must need support from others. The concept was emphasised through the saying that; '**Meedip Oltung'ani en'dapana olashe lenye**'. Therefore they believe that poverty/**sinanisho** in the Maasai society can not be addressed by individual alone, people need to collaborate with others development parties in the first place.

Therefore to reduce poverty in pastoralist Maasai context the following should be sustainably maintained:-

- Secured land and Natural resources
- Sustaining and improve Livestock keeping and small scale farming
- Good leadership

² Development in pastoralist context mean adoption of new good culture and loosing a bad one, but the appreciation should come from people themselves.

³ These are village leaders who misuse the money, land and natural resources for their personal greed.

⁴ Food as was explained was mean having livestock, pen work/employment and farm/land

- Education

Security of land

The facilitator illustrated few points on Land law in relation to customary laws, that the law act has recognized customary law; therefore the management and titles of ownership of village land are administered through customary law. The power also has been entrusted to village general assembly that means all people above 18 years old who live in the village are the controllers of village land. The participant appreciated the changes provided by the Government through new land act of 1999 (No 4 & 5). They said if the new Land Act recognised the customary law; this will be an opportunity to secure people land. But the participants raised some concern, if that was supposed to be, who come that few individuals become among the grabbers of land? After sharing of few examples of land problems, the facilitators explained that most of the village land was grabbed before this legislation, but the land can also be grabbed through new techniques from those individuals. From the previous land laws of 1923, the village council hold a title need of a village land. These previous Land act given the village council legal power to own the whole village land, therefore they can divide or sell land without the consent of the community.

The Council of traditional leaders emphasized that the community need to be trained on Land Act to understand different dynamic on dealing on land issues, so as to be able to protect, use and manage it in a sustainable way. Facilitators explained that, most of the village in Ngorongoro do not have village land certificates as requested by law, the problem raises is the village boundary conflict as a result of poor village leadership, tribal clashes and social disorganization. After further discussion on land security the participants concluded that conflict should be addressed so as to be able to map out villages and obtain village land certificate at the same time formalising pastoralist land use plans

The participants agree together to resolve tribal conflicts and boundary disputes as one of the objectives of Council of Traditional Leaders (*Baraza la Mila*). On land disputes and tribal conflict, the participants identified some village who have boundary disputes like those boards Maasai and Sonjo villages. They also said village which borders Serengeti National Park are in villages' disputes with Serengeti. The participants agreed that all the conflict will be addressed soon, to allow all villages to have village land certificates.

Sustaining and improves Livestock keeping.

Livestock keeping need to be advocated and improved; the majority approximately 90% of the Maasai today depend on livestock. Therefore the right of pastoralist to keep livestock and improve livestock production need more attention. The participants wanted to know how MKUKUTA/Government development policy considers livestock as one of the economic option in the country. The discussion concluded that in order to improve livestock keeping there is a need to open more grazing area, particularly where enough grass are available. The council of Traditional Leaders proposed that the only way sustain livestock keeping is to start water project in the areas where the is no water, like Piyaya, Arash and Maaloni plains, '*Osero*' at the same time improve health services for livestock like Deepings and maintain ECF vaccination program.

The Council of traditional Leaders proposed the need to broaden and deepen a debate on livestock development (pastoralism), because currently there different challenges facing it. The most challenges are decrease of grazing land as a result of unregulated tourism activities. Private tourism investments like hunting blocks/ Game Control Areas Vs village land are continuing to threaten livestock keeping. Expansion of the Serengeti National park is one of the examples cited by these elders. They also explained that reserved grazing land is likely to face future challenges if the community keep quite without advocate for it.

During livestock discussion the following question were raised without answers.

- Are there any long-term policy strategies in local government and National levels to improve livestock?
- Does the Government agree to provide special areas for livestock keeping just like National park to avoid more overlap between livestock grazing and other form of land uses?
- How to control individual elites and greed people who uses their power to grab pastoralist grazing land.

Promoting Good leadership and peace

The discussion on good leadership was exemplified by referring Mwalimu Nyerere development philosophy of Tanzania back 1960s, that in order to develop, the community need to have **land, people, good politics and good leadership**. The participant shared good leadership from Nyerere perspective. The current leadership in both levels seems to be very reluctant, for example at both at village and District levels they don't see any tangible initiatives development particularly social development. They participants claimed that, even themselves as traditional leaders have been left out, simply because of being so quite without redirecting community development. They even don't claim or demand the violated rights of the community as leaders. Leadership at community and at District level has deteriorating development particularly in pastoralists' area. They gave one example of livestock development infrastructures which were built during colonial regime. The water pumps that were built during colonial regime have become old and no any initiative in place to rehabilitate them. This is because of poor leadership and poor representation at various levels.

They pointed out that, even the District Government failed to maintained peace and security, for instant Maasai and Sonjo⁵ war, that has been happening for many ages but not controlled. The participant failed to understand why the Government failed to stop this tribal war. But other participants explained that, failure to stop this war was simply because the people themselves are not willing to support the government to resolve the conflict. They concluded that community leadership both in Sonjo and Maasai seems to be not tired of this conflict; they could stop it if they want. Therefore only Government alone is straggling to stop.

The CTL believe that, it could be very possible to stop the ongoing tribal clashed between Sonjo and the Maasai, if the Traditional leaders of both sides meet and discuss the conflict. The concluded that, Traditional Leaders tired of these clashes, they need to ask the government to use this forum to stop the conflict. The Council of Traditional leaders need to convince the Government to allow and collaborate with them to resolves all these conflicts within the society.

The participant agreed that good leadership is a ladder toward sustainable development. They recommended that good leadership depends on individual leaders' ability and personality, importantly moral and attitudes of a leader. A leader should be able to cope and control the environment around the leadership. The participant said that; if a leader is good person he/she can not always pretend to be bad and if she/he is a poor leader she/he can't pretend to be good, these are criteria that a leader can not avoid. They used the Maasai saying that '**Orre engigwana/Olaigwanani na ewoshoto olchoni**'

They said, today leaders are obtained without following genuine procedures of obtaining a good leader, particularly political leaders. Political campaign which goes along with corruption has been used to obtained community leaders. This approach has misled the whole process of obtained

⁵ Sonjo/Bateni are agro-pastoralist, a small community group who lives in Ngorongoro district.

good leaders and hence deteriorates leadership in the community. The pastoralist development today has got no clear map roads because of the corrupted leaders who mislead the development as a result of poor leadership. They proposed that, once this council of traditional leadership become strong they will be able to break this hard wall of poor leadership, which has emerged and tied within current policies and structures.

The Council of Traditional Leaders asked the facilitator to present their perspective to the District Commissioner, to allow them to use traditional leadership practises to enhance development in the district. The CTL needed to strengthen a close relationship with DC office in order to integrate traditional mechanism with Government mechanism in delivering services in the District. They concluded by saying that; if they build solidarity as traditional leaders with other influential elders of both women and men and collaborate with District Commissioner they will shape development approaches towards important needs.

The Council of Traditional leaders agreed to strengthen this council to support the Government and CSOs development, initiatives to easy the process of development through Conscientisation of the community.

Education

The Council of Traditional leaders' appreciated the need to educate children. They have expressed their sincere appreciation to the current Government initiatives on education both at primary and secondary schools. They Council agreed that; their main role is to support the Government and CSOs to improving education in the District. They also discussed the need to educated both boys and girls. The challenges rose on education, was gendering education. The participant said if they don't provide equal education priority for girls and boys, then one sex will become disadvantage and lastly they community at large will be affected. Their boys or daughters will get married from outside.

They also talk about rural to city immigration of their sons; they said their boys are not coming back when they go out to seek employment. After deep discussion, they realised that, those boys who goes to city looking for employment they do found themselves become night watch men due to lack of education.

One elder recommended that; *I don't see the future of our children, without education, the life we had and passed through, is quite different to the life that our daughters and sons will pass; today we are experiencing big challenges that are beyond our control as a community, what do you think the future will be? It upon you, me and other to determine the future of our children and the only solution is to educate them, boys and girls*

Faniel Mbusia -Malambo

Strengthening of Traditional leadership at local and National level

After realising the challenges of development approaches, particularly concerning the inter relation between the Global, National and local development, the council of traditional leaders realised the need to strengthen traditional leadership to support development initiatives. They also pointed out that this leadership should involve women, to bring about social solidarity and unity to wards sustainable advocacy.

The following methods were proposed and agreed to strengthen Traditional leadership.

- Building up and empower Traditional leadership across the District
- Formulating guiding mechanism, constitution and officiate the operation of the Council of Traditional leaders at the District and at the National level to get legitimacy to work beyond cultural boundaries.

- Developing strong local mechanism to support Traditional leaders' movement in terms of resources allocation and leadership.
- Adopting **Olkiana**⁶ principles of leadership

The CTL also realised the need to include women in these Traditional leadership framework, this because women role have become very useful on issues related to social development and advocacy work. The Council have genuinely agreed that most of the development initiatives are facilitated through women initiatives, like SACCOs, and other income generating activities (IGAs), therefore there is a need to give priority to women initiatives. By considering women in development, it's important that cultural practices and value which discriminate women to be eliminated to allow women to participate on development process.

The participants appreciated the political role of women particularly during election; they said women do stir election process. Therefore in terms of addressing development for pastoralist and campaigning for good leaders' role of women is significant, therefore women should be part of the Council of Traditional leaders to induce strong influence in the process of attaining development and obtaining good leaders.

Strengths and Threats for Traditional Leadership

The Council of Traditional Leaders pointed out possible strengths and threats that need serious attend. The Council pro-acted these threats because they don't want seeing the council dieing or collapsing in the near future.

Strengths

- Existing strong and committed community leaders
- The need, acceptance and trust of the Traditional leadership role in the community
- Recognition of customary laws by the National laws, like Land act and in the constitution
- The land and Naturals resources are still available
- Resources support from CSOs, donors and from the community
- Strong alliances of the commons around the globe,

Threats

- Political misuses of Traditional leaders that may lead to big separation, disunity and mistrust of leaders among themselves.
- External pressure and interference of Government Institutions on critical issues like policy, land etc.
- Individual behaviour of Traditional leaders like alcoholic
- Illiteracy and lack of knowledge on development issues
- Cultural limitation of women in the development process
- Corruption

Sustainability of Traditional Leadership

First of all the chairperson expressed his deep and heartily appreciation to TNRF and CRT for their unbelievable support they have provided to bring community representative together. He said; this is an opportunity that we can used to develop our advocacy work, what we should do is to play our cards very well to win the opportunities a head. Regarding to sustainability of Traditional Leadership, it was strongly discussed by the participants. The Council explained that

⁶ Olkiama was the former Maasai leadership during colonial regime (1950s to 1960s). Olkiama was working across the Maasai District of Monduli.

there is a need to develop proper ways of managing the council in a sustainable manner. The council of traditional leaders had experienced failures in managing traditional leadership as was expected. The participants concluded that, the failures of traditional leadership were caused by funding dependency syndrome from non profit making organizations. The participants proposed that; the community should support the Council (*Laigwanak*) meetings, they have agreed to hold meetings within community locality instead of coming to business centres and the community will provide food for participants.

The participants raised transport as a main problem in the District; therefore they asked organizations like TNRF, CRT, PWC and other CSOs in the District to support for transport. The Council asked organizer to have at least one car to be secured for the Council of Traditional Leaders, this will ease their communication, instead of interfering other organizations.

Recommendations

The pastoralist through support from TNRF, CRT and other like minded organization need to develop specific focus for development in terms of defining the clear stand of pastoralism in the relation to national development policy (MKUKUTA/MKURABITA) to avoid the bad notion, attitudes and an unrealistic practices on pastoralism development.

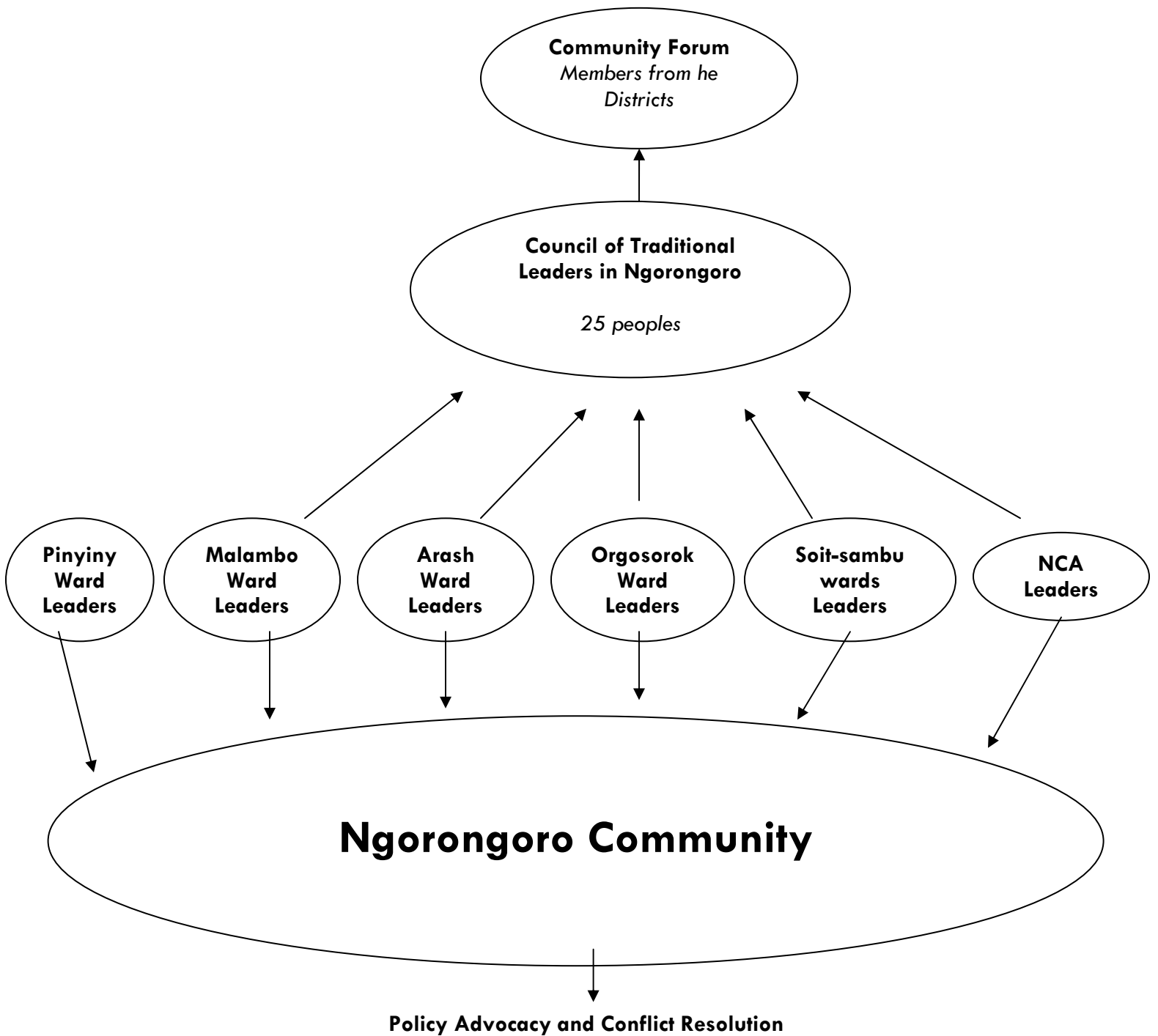
Due to this complicated economic development pressure, social justices and equal sharing of resources for development will only be attained if the voices from people are heard and internalised in the National level. The tradition leadership will be the only mechanism to bring about mass voice prior to justice and sustainable development. The harmonization of conflict over resources use will only be attained if the informal systems are involved and become party of the development process.

Training for empowerment for the council of traditional Leaders is the key for sustainability of the information system performance. More training on village land act, wildlife act, local Government act, MKUKUTA/MKURABITA and leadership to bring the Council of Traditional Leaders up to date.

Bring the voices of the pastoralist to the District and National levels through the Council of Traditional Leaders (women and men) to influence and shape focus and the development process.

In relation to the structure bellow the strong community forum (Traditional Leadership) will be strengthened in the ward level. Women and men capacities will be strengthened to

The proposed structure of the Council of traditional Leadership in Ngorongoro:-



Future plans for The Council of Traditional Leaders.

Resolving Conflict and enhancing social peace building in the District from 18-29/08/2007.

- Political situation in Malambo which lead to people disunity,
- Misunderstanding and mistrust among the community Leaders
- Oldonyowas, conflict between Laitayok and Loita over the Settlement
- Purko and Loitai conflict in Irmasilig Soit-sambu
- Sonjo and Loitai conflict via DC office.

Building of society solidarity prior to Land security and reduce people poverty

- Strengthening Traditional leadership to support development initiatives
- Support the District village boundary negotiation to resolve the boundary Conflicts
- Advocate for livestock development at both local (District) and National Levels.

The Names of the Council of Traditional Leaders Ngorongoro

1. Fanuel Mbusia	Mwenyekiti	Malamabo
2. John Olekulinja	Katibu	Malambo
3. Kakuyu Naibala	Mjumbe	Pinyiny
4. Oseki Lembamai	-do-	Pinyiny
5. Sailepu Lekipa	do-	Pinyiny
6. Ngalai Mangatinda	do-	Pinyiny
7. Matiko Ndina	do-	Malambo
8. Olembalelo Saipi	do-	Malambo
9. Jastine Nokoren	do-	Piyaya
10. Meeli Melwami	do-	Malambo
11. Leposo Meleji	do-	Enaisongoyon/Arash
12. Elisha Leboi	do-	Olalaa/Arash
13. Petro Maletton	do-	Maaloni
14. Saringe Manyinyi	do-	Olosoito
15. Joseph Munga	do-	Maaloni
16. Saringe Olenaronyo	do-	Olobo/Magaiduru
17. Victa Oleledidi	do-	Olorien/Magaiduru
18. Kashanga Pusaleti	do-	Olorien/Magaiduru
19. Oltwa Parsambe	do-	Olorien/Magaiduru
20. Lengumo Parmiria	do-	Engusero-sambu
21. Shangai Oleputaa	do-	Soit-sambu
22. Sandeti Olereya	do-	Soit-sambu
23. Samau Rotiken	do-	Soit-sambo
24. Mshao olenaing'isa	do-	Ololosokwan
25. Ikayo Mbalala	do-	Oloipiri
26. Joseph Oletiripai	do-	Malambo