**TO:** Special Rapporteur of the United Nations on the Rights of Indigenous Peoples

 **FROM:** Pilot Light Development Organization (PILIDO) Arusha, Tanzania www.pilido.org

**RE:** Submission for “Call for Inputs: Mobile Indigenous Peoples”

**CC:** Sister Margaret Lacson, M.M. Maryknoll Sisters, NGO Representative at the UN Maryknoll Sisters of St. Dominic, Inc. 10 Pinesbridge Road, Maryknoll, New York 10545-0311 www.maryknollsisters.org

**BCC**: Susan Gunn, Director, Maryknoll Office of Global Concerns (MOGC), 200 New York Avenue NW, Washingtion, D.C.20001 www.maryknollogc.org

**BACKGROUND OF PILIDO** Pilot Light Development Organization (PILIDO) is an NGO based in Arusha, Tanzania and registered with Tanzanian Ministry of Health, Community Development, Elderly and Children on 26 February 2018. The vision of PILIDO is a “transformed society in which all people are aware of their social/economic rights, empowered to participate and enjoy inclusive sustainable development.” PILIDO serves 22 agro-pastoral communities in 5 districts of Kiteto, Simanjiro, Longido, Monduli, Arumeru in Arusha and Manyara Regions, northern Tanzania. These districts cover a work area of approximately 60,200 sq. km. and support the indigenous communities of Akie and Maasai.By ‘indigenous’ we mean people who are the early inhabitants of a district where other ethnic groups and investors subsequently moved in and settled.

In Tanzania, recognized ‘indigenous’ communities are Akie and Hazabe who are hunting /food gathering peoples; Barabaig and Maasai are pastoralists. The focus of this submission is Maasai who are mobile indigenous pastoralists, now settling in permanent homesteads to farm. Agriculture is a necessary adaptation for pastoralists, and all indigenous people, due to depletion of seasonal pastures and loss of forests for hunter/gatherers. Maasai are not ‘career’ farmers and have neither natural skills nor experience for agriculture; they can be vulnerable to exploitation.

Light For Women LFW program of PILIDO works with vulnerable families to restock women and youth with sheep and goats; to initiate micro finance loans, income generating projects like grinding machines, intermediate technology in agriculture,capacity building in entrepreneurship. PILIDO’s Land and Natural Resource Program works with village and district leaders in titling of villages and ‘cluster’ grazing areas; in capacity building and training in national land laws, modern agriculture and livestock-keeping. PILIDO has initiated public health programs to address the spread of infectious diseases such HIV-Aids and Covid-19.

PILIDO was founded by a professional and experienced staff of women and men, who are development practitioners withcomplementary skills in social development, land tenure and natural resource management; in gender equity and women’s empowerment, and holistic health education. The PILIDO core staff are: Ms. Grace Mtataiko, Executive Director; Ms. Seela Sainyeye, Coordinator of Light for Women Program; Mr. Emanuel Ndulet, Coordinator of Land and Natural Resources Management Program; Mr.Benedict Nangoro, Senior Advisor; Sr. Sue Rech, M.M. Advisor. This core staff are from indigenous Maasai communities in the focus districts; Sr. Sue, a Maryknoll Sister is from the U.S.

 **CONTEXT OF THIS SUBMISSION**

Maasai rely on collective primary production systems of grazing, browsing, tracking pasture and water for their livestock-based livelihood; by necessity, agriculture now supplements this pastoral lifestyle. For the Maasai, ecology, rainfall, vegetation and climate are all variable; mobility is both a traditional practice and practical strategy to cope with these variables and optimize use of key resources to sustain their way of life.For centuries, this production system in which mobility is assured, has conserved the biodiversity of land in the focus districts and beyond.

Along with land being a source of livelihood, it holds spiritual value for the Maasai. Land and natural resources provide sites for sacred ceremonies such as rites of passage and prayers for reconciliation. Eg: Women encircle a sacred *Oreteti* tree praying for rain; they bathe their young daughters in natural pools of water asking for purification and forgiveness *Emanata Ereteti.* Young men to be circumcised seek out a traditional water source *Engipaata* where they receive instructions from the elders. These sites are located in forests, open spaces, near natural springs, where Maasai return for important social and cultural ceremonies. The relationship established with these sacred spaces is integral to pastoralist spirituality.

In the last 40 years, Tanzanian people have been grossly alienated from land and natural resources. This is largely due to insecurity of land tenure; population growth, degradation of land, climate change; on- going farmer-herder conflicts which are neither being managed nor root causes addressed. Loss of indigenous reconciliation systems and dysfunctional government mechanisms leave a vacuum when conflict resolution is needed. Moreover, building of Government mega infrastructure projects, accumulation of large tracts of land by business elite, by state and ruling party officials, by national and multinational companies contributes to the land crisis. These factors affect indigenous peoples more than any other group in Tanzania.

For the mobile indigenous Maasai, impacts are serious: rangelands, including dry season grazing, salt licks, forests, water sources, open spaces can be declared empty, ‘terra nullius,’ by the State; sacred sites have been allocated for other uses through various investment schemes. Land is being systematically taken for mining, increase of wildlife reserves, small farming, industrial agriculture, crop plantations, mega infrastructure projects, and a fast-developing tourism sector which is a Government priority to increase revenue. Corruption is significant on all levels. This relentless loss of land has depleted the natural resources needed by Maasai - and all indigenous people, and created serious threats to their rights, to their livelihood security, identity and cultural heritage.

The formulation of National Land Policy of 1995, the General Land Act No. 4 of 1999, Village Land Act No. 5 of 1999, Land Act Regulations of 2001 and the National Land Use Planning Act of 2007 all constitute the framework of land tenure and property rights in Tanzania today. Furthermore, the Animal Resources and Feeding Act, No. 13 of 2010 paved the way for creation of Joint Village Land Grazing Clusters whereby grazing areas, that cut across several villages, are set aside for livestock keeping only; crop cultivation and investment activities are banned. Knowledge, understanding of these land policies, and consistent, honest implementation on all levels are key for individuals and village communities to access, secure and defend their rights to land.

**Below are answers by PILIDO to Questionnaire provided by the Special Rapporteur.**

**Land and Resource Rights and Political, Economic and Social Rights**

**Questions 1, 3, 4, 5** Currently, Tanzania has established various provisions that are reflected in the National Constitution to safeguard rights of all citizens and comply with International Human Rights Standards. These provisions follow:

1. The Constitution of the United Republic of Tanzania, (1977) provided a Bill of Rights stating that each and every person is considered equal under the Law.It also recognizes the fundamental role land ownership plays in individual Human Rights and guarantees the entitlement of every Tanzanian to land ownership and protection.

The Constitution states:

Article 12 (i) All humans are born free and are all equal. Every person is entitled to recognition and respect for their dignity. Article 13 (i) All persons are equal before the Law and entitled, without any **discrimination,**to protection and equality before the Law.

Article 24 Subject to the provisions of the relevant Laws of the Land, every person is entitled to own property, and has a right to the protection of his property held in accordance with the Law.

Furthermore, under the Constitution, all Land is public land under the trusteeship of the President, and private individuals are granted Right to occupancy. The Right of occupancy can be sold from one individual to another, or can be allocated by the State, or as in the case of the majority of land transactions, this Right can be passed on through family transfer or inheritance. In rural areas where indigenous communities live, about 90% of people acquire land through family transfer.

1. Other relevant Laws developed to safeguard the Rights of people.
2. The National Land Policy (1995) is built on the colonial land policy and stipulates that all land in Tanzania is public and vested in the President as the trustee of the people. The Policy further divides all land into three categories, **general lands (public), village lands and reserve lands.** The Policy states that right to land depends on usage and meeting development conditions.

There seems a contradiction posed by this Policy and the Constitution in securing citizen’s rights of land tenure, and at the same time declaring all land in Tanzania ‘public,’ and held by the President in trust for citizens and communities whose individual and collective land rights are guaranteed.

Some objectives of Land Policy (1995) are:

* Ensure that existing land rights, especially customary right of smallholders (eg. peasants and herders) who are a majority of the population, are recognized, clarified and secured in law.
* Village councils shall administer village land, but will be required to report all decisions on land allocation to the village assemblies.
* The procedures to acquire land for public interest (by the President) and compensation of individuals and communities whose land has been acquired is outlined in the legal framework of this Policy.
* Non-citizens and foreigners will not be allowed to acquire land through transfer or purchase of customary land.

The Government however, established the Tanzania Investment Center TIC under which non-citizens and foreigners can access land and own renewable leases, some up to 99 years.

1. The Land Act No. 4 and Village Land Act No. 5 of 1999 came into effect May 2001 and provides access and security of land tenure and natural resources.The Ministry of Land introduced SPILL (Strategic Plan for Implementation of Land Laws) which informed stakeholders of their rights and obligations, so they could effectively participate in implementation of land laws.

However, some effects of SPILL also encouraged migration of farmers into pastoral villages increasing land pressure and human, livestock, wildlife conflicts. SPILL posed serious problems including: **\*** To get pastoralists to cross breed their livestock with exotic ‘modern’ breeds \* To privatize pastoralist’s land \* To control livestock movement routes \* To control numbers of livestock and humans in pastoralist areas \* To impose wildlife management regimes or hunting blocks in pastoralist’s areas \* To encourage external investment in tourism and ranching in pastoralist’s lands \* To encourage/impose cultural rights unacceptable to the pastoralists

1. The Land Use Planning Act (2007) deals with coordination of different land uses. Land is the platform of all human activities. Therefore, whatever is done in any sector of the economy impacts land use in the country.

The **Policy Statement** on coordination of land use recognizes existing land tenure rights of citizens before user rights for mining, timber harvesting, hunting, agriculture, etc.

Presently however, license rights and claims for mining, water rights, hunting rights, land leases, farming, timber harvesting are issued without regard for existing land tenure rights of citizens and communities. Licenses are issued on the national level from the respective Ministry involved. When licenses are issued, consultation can be done at the village level usually between village leaders, Eg. chairperson, secretary, etc. and district/regional officials, however there is not always consultation with village assemblies involving full participation of all villagers. This creates land use disputes between those holding license / leases and citizens with land tenure rights. Eg: hunting rights in Ngorongoro and Kiteto Districts; mining in Ifakara and Chunya Distrists; timber harvesting in Tanga and Lindi Regions have caused serious land use conflicts with farmers, herders and investors.

1. The Grazing and Animal Feed Resources Act, No. 13 2010

There are growing social conflicts, environmental concerns and land use conflicts due to haphazard alienation of rangeland for large scale agriculture. These conflicts frequently disenfranchise pastoralists from their grazing lands.

**Policy Statements** of Act, No. 13: **\*** Security of tenure for Maasai in pastoral land areas will be guaranteed by appropriate measures including gazette to protect grazing land from encroachment (Eg: Allole, Kimbo, Napalai are titled grazing clusters in Kiteto District which have been officially announced by the Government in the media.) **\***Certificates of village land will be issued to protect common property regimes **\*** Underutilized or neglected pasture will be reclaimed and restored to pastoralists when not in conflict with national interest.

At the end of 2023, 600 Maasai women gathered in the Napalai and Kimbo grazing clusters (Kiteto) to voice their alarm at encroachment by farmers into community owned land, which was demarcated and gazetted by the State. The District Commissioner answered women’s questions about Government’s failure to safeguard grazing land against other land uses, and as a result, the DC issued crucial directives: a) formation of a special team including women and traditional leaders, b) empowering traditional resolutions and compliance with national laws, c) village leaders instructed to adhere to designated village land uses.

1. The **Wildlife Conservation Act of 2009** continues: **a)** State ownership /control of wildlife resources and perpetuates the ‘wildlife first’ philosophy of biodiversity conservation, **b)** the use of protected areas as the principle management tool, **c)** the patron-client relationship that has marked government-community relations in wildlife and natural resource management.

Maasai pastoralists living on their ancestral lands are seen by the State as clients, rather than citizens with constitutional rights to land, rights to participate in national conservation and in the local / national economy. Pastoralists and other indigenous peoples are dispossessed of their customary land and resources on which they depend for livelihoods, and from which they could generate income for local-level development. State trusteeship is a fundamental cause of land and natural resource conflicts that have intensified in recent years, within and around protected areas of Tanzania.

1. **Other Human Rights Instruments** of the Tanzanian Government such as policy and legal frameworks include:

The National Environment Management Council **NEMC** and Tanzania Investment Center **TIC** are two such frameworks and are not friendly to indigenous people’s rights. Eg: Otterlo Business Corporation OBC, belonging to the UAE, has been operating a hunting block in the Loliondo Game Controlled Area, which includes a wildlife migrating corridor from Ngorongoro and Serengeti into Masai Mara, Kenya. The license of OBC was renewed allowing extension of its hunting borders taking 1,500 sq. km of land in 4 pastoral villages of Loliondo; previously, these villages were officially surveyed and received titles from the Tanzanian Government. Consultation with the villagers was short-lived and there was no relocation plan.

The Commission for Human Rights and Good Governance **CHRAGG** was established constitutionally with a significant role to provide mechanisms to monitor human rights, ensuring that businesses and projects observe human rights and respect the right holders. This Commission is significant in monitoring mega-projects like the East African Crude Oil Pipeline EACOP which will run the whole west-east distance of Tanzania. However, CHRAGG is not always funded sufficiently by the Government to carry out its important role.

**Question 2**

The following are examples of projects impacting Maasai communities, lands, territories and resources; these examples come from field experiences of the PILIDO Team with grass-roots pastoral communities. The Maasai are undergoing **simultaneous** social, political, cultural pressures on their mobile indigenous lifestyle at a rapid pace of change.

Land upon which Kilimanjaro International Airport was built, extending to Mt. Kilimanjaro in Moshi, was traditional pasture for Maasai herds. This land now holds urban expansion, small scale farming and the impending construction of a dry port. In Longido and Monduli Districts, the State is re-surveying Wildlife Management Areas WMA (Maasai graze herds but not permitted to build homesteads), to be Game Reserved Areas GRA, where

pastoralists are not permitted to build or graze livestock. Maasai trek their herds to these traditional areas only to have their animals seized by district land officials; pastoralists look for pasture elsewhere leading to intrusion on land used by other pastoralists and farmers. Land conflicts ensue without effective resolution.

In Longido District, there is a Government plan to re-survey village boundaries to make land available for a Tourist ‘Geopark’ linking Serengeti, Lake Natron and Oldonyo Lengai. Affected villages have recently received official Government entitlement for present borders and are not being consulted about this new boundary survey. Oldonyo Lengai, a free-standing mountain is called the ‘Mountain of God’ by the Maasai and Sonjo communities; for decades, pastoralists have used lands near the Mountain for dry season grazing. Moreover, the Mountain is sacred and used for ceremonies and indigenous rituals.

EDEMA is a WMA in western Kiteto District and is used by pastoralists, whose village land borders EDEMA, for grazing livestock. The Mkunguera GRA of Kondoa District is in the process of extending its boundaries into Kiteto’s EDEMA, which would prohibit grazing and further ‘box-in’ the mobility of pastoralists.

In Simanjiro and Kiteto Districts, there is an increase of small and large-scale agriculture where thousands of acres of land are cultivated by wealthy Tanzanians, Maasai farmers and those from other districts, investors from other countries, government and party officials. These areas are open spaces, forests, dry season pasture, corridors for wildlife to move in and out of national parks and wildlife areas. This land is considered vacant, unproductive and available for investment - to be sold, leased or used for individual and commercial agriculture, hunting, tourism.

In Simanjiro District, there is a Government plan to extend the boundaries of Tarangire National Park into the titled land of bordering pastoral villages; the Maasai will lose hundreds of acres of land presently used for homesteads and livestock pasture. There is no relocation plan or participation from local village communities. Likewise in Kiteto District, there is a Government scheme to change the boundaries of Tanga and Manyara Regions which border each other. Large sections of grazing land in the titled Maasai villages of Loolera, Olkiloriti, Lempapuli (Kiteto, Manyara Region), will be ‘resurveyed’ to become part of Tanga, an agricultural Region. Presently, the grazing cluster, Alolle in Loolera is in communication with the Government to exercise their right to consultation.

In 2020, PILIDO was invited by the International Peace Information Service IPIS, based in Belgium, to do a small scoping study of the impact of East African Crude Oil Pipeline EACOP on affected communities, their human rights, natural resources and environment. The publication of this and four other case studies in “Voices from Tanzania’ March 2021, was a collaboration among PILIDO, IPIS, Tanzanian Commission for Human Rights and Good Governance CHRAGG, Business and Human Rights Tanzania BHRT.

EACOP, a mega infrastructure project of Uganda and Tanzania, will move 216,000 barrels of crude oil a day from 3 oilfields in western Uganda to Chogoleani, Tanga in eastern Tanzania. When completed it will be the longest heated pipeline in the world at 1, 445 km. and 80 control stations along the way.Of this, 1,147 km will pass through 8 regions and 24 districts in Tanzania. Kiteto is one of the districts where EACOP will cross rangeland, homesteads, forests, conservation areas, traditional water sources of 7 Maasai and Akie villages. For their study, PILIDO team interviewed pastoralists from 4 of these 7 villages; one of the 4-member PILIDO team is from Olpopong’i, an affected village in Kiteto.

Potential impacts from EACOP described by villagers are: ***a)*** Village leaders estimate 19,760 acres in 4 villages will be acquired by EACOP – land that is allocated for grazing and homesteads. Cutting down medicinal trees and decreasing forest cover will have long-term impacts on environment and climate. It is not clear to villagers how and when this land will be replaced**. *b)*** The pipeline will pass close to *Napilukunya*, a free-standing mountain near where Akie reside, and EACOP plans to bury pipes and insulated high-voltage cables at the foot of Napilukunya. Maasai and Akie are concerned heavy rain rushing down the mountain could uncover the cables risking electric short circuits, fire and permanently destroy wetland used for grazing below the mountain.

***c)*** Affected communities are concerned about pollution of soils, traditional wells and grazing lands when oil, chemical or solid water is spilled/dumped. Wetlands and wild foods, used by people, livestock and wildlife are critical to food security during dry season, and people fear environmental pollution will potentially impact this food source***. d)*** To build workers’ camps and pipe yards, EACOP may acquire forests which are natural sites of sacred ceremonies, and are used to gather medicines. The pastoralists will move to another area, however land and resources taken for the pipeline risk continual alienation of the Maasai from their traditional nature spirituality, and from their indigenous health system.

The official Social/Environmental study by EACOP *valued consultation with affected people*. In 2017, EACOP and Government officials initiated seminars engaging affected villages, and these were participative and informative. To date however, there is no seminar follow-up leaving many ‘gaps’ in official information; there is an absence of any structure enabling communities to participate, to voice their concerns and be taken seriously, and a circulation of ‘parallel information’ has emerged. EACOP and the State need to greatly improve ‘on-the-ground’ consultation with affected individuals and communities.

According to EACOP’s Social/Environmental Study, there will be a *relocation* of cultural sites done in consultation with local people. However, the sacred spaces of mobile pastoralists are associated with natural resources (forests, springs, mountains) and cannot be moved. These sites have both an economic and spiritual value. EACOP mitigation plans seem more tailored to stable agricultural communities than to mobile Maasai.

Compensation is being paid to villagers, but the amount is based on the 2017 valuation done during the seminars, not a 2023 market value required by Tanzanian law. In Uganda, EACOP has started digging oil wells and pumping crude; pumping and pressure stations are also being constructed, and one is in Kiteto District near *Naipilukunya.* This information is known by Maasai communities through observation, a ‘word-of-mouth-information-service’ and the internet. The actual start-up of pipeline construction is not known, and neither EACOP nor the Government has updated or consulted affected communities. To date there are no official mechanisms for participation by affected communities in EACOP.

**Question 6**

Challenges Maasai face so to enjoy economic and social rights are: ***a)*** The lack of knowledge of national land laws and their respective rights; lack of argument and ability to participate in Government structures at different levels. **Eg**: There are Maasai pastoralists who have achieved higher education to Masters and PhD levels, however they have not been considered for Ministerial or Cabinet level Government, rather are appointed to teaching and deputy minister positions.

There is a lack of participation by grass roots Maasai communities in policy formulation at village and ward levels. Pastoralists may have a ‘pragmatism’ coming out of their political experience - that participation in politics will neither bring change nor policies benefiting pastoral communities, so ‘why bother’ to participate - better try another strategy that is successful. Moreover, indigenous political systems of the Maasai, which did bring change and adaptation, are not recognized by the State and are disappearing.

Another challenge is ***b)*** anti-pastoralist Government policy favors other sectors like tourism, mega-infrastructure, mining, agriculture and industry at the expense of pastoralism. These State policies have led to the loss of pastoral land and key resources; poor inclusion of the Maasai in different development arenas, and poor representation at all levels of development and politics. The result includes the consistent and rapid land alienation that needs the Maasai to take serious initiatives in order to survive as a pastoralist community.

Other constraints on the Maasai relate to a lack of livestock development contributing to an increase of poverty. **\*Livestock diseases –** In the focus districts, there is a high prevalence of disease due to; decreased mobility of livestock and depletion of natural resources like cutting down forests which grow indigenous livestock medicines; poor disease control due to lack of services; inability of Government to provide needed services; increasing poverty among Maasai who cannot afford services that are available. **\*Selling livestock and livestock products –** In selling livestock and products, most pastoralists are faced with remoteness of markets, poor infrastructure, lack of contact with livestock traders/exporters, insecurity and banditry. **\* Conflict and insecurity** are increasing due to small arms proliferation; weakening and undermining of traditional governance and natural resource management systems; inappropriate development policies pursued by the State. **\* Lack of pro-pastoralist policies; lack of consultation and political representation of mobile pastoralists is increasing negative misconceptions by the State and development planners - such as:**

a) Sedentary cattle raising is more productive than the mobile system b) Pastoralists need to settle to benefit from services c) Mobility is inherently backward, unnecessary, chaotic and disruptive d) Mobile pastoralism causes over-grazing and degradation of range lands e) Pastoralists do not care for land because they have no incentive to limit the number of animals (called ‘tragedy of the commons’) f) Pastoralists do not sell their animals; they prefer to accumulate cattle g) Pastoralists contribute little or nothing to the national economy

**Question 7**

Historically, the boundaries drawn within Tanzania have marginalized the Maasai socially, politically, economically. Sorensen (2006) documents show colonial and post-colonial policies marginalized pastoralists and hunter gathers; the Government has continued many of these colonial policies resulting in loss of the resource base upon which pastoralists and hunter gathers relied for generations. Most policies are based on the belief that pastoralism is not an efficient use of land. Rather other uses are valued more and given priority. **Eg:** Tourism in Serengeti, Ngorongoro, National Parks, as well as Mkomazi, Kilimanjaro Region; Ihefu, Mbeya Region; Basotu and Yaeda Chini, Manyara Region.

The free movement of pastoralists (mobility) with their cattle across district and regional borders is key to drought adaptation and land conservation; presently, however mobility brings about land use conflicts with settled communities and investors. The Government has regulated movement of livestock in the Environmental Management Act No. 20 of 2004 which includes the following: a) Shifting cultivation and nomadism will be prohibited b) Incentives to proper pastoral land stewardship, including provision of water supply, cattle dips should be provided, and modern transhumant pastoralism be encouraged. c) Cattle movement will be regulated through coordinated planning including using heavy trucks to transport livestock and provision stock routes.

Answers to **Question 8** can be foundin the first pages of this submission. In Tanzania there are transitional justice and post-conflict policies and programs, and these are implemented by local villages and districts where conflicts take place. However, other land interests like mega-projects, extension of national parks, hunting blocks and reserves, increase of population, etc. can decrease the effectiveness of these programs.

**Question 9** does not apply to the mobile indigenous Maasai in Tanzania.

**Identity, Recognition and Culture**

**Question 10**

The identity and rights of the Maasai are recognized by the State, however, as a result of systematic restrictions, pastoralists’ livelihoods continue to be endangered; their lands are converted to farmland, reserves, conservation game parks, controlled areas, hunting blocks. In the predominantly pastoral districts like Kiteto, a disproportionate amount of budget is allocated for crop production rather than livestock. In the case of Mbarali, Mbeya Region, research has proved that continued abstraction of water during dry season for agriculture caused the drying of the Great Ruaha River and Mtera Dam. Yet it is the pastoralists who have taken the blame and paid the price by being evicted from the area.

Likewise, critical reviews of policies reveal the low appreciation of pastoralism by the State and wish for pastoralists to settle and modernize livestock production. Most policies favor other land uses rather than pastoralism. The net effect of these policies is the alienation of land on which Maasai depend for livelihood and their economic marginalization. The growing pressure on the shrinking pastoral resources has resulted in land conflicts (sometimes violent) which are often exacerbated by vested political interests.

The decline of pastoral lands is leading to increased numbers of Maasai who diversify their economic activities including crop farming, petty trade, urban wage employment usually as watchmen. Yet pastoralists still remain on the fringes of the national economy. Those who remain in pastoralism become increasingly vulnerable to stress triggered by drought, disease outbreaks, unpredictable market forces, political pressures from more powerful interests and consistent marginalization from political participation.

**Question 11** is not applicable to this submission.

**Good Practices**

**Question 12** Examples of resilience, good practices and strategies led by indigenous Maasai and their organizations to improve their lives follows.

In the focus districts, there are indigenous Maasai organizations with projects benefiting their communities. Some of these organizations are KINAPPA, ALOLLE, MWEDO, RETO, PINGOS, PWC and PILIDO of this submission; these organizations are NGO’s and often collaborate together. Eg: KINAPPA, a NGO meaning ‘to carry each other’ was started by pastoralists in the villages of KImaana, NAmelok and PArtimbo; they work together with PILIDO to install grinding mill projects for Maasai women enabling them to manage and own this service with title to the mill plot. Women self-organize groups in their villages, elect their leaders, secure a plot of land and build a mill house; these village mills are now ‘Women-Bases’ of trainings in land rights, human/ women/ children’s rights, holistic health, entrepreneurship benefiting whole villages. The staff of KINAPPA and PILIDO are indigenous Maasai with education and commitment to their communities.

ALOLLE, an indigenous pastoral association registered with the Government, was established to facilitate villages in establishing common grazing lands protected by Government titling. ALOLLE has collaborated with PILIDO in proposing to IFAD a project to restock Maasai women’s groups, and provision village youth with equipment to process livestock feed; the project would provide women, youth groups and their villages with capacity building trainings for climate adaptation. This project, aligned with indigenous conservation practices, would have benefited 11 villages in Kiteto. Unfortunately, the project was not accepted by IFAD.

In the focus districts of this submission, PILIDO works with 18 indigenous Maasai women’s groups who own and manage grinding mill projects, and receive training and capacity building in land laws, agriculture, public health, business administration from PILIDO. Some groups, founded by Maasai women 20 years ago, have now passed on leadership to the next generation of young women with basic education. These grass roots groups have diversified their projects which now include **a)** micro-loans for Maasai women starting personal income-producing businesses**; b)** restocking vulnerable women with goats and sheep; the women own and manage this livestock for the purpose of growing their own herds for sustainability **c**) The social function of Maasai youth, ‘umorani,’ as custodians of herds and the environment is disappearing, and mothers are concerned for their sons.

Many young men move to large cities looking for work, but without education and skills; ‘morani’ now peddle beaded trinkets, braid hair of tourists, form dance troupes to perform in large hotels; indigenous ‘umorani’ solidarity and meaning is disappearing. In response to this rapid change and in collaboration with PILIDO, Maasai women are mentoring village youth groups to initiate economic producing projects and keep young men in the villages. Youth projects and trainings include modern farming methods, strategies to decrease the number of livestock to subsist on smaller and smaller land areas, adaptation to climate change, using intermediate technology to prepare livestock feed.

**Question 13**

The Constitution of Tanzania, National Land Laws, Acts and Policies support the human rights of all citizens, specifically ‘peasants and herders’ who are the majority of national population. Subsequent policies and implementation, however, seem to ‘water down’ or cancel out these documents that support fundamental rights of pastoralists to land tenure and political participation. Please see above sections on ‘Land and Resource Rights’ and ‘Political, Economic and Social Rights’ for further input on this question.

**Question 14**

 Regarding Maasai having technical and financial support to access global markets and conservation initiatives , the follow is relevant: a)Besides depletion of rangeland and the challenges faced by the Maasai, movement of their herds is hampered by poor infrastructure on village / district level b) Marketing, processing, storage facilities, poor inspection-grading-certification and quality control is lacking; support that is available is not accessible to pastoralists.

c) Export markets are undeveloped and pastoralist’s animals often fail to meet the required quality standard. d) Demand for meat is low and inflation high with increasing poverty among pastoralists. e) There is limited market information; middlemen often exploit Maasai sellers and official statistics of marketing are often inaccurate.

Respectfully submitted,

Grace Raphael Mtataiko, Executive Director Pilot Light Development Organization PILIDO P.O. Box 16630 Arusha, Tanzania

 Email: info@pilido.org kalekunosim@gmail.com