1. Executive Summary

Assets at Ololosokwan village in Loliondo are part of a larger investment in the village by UNESCO which have incrementally accrued since the introduction of a community radio project in the area in 2009. Since then, several other projects have been brought into the area including girls’ empowerment through the abolition of Female Genital Mutilation, improvement of livelihoods through hay production, a housing heritage project and the community art space to leverage the existing cultural assets in the area.

The assets and investments in the village were significantly boosted with the introduction of the Samsung digital village\(^1\) in 2014 which fundamentally shifted the size of the investments as well as the extent of risk associated with the project. Managing such significant investment requires that there is sufficient framework in place governing the operation, maintenance and oversight of such assets.

Despite deriving significant interest, Ololosokwan has struggled to put in place the right governance conditions to ensure the long term sustainability of assets and investments being made. The current context is limited by the lack of planning and budgeting, lack of reliable data and evidence for decision making and the exclusion of the majority in decision making. While several investments have been made by UNESCO and other actors in the area, most of them have not translated into tangible and sustainable benefits for most villagers.

UNESCO commissioned a baseline study to assess the underlying circumstances within which the current investments have been made, highlight the challenges observed thereof and make practical recommendations for improvement. The findings emanating from the study will inform the various stakeholders in their attempts to improve the means through which assets and resources in Ololosokwan are managed. A comparative analysis of the principles and practice of governance was made to inform UNESCO’s future decision making with regards to the management of the assets in place. It is expected that Ololosokwan will provide a model for future efforts for sustainable socio-economic development.

The specific objectives of this study are listed below:

The baseline study had four main objectives which included:

i. Analysing the formal and informal governance/governance power structures and community level engagement relevant to the implementation of Digital Village Programme components (listed above).

ii. Mapping the existing assets (cultural, human and technical) available locally.

iii. Providing recommendations for programme design and prioritisation of activities and target groups in response to the community’s needs.

iv. Providing input for the development of tools for monitoring and evaluation of activities especially in the area of indicators, targets and risks management.

\(^1\) The digital village investment is valued at an estimate 1 million US dollars.
What did the baseline study find?

- Ololosokwan is one of the wealthiest villages in Tanzania with an annual income exceeding $125,000, significant philanthropic investments and potential to substantially increase current income levels.
- The crisis related to ownership of land and competing interests between livelihoods and conservation have significantly hampered opportunities for sustainable development in Ololosokwan.
- There is mistrust against community based and civil society organizations in Ololosokwan due to previous history of misconduct.
- Formal institutions of decision making are in principle inclusive but left wanting in practice as many villagers are left out of the decision that affect them profoundly.
- Traditional structures of power are conspicuously discriminatory towards women and young people who are finding alternative means for organizing beyond the traditional structures including Village Lending and Savings Associations.
- Despite the considerable revenue streaming into Ololosokwan, there is NO CLEAR PLAN on how such revenue will be utilized as the village fails to plan and budget for its many competing needs leaving the ultimate discretion in the hands of the village council.
- There is limited data and statistics on key development indicators in Ololosokwan making it difficult to assess progress over time.
- Wealth and opportunity have not been equitably distributed in Ololosokwan despite the realization of significant revenue from its wildlife resources.
- Ololosokwan like most Maasai communities is an unequal community where women are unable to exercise their rights including their right to ownership of assets.
- Young people who are able to acquire a good education and wealth are transforming the age relations previously prevalent in Ololosokwan and gaining more access to political power.
- The district authorities as well as traditional leaders have so far played a limited role in promoting accountability of the village leadership.
- Competing political interests have obstructed the functioning of the village government and thus limited benefits accrued to the community.
Key recommendations

For UNESCO

- Making optimal use of the assets in Ololosokwan will require considerable effort in planning both at sector and organization levels to ensure consistency and coherence across the various sectors.
- It is critical to involve the village leadership and the district authorities in the planning process and the management of the assets in order to ensure shared ownership of the resources. This can be achieved through a mid-term co-creation approach which ensures shared understanding of the risks and responsibilities for managing the assets.
- The value chain of the digital village assets is yet to be appreciated. In order to ensure optimal use of the assets, it is imperative for UNESCO to support learning among the village leadership and the management of the assets of the inherent value of the assets and outline how the intended benefits are likely to be generated.
- A holistic approach for socio-economic development will require the various sectors to work in collaboration. This can be achieved through joint annual planning, joint monitoring and evaluation and shared reflections which will require dedication of time and resources to achieve.
- Working with traditional and district authorities is critical in ensuring accountable governance is entrenched in the management of the assets in Ololosokwan.

For Ololosokwan Village Council

- Transparency is key to ensuring that the assets, revenue and investments into Ololosokwan are generating optimal and equitable benefits for the villagers.
- Reforming the current governance structures and practices is necessary to ensure inclusion, strong oversight and ownership by the public in order to generate confidence and support.
- Planning and Budgeting is inevitable to facilitate consistency in the sharing of benefits from Ololosokwan’s assets and for ensuring accountability to the public over the use of resources.
- While all villagers deserve to receive the services being delivered by the respective authorities some groups are in more need than others and therefore deserve special attention. These include women marginalized by society (widows, young mothers) and young people from poor families who are unable to access education.
- To strengthen oversight and accountability of the village government it is important to work closely with the District leadership to facilitate capacity building and accountability.
- Ensuring capacity support to the village leadership and other stakeholders in the village is critical to achieving the goals of the DV programming.
- Proactive disclosure of data and information can be a powerful tool to mobilize public interest and participation in the governance of the DV assets.
For Ngorongoro District Council

The District council can play a critical role in shaping the necessary conditions for ensuring accountable governance of the assets in Ololosokwan through enforcing prevalent rules and regulations for development planning.

Working with Ololosokwan to develop critical data on service delivery is critical to improving the current planning and management practices in the village.

In order to ensure the village receives the necessary attention, it is important to have a plan in place to allow the various departments to play their rightful role in the transfer of knowledge, skills and capacity. The departments can work closely with the village leadership for planning, monitoring and evaluation of development activities working closely with the Ololosokwan Ward Development Committee.

The council could provide the much needed capacity to the village council on planning and budgeting to ensure the optimum use of available resources. This can be done through formal training and dedicated resources for mentoring the village council and management of the DV assets.

Service delivery is also an important area in which the council can play a critical role. On one hand, the council needs to work with the village council in ensuring that the appropriate guidelines for the delivery of services (health and education) are adhered to. On the other hand, the council could facilitate the delivery of the facilities and resources (human and financial) necessary for the functioning of the health and education delivery assets.
Abbreviations

CCM Chama cha Mapinduzi
CHADEMA Chama cha Demokrasia na Maendeleo
DC District Commissioner
DED District Executive Director
DCDO District Community Development Officer
DMO District Medical Officer
DEO District Education Officer
DAS District Administrative Secretary
DSWO District Social Welfare Officer
DV Digital Village
LGA Local Government Authority
LSF Legal Services Facility
VC Village Council
WDC Ward Development Committee
VEO Village Executive Officer
VLO Village Livestock Officer
VLSA Village Loan and Savings Association
OBC Ortello Business Corporation

Acknowledgements

The consultant gratefully acknowledges the assistance in carrying out this assignment of all those involved in participating in interviews and discussions, particularly the staff of UNESCO. Ms. Tiina Neuvonen, Programme Manager – Digital Village from UNESCO, not only provided overall guidance and concept development but also efficient logistical and administrative support where necessary. Mr. Hamidun Kweka, the UNESCO officer resident in Loliondo was particularly helpful in facilitating all the meetings in the field and identification of some of the most relevant informants for this study. The District Commissioner and the District Executive Director went out of their way to ensure that the consultant’s visit to Ololosokwan and Loliondo was facilitated smoothly.

Disclaimer

This study was funded by UNESCO. However, the views expressed in this report are those of the consultant who carried out the work. Neither they, nor UNESCO, collaborating partners, nor any representatives of such persons, shall have any responsibility or liability whatsoever (in negligence or otherwise) for any loss arising from any use of the information or any other information or material discussed in this report.
Contents
1. Executive Summary ........................................................................................................... 1
   Key recommendations ........................................................................................................ 3
   Abbreviations .................................................................................................................. 5
   Acknowledgements ........................................................................................................... 5
   Disclaimer ....................................................................................................................... 5

Contents ....................................................................................................................................... 6
1. Introduction: ....................................................................................................................... 8
2. Methodology ..................................................................................................................... 10
   2.1. Literature Review ...................................................................................................... 10
   2.2. Key Informant Interviews ......................................................................................... 10
   2.3. Fieldwork ................................................................................................................ 11
   2.4. Baseline Development Plan ...................................................................................... 11
   2.5. Key Assumptions ..................................................................................................... 11
   2.6. Risks and Limitations ............................................................................................... 12
3. Governance: the role of formal and informal institutions ................................................. 13
   3.1. District Authorities .................................................................................................... 13
   3.2. The Village Government/Council ............................................................................ 14
   3.3. Traditional Maasai Leadership ................................................................................ 14
4. Power Analysis: an assessment of the distribution of power and influence ...................... 17
   4.1. Key Actors and Influencers in Ololosokwan ............................................................ 18
   4.2. Traditional power ..................................................................................................... 18
   4.3. Social divide ............................................................................................................. 18
   4.4. Age groups ............................................................................................................... 19
5. An analysis of (land) conflict in Loliondo/Ololosokwan ...................................................... 20
   5.1. Ololosokwan’s geographical and economic significance ....................................... 20
   5.2. Legislation related to management of Land in Ololosokwan ..................................... 21
   5.3. The role of the Private Sector in Ololosokwan ......................................................... 21
   5.4. The role of Non-governmental Organizations ......................................................... 23
   5.5. The role of central and local government in Ololosokwan ....................................... 24
6. Assets: ownership, management practices, access and control ......................................... 26
7. Sustainability and Risk: current practice and future prospects ......................................... 29
   7.1. Factions and competition ......................................................................................... 29
   7.2. Reputational risk ..................................................................................................... 30

Ololosokwan Baseline Study
8. Inclusion, Ownership and Accountability: socio-political divide and access to resources ... 31
9. Implications of the key Observations for Digital Village Programming in Ololosokwan ... 32
  9.1. Strengthening governance in DV programming .................................................. 32
  9.2. Asset Management and regulation of control ....................................................... 33
  9.3. Conflict resolution and effective collaboration .................................................... 33
  9.4. Inclusion, representation and equity .................................................................... 34
  9.5. Delivery of services: health, education and information ........................................ 35
  9.6. Sector Specific concerns ...................................................................................... 35
      9.6.1. Health: ........................................................................................................ 36
      9.6.2. Culture ........................................................................................................ 36
      9.6.3. Education .................................................................................................... 37
      9.6.4. Communication and Information ................................................................. 37
      9.6.5. Cross-cutting: Governance ......................................................................... 39
10. Sustainability: An assessment of risks and key assumptions ..................................... 40
    10.1. Political Risk .................................................................................................... 40
    10.2. Economic Risk ................................................................................................ 40
    10.3. Social Risk ...................................................................................................... 40
    10.4. Technological Risk .......................................................................................... 40
    10.5. Legal and Reputational Risk ........................................................................... 41
    10.6. Environmental Risk ....................................................................................... 41
11. Governance Options for DV Programming in Ololosokwan: ....................................... 42
    11.1. Establishing a Community Based organization ................................................. 42
    11.2. Incorporation of a company limited by guarantee .......................................... 43
    11.3. Entering into a Contractual agreement with the Village Council .................... 43
    11.4. Establishing an inclusive corporation in the form of a trust .............................. 44
12. Conclusion: ............................................................................................................... 45
13. Annex I: List of Literature Reviewed ........................................................................ 46
15. Annex III: Terms of Reference ................................................................................ 49
1. Introduction:

Ololosokwan village is located in the wildlife rich Serengeti corridor in northern Tanzania. According to the land certificate no 7262\(^2\), the village includes a registered land holding of 51230 hectares. Ololosokwan village land lies adjacent to the Serengeti National Park and provides an important pathway between the National Park and the Maasai Mara in Kenya. Ololosokwan is one of the four\(^3\) villages that make up Ololosokwan ward in Loliondo division, Ngorongoro district. Given its strategic location and economic vitality the village has recorded a history of conflict and pressure on available resources between wildlife conservation and the dominant Maasai pastoralist culture. The village has over the years attracted significant investment in wildlife conservation, commercial, sport hunting and tourism including tourism photography. Given the scale of investments involved and the revenue generated thereof, these have eventually become the mainstay of the economy of the village. Despite presenting a significant revenue source for the village, the income so generated has not optimally benefitted the villagers as many remain stuck by abject poverty.

Subsequently, conflict over control of community resources has been a common occurrence in the village as several factions struggle to gain control of the massive revenues as well as the decision making structures. These power struggles have manifested in various shapes and forms including in some cases drawing across political party lines. Competition for resources has stirred conflict between and among age groups in the community while eventually reinforcing marginalization of those with limited control of resources. Women and young people have been particularly affected by such struggles for control.

The absence of adequate governance mechanisms has failed to limit the gradual marginalization of many in the community. The lack of transparency and accountability in the management of community resources have had the net effect of erosion of trust in the official structures of government in the village\(^4\) and in turn led to limited participation of the villagers who are most acutely affected by the decisions made by the structures of government.

Competing interests for resources have also laid particular obstacles for maximization of benefits to the community as investors are unable and sometimes tend to avoid dialogue aimed at contributing to sustainable development in Ololosokwan. Despite the presence of more than three investors in the village, only one investor has entered into a rental agreement with the

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\(^2\) The title was issued by the commissioner for lands on 13\(^{th}\) October, 1990
\(^3\) The other villages are Njoroi, Mairowa and Sero.
\(^4\) The structures of government include the village council, the hamlet and village assembly, the Ward Development Committee and respective committees of the village council i.e. social services, finance and budget etc.
village that ensures the village benefits from the going concern in the area and a mechanism for minimising conflict in managing the scarce land resources, is in place\textsuperscript{5}.

In light of these conditions, very limited visible benefits from its rich wildlife resources have accrued into Ololosokwan. Consequently the village faces poor delivery of basic services including education and health. Low literacy rates and the oppression of women and girls have denied the community the opportunity to maximize on its resources as they witness the pouring of tourists into their area.

A patriarchal and age dominant culture has significantly excluded women and young people from participating actively in the community. In response to such conditions women are beginning to seek alternative forms\textsuperscript{6} of organizing through self-help groups that are able to raise resources through fundraising thus providing the much needed capital for them to venture into entrepreneurship. This coupled with the increased awareness against female genital mutilation are expected to significantly alter the role of women in the community allowing them to assume a more empowered position. This also presents an opportunity to build a viable philanthropic culture in Ololosokwan.

With a lack of adequate data\textsuperscript{7} on population, the economy and service delivery it is challenging to monitor the impact of the investments being made in Ololosokwan. It also makes it difficult to assess the impact of the current governance framework in relation to human development in the village. Strengthening such essential data is critical to achieving sustainable human development in Ololosokwan.

Against this background, the village council has played a limited role in enhancing governance of the resources. Stifled with competing interests for many years, the village council has not been successful in adequately delivering sustainable human development and equitable distribution of benefits to the community. A high dependence on donor contributions and funding is observed for most basic services\textsuperscript{8} in turn limiting the capacity of the village council to manage service delivery and accounting for the revenues generated from the assets possessed by the village.

Improving data, documentation of policy, plans and practices are critical to ensuring improved management of assets in Ololosokwan. Transparency in the management of such critical data is also vital for strengthening participation and ownership of such assets by the majority in the village. Addressing underlying concerns with the management of resources by the village council

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\textsuperscript{5} Investors in the area include Ortello Business Corporation (OBC), Buffalo Camp, Nomad Camp and And Beyond Kleins camp.

\textsuperscript{6} These include Women Savings and Loans Association, Village Community Banks, and Women Solidarity groups

\textsuperscript{7} The only available data includes the population size and the enrollment rates at Ololosokwan Primary School. There is also limited health data available in as far as it relates to population size, maternal health data. However there is no readily available data as it relates to service provision including medical supplies data.

\textsuperscript{8} The current health centre at Ololosokwan village was built by the Africa Foundation which affiliated to AndBeyond (a hospitality outfit present in the village. Ololosokwan primary school receives periodic donations from donors including tourists who visit Ololosokwan. Villagers also received scholarships supporting their education at all levels of education.
can go a long way in ensuring that social and economic benefits of such assets are equitably distributed. The village leadership should play a proactive leading role in providing the right conditions and incentives to establish an inclusive and participatory framework for governance of the village assets.

With improved capacity and skills, it is expected that governance of the assets accrued over time will improve. The village council is already taking steps to improve the status quo and may therefore benefit from capacity building that would afford them the skills and knowledge needed to manage the investments and the risks emerging thereof.

## 2. Methodology

The approach taken in this assignment recognizes that there has been significant progress in programme implementation and the need for the baseline may serve to retrospect on some of the challenges currently facing the programme. Given time limitations, a perception based approach was favoured over an evidence based approach to collate information relevant for establishing a baseline on which the programme implementation has preceded. In light of this, the study relied on available documentation mostly generated by UNESCO and first-hand experience with programme implementation shared by the most relevant UNESCO staff responsible for everyday programming in Ololosokwan. This was coupled with insight from the field generated from interviews with various stakeholders in Ololosokwan and Loliondo. Such stakeholders included the District Authorities and village authorities as well as some of the beneficiaries of the project as noted on Annex II.

In accordance with the ToRs for this study the consultant adopted various approaches to allow for a meaningful assembly of information for the baseline:

### 2.1. Literature Review

A substantial number of documents to contribute to the review have already been received. Additional documentation was requested following the interviews with key contacts in Ololosokwan and Ngorongoro. The interviews generated the primary data that was then used to guide the inquiry through key informant interviews. For a list of literature reviewed, please see Annex I.

### 2.2. Key Informant Interviews

A preselected list of informants was developed in consultation with the UNESCO Digital Village programme manager who endorsed a list originally presented by the consultant. The list received input from relevant UNESCO staff to determine its relevance for the scope of this study. For a full list of those interviewed, please refer to Annex II.
2.3. **Fieldwork**

The field trip included a visit to the district authority’s office at Wasso to meet with senior and technical officials of the district council. It included meetings with the district commissioner and the District Executive Director and some local government staff under his mandate in line with the UNESCO thematic components. Some of the contacts in this case include the District Medical Officer (in charge of Health), the District Education Officers for Primary Education, the Community Development officer (in charge of community development activities). Some of the officials including the District engineer, the District Administrative Secretary, the accountant and internal auditor could not be consulted due to time limitations during the field trip.

The next phase of the field trip involved a visit to Ololosokwan to meet with both leaders and members of the community. The aim was to allow for inquiry and interrogation with members of the village council including the Chairman, women, youth and volunteer representatives and any relevant members of the village council. During the trip, community groups organized in various forms including women empowerment groups were consulted to gauge their understanding and involvement with the UNESCO assets in the village. The other group of interviewees included the Acting Head of Ololosokwan Primary School and the Manager of Emanyata Secondary School as well as officers in charge of the health clinic. One investor (And Beyond Klein’s camp) was also be interviewed to draw their perspectives on community development in Ololosokwan.

2.4. **Baseline Development Plan**

Based on the approved terms of reference for this assignment and the scope of work, a detailed baseline development plan has been established to guide the inquiry. It outlines the key assessment questions which will address the specific objectives of the assignment in accordance with the various thematic components. This being a particularly central part of the assessment, the contractor will appreciate and value feedback from UNESCO in ensuring that the inquiry best meets the needs of the individual thematic components/sectors. All sectors will be consulted.

In relation to the approved contract, the evaluation plan will be organized in three main phases including the desk review and initial interviews to generate primary baseline data, key informant interviews in Ngorongoro and Ololosokwan to generate additional baseline data, a report summarizing the findings of the inquiry in the field and a discussion of the findings to establish the baseline in agreement with sector teams and DV project manager.

2.5. **Key Assumptions**

To fulfil the objectives laid out in the ToRs several key assumptions were made

- The audience for the report is primarily the management of the programme based at UNESCO including the various staff involved in the various domains including Science, Culture, Communications and Information, Education and Cross cutting (HIV/AIDS, Governance)
Since the programme design had put in place some basic data and analysis in relation to the context, this will be used a primary source of evidence for generation of the baseline.

Given time and budget limitations, there will be minimal fresh data collection in performance of the assignment. Where documentation is limited – as is frequently the case in a rapidly evolving programme - there will be reliance on interviews with UNESCO staff.

Key informants, particularly those in central and village government authorities will be available and willing to meet the consultant while such access will be facilitated by UNESCO.

2.6. Risks and Limitations

- This consultancy took place over a relatively short period of time with limited opportunity to meet and discuss observation with key informants in the field as well as UNESCO given the busy programmes most staff are involved in.

- The field visits provided much insight, but it was not designed to be statistically representative of Ololosokwan as a whole, and hence there is a risk of generalising from too limited a sample. Whilst during fieldwork observation from preselected informants were collected and collated, this has not extended to independent validation of some of the observations recorded.

- A major feature of UNESCO programming in Ololosokwan is its emergent design. The programme has developed, and continues to develop in response to changes in context and emerging opportunities. This makes it hard to pin down precise dates and numbers, and some documentation that would have erstwhile enhanced the accuracy of the findings documented.

- There are limitations with available documentation. Not all the documentation which is available is strictly useful in providing an objective viewpoint. The consultant was not able to access independently verifiable data that would help produce reasonable indicators for progress marking and monitoring.
3. Governance: the role of formal and informal institutions

Governance at both local (including village) and national levels is guided by the 1982 Local Government (District Authorities) Act no 7 and the 1977\(^9\) constitution of the United Republic of Tanzania. The two provide the overall framework within which governance and authority of local and central government is exercised.

In accordance with the laws, district authorities provide an avenue through which local government is able to access central government. The local government is made up of various units of from the Hamlet to the District council. Several hamlets make up a village which further constitutes a ward out of which a division is formed. The division is the second highest level of local government next to the district. Councillors from the various wards form the district council which is the highest level of local government through which policies and by laws are made. With the exception of the Hamlet and Ward Development Committees, all the units have powers to make by-laws, pass annual budgets and tax according to regulations within their area of jurisdiction.

Tanzania has a long history of functioning local government, starting with the Native Authorities Ordinance in 1926.\(^{10}\) In 1972 the Local Government was abolished and replaced with a direct central government rule, but the reintroduction of the Local Government occurred in the beginning of the 1980s, when the rural councils and rural authorities were re-established. Local Government Elections took place in 1983 and the establishment of functioning councils in 1984.

3.1. District Authorities

The District Commissioner is appointed by and represents the president at the local government authority. His/Her functions are limited to the maintenance of peace and security, coordination between the respective local government and central government and provision of support as requested by the local government. The District Executive Director\(^{11}\) is the most senior executive officer of the local government under whose mandate technical functions report to. Such functions include economic planning, education, health, community development, social welfare, tourism development, water and environment. While these departments operate under the DED, they derive their mandate from the District council to which they report through the

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\(^9\) Article 145 to 155 sets out the legal basis upon which the local government authorities are set up

\(^{10}\) Othman and Liviga 2002, 7

\(^{11}\) The head of the paid service is the District Executive Director in the district authorities. Under the Director there are a number of Heads of Department which may include: personnel and administration; planning and finance; engineering or works; education and culture; trade and economic affairs; urban planning; health and social welfare; co-operative, agriculture and livestock development; and community development.\(^{11}\)
DED who doubles as the secretary to the council. The Council Chairperson is the highest elected official of the local government who effectively represents the interests of the ward councillors who elect him/her. The councillors form the various sector committees which are charged with the responsibility to supervise council officials in different sectoral issues. The officials are coordinated through the council management team headed by the DED which supervises all technical functions of the council.

3.2. **The Village Government/Council**

Local government at the village is by and large a reflection of the structure adopted at the district level. The village forms a complete but not independent government. Like the district council made up of ward councillors, villagers elect village council members (councillors) representing among others women. The councillors serve for a maximum period of the 5 years in accordance with the 1982 law. The village council reports to the village assembly made up of every villager above the age of 18. The village assembly is the most inclusive organ of government as per the Tanzanian constitution. Making up the village government is the smallest unit of government referred to as a hamlet which elects chairpersons to participate in the village government along with the village council. The village council’s vests executive responsibility on the Village Executive Officer who is appointed by the District Executive Director. Along with the VEO several other extension officers may be appointed to support the village council including livestock officers, tourism officers. The village council also forms the sectoral committees to oversee the executive functions. The village development committee is the coordination mechanism for executive functions at the village government. While the council retains its representative mandate, it relies on the District Executive Director for technical support and capacity building including in planning, budget and project appraisals.

The village government is the highest decision making body at the village level in accordance with the Tanzania constitution and the Local Government (District Authorities) (1982) Act no 7. The village is made up of several hamlets which is the smallest unit of government according to the law. The Hamlet, the smallest unit of a village, is composed of an elected chairperson who appoints a secretary and three further members all of whom serve on an advisory committee.

Across the United Republic of Tanzania, elections to the local government are held every five years, under the first-past-the-post system with universal adult suffrage at 18. The next local government elections are expected in December 2019. Village councils are elected by the village assembly comprising all adults over the age of 18. Village councils have between 15 and 25 members. These consist of a chairperson elected by the village assembly, all chairpersons of the hamlets within its area and other members elected by the village assembly. According to the 1982 Act, women must account for 25% of the council members.

3.3. **Traditional Maasai Leadership**

Besides these formal structures of government, traditional leaders play an important role and exercise notable authority in a typical Maasai society. In this case, traditional leaders are
organized through the elders council otherwise identified as the Laigwanan council. The Laigwanans are elected from among the council of elders in the Maasai community and serve such role for a lifetime. Given the trust vested on them by the community they are critical facilitators of government and also play an important role in arbitration and dispute resolution. Age therefore presents an important informal source of power in Maasai society.
Regional Administration (25 Mainland Regions) Headed by RC and RAS

Districts (DC & DEDs)

PO-RALG

Central Government

MoHSW

MoW

Education

MoFEA

Provision of Primary water and sanitation

Village (rural) / Mtaa (urban) Elected Government in village

Provision of Primary Health & hospital services

Ward

Ward health

Ward Educ. Officer

Primary Edu.

Sector Transfers (health, edu, etc.)

Development Grants

Direct Transfers (TASAF)

LG District funding sources

Baskets

DPs

Key:
Blue boxes: central Gov't
Green boxes: Regional Gov't
Red Lines: funding flows
Purple lines: Directives & decision making

Urban (cities, municipalities, towns) & Rural councils (LG) districts Elected Government = (Council headed by mayor / council chairperson), administration headed by council director

LGA 168 - mainland

Provision of Primary Health &
hospital services

Education

MoFEA

Ward Educ. Officer

Primary Edu.
4. **Power Analysis: an assessment of the distribution of power and influence**

In the Maasai society, power and roles are distributed along age groups and disproportionately divided across gender. Maasai society is predominantly patriarchal in which women play an insignificant role in traditional leadership\(^\text{12}\) in the community even though there is space to exercise some amount of leadership within their respective families\(^\text{13}\).

In this case, power and influence is amassed mainly from the ownership and control of wealth as well as political capital. While the former has the ability to access social capital, the same often allows for the acquisition of the latter. Consequentially some clans in the Maasai society have considerable influence over others. The influence of such clans is often visible during elections.

The Laigwanan is the most senior traditional leader in a Maasai community. They possess executive, judicial and legislative powers that are not always synced with the secular system of governance. Despite this, the traditional leaders often yield considerable powers which allow them to exert influence over the secular system of government. In contemporary times, the Laigwanans have provided a useful avenue for conflict resolution as well as change of customs and behaviour. Given the traditionalist nature of Maasai Society, government leaders often rely on the Laigwanans to not only resolve conflicts but also address erstwhile difficult matters that may not be possible to enforce by virtue of the law alone.

The Laigwanan is elected from a council of elders who attain the status from a traditional rites of passage from one age group to the next. Such passage also allows for the inauguration of other age groups through which the younger generations also attain recognition in Maasai society and earn the right to access and possess resources. Notably, the rite of passage only includes male members of Maasai society leaving women at an acute disadvantage in the control and access of wealth and resources.

In view of this structure and distribution of power, men are more likely to wield power in Maasai society as they climb up the age ladder. However, this is sometimes disrupted by younger men who are able to acquire wealth early in life and therefore possess the ability to acquire political power through elections. With such advantage more and more young Maasai men are now able to unsettle the traditional structures of power in Maasai society. Those who are able to access a

\(^{12}\) The main traditional leaders are the Laigwanans selected from among the community of elders who are all men. Such structure does not include women.

\(^{13}\) Elderly women in Maasai society usually join their sons households and subsequently exercise some degree of authority over them.
good education and therefore stand a good chance of acquiring wealth are also treated with much more recognition than their less literate peers. Due to their increased capacity to acquire wealth, they are able to leverage such financial capacity to access political power in ways that were until recently only the purview of the few elderly men. More and more young people are now vying to elected roles in government.

4.1. **Key Actors and Influencers in Ololosokwan**

Ololosokwan is known for having an active political background given its wildlife resource wealth and subsequently the competition for the control of the benefits of such wealth. The latter has often provoked competition with the village for access to political power in order to benefit from the massive wealth and opportunities for business available in the village. Competition for control of grazing land is also an important factor that makes demand for political power in Ololosokwan increasingly attractive. The village leadership often has to engage in dialogue aimed at provision of adequate resources (grazing land) for the cattle available in the village as well as monetary payments for occupancy on village land. Political leaders in the village are at the centre of such negotiations and therefore play a pivotal role in the control of access to wealth and resources.

Until very recently, politics in Ololosokwan were dominated by the ruling Chama cha Mapinduzi (CCM). Recent events have however suggest a shift towards a growing presence of the opposition Chama cha Demokrasia na Maendeleo (CHADEMA). Many followers of the later are previous active members of the former who were forced to leave the CCM as disgruntled members who lost out in party nominations for various leadership positions. The presence of the opposition party in Ololosokwan has therefore provided an alternative avenue for those with political ambitions to launch their campaigns. At the moment at least one of the four hamlets in the village is under the leadership of the opposition CHADEMA party.

4.2. **Traditional power**

Traditional power is mainly vested on the elders’ council whose main role is to preserve Maasai traditions and culture. The council operates beyond the purview of the secular village leadership even though the two interact on a regular basis. The elders for instance, are always invited to the village council meetings as ex-officio members and observers. People in the community would often seek the counsel of such elders during conflict or where there is a need to mobilize participation from the Maasai community.

4.3. **Social divide**

The Maasai are not the only tribe present in Ololosokwan. Given its strategic location on the border with other regions and districts, the village hosts persons from several other tribes.

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14 The council is currently in the process of claiming legal recognition through the development of the Maa constitution which will not only pave the way for legal recognition but also establish a legal basis through which the elders exercise their authority.
including the Sonjo, the Ikoma, and the Kurya. Some of the non-maasai population have settled into the village as a result of their careers. These are mostly public servants who have been transferred to the area. These tribal minorities form an invisible part of the Ololosokwan community as they are excluded from most decision making bodies (mainly through language) where Maasai culture is predominant. Their right to participation in some of the common decision making bodies is limited by their inability to adopt Maasai culture including speaking the language.

4.4. Age groups

The Maasai social and political system is also based on age groups which define the roles assigned to the population. This system however does not recognize any such age role for women but only serves the male population as they graduate through the age ladder to eventually assume leadership roles in the community. This therefore leaves no opportunity for women in Maasai society to take up leadership roles.

While the traditional and secular leadership often interact, there are no formal rules of procedure or any law acknowledging such interaction or setting the necessary guidelines for the same. As a result, such interaction happens on an adhoc basis which is often unsustainable.

It is worth noting that the Maasai are currently in the process of documenting and drafting Maasai traditional rules and regulations in the form of the Maa constitution. The process is expected to lead to codification of Maasai traditions and customs such that they comply with existing laws and the constitution of the United Republic of Tanzania. This process is therefore expected to lead to a significant redefinition of the power structures within the Maasai society including introducing new roles for women in leadership.
5. An analysis of (land) conflict in Loliondo/Ololosokwan

The Loliondo land conflict has a long history spanning over two decades involving various actors at various layers of society. Competing interests related to the distribution of rights and resources in the management of land and wealth accrued thereof is the main source of the conflicts that have featured in not only Ololosokwan but throughout the district of Ngorongoro. As a result of these competing interests, there have been occasional public protests against what appears to some as the invasion of village land by investors in both tourism and game hunting. On the other hand, the government has been accused of violating the villagers’ rights to their land through forceful eviction including through the deployment of violent force during such eviction. The Key actors in this context are Central government; including the Ministry of Natural Resources and Tourism, the Ministry of Lands and Human Settlements, and the Ngorongoro District Council. On the other hand, the actors include Private investors in Loliondo which are mostly tourism and hunting companies like Ortello Business Corporation, And Beyond Travel Tanzania ltd, Nomad Safaris, Thomson Safaris and Buffalo Camp. Several NGOs national and international have operated in Loliondo for the last three decades including Oxfam, PINGOs, UCRT, Cords, Frankfurt Zoological Society and PWC. The village councils in the respective villages including Ololosokwan have also become increasing important players especially in the management of access to land rights and resources.

5.1. Ololosokwan’s geographical and economic significance

The Loliondo Game Controlled Area in which Ololosokwan lies is important due to the fact it is a water catchment for key areas of the Serengeti National Park and other parts of the Loliondo grazing land, a buffer zone for the Serengeti National Park, a dispersal and wildebeest birthing ground. It lies across the animal migration route between Tanzania and Kenya serving as an important tourist attraction.

Media reports suggest that the commercial hunting activities in Loliondo generate over $800,000 annually for the Tanzanian government. The Tanzania Natural Resources Forums reported in 2011 that in 2007, tourism in Loliondo generated $300,000 for six villages in the area, plus $60,000 for Ngorongoro District Council. This equates to $240 per square kilometre using the 150,000 hectare land area. As the villages received $300,000 from tourism and now receive $150,000 from hunting, tourism earned twice as much for local communities as hunting did. However, livestock, production in Arash and Soitsambu Wards generated more than $3 million annually, or about $2,010 per km², according to the same report. This implies that villagers in the area realize much more value from their livestock keeping than tourism and hunting activities in the area.
5.2. **Legislation related to management of Land in Ololosokwan**

The Fauna Conservation (1951) Ordinance was the original legislation regulating the establishment of game controlled areas and reserved land in Tanzania. Through this Act, 49 Game Controlled Areas were established across the country including Loliondo Game Controlled Area. In 1974, the Wildlife Conservation Act was passed to replace the previous Fauna Conservation (1951) Act. In both the first two Acts, there was no restriction over access to land for grazing or any other human activities.

The Wildlife Protection Act was replaced in 2009 by a new law The Wildlife Conservation (2009) Act. Under the new law, it was prohibited to establish settlements or access protected land unless with prior approval by the Director of Wildlife Conservation. In this regard, most of the villages currently existing in the Game Controlled areas including Ololosokwan are in violation of the 2009 Act.

Besides the legislation related to management of wildlife, the Land (1999) Act no 4 and the Village Land (1999) no 5 are critical to the framework governing access to land resources in Ololosokwan. In the present circumstances, conflict emerges from the confusion in application of these laws and their overlap with the Wildlife Conservation (2009) Act which have led to their inconsistent application. On one hand, Ololosokwan is one of only two villages in Ngorongoro district that have been surveyed and provided with a Village Land Title by the Commissioner for Lands in Arusha zone. The villagers in Ololosokwan therefore believe that they have legal and rightful claim to not only the land in Ololosokwan but also the resources accruing thereof. It is this conflict of legislation that has contributed significantly to current state of contention in as far as land ownership is concerned.

5.3. **The role of the Private Sector in Ololosokwan**

The emergence of Private interests/investors in Ololosokwan can be traced back to the early 1990s. Following earlier visits in 1985, 1987 and 1990 by Brig. Mohammad Al-Alli (Member of the UAE Ruling family), he was granted a hunting permit by the then Minister for Tourism, Natural Resource and Environment Mr. Aboubakar Mgumia to conduct hunting activities within the Loliondo Game Controlled Area. He eventually set up the Ortello Business Corporation (OBC) as a luxury hunting company which has operated in the Loliondo Game Controlled Area since 1992.

The manner with which the company entered Loliondo was considered by some as controversial in that the then Minister responsible had originally issued a five year hunting permit to an individual (Brigadier Ali) and not a company as prescribed by the law (the Wildlife Conservation (1974) Act). The hunting rights were eventually assumed by the company OBC which has retained them over the course of the last 25 years. However, the company’s attempts to renew their claim
in 2009 were met with vocal protests from civil society, members of the Ololosokwan community, environmentalists and land rights activists. Many have accused OBC of violating their rights to access what they consider their rightful claim to land belong to the local Maasai community in Ololosokwan. Those in support of this view perceive the company as an intruder of Ololosokwan’s village land.

On the other hand, the company has reiterated its position as a responsible investor who has attained the claim to the land through legally recognized means. The company has also contributed considerably to the revenue\textsuperscript{15} of the Ngorongoro District Council since its establishment in area. The company also boasts of significant Corporate social investments in the eight villages of Loliondo division including the drilling of water holes, provision of financial support for medical expenses for villagers as well as financial contribution for educating villages in the said villages. The company claims to make a contribution of over $125,000 to the Ngorongoro District Council annually which is presumed to benefit the village surrounding the company’s concession. It is unclear how such revenue is accounted for at the district council or village council level.

In 1994, And Beyond (previously known as Conservation Corporation Africa) Klein’s Camp also joined the list of private investors in Ololosokwan with an interest in wildlife tourism. The company came into Tanzania having bought control from another company known as Archers Africa which had laid claim to a concession covering approximately 25,000 acres of land along the Loliondo Game Controlled Area bordering Ololosokwan. The concession rights of Archers were marred with an extensive legal battle between the company and the village in Olosokwan as the latter persistently accused the later of intruding their land. The conflict resulted from the former’s claim of possession of a land title securing ownership of the concession area which therefore implied that there would be no need to account to or engage with the village authorities at Ololosokwan. A ruling was eventually issued giving full rights to Ololosokwan village in recognition of the land title issued to the village under land certificate no 7262 issued by the commissioner for land in Arusha on 13th October 1990. The court ruled in this instance that indeed the company (Archers) had violated Ololosokwan’s claim and therefore their alleged title to the concession could not hold.

Subsequently, when And Beyond inherited the concession from Archers they chose to pursue a settlement with the authorities at Ololosokwan village. In this regard, the company sought to establishment an agreement with the village via the village council outlining the terms and conditions for operating the concession in accordance with the laws of the land but also in line with the best interests of the village. The agreement was finally reached and consented to on 16th June, 1999. The agreement survived 15 years and negotiation for a new agreement commenced in

\textsuperscript{15}According to the news The East African The company’s Director in Tanzania claimed that they have been paying the central government its annual dues amounting to $560,000 as well as $150,000 to the eight villages around the Loliondo Game Controlled Area as well as $109,000 to Ngorongoro District Council.
2013 leading to the entering of a new contract in 2014. Some of the terms of the agreement include acknowledge of a total concession area of 25,000 acres to And Beyond whereas 5,000 acres are reserved for share use between the company and the village and the remainder 20,000 acres is left for the exclusive use of the company for wildlife tourism.

Over the years several other companies have joined the fold although they have not managed to maintain a long term presence in the same way the two (OBC and And Beyond) have been able to. These include Buffalo Luxury Camp and Nomad Safaris who have both operated safari camps on about 60 acres of land within the Loliondo Game Controlled area.

Of all the companies, OBC has been the one that has come under most attack from sections of civil society, land rights activists, environmentalists, religious as well as political leaders. For instance in 2009, when OBC had been seeking to renew its concession it was faced by fierce opposition from the villagers, traditional leaders and several civil society organizations. An interfaith committee made up leaders from the Tanzania Episcopal Conference, the Evangelical Lutheran Church of Tanzania and the Muslim Council of Tanzania cautioned the government against the move to renew the license. Besides the tourism and hunting companies, there is no evidence of any significant private investment in other sectors in Ololosokwan.

5.4. The role of Non-governmental Organizations

Ngorongoro district has been home to numerous Non-governmental organizations for many years mainly due to the growing interests over the land rights of those who live in the district. The district has hosted organizations local and international with interests in land rights, rights of pastoralists and indigenous people, conservation, social and economic justice. Some of these organizations include Oxfam, Ujamaa Community Resources Team (UCRT), Pastoralists Women’s Council (PWC), Pastoralists and Indigenous Non-governmental Organizations (PINGOs) forum. These organizations have all had a presence in Ololosokwan at some point.

UCRT and PINGOs Forum have reported to have run land rights programs throughout Ngorongoro including offering public interest litigation to seek legal remedy for the violation of Ololosokwan’s village rights to land. On the other hand, Oxfam International has run programs in Ololosokwan have run livelihoods, women’s rights programmes in Ololosokwan including supporting capacity building for local women’s groups to provide alternative revenue sources. PWC on the other hand has been instrumental in establishing women’s self-help groups across Ololosokwan which have provided an important means for their economic empowerment. The groups run periodic fundraisers to generate the necessary capital to support upcoming women entrepreneurs in Ololosokwan.

There is a growing perception of their work as agitating against the state, most of these organizations have occasionally been accused of being used by competing private investors to
attack one another and in order to secure their interests. This perception has been a major hindrance in allowing them to play a meaningful in promoting the land rights of villager and securing their protection in accordance with the laws of the land.

Most recently, the government through the Prime Minister singled out at least three NGOs for what he claimed to be running of activities that are inconsistent with their terms of registration, their own constitutions and the law governing the operation of NGOs. The Prime Minister identified UCRT, Oxfam and PWC as organizations that receive massive foreign funding without clear justification of their roles and impact. During his speech in December 2016, the Prime Minister warned NGOs to stay out of the conflict and not to be easily driven by foreign funders who do not have the best interests of Ololosokwan at heart.

5.5. The role of central and local government in Ololosokwan

The government at central and local level are important actors in Ololosokwan’s governance context. They play a critical role in influencing the state of conflict in the Ololosokwan through their actions which may have positive or negative implications. Under current legislation in relation to land and management of wildlife. There are specific responsibilities of the Minister, the Director of wildlife, the District council and the village council. Article 16 of the Wildlife Conservation (2009) Act provides for the minister’s mandate to demarcate land for wildlife conservation purposes. The law also provides that such demarcation should not compromise areas of already existing settlements including land already demarcated as village land. On the other hand, accessing reserved land can only be approved through the consent of the Director of Wildlife at the Ministry of Tourism and Natural Resources. At district level, a wildlife conservation unit has been established and supervise all wildlife related activities on behalf of the director of Wildlife.

The District council has authority to enter into agreements with investors entering the district for investment purposes. In this regard, several investors in Ngorongoro district have established formal relations with the district council which is responsible to collect revenue generated out of tourism activities in the region. The application of this mandate has not always been consistent and in some cases the district council has been accused of overruling the mandate of the village council and other decision making bodies below it including the Ward Development Committee.

The village council is responsible in the management of land and land resources. It has mandate to issue occupancy rights for those seeking to acquire village land. The village council through the village Land Use Plan Committee also assigns use to various sections of the village land in accordance with an approved land use plan. In Ololosokwan the village council has played a proactive role in ensuring Ololosokwan is able to maximize on its land resources.

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16 This is usually the case when the investors concession spans land cutting across several villages.
However, due to inconsistent application of existing legislation, there have sometimes emerged conflicts between the central (Ministry/District) government and local (village council) government mostly related to appropriation of land and wildlife resources in the area. For instance, in 1992 the government had appropriate concession rights to OBC through an agreement between the company and the Ngorongoro District Council. The then Member of Parliament for Ngorongoro Mr. Richard Koila was a signatory to the agreement “on behalf of the people of Ngorongoro”. The village have since lamented not having been included in the negotiations and thereof the agreement with the company which raises concerns in relation to accountability for the revenue generated thereof.

The (central) government has in the past been accused of gross human rights violations in Loliondo in what critics suggest were measures to protect the interest of the investors operating in the area. In 1999, the government was accused of human rights violations in mass eviction of villagers from their land. More serious allegation were laid against the government in July 2009 when in an effort to control what government termed as overgrazing it is accused of burning down over 200 bomas (Maasai homesteads). Over 3,000 people are claimed to have been evicted during this intervention. On the other hand, a report by the Feminist Activist Coalition (FemAct) suggested that over 50,000 cattle were either lost or died in the course of the eviction. In 2013, the then Minister for Natural Resources and Tourism, Ambassador Khamis Kagasheki issued a notice of intention to review the borders of the Loliondo Game controlled area to reduce its size to about 1,500 Square Kilometres. The move was met with massive public protest and a strong media campaign against the government’s intention. In an effort to protect their interest, local Maasai leaders lobbied at the highest level of government in Dodoma and managed to secure the consideration of the then Prime Minister Mizengo Pinda who issued a directive to the Minister to hold back the decision until careful consideration has been made in consultation with the communities likely to be affected by the move. These developments have contributed to the prevalent strenuous relations between local and central government in Loliondo.

In a more recent development, the new Tanzanian Prime Minister; Kassim Majaliwa has visited Loliondo in an effort to address the longstanding conflict. Having received reports of the background of the conflict, the Prime Minister instructed the Arusha regional commissioner to set up a task force to come up with recommendations on the best possible solutions to the on-going conflict in Loliondo. The task force is made up of representative from respective Ministries including Lands, Natural Resources, Local Government and the Planning Commission. The taskforce is expected to submit its report in early 2017.
6. Assets: ownership, management practices, access and control

Given its history of cultural and wildlife wealth, Ololosokwan village has managed to build assets over time which have eventually become viable sources of revenue. Such local funding sources are often complimented with resources provided through central government grants and other transfers to reinforce available capacity for provision of basic services. The village also benefits from periodic philanthropic initiatives. The village Health clinic is a demonstrable case of such benefits of philanthropy. The clinic was originally built by the Africa Foundation who have until recently continued to cover its operational costs. Cattle are also considered a common asset in Ololosokwan with many practicing livestock keeping and/or pastoralism.

Most of the assets in Ololosokwan are owned privately while some are under public concession. Communal grazing land is an integral part of the village assets the control of which is usually determined by the village government. Under the Tanzania Village Land (1999) Act, village land is under the custody of the village and the powers for distribution and allocation rests in the village assembly. The act also recognizes the presence of public land which falls under the custody of the commissioner for lands who acts on behalf of the president who is the custodian of all land in Tanzania.

In accordance with this law, Ololosokwan is one of a few villages in Tanzania which are registered\(^\text{17}\) and has therefore received a title from the commissioner for lands. In accordance with this title, the village constitutes 51230 hectares. Despite the presence of such legal recognition of ownership, land resources have often been a periodic source of conflict in the area. This is mostly due to lack of compliance to established occupancy rights by investors as well as individuals who violate the regime through legal and illegal means. Investors have in the past illegally acquired titles to the village land while on the other hand villagers have forced their way into village land for multiple uses including grazing and farming. Consequently, depending on their level of influence in the village community several villagers have gradually allocated some of the village land to their own occupancy.

At the moment, Ololosokwan does not have in place a Land Use Plan in accordance with the National Land Use Planning (2007) Act which mandates the village land use planning committee to demarcate village land in accordance with the agreed use in the village. Under this law, the committee would be charged with undertaking land surveys, propose demarcation according to use and eventually align the land titles with the land use plan and map. Past attempts to develop such land use plan for Ololosokwan have failed following protest from investors as well as

\(^{17}\) The registration was effected through a Government notice with certificate no. 1NGR issued by the responsible ministry on 25\(^{th}\) January, 2006.
individuals who benefit from the current status quo. This implies therefore that none of the individuals owning land in Ololosokwan have a legal claim for it and even the land currently communally owned is only so on the presumption of ownership as per the land title received from the commissioner for lands. The lack of such land use plan has considerably hampered any efforts to harmonize the use of land resources in the village.

Equally important as an asset is cattle which in Maasai tradition is a symbol of wealth and prestige. It could not be established the number of cattle owned by the villagers in Ololosokwan even though many individuals own varying sizes of herds of cattle in Ololosokwan. Cattle present not only a source of food but also considerable monetary value which usually materializes during the regular auctions which take place at least monthly. Cattle owners are therefore able to make sales in exchange for monetary value whenever they need to realize the value of their cattle.

Against this backdrop, the village still manages to realize at least part of the value of their land resources as at least one of the current three investors in the area has entered into a contractual agreement to compensate the value of land acquired from the village. The investor in question i.e. has been operating in Ololosokwan since 1999 when the first contractual agreement was entered in recognition of the village's right of occupancy. At the current rate the investor does make an annual payment of $125,000 to the village which is controlled by the village council who are the custodians of the village land rights. Besides this land rent paid to the village, they also realize revenue from the bed levy charged per capita for every tourist travelling into the camp. Such remittance would be made through the Ministry for Tourism and Natural Resources who would then further transmit the same to the village account. The rate payable in this case it subject to the number of visitors hosted by the camp.

The other critical source of revenue for the village are fees paid for game hunting in the area which are also paid to the central government out of which the village receives a formula-based percentage. There is no readily available data on this particular revenue source which would have helped determined the extent to which the village benefits from hunting activities in the area.

Tourism photography and cultural tourism are another important revenue source for the village. While the village directly receives revenue from the former it is hard to establish how they benefit from fees paid for the latter. There does not seem to be a clear means for regulation of cultural tourism in the village. Consequently, individuals in the village seem to benefit more from such revenue as they engage in directly hosting visitors and offering cultural learning and tourism. Most visitors chose to visit the traditional Maasai homesteads (Bomas) which are individually owned to learn first-hand Maasai traditions and culture. No readily available evidence could be produced to substantiate the extent of such earning even though it presents a unique opportunity to generate income for the village.

The village is not new to charitable contributions from individuals and institutions who take interest in the growth and human development in the area. In kind and cash donations are often
made to contribute to the village’s growth priorities including in education, health and water. Tourists visiting the area have contributed towards scholarship opportunities, technical assistance, and infrastructure development

The Local Government Finance Act No. 9, 1982 defines the revenue sources of local government authorities. The Act provides that the revenue sources consist of the main categories of local government authorities’ own revenue sources, shared taxes, central government grants, and donor funding. The Act of 1982 has been amended several times, and for example some of the own revenue sources that used be provided by the Act, such as the development levy, have been abolished during years 2003–2004. In addition to the amendments to the Act, the revenue sources of the local government authorities are also regulated by regulations made by the Minister responsible for local government. For example, the Minister can, after consultations with stakeholders, make a regulation specifying the distribution of resources of revenue among various levels of local government authorities

No reliable statistics could be gathered on the technical and human resources available in Ololosokwan. It is understood that there are many who have been through post primary education benefitting from the scholarships offered by the village. It could not be established the number of villagers who have received tertiary education but there are currently at least 17 university degree holders in Ololosokwan.18

Current tenure for ownership of assets is extremely prohibitive to some members of the community. Women and young people are more acutely affected by such tenure as the former reserves no right to own resources which they usually pass on to their husbands or male siblings. On the other hand young men can only claim such right to ownership when they come of age and establish their own families after which they receive such wealth from their parents.

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18 This number was established during an interview with the Village Council Chairman Mr. Kerry Ndokyoo in Ololosokwan on Wednesday 14th September, 2016.
7. Sustainability and Risk: current practice and future prospects

The current structures, functions and practices of governance in Ololosokwan, present important risks that may be critical to the performance of any investment in the village. Not only are there no rules for transparent management of resources as observed from the manner with which the village government conducts business, there is also inadequate demand from the community for accountable governance.

Current structures of government provide limited opportunity for villagers to call for accountability among the leaders. This is further complemented by the lack of readily available relevant information necessary to incentivize villagers to hold their leaders accountable. While the village council acts on behalf of the villagers in fulfilling its mandate, there is little room for the villagers to hold the council accountable. Despite the conduct of village assembly meetings which is by principle the most inclusive structure of government, villagers are not always given the space to come out and air their concerns.

The limited role so far played by the central government in Ololosokwan has also presented its own range of risks in as far as the management of resources is concerned. The central government in Loliondo has the authority to hold village leaders accountable whenever necessary. However, despite such authority, the district leadership, has so far played a limited role in enforcing accountability in Ololosokwan.

Despite what appears to be good will from the current village leadership in Ololosokwan, there is very limited capacity to deliver on their mandate. Managing resources does often require a reasonable amount of knowledge, skills and experience. Given the weak capacity of the village government demonstrated by the lack of clear planning and budgeting it is likely that the current risks persist in the foreseeable future.

7.1. Factions and competition

The leadership in Ololosokwan has been historically crippled by intergenerational, inter clan and inter party competition for control of access to resources and political power. The most recent elections saw the emergence of the opposition CHADEMA who presented a viable alternative to the long term rule of the ruling CCM albeit with limited success in the final poll. Elections often leave scars in the political landscape leading to discriminative sentiments that cut across party lines and take the shape of conflict between the two dominant sub-clans\(^{19}\) in Ololosokwan.

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\(^{19}\) Majority of the population in Ololosokwan belong to one of the five large Maasai clans i.e. Purko from which the two Sub clans i.e. Ilaisere and Odomongi emerge. The other major Maasai clans are Latayok, Loita, Saley and Ikisongo.
recent elections, the Odomongi sub clan dominated the polls emerging victorious at village level and ward level elections.

Ololosokwan also hosts old guard politicians\(^{20}\) who have dominated Maasai and Ngorongoro politics for generations and leverage such dominance to amass wealth in the form of land and cattle for themselves. Such factions are usually resistant to change and tend to oppose any leaders seeking to alter the status quo. Consequently they tend to interfere with the affairs of the village government to ensure their interests are protected.

### 7.2. Reputational risk

Ololosokwan has for many years attracted investments, projects and activities of many philanthropic and development national and international organizations including the likes of Oxfam, the Methodist Relief Development Fund (MRDF), Irish Aid and the Tanzania Natural Resources Forum, the Pastoralist Women’s Council, the Ujamaa Community Resource Team and other non-state actors with an interest in promoting socio-economic development in the village.

Besides such organizations, a local community based organization named IrkiRAMAT foundation has been operational in the village since 2006. However the presence of such organizations has not necessarily translated to improved opportunities for human and social development as the community fails to benefit from their presence. While such organizations promote projects aiming to benefit the villagers, there is limited evidence of their inclusion in project planning and implementation. This has consequently created room for villagers to be suspicious of the activities of such organization and erosion of trust in their value to the community. Since only some of the village members benefit from such projects, it has led to the emergence of conflict between those benefitting and those left out\(^ {21} \). As a result, most community based projects are judged based on who they are associated with as that is expected to determine who would benefit.

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\(^{20}\) Mzee Ole Timan, former Member of Parliament for Ngorongoro is identified as one of the leaders of the old guard politicians.

\(^{21}\) A case in point is the conflict between women who benefitted from the investments made by Oxfam International who offered sewing machines to aid them in hide development. Women who received such support have refused to cooperate with others who were not beneficiaries of the project.
8. Inclusion, Ownership and Accountability: socio-political divide and access to resources

Wealth and resources in Ololosokwan are unevenly distributed across gender and age. Elderly men usually control the family wealth and would often use it to acquire further wealth for their sons to allow them to build their own families when they come of age.

As a result of the fundamentally patriarchal traditions, women are excluded from the ownership of and access to resources. While they participate in the maintenance of the assets (including cattle) they hold no ownership rights. In keeping with such traditions, women would usually hand over their acquired wealth to their husbands. The prevailing legal regime does not do much to address the underlying gaps in the inclusion of women in resource ownership consequently leaving them at a maximum disadvantage in decision making. The laws provide for the inclusion of women to guarantee their participation in government and decision making through a quota system. Under both the 1982 Local Government (District Authorities) Act no 7 and the Land Use Planning (2007) Act, women are guaranteed representation in the decision making bodies. However, their lack of ownership rights considerably limits their ability to influence decisions at the local government.

Patriarchal customs have secluded them from earning such rights. This is further compounded by the lack of legal claims in Ololosokwan for right of occupancy. Currently, those who own land in the village only claim such rights from the presumption of rights to occupancy as individuals (mostly men) have acquired land on their own discretion inconsistent with the requirements of the law. A dominant Maasai culture has also overwhelmed the presence of minority tribes in the village including the Sonjo, Ikoma, Kurya.

A ruling elite has also emerged over time made up of political leaders in the village who have had the opportunity to access the considerable resources at the disposal of the village. Such leaders have amassed wealth and used their role to negotiate deals on behalf of the village that have not necessarily served the best interests of the village. Such negotiations occur in often non-transparent conditions that do not guarantee accountability of the leaders to the villagers.

The lack of open and accountable procedure for the distribution of wealth and resources has eventually led to unequal and inequitable distribution of the benefits thereof. Access to educational scholarships and medical expenses is noted as a typical demonstration of such inequality. There is not enough data on the beneficiaries of such benefits even though consultations with the villagers suggest, one would have to be affiliated to the existing leaders in order to be able to access such benefits.
9. Implications of the key Observations for Digital Village Programming in Ololosokwan

9.1. Strengthening governance in DV programming

In response to the ensuing governance situation in Ololosokwan relative to the investments made and the resources available it is critical to appreciate the critical gaps in the current governance systems and practices.

While there is almost sufficient legislation, rules and principles for ensuring viable governance systems are in place, there is deficiency in implementation on one hand and contextualization on the other. Customized systems are yet to be established to accommodate the specific needs of Ololosokwan.

The village government does not have in place a strategy or plan outlining development priorities in the short and mid-term which makes utilization of its resources unsustainable. Without such plan, it is also almost impossible to hold the village leadership accountable as the expectations are not spelt out. Without such prioritization, it is difficult to ensure that the villagers benefit from the considerable revenue received on their behalf.

Strengthening governance in such setting requires a deliberate move to improve planning for the utilization of resources while ensuring that common priorities are laid out. The process for such planning is already laid out through the government Decentralization by Devolution policy which outlines the process through which villagers can come together to jointly set priorities. Compliance to already existing policy in this case is necessary to achieve sustainable results.

In order to reinforce the planning process it is equally critical to assemble relevant data that would provide the necessary evidence required to develop meaningful plans. It is therefore necessary to generate essential data on household income, literacy, health and demographic statistics that would eventually help improve the planning process. Current data based on the 2012 population census may not be tenable for such purpose.

The publication of such data is necessary for providing an incentive to the villagers to participate in the governance and planning processes. This requires a deliberate initiative by the village government to proactively publish data on revenues, expenditure and socio-economic development as a means to generate feedback from the public which would in turn contribute to improvement of the process and priority setting.

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22 Tanzania’s subscription to the Open Government Partnership already sets good practice which Ololosokwan can easily learn from and adapt. An open data dashboard is available on [www.opendata.go.tz](http://www.opendata.go.tz)
9.2. **Asset Management and regulation of control**

The absence of a public registry of assets owned by the village and the value thereof poses particular challenge for accountability. It is difficult to establish what the rightful benefits of such ownership for the village are. Consequently it creates loopholes for those charged with the custody of such assets to benefit from them at the expense of the rest of the population. While records such as the contract between the village and And Beyond Kleins camp may serve as a basis for realization of the value of at least part of the assets, more ground needs to be covered to ensure that both the assets and the value generated are accounted for in a transparent and accountable manner.

The lack of budgeting and planning for the utilization of the assets and resources also limits their optimal use. In the absence of such plans, it is difficult even for those with oversight responsibility to play an active role in governance. Current practice only allows for the utilization to take place at the discretion of the leadership which may not necessarily be compatible with the best interest of the villagers.

While certain fundamentals in as far as the publication of essential data is concerned are in place\(^\text{23}\), there still lacks rules and procedures for enabling villagers to not only readily access essential data but also share and receive feedback. While regular meetings are scheduled to allow villagers to hold the leaders directly accountable, these meetings do not guarantee transparency of the village government as the agenda is often set by themselves.

The participation of marginalized groups especially women, youth and tribal minorities does not appear to be a priority of the village leadership. There are no structures or practices in place to guarantee the involvement of such minorities in decision making which essentially implies that decisions taken thereof do not take on board their priorities.

9.3. **Conflict resolution and effective collaboration**

The long history of conflicts especially those related to the control of resources has had a considerable effect on the degree to which there is trust in formal structures of governance. In addition to the limited trust on formal authority, individuals have often taken it upon themselves to usurp even the authority of such formal structures in appropriating resources to themselves and their relations. This has ultimately generated notable inequality in Ololosokwan and tension between those with access to power and resources and those with none.

Re-establishing trust with formal authority will require working with both higher levels of government as well as traditional leaders. The district authorities ought to play a more proactive role in enforcing accountability of the village government while traditional leaders need to do more on behalf of the villagers to hold the village government accountable while also reinforcing

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\(^{23}\) The village government has a public dashboard which is currently filled with some essential data relevant for development planning. It could however be improved by publication of more relevant data and dissemination beyond the council office to public spaces that villagers often visit.
its authority. Traditional leaders have customarily played a pivotal role in the resolution of conflict across the Maasai society.

The district authorities have an important opportunity to work with the Ololosokwan village council to improve planning for realization and utilization of resources (budgeting). With the current lack of data and evidence it is difficult to develop plans that would help ensure the optimal utilization of resources and assets. The district authorities can therefore intervene to allow for a participatory and inclusive process through which villagers will be involved in identification of priorities and outlining of expectations. This is well within the mandate set by the government’s official Decentralization by Devolution policy which would eventually enable villagers to take up a more proactive role in determining the fate of their limited resources.

Traditional leaders on the other hand play an all important role to keep checks on the secular village government to ensure their conduct is compatible with the aspirations of the villagers. Through traditional leaders it will be possible to introduce new principles and rules for the governance of resources in the village since they serve as the custodians of the Maasai culture.

9.4. Inclusion, representation and equity

In response to the prevailing norms and practices which have traditionally excluded women in decision making and participation in the productive economy, women in Ololosokwan have opted for self-organizing with more and more self-help groups of women entrepreneurs being formed. The groups have become instrumental in raising much needed resources and capital that would eventually allow women to participate in economic activities. The groups conduct periodic fundraising campaigns after which resources are distributed to Village Savings and Loan Associations. Given their limitations in accessing capital, this new form of organizing has presented a viable means through which women are empowered and may eventually create the space needed for them to participate in decision making.

On the other hand, young people are left disadvantaged with no viable option for participation in decision making. Unlike women, young people have not been successful in coming together to organize alternatively in the form of self-help groups. This is partly attributed to the roles assigned to them in society which forces many of them to spend long durations herding cattle thus providing little room for settling and establishing themselves in community. Young people are subjected to exploitative conditions in which they are responsible for maintaining the assets but this does not guarantee them ownership. Despite this background a few young people are trying out alternative livelihoods including working in masonry, carpentry and trading taking into account the strategic location of the village along the Kenyan border. These alternative economic activities allow them to earn wealth through non-traditional means consequently allowing them to have a say in decision making. More and more young people are also vying for political leadership as evidently observed in the recent local government elections where a young man was elected Chair of the Village Council while another was elected Chair of the Ololosokwan hamlet.
9.5. **Delivery of services: health, education and information**

As a result of the current state of governance in the village, service delivery has been affected due to lack of accountability for delivery. The main public services available to the village are education, health, water, sanitation and veterinary care. Most of these services have so far been dependent on funding received from interested parties beyond the village as well as central government grants.

Ololosokwan has three primary schools located in one serving Ololosokwan hamlet and another serving the Sero hamlet. Another school located in Mairowa serves the two hamlets of Mairowa A and Mairowa B. There is no public secondary school in Ololosokwan which limits the opportunities for children to progress beyond primary school in their education. The presence of a prominent private secondary school named Emanyatta has provided a unique opportunity for the village to benefit from. The school offers dedicated scholarships to children from the village while the village council also complements that number with its own scholarships. The school is operated by the Pastoralist Women’s Council which is a local community based organization working in Ngorongoro District. Given that the school receives children from across the country, there is a limit to how many children from the village can access it. Consequently many children who would have benefitted from a post-primary education end up missing such opportunity.

There is no vocational training centre in Ololosokwan making the lack of access to post primary education more acute. Over the years the village government has offered scholarships for children from the village to access post-primary education beyond Ololosokwan including access to tertiary education nationally and internationally. The manner with which such scholarships are issued is however not clear and no set of rules exist to guarantee a transparent and fair process for all who deserve such benefits. Despite the apparent abject poverty in Ololosokwan an elite group of wealthy families owning large herds of cattle exists. Such families are much less dependent on such subsidies even though there are reports that children from such wealthy families actually do unfairly benefit from such opportunities. With inadequate data on poverty and wealth in the village it is difficult to establish the needs let alone the financial capacity of the various households.

9.6. **Sector Specific concerns**

The current governance context has several implications on the investment made by the various UNESCO sectors at the moment:
9.6.1. Health:

In August 2016, the health clinic (dispensary) in Ololosokwan was handed over to the government i.e. the District Medical Officer after several years of negotiation for the handover. This presents new responsibility for management and delivery of services on the village government since the facility was previously funded and operated by the Africa Foundation which is affiliated with the And Beyond Kleins camp. The facility aims to service up to 6,000 clients a year providing dental services, maternal health services and outpatient services. The introduction of the digital health clinic has significantly boosted the potential for services to be offered from the facility. In response to this, the district government is committed to supporting the upgrade of the facility to a Health Centre which would automatically qualify for an increased number of staff and resources. Since the handover, the DMO has taken steps to register the centre with the Ministry of Health which opens the opportunity to access supplies from the national Medical Stores Department (MSD). The DMO has also seconded a dentist dedicated to the dispensary in Ololosokwan while efforts are under way to recruit additional staff including radiologists to operate the new ultra sound facilities donated by Samsung. Talks are underway with the Bugando College of Health and Allied Services to provide such experts who in the minimum may be made available twice a month to serve the people of Ololosokwan.

The facility is also seen as an important opportunity for enhancing training on a range of medical skills including maternal health, telemedicine and rural health care. In this regard talks have been kick-started with the Muhimbili University of Health and Allied Sciences to further this objective.

The village council on the other hand has recently formed the village health committee to oversee the performance of the facility. On the other hand the committee is currently mobilizing the community in order to raise the Tshs 6,000,000 required to access the Community Health Fund Scheme. This would guarantee the supply of essential medicines and other necessities to the village.

9.6.2. Culture

The community has so far benefitted from the training made available to them on leather and beads production. While the trainings could only benefit a few members of the village, there is room to invest in further training of trainers who could subsequently build a knowledge and skill base for others to learn from. With the development of the Community Art Space an important opportunity is created for establishing vocational training on these skills for those interested. In order to provide opportunities for the beneficiaries of the trainings to utilize their skills it is important to invest in the development of value chains for their products that would ensure the realization of value.
9.6.3. Education

The village council has recently replaced the School Board at Ololosokwan Primary School for non-performance. The board was expected to liaise with the council’s social services committee and ensure efficient delivery of education services at the school. Despite receiving considerable generous support from many well-wishers, the school has not been able to achieve efficiency in its operations. There is still a high dropout rate particularly among girls who parents consider less favourably in allowing them to access an education. Providing alternative means of education would therefore offer a second opportunity to those forced to drop out of school.

The presence of the Emanyata Secondary School in Ololosokwan also presents an important opportunity for collaboration in the management of assets available in the digital village. Working with the school would help define the specific needs of learners and thus develop appropriate approaches for working with them.

9.6.4. Communication and Information

The community radio project has been one of the hardest hit by the current (poor) governance context in Ololosokwan. The project was introduced following a request from the IrkiRAMAT\textsuperscript{24} foundation in 2009 which eventually received the funding of about $28,000 (US Dollars) needed to set up the community radio. Irki RAMAT then officially requested UNESCO to purchase the necessary equipment on their behalf in order to allow them to finally establish the community radio. The latter was however unable to meet the original expectations of the project as the radio is currently off air. The failure by RAMAT to ensure the take off of the community radio project is attributed to poor management and oversight as there is no evidence of who the CBO reports to. On the other hand, the Executive Director of the foundation has not been able to sufficiently account in another UNESCO partnership which makes future relations with him untenable.

The Question of Ownership of Loliondo FM:

In recognition of the predicament facing the running of the community radio it is important to note several developments related to its establishment which therefore have an implication on its ownership:

1. In July 2009, Irki Ramat Foundation applied for International Programme on Development of Communication (IPDC) funding (on behalf of the community) and ultimately received support for training of journalists and purchase of equipment for the establishment of the community radio \textit{Loliondo FM}. The IPDC approved the funding to Loliondo FM during its 54\textsuperscript{th} Bureau meeting in February, 2010.

\textsuperscript{24} IrkiRamat Foundation (RAMAT) is a community-based organization established in 2004 and legally registered in 2005 with the Government of Tanzania. RAMAT exists to empower and improve the livelihoods of the local communities in rural areas of Ngorongoro District, Tanzania, and to reduce poverty by providing skills through community education and rural enterprise development.
2. In pursuing registration of the Community radio, it was noted that the Tanzania Communications Regulatory Authority (TCRA) mandates Community radios to be run separately from NGOs and other organizations, therefore Loliondo FM (just like any other Community Radios) was registered as a separate entity i.e. Loliondo FM, and not Irki Ramat Foundation Radio. The latter therefore has no legal claim over the radio so established despite their role in the initial efforts for establishing the radio.

3. However, Loliondo FM has been operating within the Irki Ramat Foundation offices, which were custom built to host the radio and the office. It remains unclear the nature of the relationship between Irki RAMAT and Loliondo FM. What is observed in the meantime is that the former has taken custody of the latter’s assets and has assumed controlling rights over them. It is important to note that throughout the process of establishing the community radio there was no engagement of the authorities at village or district level and therefore the public was left unaware of the developments.

4. To address the confusion, UNESCO in 2015 recommended Loliondo FM to further enhance community participation and ownership and thereafter recommended a review of the LFM board and structure. There is so far no evidence of such review and there is no publicly available information on what role if any the Loliondo FM board has played in the current stalemate.

**Recommendations for improving governance of Loliondo FM**

In order to seek redress with the current state of affairs it is important to engage with the village council, traditional leaders as well as the district council to seek an amicable and mutually agreed solution out of the current stalemate.

i. A task force may be formed with representatives from the village council, the district council, traditional leaders (Laigwanan) and UNESCO to review the ownership of Loliondo FM in line with guidelines of the Tanzania Communications Regulatory Authority (TCRA) for community radio operations.

ii. The task force should aim to eventually lead to the appointment of an inclusive board for Loliondo FM that operates transparently and accountably to the Ololosokwan Community via the village assembly where all villagers are represented.

iii. An agreement can be forged to facilitate the relocation of the community radio equipment from the Irki Ramat office premises to a different location approved by the community. This should take into account Ramat’s role in applying and managing the grant that led to the establishment of the community radio. The Loliondo FM board will need to be able to distinguish Ramat’s role from the fact that the radio is a separate and independent entity. In order to minimize resistance from Irki Ramat, they may be offered continued membership in the board in acknowledgement of their role of initially bringing the project to fruition.

iv. If need be, consultations may also be held with the national network of community radios (COMNETA) as an independent party to facilitate the consultations leading to
the independent control of Loliondo FM. Among other things COMNETA could be instrumental in orienting the current stakeholders including the village council, the district authorities and the local community on managing community radios. They may also be helpful in supporting the process for the appointment of a new board while also orienting it on its new role.

9.6.5. Cross-cutting: Governance

Strengthening governance in DV programming requires improvement in research, data collection and data utilization. It requires the establishment of systems and structures that would enhance efficiency, transparency and accountability in the management of the assets. In order to achieve this, it is necessary to build the capacity of all involved in the management in order to have consistency in policy and practice and minimizing exposure to risk. Building local capacity to achieve this is central to the success of the project.
10. Sustainability: An assessment of risks and key assumptions

In light of the underlying gaps in capacity and skills, the prevailing socio-political context and the resultant governance framework several risks emerge that are likely to affect programme implementation in Ololosokwan.

Several sources of risks may be drawn from this context and grouped into at least six categories with varying degree of likelihood of occurrence:

10.1. Political Risk
Ololosokwan village has for many years been a hotspot of political competition given the considerable wealth and opportunities available. Due to such stiff political competition and unwarranted ulterior motives of the persons holding political office, there is indeed a risk that periodically there will emerge leaders who would not have the best interests of their fellow villagers at heart and thus risk compromising the benefits that would have erstwhile been achieved from the investments currently under way.

10.2. Economic Risk
Despite the considerable wealth possessed by the village, it is exposed to potential economic shocks that may result from changing economic and climate conditions. The former may impact on the level of investment pulled into the village while the latter may affect the most important source of wealth in the village i.e. cattle. Such shocks may ultimately hamper any efforts to contribute to socio-economic development in Ololosokwan.

10.3. Social Risk
As noted earlier in this report, Maasai society is predominantly patriarchal which essentially discriminates acutely against women. Changing such societal norms may trigger backlash from the community and therefore obstructing efforts to bring about socio-economic development. Any efforts to this effect need to be approach with a conscience and recognition of prevailing norms and customs.

10.4. Technological Risk
Ololosokwan is dependent on solar generated electricity as there is so far no connection to the national grid or any other alternative power source. This may threaten the life of existing investments due to an unreliable power source. The sophistication of the some of the assets may also pose particular risk due to lack of the necessary skills to operate them particularly those in the digital village.
10.5. *Legal and Reputational Risk*

Investments available in Ololosokwan are exposed to legal and reputational risk deriving from a long history of conflict over the control of resources. Such risk may demonstrate itself in the form of legal claims to land and property which often result into conflict is sufficient due diligence is not taken in advance of the investment. The current state of land ownership in Ololosokwan in the absence of a village Land Use Plan presents an important source of risk for the investments being made. Any investments in this case would require legal recognition through contracts with the village government and endorsement by the district authorities. Conflict over control of resources has also affected public perception of investments made in the area by investors, international and national development organizations. Affiliation with some of these organizations may itself present reputational risk for those involved with the investment.

10.6. *Environmental Risk*

The evolving climate conditions are putting significant pressure on the limited land resources in the area. Already villagers are involved in breaching some of the agreements with existing investors as they graze into concession under their possession even when a legal agreement is in place. Extreme weather conditions are likely to further put pressure on available land leading to continued conflict between the villagers and the investors as well as wildlife conservation authorities on the other hand.
11. Governance Options for DV Programming in Ololosokwan:

A viable governance framework for the DV assets in Ololosokwan should take into account existing frameworks, practices and policy with a view to reinforce them in order to achieve sustainable value out of them. Based on the type of risks identified, several options for setting up a governance framework for DV programming in Ololosokwan can be considered:

11.1. Establishing a Community Based organization

Establishing a community based organization to manage the assets of the Digital Village may seem a natural step in ensuring sustainability of the assets. A community based organization would be able to operate independent of government, avoiding unnecessary bureaucracy and becoming adaptable to the needs of the community.

With a strong accountability mechanism in the form of a board, the community based organization may go a long way in being able to attract the necessary resources to promote socio-economic development in Ololosokwan.

However, in order to establish such a CBO it would require compliance to National Non-Governmental Organizations (2002) Act. Under the NGO act the CBO will be required to be a membership based organization with a defined constitution outlining the objectives of the organization. It will also be required to pay an annual fee for registration and conduct regular elections in accordance with its constitution.

The downfall to this option is the fact that it would exclude many in the community as the organization may not be able to enrol everyone into a voluntary organization. In compliance with the NGO (2002) Act, the organization will also have to hold periodic elections which may present an opportunity for competition and potentially conflict between opposing vested interest as has traditionally been the case with elections in Ololosokwan.

In the event that the board overseeing the organization is lacking in skills and know how to exercise its authority, it may contribute to compromising the objectives of the organization. This occurs when the management is so powerful and capable it compromises the oversight role of the board.

Given the nature of the assets under consideration and the extent with which they are integrated into existing structure i.e. the health clinic, the digital school etc it may pose a unique challenge to have such assets under a community based organization that holds no accountability relationship to the village government. Instead on the contrary, the CBO may
find itself competing with the village government in the delivery of services thus eroding the legitimacy of the elected government and in turn losing public trust and support.

In light of the history of similar organizations in Ololosokwan and other areas it is unlikely that the CBO would generate optimum public confidence.

11.2. **Incorporation of a company limited by guarantee**

Incorporating a company to manage the assets at the digital village may offer the most efficient form of management that is independent of bureaucracy and focused on producing results. A company has a more efficient means for decision making as the authority to make most such decisions is vested on the management of the company.

In such a setting the villagers or members of the village assembly would subscribe or be subscribed as shareholders of the company with the ultimate decision making power. They would have to elect a board to assist them in the day to day oversight of the management which would be tasked with the responsibility to realize and appreciate the value of the assets involved and report to the shareholders via the board.

While this option presents significant opportunity for establishing an efficient results oriented framework it also risks excluding some members from participating due to the low literacy rate in Ololosokwan. It would be difficult for illiterate shareholders to make rational decisions over their investments with limited or no information and knowledge about the assets in question.

Given the inequality in Ololosokwan such a structure may contribute to the emergence of a business elite who may play a domineering role in the company and in turn compromise the right to ownership of the majority of the villagers.

11.3. **Entering into a Contractual agreement with the Village Council**

Entering a contractual agreement with the Ololosokwan village council may be a short route to avoid having to establish an organization that would itself require investment to mature. Such arrangement would help to minimize costs of transaction as they would involve actors directly involved with on-going investment in the region.

This arrangement however, does not guarantee sustainability as the village council only serves a five year term which implies there could be turnover every so often. This would probably expose the assets to notable risk at various political leaders struggle to access them through elections.

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25 It was reported during an interview with the District Community Development Officer at Wasso that a CBO in Ngaresero Village has recently been implicated for fraud after having been receiving funds for community development in the village.
Also, in light of the weak capacity within the village government it may be too risky to put such responsibility on them as they may fail to live up to the expectations of managing such assets.

11.4. Establishing an inclusive corporation in the form of a trust

A trust is a legal entity formed on behalf of a group of people with a shared interest. Under Tanzania law, a trust operates under the Trusteeship Act which provides for the mandate of the board of trustees. The board is incorporated to best represent the interests of the subscribers in accordance with the memorandum and articles of association. Under this arrangement, it may not be necessary to elect the leadership as the board of trustees is entrusted with the responsibility to appoint the management in accordance with the objectives of the trust. The board may even opt to hire a company to manage the assets on its behalf.

This option provides an opportunity to include all interested stakeholders unlike the other options. Since the board is not elected it may be possible under this framework to propose and consensually agree on the stakeholders to be included into the board who will enter the board by the virtue of their position not their names. This may also allow sustainability in the long term by ensuring that a system is in place to allow the replacement of the trustees over time.

Companies, self help groups, VLSAs and other entities can also be registered under the Trusteeship given its flexible nature. This would enable the villagers to organize further for specific purposes while being brought together under the trust. The Igwanak Trust which owns the Emanyata is a useful good practice from which to learn as it has acquired years of experience promoting socio-economic development in the Maasai basin.

With this structure it would be possible to establish a multi-stakeholder body representing multiple interests including those of the community, the funders, the central government, traditional leaders and any other interested parties. In order to reinforce existing governance systems, members of the village council may also enter the board to represent the interests of the leadership. Any other interested party may be invited as ex-officio members.
12. Conclusion:

Enhancing governance and sustainability of the digital village assets in Ololosokwan requires appreciation of existing norms, systems and practices which would inform any further efforts to enhance them. Not taking these into account may serve as an important obstacle for the attainment of sustainability as the approach developed may likely be in contravention of the existing frameworks.

Reinforcing existing governance frameworks is key to attracting public confidence and support towards the investment being made. It opens opportunities for those already involved to engage more proactively with the view to improving the existing status.

Ololosokwan has had a history of poor governance but there are signs that the current leadership is committed to reverse such history. While it is taking such measures, they have not necessarily been inclusive as most of the public do not participate in driving such reforms. Incentivizing the demand for accountable government through mobilization of public participation and disclosure can go a long way in ensuring that service delivery improves. Promoting the generation and use of essential data and statistics can go a long way in encouraging the public to participate.

Working with the new district leadership is critical to ensuring knowledge transfer and technical capacity building between the experts at the district and those involved with the everyday functions of the village government. The DV programming provides a useful entry point for such collaboration.

Ololosokwan offers a unique opportunity for developing innovative solutions for poverty eradication in such rural setting. The digital village is an important pivot in all this in that it provides a menu of options that can be used to enhance innovation, improve market value chains for multiple goods, providing alternative livelihoods for the predominantly pastoralist culture and improved productivity through online and vocational training. Achieving all such goals will require a conscious participatory process for planning and identification of common priorities.
13. Annex I: List of Literature Reviewed


UNESCO Dar es Salaam (2016) *UNESCO’s Support to Community Radios for the promotion of the participation of people in the rural areas in peaceful democratic discourse*


Centre for Heritage Development in Africa (2014) *An inventory of the intangible cultural heritage of the Maasai People of Ololosokwan and Soit-Sambu wards, Ngorongoro, District, Republic of Tanzania*. Project Report

UNESCO Dar es Salaam (2015) Promoting social, economic and cultural well being of pastoralists communities of Ngorongoro District through the UNESCO Digital Village Intervention. Concept Note


UNESCO Bureau of Strategic Planning (2014) Agreement related to the donation of Property to UNESCO between UNESCO and Samsung Electronics East Africa Ltd.
### 14. Annex II: List of Persons Consulted

<table>
<thead>
<tr>
<th>Person and Position</th>
<th>Reason for Interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zulmira Rodrigues, Head of UNESCO Dar es Salaam</td>
<td>Overview of programme and approach</td>
</tr>
<tr>
<td>Tiina Neuvonen, Programme Manager – Digital Village</td>
<td>Details of programmes; strategic choices made</td>
</tr>
<tr>
<td>Spencer Bokosha, Finance and Administration Officer, UNESCO</td>
<td></td>
</tr>
<tr>
<td>Rose Mwalimu, Communications and Information Sector</td>
<td></td>
</tr>
<tr>
<td>Myoung Su Ki, Science Sector, Science Sector</td>
<td></td>
</tr>
<tr>
<td>Jennifer Kotta, Education Sector</td>
<td></td>
</tr>
<tr>
<td>Rehema Sudi, Culture Sector</td>
<td></td>
</tr>
<tr>
<td>Hamidun Kweka, UNESCO Officer in Ololosokwan</td>
<td>First-hand experience of programme management at project site. Public perception of the programme in Ololosokwan</td>
</tr>
<tr>
<td>Rashid Mfaume Taka, District Commissioner, Ngorongoro District</td>
<td>Overview of the role of Central Government vis a vis village Government</td>
</tr>
<tr>
<td>John K. Mgalula, Dist. Executive Dir (DED)</td>
<td>Overview on governance and management of rural development at district level</td>
</tr>
<tr>
<td>Dr. Omari Sukari, District Medical officer</td>
<td>Working relations with UNESCO, health statistics and overview</td>
</tr>
<tr>
<td>Teresia A. Irafay, District Community Development Officer</td>
<td>UNESCO’s vis a vis District council role in cultural projects including the Community Art Space</td>
</tr>
<tr>
<td>Kerry Ndokyoo Chairman, Village Council</td>
<td>The working dynamics with UNESCO and the role of the Village government</td>
</tr>
<tr>
<td>Women pastoralist group and crafts group representatives</td>
<td>Experience with UNESCO Culture sector support to traditional and cultural heritage</td>
</tr>
<tr>
<td>Tawanda And Beyond lodge manager</td>
<td>Private Sector/Investment engagement with Ololosokwan</td>
</tr>
<tr>
<td>Yannick, Executive Director, Irkiramat Foundation</td>
<td>UNESCO support to community radio and the role of local organizations</td>
</tr>
<tr>
<td>Mr. Joseph Tripai Long’oi</td>
<td>The role of traditional leaders in Maasai traditional governance</td>
</tr>
<tr>
<td>Paul Ngoitikko, Manager of Emanyatta School</td>
<td>Delivery of Social Services in Ololosokwan- the case of secondary education</td>
</tr>
<tr>
<td>Esther Manang, Assistant Head of Ololosokwan Primary School</td>
<td>Delivery of Social Services in Ololosokwan- the case of Primary education</td>
</tr>
</tbody>
</table>
15. Annex III: Terms of Reference

Terms of Reference:

Baseline study for Digital Village

1.0 Background

UNESCO and Samsung Electronics signed an agreement in 2014 to establish a Digital village at Ololosokwan, Loliondo. As a result of this partnership, Samsung donated equipment, including an Internet school, a medical container adjacent to a local clinic, an administrative center and a solar energy generator hosted in five shipping containers on communal land close to Ololosokwan village and clinic. In addition, UNESCO is currently building a Community Art Space to boost local crafts and cultural tourism. UNESCO is also supporting Loliondo community radio and is planning to install a production studio at Wasso Town. All these facilities form Digital Village assets for holistic community development. These assets will function as a platform for piloting different concepts and strategies supporting the socioeconomic development of the village such as advancing the provision of basic services in health, education and diversification of livelihoods.

The village in Loliondo is not new to investments and development support given its strategic location on the outskirts of the Serengeti National park. Investors such as tour operators have transacted and entered into agreements for collaboration with the village which has generated funds for villagers. However, the assets have not benefited the community to the full capacity due to corruption and lack of good management. Furthermore, owing to existing conflicts in relation to land and sustainability, especially herding large amounts of cows and goats. The introduction of new assets has created and escalated tensions and conflicts between different interest groups and individuals within the community.

Under the Digital Village Project, UNESCO has initiated certain activities to address some of these issues, especially on inclusive, efficient and corruption free governance that have also emphasized under Magufuli’s presidency. A sensitization workshop on the key principles of good governance was carried out with the Village council in March and was followed by a stakeholders meeting in May where the local actors including NGO’s, public, private sector and community representatives came together to discuss the principles and strategies for strengthening good governance and building appropriate administration to ensure proper use of the Digital Village assets. A taskforce was formed to advance activities leading to improved governance and management.
The Digital village has faced challenges in its implementation where initial indicators specifically point to defects in the village power structures that may affect the village council’s administration of the project. There are also symptoms suggesting that the current political dynamics in the area emanating from the recent (October 2015) elections may have implicated on the political economy of the village and reshaped social and political relations which calls after further analysis.

Without a full understanding of the factors shaping the village dynamics it is hard to support development of good governance lack of which in turn threatens the progress and sustainability of the Digital Village programme. Therefore, it is essential for UNESCO to have a full understanding of the informal and underlying factors shaping the power dynamics of the village and district levels to avoid risks and to provide responsive programme design across various thematic components.

In this context, in order to design an intervention to address the underlying governance concerns in the area, to improve relations, and respond to the community needs and risks, UNESCO needs to undertake a baseline study. This study will provide information for the programme development with different UNESCO sectors, prioritize and identify target groups and activities, and provide the foundations for project monitoring and evaluation.

2.0 Overall Objective:

Compile comprehensive baseline data and political economy analysis on the existing structures, knowledge, understanding and access to formal and informal governance at Ololosokwan to design, implement, monitor and evaluate activities according to the needs of the community.

All the below objectives and activities should cover the following thematic areas: Governance, Health, Education, Communications and Sustainable Economic Development enabling development of a coherent baseline, priorities and targets for each programme component.

3.0 Specific Objective:

1. Analyse the formal and informal governance structures and community level engagement relevant to the implementation of Digital Village Programme components (listed above).

2. Map the existing assets (cultural, human and technical) available locally

3. Provide recommendations for programme design and prioritisation of activities and target groups in response to the community’s needs.

4. Support the development of tools for monitoring and evaluation of activities especially in the area of indicators, targets and risks management.

4.0 Specific Activities:
- Conduct a critical desk review based on the history of Ololosokwan, project documents, reports, minutes, consultations with UNESCO staff and other key stakeholders

- Draft an inception report based on the desk review outlining methodology, scope, target groups, risks (including negatively affected groups), key informants, activities, and implementation tools (questionnaires, interviews, meetings) for a baseline analysis

- Conduct field study to Ngorongoro District based on the approved inception report

- Produce an analysis of the qualitative and quantitative data per component

- Identify needs and priorities to inform programme design and propose activities for capacity building across components (especially from a governance/good management perspective to develop local management capacity)

- Develop M&E log frame and a risk management strategy based on programme design

4.0 Modalities of Work:

- Collaborate with UNESCO in the first phase on consultations with UNESCO staff

- Draft an inception report and incorporate UNESCO’s comments to form a consensus

- Collaborate with UNESCO on field preparations and community engagements (logistics and content)

- Collaborate with UNESCO in finalising all documents as per the deliverables and ensure UNESCO comments are considered and discussed

5.0 Expected Outputs:

- Inception report delivered (based on a desk review and UNESCO consultations) and consensus reached on the way forward

- Field mission conducted and all relevant stakeholders engaged including community dialogues with different local groups

- Produce a joint analysis of the findings including key insights, data, proposed priorities for each programme component

- A log frame (including risk management factors, proposed indicators, baseline, targets and means for verification) developed for each programme component

- Debriefing discussion carried out with UNESCO to reflect on follow up activities

Duration of the Contract:
The Contract will be valid from 18 July until 31 of September 2016.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time Frame</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial desk review and internal interviews carried out</td>
<td>1 week</td>
</tr>
<tr>
<td>Inception report delivered and consensus for the way forward reached</td>
<td>3 days</td>
</tr>
<tr>
<td>Field mission conducted and all relevant stakeholders engaged including community dialogues with different local groups</td>
<td>1,5 weeks</td>
</tr>
<tr>
<td>Produce a joint analysis of the findings including key insights, data, proposed priorities for each programme component</td>
<td>1 week</td>
</tr>
<tr>
<td>A log frame developed including risk management factors and proposed indicators for each programme component</td>
<td>4 days</td>
</tr>
<tr>
<td>Debriefing discussion carried out with UNESCO to reflect on follow up activities</td>
<td>1 day</td>
</tr>
</tbody>
</table>