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Global Insights on Conservation, Pastoralism and Sustainable Land Stewardship

Submitted to Support the Work of the Presidential Commissions in relation to the Ngorongoro Conservation Area

Executive Summary

This report, submitted by the Indigenous Peoples Law and Policy (IPLP) Program based at the University of Arizona's James E. Rogers College of Law, examines the relationship between conservation, pastoralism, and sustainable land stewardship in the context of the Maasai Indigenous Peoples of Tanzania. Its primary objective is to support the two Presidential Commissions tasked with addressing land disputes and evaluating the relocation process within the Ngorongoro Conservation Area (NCA).

Drawing on international human rights standards and successful co-management models from various countries, the report demonstrates that the exclusionary "fortress conservation" model, still applied in Tanzania, not only violates the rights of the Maasai Indigenous Peoples but also undermines effective biodiversity conservation. International scientific bodies such as the Intergovernmental Panel on Climate Change (IPCC) and Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), alongside multiple United Nations (U.N.) agencies, recognize that Indigenous Peoples' knowledge systems and land stewardship are not only compatible with environmental goals, but are essential to achieving them.

The report underscores that Maasai knowledge and traditional practices contribute to ecological balance, biodiversity preservation, and climate resilience. However, current Tanzanian policies continue to marginalize these practices, failing to acknowledge the Maasai's vital role in maintaining health ecosystems. Comparative insights from countries such as Sweden, Thailand, Mongolia, Kyrgyzstan, Australia, New Zealand, and Canada demonstrate that recognition of Indigenous Peoples' territorial rights and support for Indigenous conservation-led initiatives and co-management approaches yield more equitable and ecologically sustainable outcomes, highlighting the need for a fundamental shift in conservation policy.

The report respectfully recommends that the Presidential Commissions:

a) Enhance legal protections for Indigenous rights by developing policies and frameworks that explicitly recognize and secure Maasai rights to lands, territories, and resources, in accordance with international human rights standards;

b) Recognize and protect the role of Maasai Indigenous Peoples in conservation, including the central role of Indigenous knowledge and traditional pastoralist practices, which contribute to biodiversity, ecosystem health, and climate resilience. Particular attention should be given to supporting Indigenous women and girls, who play a vital role in preserving, transmitting, and advancing Indigenous scientific knowledge for environmental stewardship;
c) Prioritize meaningful consultation with the Maasai and other Indigenous Peoples and ensure their free, prior, and informed consent (FPIC) is secured before adopting conservation initiatives or management plans for protected areas. Indigenous knowledge systems should be fully integrated into the development of conservation protocols, particularly for sacred sites, culturally significant areas, and species of importance to Indigenous communities;
d) Promote, in consultation with the Maasai, programs aimed at achieving sustainable livelihoods and economic resilience while safeguarding Maasai cultural heritage and the natural environment. This may include support for community-led initiatives in sustainable agriculture, eco-friendly tourism, and sale of artisanal crafts that generate income while protecting vital resources;
e) Establish open and transparent channels for continuous dialogue between the government, conservation authorities, and the Maasai to foster mutual trust and effective collaboration;
f) Support community-driven education and knowledge exchange initiatives that enable Maasai Peoples to actively shape and lead conservation science and natural resource management efforts; and
g) Review and take into account the various reports and recommendations issued by United Nations human rights mechanisms to the United Republic of Tanzania regarding the relocation of the Maasai People from the Ngorongoro Conservation Area and Loliondo.

Contents

Introduction

1. The IPLP Program is a leading global academic institution dedicated to supporting Indigenous Peoples through legal research, litigation, capacity-building, and policy advocacy. With decades of experience, IPLP has collaborated extensively with Indigenous Peoples, States, and other stakeholders around the world, particularly in the areas of land rights, self-determination, and access to justice. The program has also served as host to two United Nations Special Rapporteurs on the Rights of Indigenous Peoples: James Anaya (2008–2014) and Francisco Calí Tzay (2020–2024).

2. Through this submission, the IPLP aims to support the work of the Presidential Commissions tasked with assessing land disputes and evaluating relocation from Ngorongoro (collectively referred to as the Presidential Commissions). This report provides an overview of how the traditional practices of the Maasai contribute to conservation efforts, while also highlighting co-management models in selected jurisdictions that respect and integrate Indigenous practices. The report includes background information on the Maasai people, explores their pastoral practices and their critical role in conservation, presents international examples of Indigenous led-conservation initiatives and co-management practices, and concludes with concrete recommendations to ensure the Presidential Commissions consider the Maasai's conservation efforts and align their outcomes with international human rights obligations.

I. Background

3. During the colonial era (1891-1961) and the social development state period (1961-1985), the Maasai Indigenous Peoples consistently resisted efforts to undermine their pastoral way of life and encroach upon their lands in what is now Tanzania.[1] Historically, the Maasai have used and occupied lands now designated as the Ngorongoro Conservation Area (NCA), Serengeti National Park (SNP), and Loliondo Game Controlled Area (LGCA).[2] Once part of a single, interconnected ecosystem, these regions were formally partitioned in 1959.[3] Today, the Ngorongoro Conservation Area Authority (NCAA) exerts broad control over these critical grazing areas, often without adequate consideration of the Maasai's rights and land management practices.[4]

4. The NCA was established with three core mandates: promoting tourism, conserving wildlife and natural resources, and safeguarding the rights and interests of the Maasai people.[5] However, in practice, the government has prioritized conservation and tourism over the rights of the Maasai, often treating these economic and environmental goals as paramount in the management of the NCA.[6]

5. This imbalance has worsened in recent years. The Tanzanian government forcibly relocated Maasai Indigenous Peoples from the NCA and surrounding areas, without obtaining their free, prior, and informed consent (FPIC), to make way for luxury tourism ventures and game reserves. The displacements have severely disrupted Maasai pastoralism—a way of life that is deeply intertwined with their cultural identity and crucial for maintaining the biodiversity and ecological health of the rangelands.[7]

II. International and Regional Recognition of Indigenous Peoples as Environmental Stewards

6. In recent years, there has been growing international recognition that the 'fortress conservation model' not only violates fundamental human rights but also fails to achieve long-term

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[1] Benjamin Gardner, *Selling the Serengeti: The Cultural Politics of Safari Tourism* (University of Georgia Press 2016) https://books.google.com/books?hl=en&lr=&id=dAPoCgAAQBAJ accessed 25 March 2025.
2 Mark Dowie, *Conservation Refugees: The Hundred-Year Conflict between Global Conservation and Native Peoples* (MIT Press 2009).
3 Human Rights Watch, *It's Killing Their Culture: The Human Rights Impacts of Relocating Tanzania's Maasai* (31 July 2024) https://www.hrw.org/report/2024/07/31/its-killing-culture/human-rights-impacts-relocating-tanzanias-maasai accessed 12 May 2025.
[4] Ngorongoro Conservation Area Authority Act, §6 https://media.tanzlii.org/media/legislation/305860/source_file/c82e0070e3b4a484/1959-14.pdf
5 Ngorongoro Conservation Area Authority Act, §6 https://media.tanzlii.org/media/legislation/305860/source_file/c82e0070e3b4a484/1959-14.pdf
[6] New York Times, 'Kicking Off Native People Is a Horrible Way to Save the Planet' (New York, 20 February 2024) https://www.nytimes.com/2024/02/20/opinion/indigenous-peoples-biodiversity-climate.html accessed 25 March 2025.
[7] Human Rights Watch, *It's killing their culture: The human rights impacts of relocating Tanzania's Maasai*, July 31, 2024 https://www.hrw.org/report/2024/07/31/its-killing-culture/human-rights-impacts-relocating-tanzanias-maasai

environmental goals. A substantial body of research, as well as current policy, affirms that Indigenous Peoples' knowledge and land stewardship practices are not only compatible with conservation objectives but are, in fact, essential to achieving them. Studies show that Indigenous-managed lands are among the most ecologically intact areas globally, with lower rates of deforestation and biodiversity loss compared to lands managed solely by states or private entities.

7. The IPCC, the UN's leading scientific body on climate change, has consistently emphasized the role of Indigenous Peoples in biodiversity and climate governance. Multiple IPCC reports highlight the positive contributions of Indigenous land management practices to biodiversity, ecosystem services, and climate change mitigation and adaptation.[8] The IPCC has found that recognition of Indigenous Peoples' land tenure and other rights improves biodiversity outcomes and enhances climate resilience, and that Indigenous knowledge systems are rich sources of information for understanding climate impacts and for formulating effective responses.[9]

8. Numerous other UN agencies echo these findings. For example, the UN Environment Programme (UNEP), recognizes that Indigenous knowledge is essential to sustainable ecosystem management and biodiversity conservation,[10] while the Food and Agriculture Organization (FAO) notes that Indigenous Peoples manage around 28% of the world's land surface, including some of the most ecologically intact forests.[11] The FAO's *Voluntary Guidelines on the Responsible Governance of Tenure* underscore the importance of securing Indigenous tenure rights.[12]

9. The IPBES's reports emphasize the role of Indigenous knowledge systems in addressing biodiversity loss and achieving transformative change. The 2023 Nexus Assessment report affirms that "successful cases show that management of conserved areas and food systems by Indigenous Peoples and local communities, when recognized and supported, delivers nexus-wide benefits" for both people and nature.[13] At the 16th Conference of Parties (COP-16) of the Convention on Biological Diversity (CBD), States took a historic step by establishing a

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[8] Intergovernmental Panel on Climate Change (IPCC), *Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems* (P.R. Shukla and others eds, 2019, in press) https://www.ipcc.ch/srccl/

[9] IPCC, *Climate Change 2022: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* (H-O Pörtner and others eds, Cambridge University Press 2022) https://doi.org/10.1017/9781009325844

[10] United Nations Environment Programme, *Indigenous Peoples and their Communities* (UNEP) https://www.unep.org/civil-society-engagement/major-groups-modalities/major-group-categories/indigenous-peoples-and accessed 9 May 2025

[11] Food and Agriculture Organization of the United Nations (FAO), *Indigenous Peoples and Traditional Forest-Related Knowledge* (FAO) https://www.fao.org/forestry/our-focus/forests-people/indigenous-people-and-traditional-forest-related-knowledge/en accessed 9 May 2025

[12] Food and Agriculture Organization of the United Nations (FAO), *Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security* (FAO 2012), accessable at: https://www.fao.org/tenure/voluntary-guidelines/en/

[13] Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), Report of the Plenary of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services on the work of its eleventh session (IPBES/11/12/Add.1, 2024), KM-A7 United Nations Development Programme, Indigenous knowledge is crucial in the fight against climate change – here's why (UNDP Climate Promise, 31 July 2024)

permanent subsidiary body to include Indigenous Peoples in decision-making processes related to biodiversity conservation.[14]

10. The UN Development Programme (UNDP) further supports this approach through its Small Grants Programme, which has supported numerous Indigenous-led biodiversity and climate initiatives.[15] Similarly, the UN Educational, Scientific and Cultural Organization (UNESCO) LINKS Programme promotes the inclusion of Indigenous knowledge in biodiversity and ecosystem policymaking at all levels.[16]

11. The UN Special Rapporteur on the Rights of Indigenous Peoples (SRIP) has consistently called on States to move away from the fortress conservation model and adopt human rights-based conservation approaches, clarifying existing human rights standards.[17] These standards affirm, among others:
    a) Full recognition of Indigenous Peoples' rights to land, territories, and resources;
    b) Implementation of FPIC before the establishment of protected areas;
    c) Support for Indigenous-led conservation, including Indigenous Protected and Conserved Areas (IPCAs); and
    d) At a minimum, co-management systems of protected areas where Indigenous governance is respected and integrated.[18]

12. The Special Rapporteur has also underscored that guarantees of Indigenous territorial rights are a prerequisite to the sustainable governance of biodiversity and that fortress conservation must be replaced with models centered on Indigenous self-determination and rights-based environmental stewardship.[19]

13. At the regional level, the African Commission on Human and Peoples' Rights (ACHPR) has similarly recognized the vital role of Indigenous Peoples in environmental protection. Its Resolution 489 (2021) acknowledges their contributions to biodiversity management and urges states to respect their rights in conservation, governance, and sustainable natural resource use.

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[14] Convention on Biological Diversity, *Decision adopted by the Conference of the Parties to the Convention on Biological Diversity on 1 November 2024, 16/5: Institutional arrangements for the full and effective participation of Indigenous Peoples and local communities in the work undertaken under the Convention on Biological Diversity* (CBD/COP/DEC/16/5, 1 November 2024)

[15] United Nations Development Programme, *Indigenous knowledge is crucial in the fight against climate change – here's why* (UNDP Climate Promise, 31 July 2024) https://climatepromise.undp.org/news-and-stories/indigenous-knowledge-crucial-fight-against-climate-change-heres-why accessed 9 May 2025

[16] UNESCO, *Local and Indigenous Knowledge Systems (LINKS)* https://www.unesco.org/en/links accessed 9 May 2025

[17] UN General Assembly, *Conservation measures and their impact on Indigenous Peoples' rights: Report of the Special Rapporteur on the rights of Indigenous Peoples* (29 July 2016) UN Doc A/71/229; UN General Assembly, *Protected areas and Indigenous Peoples' rights: the obligations of States and international organizations: Report of the Special Rapporteur on the rights of Indigenous Peoples* (27 July 2022) UN Doc A/77/238; UN General Assembly, *Tourism and the rights of Indigenous Peoples: Report of the Special Rapporteur on the rights of Indigenous Peoples* (13 July 2023) UN Doc A/78/162; UN General Assembly, *Mobile Indigenous Peoples: Report of the Special Rapporteur on the rights of Indigenous Peoples* (11 July 2024) UN Doc A/79/160

[18] A/77/238

[19] A/77/238

Additionally, it encourages strengthened community governance systems and Indigenous participation as rights-holders—not mere stakeholders—in conservation policy.

14. In its jurisprudence concerning protected areas and Indigenous Peoples, the African human rights system has increasingly affirmed that respecting Indigenous land rights is not only a legal obligation but also essential for effective, sustainable, and rights-based conservation. In *Endorois v. Kenya* (2009), the ACHPR found that Kenya had violated the Endorois people's rights to property, development, religion, culture, and natural resources by forcibly removing them from their ancestral lands to create a game reserve without their consent and without providing compensation. The Commission held that the eviction undermined the Endorois' pastoralist way of life and their spiritual connection to sacred sites, and ordered restitution of land, compensation, and guarantees of non-repetition.[20]

15. In *Ogiek of the Mau Forest v. Kenya* (2017), the African Court on Human and Peoples' Rights (AfCHPR) ruled that Kenya had violated the Ogiek people's rights to land, culture, religion, non-discrimination, and natural resources. The Court found that the forced eviction disrupted the Ogiek's spiritual and cultural practices—closely tied to their land—and deprived them of access to natural resources.[21] In a 2022 reparations judgment, the Court ordered Kenya to issue collective land titles to the Ogiek, compensate them for material and moral harm, and ensure their full participation in any future development, conservation, or investment initiatives affecting their lands.[22]

16. In the most recent case, *Batwa of Kahuzi-Biega National Park v. DRC* (2024), the ACHPR emphasized that "the Batwa are good stewards of the environment" and condemned fortress conservation as both ineffective and unjust. The Commission found that the DRC had violated the Batwa's rights by excluding them from their ancestral forests without consultation or compensation and urged the government to recognize and protect Batwa land through legal reforms in line with international standards.[23]

17. Consistent with this growing recognition of the positive role of Indigenous knowledge and practices, this report will explore the well-documented contributions of Maasai pastoralist systems to environmental conservation and sustainable land management.

III. The Pastoralist Practices of the Maasai Protect Biodiversity and Contribute to Conservation Efforts

[20] Centre for Minority Rights Development (Kenya) and Minority Rights Group International on behalf of Endorois Welfare Council v Kenya, Communication No 276/2003 (African Commission on Human and Peoples' Rights, 4 February 2010)
[21] African Commission on Human and Peoples' Rights v Republic of Kenya, Application No 006/2012 (African Court on Human and Peoples' Rights, Judgment of 26 May 2017)
[21] African Commission on Human and Peoples' Rights v Republic of Kenya (Application No
[22] African Commission on Human and Peoples' Rights v Republic of Kenya (Application No 006/2012) [2022] AfCHPR 18 (23 June 2022)
[23] Minority Rights Group International and Environnement Ressources Naturelles et Développement v Democratic Republic of Congo, Communication No 723/20 (African Commission on Human and Peoples' Rights, Decision of July 2024)

A. Pastoralism, Biodiversity and Conservation

18. Pastoralism, deeply rooted in Indigenous knowledge and cultural practices, is a vital contributor to global biodiversity and ecosystem health. This form of extensive livestock production is practiced by approximately 500 million people across roughly 25% of the world's land area, supporting a significant portion of the global meat supply.[24] Despite these contributions, pastoralists, often Indigenous Peoples, are frequently "underrepresented in decision-making processes and increasingly face significant legal, economic, and political challenges."[25]

19. When combined with Indigenous knowledge, pastoralism provides a sustainable and adaptive approach to conservation and climate resilience. Practices such as rotational grazing and resource management, developed over centuries, reflect a deep understanding of natural systems. These methods help maintain biodiversity, prevent land degradation, and ensure the long-term health of ecosystems. As climate change introduces new challenges, integrating these time-tested Indigenous approaches with modern conservation efforts can create powerful models for balancing human livelihoods and environmental preservation.[26]

20. Within this context, Indigenous women play a particularly crucial role. Their refined ecological knowledge allows them to interpret subtle environmental cues, such as changes in the behavior of insects, plants, animals, and birds, as well as variations in moisture, rainfall, and drought patterns.[27] This understanding is essential for predicting seasonal cycles and guiding resource management.[28] For example, knowledge of constellations and lunar cycles influences planting systems and resource allocation, making Indigenous women critical actors in climate resilience.[29]

21. Pastoralism is particularly suited to managing drylands and high-altitude ecosystems. Pastoralist communities adapt their social structures and herding practices in response to changing seasons and the availability of productive grasslands and rangelands.[30] When these practices are guided by Indigenous knowledge and supported by resilient Indigenous institutions, the results are often positive, promoting biodiversity and maintaining ecosystem health and resilience.[31] However, when local institutions are weakened, and the mobility and

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[24] UN Environment Programme (UNEP), *Towards Sustainable Pastoralism* https://www.unep.org/news-and-stories/story/towards-sustainable-pastoralism accessed 12 May 2025
[25] Ibid.
[26]Tipap Nailejileji, 'The Intersection of Indigenous Languages and Climate Change' *Cultural Survival Quarterly* (Cultural Survival) https://www.culturalsurvival.org/publications/cultural-survival-quarterly/intersection-indigenous-languages-and-climate-change accessed 12 May 2025.
[27] United Nations Human Rights Council, *Indigenous women and the development, application, preservation, and transmission of scientific and technical knowledge: Report of the Special Rapporteur on the rights of indigenous peoples* (A/HRC/51/28) (6 September 2022) UN Doc A/HRC/51/28 https://docs.un.org/en/A/HRC/51/28 accessed 25 March 2025.
[28] Ibid.
[29] Ibid.
[30] Ibid.
[31] Ibid

traditional knowledge of pastoralists are restricted, these ecosystems can become vulnerable to degradation.[32]

22. Despite criticisms that pastoralism is less productive than commercial ranching, a substantial body of research demonstrates its significant economic contributions to national and regional economies. In many regions, pastoralist systems can be more productive per hectare than commercial ranching in comparable environments.[33] Several governments in East Africa, for example, hold the view that ranches with rotational grazing, regulated stocking levels, high-performance cattle breeds, and improved veterinary care produce more beef of superior quality compared to pastoralist systems.[34] However, this viewpoint fails to account for the unique efficiencies and sustainability of pastoral systems.

23. Pastoralist systems, when properly managed, can coexist harmoniously with conservation efforts. The International Union for Conservation of Nature (IUCN) has highlighted how national policies often overlook the numerous benefits of pastoralism, including its significant productivity, which can be "two to ten times higher" than that of commercial ranching.[35] "Herders make the best use of natural resources,"[36] and rather than contributing to desertification, their grazing practices can enhance biodiversity by naturally fertilizing the soil with nutrient-rich dung.[37]

24. Pastoralists also play a critical role in wildfire prevention. Their animals graze on the grasses and brush, reducing the biomass that fuels fires and helping to maintain the fragile balance of the ecosystem.[38] This natural fire management strategy further underscores the importance of pastoralism in maintaining healthy landscapes.

25. As the world faces the growing threat of climate change, pastoralism offers a glimmer of hope. Research has shown that pastoralist landscapes hold the potential to achieve a neutral carbon balance. Instead of contributing to carbon emissions, grazing livestock can actually help reduce greenhouse gases.[39] Animal grazing stimulates plant growth, which, in turn, helps sequester carbon deep within the soil, offering a natural remedy for a warming planet.[40] Mobile pastoral systems also contribute to neutral or positive carbon balances by distributing manure and urine, which aids carbon cycling and providing a natural solution to reducing greenhouse gas emissions.[41]

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[32] Ibid.
[33] IWGIA, *Indigenous Affairs* https://iwgia.org/images/publications/IA_3-09.pdf accessed 12 May 2025.
[34] Ibid.
[35] IUCN, Working for Conservation, Programme Report 2006 https://portals.iucn.org/library/sites/library/files/documents/2007-007.pdf accessed 12 May 2025.
[36] Ibid.
[37] Ibid.
[38] Felix Ratcliff et al, *Cattle grazing reduces fuels and leads to more manageable fire behavior* https://bof.fire.ca.gov/media/xraftixn/ratcliff-et-al-2022_ada.pdf accessed May 15 2025.
[39] Ibid.
[40] Ibid.
[41] Pastres, *Pastoralism and Ecosystem Services: Key Contributions to Biodiversity, Carbon, and Landscape Management* (2022) [info sheet] https://pastres.org/wp-content/uploads/2022/09/en-infosheet-1of6.pdf accessed 12 May 2025.

B. Indigenous Knowledge and Maasai Pastoralist Practices

26. For the Maasai, land and nature are deeply interconnected, viewed as sacred and life-sustaining. They believe that the misuse or overexploitation of natural resources disrupts the delicate balance between plants, animals, and humans, leading to environmental degradation, droughts, and epidemics. This interconnected worldview emphasizes the importance of respecting the land, ensuring its health, and preserving the intricate relationships that sustain life. For example, in the Ngorongoro region, the Maasai practice strategic seasonal movements, relocating their cattle from the southern Serengeti plains to upland pastures.[42] This pattern serves two critical purposes: it reduces the risk of disease transmission from wildlife and allows the grasslands to recover, maintaining their fertility and productivity.[43] Such practices reflect a deep understanding of carrying capacity and the cyclical nature of ecosystems, ensuring that both livestock and wildlife can thrive.[44]

27. Historically, the Maasai in Tanzania practiced strategic fire management, using controlled burns to maintain healthy pasturelands, control disease-bearing ticks, and create nutrient-rich glades that support diverse wildlife.[45] These burns also helped prevent the spread of livestock diseases by eliminating parasites in abandoned grazing areas before animals returned.[46] Despite the proven benefits of these traditional practices, the Tanzanian government has largely suppressed them, favoring more restrictive conservation policies. Ironically, the Ngorongoro Conservation Area Authority has adopted the practice of prescribed burns as a range management tool.[47]

28. The UNDP has encouraged the use of Maasai Indigenous knowledge to increase climate change resilience, stating that: "the Indigenous Maasai people play a crucial role in preventing land degradation and conserving ecosystems through their practices that promote harmonious co-existence with nature. However, the pasturelands of Kenya and Tanzania, where most of them live, are being severely impacted by continuous droughts, threatening the Maasai way of life. Scaling climate change adaptation measures rooted in Indigenous knowledge is therefore crucial to increasing the region's resilience to climate change impacts."[48]

29. In Maasai communities, women serve as primary transmitters of cultural knowledge to younger generations. Through everyday tasks such as gathering materials for home construction, fetching water and firewood, milking cattle, distributing food, cleaning utensils, and caring for

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[42] Kokel Melubo, 'Why Are Wildlife on the Maasai Doorsteps? Insights from the Maasai of Tanzania' (2020) 10 *SAGE Open* 1 https://journals.sagepub.com/doi/full/10.1177/1177180120947823 accessed 25 March 2025.
[43] Ibid.
[44] Ibid.
[45] Roderick P. Neumann, *The Production of Nature (Colonial Recasting of the African Landscape in Serengeti National Park)* https://www.uky.edu/~tmute2/GEI-Web/password-protect/GEI-readings/neumann_colonial-recasting-Serengeti.pdf accessed 12 May 2025.
[46] Ibid.
[47] Ngorongoro Conservation Area Authority, *Range Management* https://www.ncaa.go.tz/range-management/ accessed 12 May 2025.
[48] UNDP, *Maasai Communities Harness the Resilience of Native Plants to Restore Grasslands in Tanzania* (23 September 2024) https://climatepromise.undp.org/news-and-stories/maasai-communities-harness-resilience-native-plants-restore-grasslands-tanzania accessed 12 May 2025.

children, girls are taught the values and norms of Maasai culture.[49] These chores are more than just daily responsibilities; they are lessons in respect for nature and the environment.[50] For example, when collecting firewood, Maasai women teach young girls about trees that should never be cut,[51] reinforcing a sustainable approach to resource use.

30. UNESCO has recognized the critical role of women in traditional weather prediction and knowledge management. During a meeting on Indigenous knowledge and climate change in Africa, UNESCO highlighted that these oral traditions are essential to Maasai pastoralists. As one elder noted, "Weather prediction among Maasai pastoralists is not linear, but rather complex and multi-layered, meaning some manifestations call for different actions." This complexity underscores the importance of retaining Indigenous knowledge as a living system that adapts to changing environmental conditions."[52]

31. In addition to these knowledge systems, the Maasai also maintain specific lands for cultural practices and ceremonies, which often overlap with critical biodiversity areas. By viewing land as communal property rather than individual holdings, they foster a collective responsibility for its protection.[53] This traditional approach to land and resource management enables Maasai people to preserve biodiversity and safeguard ecosystems, making them active participants in conservation efforts.

32. The Maasai hold profound beliefs about the importance of forests and trees, viewing them as essential to the balance between plants, animals, and humans.[54] To safeguard these resources, they follow a range of traditional practices, including prohibiting the cutting of certain trees, anointing sacred trees with milk and honey, and performing rituals to honor and protect these natural elements.[55] Trees hold profound cultural significance, serving as focal points for worship, coming-of-age ceremonies, sacrifices, marriages, and communal gatherings, making them sacred and inherently protected.[56] While these customs may not have originally been designed as conservation measures, they effectively preserve forest ecosystems by limiting overexploitation and ensuring the long-term health of the NCA landscape.[57]

33. The Maasai also share a deep connection with wildlife, often identifying specific plants and animals as clan totems.[58] This relationship reinforces the idea that all life has an inherent right

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[49] Kokel Melubo, 'Why Are Wildlife on the Maasai Doorsteps? Insights from the Maasai of Tanzania' (2020) 10 *SAGE Open* 1 https://journals.sagepub.com/doi/full/10.1177/1177180120947823 accessed 25 March 2025.
[50] Ibid.
[51] Ibid.
[52] UNESCO, *Expert Meeting on Indigenous Knowledge and Climate Change in Africa* (2018) https://www4.unfccc.int/sites/SubmissionsStaging/Documents/202009041747---UNESCO%20LINKS_Africa%20Expert%20Meeting%20on%20ILK%20and%20CC__Final%20draft.pdf accessed 25 March 2025.
[53] IFAD, *Indigenous Peoples' collective rights to lands, territories and natural resources* https://www.ifad.org/documents/d/new-ifad.org/ips_land-pdf accessed May 15 2025.
[54] Kokel Melubo, 'Why Are Wildlife on the Maasai Doorsteps? Insights from the Maasai of Tanzania' (2020) 10 *SAGE Open* 1 https://journals.sagepub.com/doi/full/10.1177/1177180120947823 accessed 25 March 2025.
[55] Ibid.
[56] Ibid.
[57] Ibid.
[58] Ibid.

to exist and that harming wildlife is a severe violation of natural laws.[59] Acts of violence against wildlife are only justified if the animal poses a direct threat to human life or livestock, further highlighting the Maasai's commitment to ecological balance.[60]

34. Maasai land management strategies, such as rotational grazing, controlled burning, and the strategic use of different grazing areas during rainy and dry seasons, promote ecological balance. This mobility prevents overgrazing, allowing pastures to regenerate and ensuring the long-term productivity of the land. Additionally, by integrating livestock grazing with wildlife, the Maasai contribute to biodiversity, as the mixed grazing of domestic and wild animals helps maintain healthy pasture composition. The Maasai's respect for nature extends beyond livestock management, as they also practice sustainable harvesting of medicinal plants and trees, which are integral to their culture and health. These practices demonstrate how pastoralism, when practiced with care and traditional knowledge, aligns with conservation principles, promoting ecological sustainability while supporting the Maasai's livelihood.[61]

35. These interconnected practices—rotational grazing, sustainable tree use, and collective land management—demonstrate how Indigenous knowledge systems are not only compatible with conservation but essential to its long-term success. However, as conventional conservation approaches often fail to recognize these contributions, the Maasai and other Indigenous communities face growing challenges from restrictive land policies, economic pressures, and political challenges.

IV Comparative Models of Co-Management of Protected Areas

36. This section explores comparative examples from other countries where innovative approaches have integrated Indigenous livelihoods and knowledge with conservation goals, providing valuable lessons and alternatives to exclusionary models.

37. Historically, the creation of protected areas has excluded Indigenous Peoples, restricting their access to ancestral lands, sidelining them in decision-making, and denying them meaningful participation in conservation benefits. This approach overlooked their inherent rights and long-standing role as effective land stewards. There is growing recognition that conservation efforts are more successful and sustainable when Indigenous knowledge and stewardship are respected and fully integrated. Co-management and co-stewardship models, which emphasize collaboration, shared governance, and mutual benefit, are increasingly seen as alternatives to exclusionary approaches. These models not only uphold Indigenous rights but also integrate traditional scientific knowledge, resulting in more resilient ecosystems and stronger conservation outcomes.

A. Indigenous Protected and Conserved Areas in Canada

38. Indigenous Protected and Conserved Areas (IPCAs) in Canada reflect the growing recognition of Indigenous rights, title, and authority in the governance of protected areas. Through IPCAs,

[59] Ibid.
[60] Ibid.
[61] Ibid.

Indigenous governments are leading the protection and conservation of lands and waters through Indigenous laws, governance systems, and knowledge.

39. The Gwaii Haanas agreement is widely considered one of the most successful co-management models in Canada. Gwaii Haanas, an archipelago of 138 islands off the coast of British Columbia, is co-managed as both a National Park Reserve and a Haida Heritage Site. The Haida Nation, whose presence in the region dates back over 13,000 years, has asserted inherent rights to sovereignty and stewardship of these lands.[62] After decades of Haida resistance to destructive logging practices, the area was designated a protected site in 1985. In April 2024, the Province of British Columbia signed an agreement[63] formally recognizing Haida Aboriginal title over Haida Gwaii—approximately 10,000 km² of ancestral territory—marking a historic step toward implementation of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in Canada. The Gwaii Haanas agreement represents a significant convergence of Indigenous land rights and conservation objectives. Gwaii Haanas is governed by a co-management board composed equally of Haida and government of Canada representatives, ensuring that the Haida Nation retains a decisive voice in the management of the land and sea.

40. Another key example is the Edéhzhíe Protected Area in the Northwest Territories, co-managed by the Dehcho Dene First Nations and the government of Canada under the 2018 Edéhzhíe Agreement. A management board, jointly appointed by both parties and operating by consensus, governs the area in line with three key principles: protecting the land, maintaining the Dehcho's relationship with it, and contributing to reconciliation. The process reflects Indigenous governance traditions and places cultural values at the center of conservation.[64]

41. A third example, Pimachiowin Aki, spans 29,000 km² across Manitoba and Ontario and is co-managed by four Anishinaabe First Nations and the provincial governments. Recognized as a UNESCO World Heritage Site, Pimachiowin Aki is stewarded by a not-for-profit organization established in 2006 to prepare its nomination and management plan. It exemplifies Indigenous-led conservation rooted in mutual respect and collaboration, protecting biodiversity while advancing Indigenous knowledge, education, and sustainable economic opportunities such as eco-cultural tourism.[65]

42. Collectively, these cases illustrate Canada's emerging approach to conservation that respects Indigenous self-determination and territorial rights, incorporates Indigenous knowledge, and restores governance over ancestral lands. These initiatives not only protect ecosystems and

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[62] Parks Canada, 'Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve, and Haida Heritage Site' (2024) https://parks.canada.ca/pn-np/bc/gwaiihaanas accessed 14 May 2025

[63] Council of the Haida Nation and Province of British Columbia, Gaayhllxid • Gíihlagalgang "Rising Tide" Haida Title Lands Agreement (14 April 2024) https://www2.gov.bc.ca/assets/gov/environment/natural-resource-stewardship/consulting-with-first-nations/agreements/final_gaayhllxid_giihlagalgang_rising_tide_haida_title_lands_agreement.pdf accessed 14 May 2025.

[64] Environment and Climate Change Canada, 'Edéhzhíe National Wildlife Area' (9 December 2020) https://www.canada.ca/en/environment-climate-change/services/national-wildlife-areas/locations/edehzhie.html accessed 13 May 2025.

[65] Pimachiowin Aki, https://pimaki.ca/about-us/ accessed 13 May 2025

cultural landscapes but also contribute to reconciliation and the realization of Indigenous rights as affirmed in domestic and international law.

B. Nantawarrina National Park.

43. In Australia, there is an emergence of Indigenous-oriented protected areas delivering significant outcomes in biodiversity protection. Australia's National Strategy for the Conservation of Biodiversity is a commitment by the state to enhance the effective participation of Aboriginal and Torres Strait Islander people in the management and protection of biodiversity.[66] The National Strategy was developed after the High Court decision in the *Mabo* case[67] and the codification of the Native Title Act in 1993. Native title rights to land, sea, and resources are now recognized under Australia's legislative framework. The strategy also led the federal government to initiate the Indigenous Protected Areas (IPA) Program in 1996. [68] Two national parks were created, Nantawarrina in South Australia, and Dhimurru in the Northern Territory. The park management plan was negotiated by the Indigenous Peoples and the government, and the allocation of resources is modelled on direct community control. The land covered by the Nantawarrina Indigenous IPA was returned to the South Australian Aboriginal Lands Trust. This marked the first time that a formal protected area in Australia was established through a voluntary agreement rather than legislation. [69]

44. The Australian approach enhances Indigenous control over management. The IPA is a framework for recognizing and respecting Aboriginal and Torres Strait Islander Peoples' identity, culture, rights, and obligations in the management of Australia's landscapes and seascapes.[70] Currently, there are 91 dedicated IPAs managed by Indigenous Peoples in Australia, covering 104 million hectares of land and 6 million hectares of sea.[71]

C. Te Urewera, Whanganui River and Taranaki Maunga in New Zealand (Aotearoa)

45. New Zealand offers some of the most advanced and innovative examples of Indigenous co-management of protected areas, grounded in the recognition of Māori rights under the Treaty of Waitangi, the founding document of New Zealand. These experiences demonstrate how legal and institutional reforms can reconcile conservation goals with Indigenous self-determination, spiritual worldviews, and cultural practices.

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[66] Marcia Langton, Lisa Palmer and Zane Ma Rhea, 'Community-Oriented Protected Areas for Indigenous Peoples and Local Communities' (2005) Journal of Political Ecology https://journals.librarypublishing.arizona.edu/jpe/article/id/2121/

[67] Ibid.

[68] Department of Climate Change, Energy, the Environment and Water, 'Indigenous Protected Areas' (2025) https://www.dcceew.gov.au/environment/land/indigenous-protected-areas accessed 14 May 2025.

[69] Samantha Muller, 'Towards Decolonisation of Australia's Protected Area Management: The Nantawarrina Indigenous Protected Area Experience' (2003) 41(1) Australian Geographical Studies 29 https://onlinelibrary.wiley.com/doi/abs/10.1111/1467-8470.00190

[70] Dermot Smyth and Johanna Sutherland, 'Indigenous Protected Areas: Conservation Partnerships with Indigenous Landholders' (1996) Consultancy Report for Environment Australia, Canberra https://nla.gov.au/nla.cat-vn395736

[71] Department of Climate Change, Energy, the Environment and Water, 'Indigenous Protected Areas' (2025)

46. One example is the Te Urewera forest, located in New Zealand's North Island and in the ancestral territory of the Tūhoe Māori people. In 2014, the New Zealand government enacted the Te Urewera Act, which granted Te Urewera legal personhood,[72] making it the first natural resource in the world to be recognized as a legal entity with rights, powers, duties, and liabilities of a legal person. The governance of Te Urewera was returned to the Tūhoe people through a co-governance framework called the Te Urewera Board, comprising both Tūhoe and Crown representatives. The Board is responsible for acting "on behalf of, and in the name of, Te Urewera."[73]

47. This co-governance model ensures that the Tūhoe have a significant role in decision-making processes concerning their ancestral land. Under Tūhoe stewardship, Te Urewera has seen a shift towards conservation practices that integrate Māori knowledge and values. The Tūhoe have implemented sustainable land management strategies that prioritize ecological integrity and cultural heritage.

48. Similarly, the Whanganui River—long central to the identity and wellbeing of the Whanganui tribe—was granted legal personhood through the *Te Awa Tupua* (Whanganui River Claims Settlement) Act in 2017, following over a century of protests and legal challenges. The legislation established a unique governance structure in which the river is represented by two human guardians, one appointed by the Indigenous community and one by the Crown. This legal innovation reflects a Māori worldview in which rivers and lands are living ancestors and affirms Indigenous authority in shaping the environment.[74]

49. The most recent development is the legal recognition of Mount Taranaki as a living entity. After years of marginalization and the confiscation of 1.2 million acres of Taranaki land, the Crown formally apologized and committed to a co-governance framework with the eight Māori communities of the region. The mountain, now called Taranaki Maunga, has been granted legal personhood and is managed by a collective governance entity comprised of both Māori and Crown representatives. This model aims not only to protect the natural environment but to restore Māori cultural and spiritual relationships with the mountain.[75]

D. Bears Ears National Monument and the Bears Ears Inter-Tribal Commission

50. In 2016, the 1.35-million-acre Bears Ears region, located in southeastern Utah (United States) and the ancestral homeland of five Native American tribes, was designated a National Monument. The designation aims to protect both the environmental and cultural heritage of the area and to recognize the paramount role of Indigenous knowledge and leadership in public land management.[76] To this end, the presidential proclamation established a management commission consisting of the Secretaries of Interior and Agriculture, along with one

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[72] Te Urewera Act 2014, section 11 (1)
[73] *Id*., at section 17 (a)
[74] Deed of Settlement between the Crown and Tūhoe, 1, (2013) Settlements/FIND_Treaty_Settlements/Ngai-Tuhoe/Ngai-Tuhoe-Deed-of-Settlement-Summary-4-Jun-2013.pdf
[75] RNZ, 'Taranaki Maunga becomes a legal person as treaty settlement passes into law' (31 January 2025) https://www.rnz.co.nz/news/national/540431/taranaki-maunga-becomes-a-legal-person-as-treaty-settlement-passes-into-law
[76] *Establishment of the Bears Ears National Monument* (82 Fed Reg 1139, 1143, 28 December 2016).

representative from each of the five tribes[77] in the Inter-Tribal Coalition.[78] The Secretaries are required to meaningfully engage with the commission and fully consider Indigenous knowledge and expertise. If tribal recommendations are not adopted, a written explanation must be provided.[79] Through this model, the Commission has worked closely with federal agencies to prioritize conservation, integrate Indigenous knowledge, and ensure that land management reflects the values and priorities of the tribes. The Commission has participated in planning meetings, site visits, plan reviews, public comment processes, and has provided cultural sensitivity and technical training.[80] Although not yet fully realized, this co-management model offers a promising framework for tribal leadership in land use and cultural resource stewardship.

E. Laponia World Heritage in Sweden

51. Designated as a World Heritage Site in 1996, the Laponian Area is renowned for its natural beauty and cultural importance to the Indigenous Sami people.[81] The region showcases one of the best-preserved transhumance grazing systems, with reindeer herding, fishing, and hunting central to Sami traditions.[82] Following 15 years of stalled negotiations, the Sami's determined advocacy led to the creation of *Laponiatjuottjudus* in 2012—a management body ensuring Sami leadership in land stewardship.[83] Key to the Sami's demands was the right to self-determination and meaningful representation.[84] The Sami withheld participation until power-sharing and representation issues were resolved.[85] Today, *Laponiatjuottjudus* operates through a consensus-based model with a majority of Sami representatives, integrating both cultural and environmental conservation in its governance of the Laponian Area. This structure ensures that Indigenous governance and perspectives are central to the protection and preservation of the Laponian Area.[86]

F. The Teen Tok Village, Thailand

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[77] The Tribes include Hopi Nation, Navajo Nation, Ute Mountain Ute Tribe, Ute Indian Tribe of the Uintah Ouray, and Zuni Tribe, *Establishment of the Bears Ears National Monument* (82 Fed Reg 1139, 1143, 28 December 2016).
[78] Bears Ears Inter-Tribal Coalition, 'Who We Are' https://www.bearsearscoalition.org/about-the-coalition/ accessed 3 May 2025.
[79] Ibid.
[80] Bears Ears Inter-Tribal Coalition, 'The Bears Ears Commission' (Bears Ears Inter-Tribal Coalition) accessed 13 May 2025
[81] Laponian Area, UNESCO World Heritage Convention https://whc.unesco.org/en/list/774/ accessed 25 April 2025.
[82] Elsa Reimerson, 'Traditional Knowledge and the Management of the Laponia World Heritage Site' *Current Conservation* (2 March 2013) https://www.currentconservation.org/traditional-knowledge-and-the-management-of-the-laponia-world-heritage-site-2/ accessed 25 April 2025.
[83] Ibid.
[84] Ibid.
[85] Ibid.
[86] UNESCO & Laponia Upptogs På Världsarvslistan 1996, *Tjuottjudusplána Management Plan* (2014) https://laponia.nu/wp-content/uploads/2014/08/Laponia-forvaltningsplan-eng-web-150327_2.pdf accessed 25 April 2025.

52. The Teen Tok village in Thailand's Kanchanaburi Province is home to the Karen Indigenous Peoples whose livelihoods are centered on rain-fed rice and maize farming.[87] When Sri Nakarin National Park and Charlem Rattanakosin Forest Reserve were established in the early 1980s without community consultation, the Karen lost access to their ancestral lands and traditional practices, leading to conflict, arrests, and land seizures.[88] Although a temporary agreement in 1999 allowed limited swidden farming, a lasting solution remained out of reach.[89] Subsequent initiatives, including the 2004 Joint Management of Protected Areas project, brought together the Karen community, the government, and NGOs, resulting in co-management agreements by 2006.[90] These agreements allowed sustainable harvesting and joint monitoring, while Karen villagers created community-based sanctions and expanded their Forest Conservation Network.[91] Now comprising five villages and over 150 volunteers, the network collaborates with park authorities to protect and manage the forest.[92] Notably, the community committee now receives advance notice of boundary checks, ensuring that these inspections are jointly conducted with forestry officers, fostering mutual trust and more effective forest stewardship.[93]

G. Saikhan National Park, Mongolia

53. In the Gobi Desert of Mongolia, women pastoralists have traditionally played a central role in managing the ecosystem through semi-nomadic herding practices designed to prevent overgrazing. When the government established the Gobi Gurvan Saikhan National Park in 1993, herding families—fearing displacement and loss of livelihood—mobilized to protect both their land rights and traditional way of life. Their knowledge, particularly in sustainable grazing, became instrumental in a natural resource management project that emphasized community participation. Significantly, women emerged as leaders, taking active roles in designing and implementing solutions to the challenges posed by the park's creation. Their leadership ensured that traditional ecological practices were preserved while also improving living standards and enhancing biodiversity protection. This community-driven model highlights how gender-inclusive decision-making can strengthen both conservation outcomes and socio-economic resilience in pastoralist regions. It offers a replicable example of how empowering local women can lead to sustainable, culturally grounded land governance systems.[94]

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[87] Rawee Thaworn et al., 'Can Biodiversity Conservation Go Hand in Hand with Local Livelihoods? A Case of Conflict Resolution in Thailand' (2010) 61 *Unasylva* 28, 30.
[88] Ibid.
[89] Ibid.
[90] Ibid.
[91] Ibid.
[92] Ibid.
[93] Ibid.
[94] Secretariat of the Convention on Biological Diversity, *Pastoralism, Nature Conservation and Development: A Good Practice Guide* (2010) https://www.cbd.int/development/doc/cbd-good-practice-guide-pastoralism-booklet-web-en.pdf accessed 25 May 2025.

H. Kyrgyz Jayity, Kyrgyzstan

54. The Kyrgyz Jayity (the National Pasture Users' Association of Kyrgyzstan) in Kyrgyzstan has been instrumental in transforming the management of pasturelands, which are vital to the livelihoods of the country's pastoralist communities. Historically, herder communities struggled with land degradation and resource mismanagement, which threatened their traditional practices and food security. The introduction of Pasture Users' Unions (PUUs) in the early 2000s provided a solution to these challenges by creating a statute-based model for managing pasture resources. In 2006, the Kyrgyz Jayity initiative allowed communities to form PUUs, granting them legal rights to manage their grazing lands and enter into seasonal agreements for sustainable use. This development marked a significant turning point, as it enabled pastoralists to establish clearly defined pastureland boundaries, protect natural resources, and foster community cooperation.[95]

55. The success of this initiative was driven by the involvement of local herders, government authorities, and civil society organizations.[96] The PUUs facilitated community-driven land use planning, including monitoring systems, and ensured the adoption of best practices in pasture management. The involvement of women and youth in decision-making processes further strengthened the inclusivity of the project. Today, Kyrgyz Jayity continues to serve as a model for community-based natural resource management, with the potential to be replicated in other regions, including Tanzania, where similar pastoralist challenges exist. This approach not only promotes environmental protection but also enhances social justice and strengthens the economic resilience of local pastoralist communities.

Conclusions and Recommendations

56. This report has shown that the conservation model currently applied in Tanzania—centered on exclusion and forced relocation—undermines both the rights of the Maasai Indigenous Peoples and the effectiveness of environmental protection. Drawing from international human rights standards, scientific evidence, and comparative examples from around the world, it is clear that meaningful conservation requires the recognition of Indigenous land rights, respect for Indigenous knowledge systems, and the active participation of Indigenous Peoples in governance.

57. The Maasai have long demonstrated their ability to steward their lands sustainably through pastoralist practices deeply rooted in cultural and ecological wisdom. By shifting toward a human rights-based, co-managed conservation model that ensures FPIC, the Tanzanian government and the Presidential Commissions have the opportunity to align national policies with international obligations and global best practices. Doing so is essential not only for

[95] Secretariat of the Convention on Biological Diversity, *Pastoralism, Nature Conservation and Development: A Good Practice Guide* (2010) https://www.cbd.int/development/doc/cbd-good-practice-guide-pastoralism-booklet-web-en.pdf accessed 25 April 2025.
[96] International Land Coalition, 'Kyrgyz Pastoralists Resist Climate Collapse' https://www.landcoalition.org/en/latest/kyrgyz-pastoralists-resist-climate-collapse/ accessed 25 May 2025.

achieving justice and reconciliation but also for securing long-term biodiversity, ecosystem resilience, and climate adaptation

58. The report respectfully recommends that the Presidential Commissions:

a) Enhance legal protections for Indigenous rights by developing policies and frameworks that explicitly recognize and secure Maasai rights to lands, territories, and resources, in accordance with international human rights standards;
b) Recognize and protect the role of Maasai Indigenous Peoples in conservation, including the central role of Indigenous knowledge and traditional pastoralist practices, which contribute to biodiversity, ecosystem health, and climate resilience. Particular attention should be given to supporting Indigenous women and girls, who play a vital role in preserving, transmitting, and advancing Indigenous scientific knowledge for environmental stewardship;
c) Prioritize meaningful consultation with the Maasai and other Indigenous Peoples and ensure their free, prior, and informed consent (FPIC) is secured before adopting conservation initiatives or management plans for protected areas. Indigenous knowledge systems should be fully integrated into the development of conservation protocols, particularly for sacred sites, culturally significant areas, and species of importance to Indigenous communities;
d) Promote, in consultation with the Maasai, programs aimed at achieving sustainable livelihoods and economic resilience while safeguarding Maasai cultural heritage and the natural environment. This may include support for community-led initiatives in sustainable agriculture, eco-friendly tourism, and sale of artisanal crafts that generate income while protecting vital resources;
e) Establish open and transparent channels for continuous dialogue between the government, conservation authorities, and the Maasai to foster mutual trust and effective collaboration;
f) Support community-driven education and knowledge exchange initiatives that enable Maasai Peoples to actively shape and lead conservation science and natural resource management efforts; and
g) Review and take into account the various reports and recommendations issued by United Nations human rights mechanisms to the United Republic of Tanzania regarding the relocation of the Maasai People from the Ngorongoro Conservation Area and Loliondo.