Master's thesis

Two years

Tourism

THE IMPACT OF NATURE BASED TOURISM ACTIVITIES ON THE LIVELIHOOD OF LOCAL COMMUNITIES: A CASE STUDY OF NGORONGORO CONSERVATION AREA AUTHORITY, TANZANIA

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SVH
Mid-Sweden University, June 2011
Master of Arts, Tourism
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ABSTRACT

This study investigated the impact of nature-based tourism activities on livelihood of indigenous Maasai people in Ngorongoro Conservation Area. The destination is one of the prominent and mostly visited tourist attractions in Tanzania. It is a multiple-land use area established and given mandate to protect and safeguard the interests of the indigenous Maasai people living within the conservation area, encourage and support conservation as well as promote tourism development in the area. The literature of the study was reviewed by looking at the nature-based tourism concept and Sustainable Livelihood concept that makes part of the conceptual framework of the study. The study used mixed research methods, where the qualitative approach was the dominant method. Both quantitative and qualitative data were gathered simultaneously during a single phase of data collection. The primary purpose was to gather qualitative data through the interviews and non participant observation. The secondary purpose was to gather quantitative data through closed and open questions which was administered to the local communities. The study participants included three categories of respondents: indigenous Maasai people, tourism business owners/operators and the NCAA officials. The findings of the study indicated that nature-based tourism activities in Ngorongoro have been contributing enormously to the livelihood of the indigenous Maasai community. The study findings showed that indigenous Maasai people are involved in a number of nature-based tourism activities compared with previous years whereby Maasai people used to rely only on pastoralism. It was noted that nature-based tourism activities in Ngorongoro helped to diversify Maasai traditional economic activities which for many years was based on livestock. Walking safaris and the cultural tourism are the prominent tourism activities that involve directly indigenous Maasai people in Ngorongoro. These activities are the major direct income generating activities and the single source of employment opportunities available to many indigenous Maasai people. Also the study findings indicated that nature-based tourism activities in Ngorongoro has been contributing directly to the livelihood of the Maasai people through provision of social infrastructure such as school, clean water, health facilities, veterinary services, provision of direct employment opportunities and creates markets for the locally produced handcrafts.

KEYWORDS: (Nature-based tourism; Livelihood; Local community; Indigenous Maasai People, Ngorongoro Conservation Area)
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By

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A Master Thesis
Submitted to MIUN
In Partial Fulfillment of the Requirements
For the Degree of Master of Arts, Tourism
June 2011

Approved:
Advisor

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LIST OF ACRONYMS

1. NCA: Ngorongoro Conservation Area
2. NCAA: Ngorongoro conservation Area Authority
3. TANAPA: Tanzania National Parks Authority
4. TTB: Tanzania Tourist Board
5. CDD: Community conservation Department
6. SENAPA: Serengeti National Park
7. URT: United Republic of Tanzania
10. TAWIRI: Tanzania Wildlife Research Institute
11. PC: Pastoral Council
12. IUCN: International union for conservation of nature
13. DFID: Department for International Development
14. WPC: World Parks Congress
1.1 BACKGROUND OF THE RESEARCH

The demand for nature-based tourism has increased enormously as disposable incomes and leisure time have risen globally and more individuals have become better educated. Many studies show that those who have more education and higher incomes are more likely to engage in nature-based tourism activities than those with less education and lower incomes. Furthermore, changes in environmental values and ethical attitudes to wildlife, particularly in developed countries have increased interest in conservation of biodiversity and formulation of new forms of tourism such as nature-based tourism. These new forms of tourism are perceived as an environmentally safe way for rural communities to generate income from natural resources (Goodwin and Santill 2009; Mehmetoglu, 2007; Hall, Muller and Saarinen, 2009).

Since the 1980s, nature-based tourism activities have experienced dynamic development particularly in developing countries. Nature-based tourism is one of the fastest growing segments within the tourism industry (Balmford et al., 2009). It involves tourism in natural settings, such as adventure tourism that focuses on specific elements of the natural environment, like safari and wildlife tourism, marine tourism, and tourism that is developed in order to conserve or protect natural areas (Hall and Boyd, 2005).

Tanzania is known for its finest wildlife tourism resources since it is stocked with animals in most fascinating scenery (Salaz, 2009). It is commonly believed that the country has the best wildlife parks, containing the planet’s greatest remaining concentration of wildlife. One of the most fascinating areas is Ngorongoro Conservation Area Authority.

The conservation of the wildlife tourism resources in Tanzania started a very long time ago. The legislation targeting the conservation of wildlife dates back to 1896 when laws controlling hunting were first enacted by the German colonial authority (Ministry of Natural Resources and Tourism MRT, 1998). Large tracks of land were set aside for the protection of the wildlife resources with the aim of protecting various African species from uncontrolled commercial hunting and illegal poaching (Pennington, 1983). Following the defeat of Germany in World War II, Tanganyika - as it was then known - was handed over to the British as a mandate territory by the League of Nations. The British Colonial Government introduced the first comprehensive conservation legislation – *The Game Preservation*
Ordinance Act of 1921. Under this act, the Serengeti–Ngorongoro area was declared a game reserve. Later, in 1928 the Ngorongoro Crater was declared as a closed reserve area and all forms of hunting and cultivation was henceforth prohibited. The indigenous local Maasai communities were allowed to continue living in the area and conduct their customary land use practice which is pastoralism. In 1940 the Game Ordinance Act was enacted, leading to the establishment of the Serengeti National Parks which at that time included the area that is now Ngorongoro Conservation Area, The rights of the indigenous local Maasai communities to graze, live and cultivate within the park boundaries were protected.

In 1954, the Fauna and Flora Conservation Ordinance Act was enacted. The aim of the act was to establish the restrictive conservation areas by preventing human settlement and resource utilization in protected areas (Douglas, John, 1987). The legislation met with public resistance particularly from the local people who were living within and outside the newly established protected areas. In response, the Serengeti committee of enquiry was set up in 1957 to investigate the basis of the grievance and to make recommendations to the government (Brockington, 2002).

The recommendations of the committee brought changes in wildlife conservation practices in Tanganyika. Based on the recommendations Ngorongoro Conservation Ordinance Act was enacted in 1959, dividing the Serengeti National Parks into two parts: the present day Serengeti National Park and the Ngorongoro Conservation Area (NCA). In the Serengeti National Park, the indigenous local Maasai communities relinquished all customary rights, due to the fact that human settlement together with land use practices were totally banned in the Park. The local Maasai who were living within the park were asked to move and settle in Ngorongoro Conservation area under the conditions that their interests would be protected (Johnson, 2002). The Ngorongoro Conservation Area was converted into multiple land-use areas whereby indigenous local Maasai-communities were allowed to continue living within Ngorongoro Conservation Area boundaries and pursue their customary land use practices.

1.2 STATEMENT OF THE PROBLEM

Ngorongoro Conservation Area is one of the prominent and most frequently visited tourist attractions in Tanzania (Ngorongoro Conservation Area Authority -NCAA- 2006). The authority was established as a parastatal organization and given the mandate to safeguard the interests of the local Maasai community, encourage and support conservation and finally
to promote tourism development within the Ngorongoro conservation area. Unlike national parks where human settlements and consumptive uses are prohibited, the Ngorongoro Conservation Area (NCA) is home to local Maasai communities together with their head of cattle, sheep and goats (Charnley, 2003). The Maasai pastoralists have inhabited the area for nearly two hundred years.

Since its inception, there have been struggles between the Ngorongoro Conservation Area Authority and the local Maasai pastoralist communities. A number of pro conservation laws and regulations have been enacted and the local people have been banned from various methods of sustenance. These include; closure of the best pastures from grazing and settlement within the conservation area; banned cultivation of all forms of crops as well as a ban on the use of fires, which traditionally have been set as a tool for pasture improvement, controlling bush encroachment and reducing tick population.

As the number of tourist activities increased within the conservation area, the struggles between the local Maasai pastoralist communities and Ngorongoro Conservation Area Authority escalated. The center of the conflict is based on the authority supporting conservation and protection of wildlife habitats, which support the main tourist attraction and resident land use practices. Currently, the communities have developed a perception that Ngorongoro Conservation Area Authority is more interested in the welfare of wildlife than the community’s well-being by putting conservation and tourism interests first and viewing communities as a single hindrance to achieving conservation goals (Odhiambo, M. and Hesse 2002; De Luca, 2002).

The local Maasai pastoralist communities within the Ngorongoro Conservation Area Authority have been facing a number of problems, which can be attributed to both the conservation activities and the increased tourism activities in the area. One of the measures which have been used by the Ngorongoro Conservation Area Authority to reduce the number of problems among local people is to involve the local communities in nature-based tourism activities within the conservation area. Before tourism, the only economic activity which local communities relied on was pastoralism. Therefore, this research aims to investigate the impacts of the nature based tourism activities on the livelihood of local communities within Ngorongoro Conservation Area Authority.
1.3 General Objective
The main objective of the research is to investigate the contributions of nature-based tourism activities on the livelihood of the local communities in Ngorongoro Conservation Area Authority. Based on that, the study will be guided by the following specific objectives:

1.3.1 Specific Objectives
1. To identify nature-based tourism activities in the Ngorongoro Conservation Area;
2. To examine the impacts of nature-based tourism activities and its contribution on community livelihood in Ngorongoro Conservation Area;
3. To find out how nature-based tourism activities supports and conflict with the other local communities’ livelihood activities in the Ngorongoro Conservation Area;
4. To examine the extent to which the local communities are involved in decision making process in the Ngorongoro Conservation Area Authority.

1.3.2 Study Questions
The study questions are:
1. What are the nature-based tourism activities in Ngorongoro Conservation Area;
2. What are the impacts of nature-based tourism activities on community livelihood in Ngorongoro Conservation Area;
3. Are indigenous Maasai people involved in decision-making process in Ngorongoro Conservation Area?

1.4 Importance of Research
The study findings will enable the responsible tourism authorities in Tanzania such as the Ministry of Tourism, Ngorongoro Conservation Area Authority, Tanzanian National Parks Authority to come up with a well-articulated nature-based tourism policy which will be implemented in national parks and other protected areas. The findings of this study will be significant for the academics whose keen interest is to search for a new body of knowledge, which will add up to both the existing and not-yet developed theories, especially given that nature-based tourism is currently growing and becoming one of the cornerstones for sustainable tourism development in many tourist destinations.
The findings of the study will be used by Ngorongoro Conservation Area Authority as a means of developing and involving local communities in nature-based tourism activities in the area. The study findings will raise the awareness of the local people in Ngorongoro and encourage them to participate in sustainable nature-based tourism activities as a means of increasing their income. Finally, the study will also serve as a reference for further research on the impacts of tourism activities on local communities.

1.5 A Definition of the Key Concepts

1.5.1 Nature-based Tourism

According to Hall and Boyd (2005), nature-based tourism can be defined as tourism in natural settings such as adventure tourism, tourism that focuses on specific elements of the natural environment (e.g., safari and wildlife tourism, nature tourism, and marine tourism), and tourism that is developed in order to conserve or protect natural areas (e.g., ecotourism, and national parks). Nature-based tourists are interested in diversity of natural and cultural resources while encouraging the conservation of the natural environment at the same time advocating the improvement of the livelihood of the host communities.

1.5.2 Community / Local Community

Mattessich and Monsey (2004) defined community as a people who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live. On other hands Fellin (2001) described local communities as social systems including families, groups and organizations. There is a wide range of perspectives that can be taken on local communities in the context of tourism development. Local communities may be considered as the main attractions to community skill and knowledge or considered simply as the setting where tourism occurs. Local communities are increasingly being drawn into tourism activities as tourists actively seek out new destinations and communities to experience as well as communities are becoming aware of the potential of the products they can offer to tourists.

1.5.4 Livelihood

Livelihood is a means by which a living is secured. According to Chambers and Conway (1992) a livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. It comprises the activities, the assets and the access that jointly determine the living gained by an individual or household.
CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

The chapter presents the review of related literature on nature-based tourism. It will first start by introducing nature-based tourism and the sustainable livelihood concept. It will include an in-depth discussion of the key features of the sustainable livelihood framework, tourism development and poverty alleviation strategies and the benefit of involving local communities in tourism activities. Also the chapter will explore some of the barriers which prevent local communities from participating in tourism activities, and lastly the chapter will highlight the contribution of this study on the literature of nature-based tourism.

The chapter is organised in the following main parts: emergence and development of nature-based tourism, the sustainable livelihood framework and its key features, tourism development and poverty alleviation strategies, community involvement in tourism activities, barriers to community participation in nature-based tourism and contribution of the study to the literature.

2.2. The emergence and development of nature-based tourism

Nature tourism is the most rapidly growing component of the international tourism industry (Franklin, 2003). Beginning of 1990s, nature-based tourism has been growing 20% - 34% per year, in 2004; nature-based tourism was growing globally three times faster than the tourism industry as a whole (Saarinen, 2005). United Nations World Tourism Organization (UNWTO) estimates that in 2007 nature-based tourism captured 7% of the international tourism markets and it is growing at 10%-12% per annum. Across southern Africa nature-based tourism reportedly now generates roughly the same revenue as forming, forestry, and fisheries combined (Balmford, et al., 2009).

The emergence of nature-based tourism is linked to the negative impacts of mass tourism in many destinations. Weaver (2001) noted that, since the advent of modern mass tourism, tourism has advanced through four platforms; advocacy, cautionary, adaptancy and knowledge-based platform.

Advocacy platform (1950s and 1960s) tourism was mainly considered as a beneficial economic activity that was to be encouraged particularly for developing countries. Cautionary platform (1970s) tourism development in many destinations began to meet regulations due to
its negative impacts associated with its unbridled growth. Adaptancy platform (1980s) was a stage where there was an increasing focus on the negative economic, social and cultural impacts of tourism activities. It was during this stage when various efforts were made to create a more host-friendly form of tourism that could pose an alternative to mass tourism. Honey, (1999) observed the impacts caused by mass tourism include overdevelopment, cultural disturbance, environmental damage and neglect of the local communities. Due to mass tourism, touristfied communities suffered from the ravages of exploitation, loss of culture and lack of resources and representation due to the increasing displacement of traditional ways of life to make way for the development of tourism (Robinson and Smith, 2006). In the beginning of the 1990s, people began experiencing a knowledge based platform that builds upon the previous platform in which the meaning of alternative tourism contained the element of the ideology. Cultural and structural changes including the evolution of post material values have led to increased environmentalism (Holden, 2003). Different types of tourism activities have then been encouraged and developed under the name of alternative tourism. These types of tourism are considered more compatible with the environment than mass tourism.

Nature-based tourism is one of the forms of alternative tourism that have been developed rapidly and promoted in many countries. It is a broad category of tourism activities that represent the same elements of several additional alternative tourism forms including ecotourism, adventure tourism, sustainable tourism and cultural tourism (Weaver, 2001). Nature-based tourism is a type of tourism activity which involves travelling to relatively undisturbed or uncontaminated natural areas with the specific objective of studying, admiring and enjoying the scenery and its wild plants and animals as well as any existing cultural manifestations (Boo, 1990). Cater and Lowman (1994) observed that nature-based tourism has been recognized as a subset of alternative tourism (an alternative to mass tourism or large-scale tourism where the major motivation for travel is to use, see and experience the natural environment).

The development of nature-based tourism influences the overall tourism industry both as a special interest form of travel and general environmentally friendly approaches to tourism product development, operations and consumption. Currently most destinations provide a high level of nature-based tourism activities and opportunities. Nature-based tourism products are characterized as being of low volume and carefully managed (Blamey,
The popular nature-based tourism activities offered in many destinations include: trekking and hiking; bird watching; nature photography; wildlife safaris and camping.

The development of nature-based tourism is attributed to the environmental movement that has gathered steam during the last two decades (Fennell 2003). Among the factors that have played an important role in the broadening of environmental conscientiousness are included: public awareness of environmental mega trends such as global warming, ozone layer depletion and the deforestation of the natural forests; influence of mass media such as television paying much attention and coverage on environmental issues; and governments placing environmental issues on their international agenda (Weaver, 2001). By contrast, Saarinen (2005) relates the development of nature-based tourism to the changes in consumption and economic production. He suggests that nature-based tourism has emerged as a form of tourism that represents an alternative to mass tourism in terms of its greater individuality, activity and flexibility.

Rinne (2005) linked the development of nature-based tourism with rural development strategy. Some destinations have opted to develop nature-based in rural areas due to the decline of other sectors of the economy such as agriculture. Fennell (2003) connected the growth of nature-based tourism with the negative impacts associated with mass tourism development. He noted that, due to the negative impacts of mass tourism many destinations tend to opt for alternative forms of tourism, including nature-based tourism which they consider more environmentally friendly.

The development of nature-based tourism is also linked to social economic processes of urbanization and the rapid expansion of industries in western countries (Akama, 1996). Akama further noted that such development have contributed towards growth in the aesthetic and environmental value of natural areas. To the majority of the western middle classes wilderness and pristine natural areas represent an alternative to their everyday lives. Mowforth and Munt (1998) noted the growth of the new tourist class that delved into the destinations offering alternative forms of tourism. They further pointed; this new class embodied sensitivity to cultural symbols and sought to differentiate itself from the conventional sea, sand, and surf forms of mass tourism. The new tourist class also increasingly possessed social and ecological awareness and demanded more out of their holiday experience (Kirstges, 2003). The demand of the alternative tourism forms led to the development of several classes of tourism that brought the new tourists closer to the
traditional cultures and people in order to ensure that their travel experience integrated an authentic learning experience.

The growth of nature-based tourism in many destinations has gained the interest of a wide range of parties including governments, tourism industry associations, non-governmental organisations, professional societies, and state-based conservation and media agencies (Moore and Dowling, 2002).

2.3 CONCEPTUAL FRAMEWORK FOR THE STUDY

I adopt a modified Sustainable Livelihoods Framework developed by the United Kingdom Department of the International Cooperation (DFID) to assess the impact of nature-based tourism activities on the livelihood of local communities in Ngorongoro Conservation Area (Fig. 2.1).

Figure: 2.1 Study Conceptual Framework

Source: The United Kingdom Department of the International Cooperation modified sustainable Livelihood frame work (source: adapted from Overseas Development Institute 2000, p.14).
Sustainable Livelihood Framework is a way of thinking about development especially in developing countries, it is a model developed to improve understanding of the livelihood of poor people particularly in less developed countries. The framework describes the main factors that affect poor people’s livelihoods and the typical relationships between those factors. The framework calls for integrative thinking for poverty reduction in developing countries rather than conventionally assessing poverty by means of income/consumption criteria and external aid (Chambers, R. 1986; DFID, 1999; Cahn, 2002; Honey, M. 1999). It is a people-centred paradigm which emphasizes people’s inherent capacities and knowledge. The framework focuses on community level actions through an emphasis on livelihood security. Also it recognizes that it is necessary to begin by focusing on people, with the resources that they currently control as well as knowledge and skills that people have (Chambers, R. 1986; Chambers, R. 1988; Wanmali, 1999).

2.3.1 The origin of Sustainable Livelihood Framework

The use of sustainable livelihoods can be traced back to the first proposition of the concept of sustainable development in the Brundtland Commission Report of 1987 (Solesbury, 2003). The first official proposal of sustainable livelihood was made in the same year when the Advisory Panel on Food Security, Agriculture, Forestry and Environment reported to the World Commission on Environment and Development (WCED) (WCED, 1987). Conroy and Litvinoff (1988) noted that the WCED report reversed the view that commonly starts with things rather than people, urban rather than rural, and the rich rather than the poor. In this proposition, the consideration of livelihood components developed. According to WCED, (1987a, p. 3):

“A livelihood is defined as adequate stocks and flows of food and cash to meet basic needs. Security refers to secure ownership of or access to resources and income-earning activities, including reserves and assets to offset risk, ease shocks and meet contingencies. Sustainable refers to the maintenance or enhancement of resource productivity on a long-term basis. A household may be enabled to gain sustainable livelihood security in many ways – through ownership of land, livestock or trees; rights to grazing, fishing, hunting or gathering; through stable employment with adequate remuneration or through varied repertoires of activities”.

Reviewing the WCED panel definition, Chambers and Conway (1992, p. 6) contended that capability, equity and sustainability are fundamental principles to sustainable livelihoods. They put forth their understanding of sustainable livelihoods:
“A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable which can cope with, and recover from stress and shocks, maintain or enhance its capabilities and assets, while not undermining the natural resources base”.

Chambers and Conway’s work has had a profound influence on contemporary sustainable livelihood work and is generally considered the decisive effort towards the achievement of sustainable livelihoods (Ashley and Carney, 1999; Carney et al., 1999; DFID, 1999a; Cahn, 2002; Solesbury, 2003; Start and Johnson, 2004). Among various definitions, the sustainable livelihood work of Chambers and Conway (1992), was considered fundamental and led to a number of government departments, NGOs, international agencies such as the United Kingdom - Department for International Development (DFID), United Nations Development Programme (UNDP) and Oxfam, adopting their own related understandings of sustainable livelihood and employing sustainable livelihood approaches to facilitate and help rural development practice in many developing countries (Carney et al., 1999; DFID, 1999; Cahn, 2002).

The sustainable Livelihood Framework (refer to figure 2.1) is believed by some to have captured well the essential concept of livelihood (Baumgartner and Högger, 2004). The framework has been used quite often to assess the impact of tourism activities on the livelihood of local people in many developing and least developed countries.

2.3.1.1 Key Features of Sustainable Livelihood Approach

A modified DFID Sustainable Livelihood Framework reinforces a people-centered approach based on three key features, namely: community assets; strategies and activities; and outcomes context which are all discussed below;

2.3.1.1.1. Community Livelihood Assets

Community livelihood assets consist of natural, physical, social, human, and financial forms of capital (DFID, 1999). Assets are fundamental to the poor. Assets may be tangible such as food and cash savings or it may be land, livestock, tools and other resources. Assets may also be intangible such as claims one can make for food, work, and assistance as well as access to materials, information, education, health services and employment opportunities. Another way of understanding the community assets that people draw upon to make a living is to categorize them into the following five groups (see table 2.2 below): human, social, natural, physical and financial capitals.
Table 2:1 Community Livelihood Assets

<table>
<thead>
<tr>
<th>Natural Capital</th>
<th>Natural resources such as land, soil, water, forests and fisheries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Human Capital</td>
<td>Skills, knowledge, health and ability to work</td>
</tr>
<tr>
<td>Physical Capital</td>
<td>Basic infrastructure, such as roads, water and sanitation, schools, and producer goods, including tools, livestock and equipment</td>
</tr>
<tr>
<td>Social Capital</td>
<td>Social resources, including informal networks, membership of formalized groups and relationships of trust that facilitate co-operation and economic opportunities</td>
</tr>
<tr>
<td>Financial Capital</td>
<td>Financial resources including savings, credit, and income from employment, trade and remittances</td>
</tr>
</tbody>
</table>

2.3.1.1.2. Livelihood Strategies and Activities:

Livelihood activities and strategies are the activities employed to generate the means of household survival. The livelihood strategies can be grouped into two categories namely: natural resource based activities and non-natural resource based activities. Natural resource based activities point to farm income such as crops, livestock, off-farm income and some non-farm income activities such as tourism. Non-natural resource based activities are generally non-farm activities such as non rural wage, rural trade and rural service.

In a tourism livelihood system, strategies are activities that people undertake to achieve their livelihood goals, consisting of tourism-related activities and non-tourism related activities. In a tourism destination local people typically rely on diverse income sources rather than only one livelihood activity. A livelihood portfolio can therefore be tourism-related as well as non-tourism related. Tourism related activities include direct and indirect tourism related employment, formal and informal tourism business and tourism-related services, and farming for tourism purposes. Non tourism related activities include non-tourism related employment, non tourism-purpose farming and livestock.

Communities can choose to incorporate tourism as one of their livelihood strategies in order to achieve sustainable livelihood. Hussein and Nelson (1998) noted that if communities decide to incorporate tourism as one of their livelihood strategies, tourism will be a form of livelihood diversification. Hussein and Nelson, (1998) defined livelihood diversification as the process by which rural communities build a diverse range of activities and social support capabilities in their struggle for survival and in order to improve their standards of living. The livelihood diversification can have many advantages and tourism can become: a means to
enable accumulation of capital and investment; a means to help spread risk; an adaptive response to longer term declines in income due to serious economic or environmental changes beyond local control; and a means to take pressure off fragile lands and increase household incomes. Appropriate involvement in tourism, which is often desired by local people, will bring changes in uses and values of resources and activities.

2.3.1.1.3. Livelihood Outcomes

Livelihood outcomes are the achievements or outputs of livelihood strategies (DFID, 1999). In the Sustainable Livelihood Framework assets are used and activities pursued to generate a range of livelihood outcomes alternatively thought of as needs or goals. For local people involved in tourism activities the clearest and most direct contribution to household needs is cash. Earning cash for local people is a prime motivation for rural residents to develop and support tourism.

Livelihood outcomes can be evaluated and measured at individual and household levels. However in the tourism context the image of rural tourism products is based on the local community as a whole rather than just each family or individual. In addition according to DFID (1999), sustainability can be embodied in achieving livelihood outcomes. Sustainable livelihood outcomes should seek to achieve people especially the rural poor’s, livelihood objectives while sustaining tourism for the long term. For tourism to achieve this it needs to: economically offer local people a long-term, reliable income source; socio-culturally maintain a stable local society and integral culture; environmentally protect local natural resources; and institutionally maximize opportunities for local participation and involvement in tourism activities.

2.3.1.1.4. Influence of policies and institutions on impacts

Institutional arrangement is the structure of the relationships between the institutions involved in some type of common endeavour. In tourism context individuals, governments, non-governmental organization, enterprises and tourists interact and each party’s behavior may have a direct or indirect influence on individual livelihoods. Consequently the mediating processes in vertical and horizontal institutional arrangements becomes vital to help ensure the tourism system runs as harmoniously as is possible in often contested contexts. With tourism institutional arrangements are reshaped, tourism-related governmental sectors which did not exist before tourism are created and start reinforces the relations between governments at the national and local levels. While tourists, external investors, and non-governmental organization move into the destination and change the local institutional
structures. These alterations result in changes in laws, policies, regulations, and informal rules like norms which directly affect the rural poor’s livelihood choices and livelihood outcomes.

2.4 Protected areas and tourism development

Tourists are becoming more specialized and their interests on travelling more to natural settings and less disturbed areas are growing. Developing countries particularly Tanzania are important spots as they offer a wide variety of landscapes, virgin nature and wilderness. These countries are having large natural areas conserved and protected for tourism purposes. Visits to protected areas are becoming more popular and increasing around the world (Eagles et al., 2002). Protected areas are essential for biodiversity conservation; they are the cornerstones of virtually all national and international conservation strategies, set aside to maintain functioning natural ecosystems, to act as refuges for species and to maintain ecological processes that cannot survive in most intensely managed landscapes and seascapes.

Today roughly a tenth of the world’s land surface is designated as protected area. It includes biosphere reserves, world heritage sites, natural reserves, national parks and other classification of sanctuaries (Rodrigues et al. 2004). The vast majority of protected areas were identified and gazetted during the twentieth century.

According to IUCN (2007) protected areas are clearly defined as a geographical space, recognized, dedicated and managed through legal or other effective means to achieve the long-term conservation of nature with associated ecosystem services and cultural values. Protected areas are created for various purposes and their establishment is considered a strategy for conservation of nature and protection of cultural heritage. Most of protected areas, tourism and recreation activities are considering as a primary activity that supports the development of the region and the local communities.

IUCN (2004) developed six main different categories in which protected areas can be classified, as is shown in Table 2.2. The categories are recognized by international bodies such as the United Nations (UN) and by many national governments as the global standard for defining and recording protected areas and as such are increasingly being incorporated into government legislation.
**Table 2.2 Management categories of protected areas**

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Strict nature reserve/wilderness Area: Protected area managed mainly for science or wilderness protection.</td>
</tr>
<tr>
<td>II</td>
<td>National Park: Protected area managed mainly for ecosystem protection and recreation</td>
</tr>
<tr>
<td>III</td>
<td>Natural Monument: Protected area managed mainly for conservation of specific natural features.</td>
</tr>
<tr>
<td>IV</td>
<td>Habitat/Species Management Area: Protected area managed mainly for conservation through management intervention.</td>
</tr>
<tr>
<td>V</td>
<td>Protected Landscape/Seascape: Protected area managed mainly for landscape/seascape conservation and recreation.</td>
</tr>
<tr>
<td>VI</td>
<td>Managed Resource Protected Area: Protected area managed mainly for the sustainable use of natural ecosystems.</td>
</tr>
</tbody>
</table>

Source: IUCN (1994)

Phillips and Harrison (1997) argued that IUCN international classification system of the protected areas reduces confusion about terminology demonstrates the range of purposes that PAs serve, provides an agreed set of international standards and facilitates international comparison and accounting. National and international PA designations may differ but for a protected area to be recognized internationally it is expected to conform to one of the six IUCN categories in terms of its primary management objective.

Many protected areas worldwide are managed by public sector. In many countries, directly or indirectly government departments have responsibilities for the administration of the majority of protected areas. The most common form of protected area management is management by government departments. Protected areas are generally administered through Ministries responsible for environment or natural resources or tourism. In systems of federal government responsibilities for protected areas may be allocated to either state or federal governments or split between the two levels of government. The local government level may sometimes also have some limited responsibilities for protected area management.

In other countries Tanzania included protected areas are managed by parastatal organization. A parastatal is a public sector organization with some elements commonly
found in private sector organizations. The main advantages of parastatal include flexibility to set fees and charges, ability to establish funding mechanisms such as concessions fees as well as ability to respond immediately to customer needs. Also the parastatal have mandate to retain the money they earn from tourism activities and the freedom to implement staffing policies based on efficiency and market salaries (Eagles et al., 2002). Daniels (2002) analyses two approaches that are commonly used in managing protected areas in many developing countries. The first approach is top-down management. This approach involves a command management in which the management of protected areas is strictly controlled by the park authorities while the local communities have no power in the administration and management of the protected area and its resources. The second approach involves mixed top-down and bottom-up concepts. This approach attempts to partially involve local communities in the management and administration of protected areas.

Protected areas represent major assets of the tourism industry and they play an important role in tourism product development in many countries. Buckley (2004) argued that protected areas authority hope to use tourism as a tool in protected areas, whereas tourism interests want to use conservation as a tool in tourism development. According to Hall and Page (2002) protected areas should fulfill one or more of the following aspirations related to tourism experiences: aesthetic appreciation; religious aspirations; escapism; challenging physical skills; romantic ideas related to heritage; solitude; companionship and learning. Eagles et al, (2002) noted that while protected areas provide the tourism industry with outstanding landscapes, pristine vegetation, native wildlife, and culturally significant sites; tourism can provide considerable benefits to nature conservation programs. Tourism in protected areas can generate significant economic gains by boosting national economies and improving the livelihood of local communities. Tourism in protected areas can increase the knowledge of visitors and host communities, fostering appreciation and respect for natural and cultural heritage. The United Nations Environment Program UNEP (2005) noted that tourism in protected areas can benefit biodiversity conservation and local communities however; it acknowledges the need for increased cooperation between protected areas authority and the stakeholders involved in tourism industry in order to achieve those benefits. The partnerships can generate a series of tourism and conservation outcomes including: parks visitor infrastructure; accommodation experiences; visitor experiences; visitor management and services, and conservation services (Eagles et al, 2002).

McCool, (2006) argued that tourism can also cause many negative impacts on protected areas and adjacent local communities. If tourism in protected areas is not properly planned
and managed, it can cause environmental impacts on ecosystems, soils, vegetation, water, air, and wildlife. It can also cause socio-economic impacts, such as: local community displacement and exploitation, cultural deterioration, increased local living costs, and pressure on existing resources shared with local communities such as transport, sanitation, energy and water supply (Eagles et al, 2002). Poorly managed tourism can also negatively impact upon itself deteriorating the visitor experience by crowding, inappropriate behavior, or by the destruction of natural and cultural attractions. It is the responsibility of protected areas authority and tourism stakeholders to maximize the benefits of tourism and minimize the negative impacts of tourism in natural protected areas and adjacent communities. This can be achieved through sound planning and effective management.

2.5 Tourism development and poverty alleviation strategies

Since the 1960s tourism has increasingly played an important role in the national economies for many developed and developing countries (Saville, 2001). Goodwin (2006) argued that tourism has made huge contributions to the economies in developing countries in terms of foreign exchange earnings, employment opportunities, tax revenue, and conservation of natural and cultural resources. Many developing countries support tourism as a development tool because it provides employment, improves balance of payments, boosts foreign exchange earnings and is assumed to support regional development (Moran-Cahusac and Fennell, 2007).

Tourism activities in developing countries nowadays are seen as a way to improve a local community’s economy by producing new opportunities (Mendoza, 2006). Lindberg and McKercher (1997) suggest that nature-based tourism can provide jobs and economic independence to host communities, increase conservation of natural areas in and around the host community as well as give rural communities a source of capital. Tourism generates employment opportunities for poor people and provides options for local and marginalized communities (Neto, 2003). Socially, tourism is also seen as assisting in the development and improvement of social services such as health centers, schools, community roads and the provision of clean and safe water. Tourism revenue can be channeled for the maintenance of protected areas and generates benefits through improved infrastructure such as roads, telecommunications, and sanitation systems that improve the conditions of the local population. The development of tourism activities in any region can offer considerable benefits to local communities. Steiner.C (2006) stresses that it is vital to find ways in which tourism can work for development because it is the world’s largest industry and it is
continuing to grow, particularly in Third World countries. The development of tourism activities in these countries may provide assistance in meeting the goals of a number of local communities (Nowaczek et al., 2007). Tourism activities are perceived as the potential tool for poverty alleviation especially to local communities in many developing countries. Goodwin, (2000) pointed out that tourism presents much potential for the poor especially in remote and marginal areas, where people have less livelihood choice and development opportunities but which are well endowed with rich cultural and natural tourism resources.

Due to the recognition that tourism can be used as an instrument to combat poverty in many developing world, donor countries, international agencies, governments, non-governmental Organizations (NGOs), conservation organizations and tourism bodies are using tourism as a tool to eliminate poverty among local communities in developing countries. Shen, et al., (2009) observed that in 2002 the United Nations World Tourism Organization (UNWTO) launched ‘Tourism and Poverty Alleviation’ at the World Summit on Sustainable Tourism in Johannesburg. In this summit, it was emphasized that tourism could be one of the few effective means to contribute to poverty alleviation if properly managed. To implement this understanding the UNWTO established the Sustainable Tourism — Elimination of Poverty (ST-EP) programme to meet the objectives of reducing poverty in developing and the least developed countries (UNWTO, 2002). The initiative is a significant shift from an initial focus on economic benefits and later environmental and cultural protection, to a poverty emphasis from the beginning of the new millennium. According to Goodwin, (2006) (cited in UNWTO, 2004c), the UNWTO officially initiated the ST-EP programme, which aims to develop 5000 small tourism projects in developing countries by the year 2015. In 2009, the UNWTO endorsed Millennium Development Goals (MDG), which actively promotes tourism as an instrument of prosperity through sustainable development and poverty reduction.

Pro-poor tourism is another strategy developed trying to link tourism development and poverty alleviation among local communities. Pro-poor tourism is a form of tourism that increases net benefits for the poor (Ashley, 2002). Pro-poor tourism is not a specific product or niche sector but an approach to tourism development and management that can focus on any tourism segment, but one common principle is to improve the linkage between the tourism business and the poor and to expand benefits to the poor people. Benefits that accrue to the poor people can be economic, cultural, social or environmental among others (Ashley, Goodwin and Roe, 2001). Compared with other economic sectors, tourism has some
advantages such as being labour intensive. Also in this sector consumption occurs normally at the point of production and tourism can capitalize on natural scenery and cultural elements, which are normally some of the few assets the poor, possess and have access to (UNWTO, 2002). Governments, donor countries and non-governmental organizations in developing countries have integrated some of the principles of pro–poor tourism strategies into many alternative forms of tourism and some tourism projects to fight poverty.

2.6 Community involvement in tourism and relationship with protected area authorities

The sustainability of nature-based tourism activities in any destination depends on the way host communities are involved. Community participation in the conservation and management of tourism resources is the redistribution of power that enables communities presently excluded from the political and economic processes to be deliberately included in the day-to-day management of tourism resources (Arnstein, 1969). Murphy, (1985) noted that tourism like no other industry, relies on the goodwill and cooperation of local people because they are part of its product so it is important for the communities to be involved in managing and exploiting tourism resources in their areas.

Ashley and Roe (1998) pointed out that the participation of the local communities in tourism activities can range from the individual to the whole community including a variety of activities from employment and supplying goods and services to community enterprise ownership and joint ventures. Wild (1994) suggests that nature-based tourism which encourages local employment and small business development promotes higher economic multipliers and a community approach to decision-making helps to ensure traditional lifestyles and community values are respected. Drumm (1998) observed that local communities view nature tourism as an accessible development alternative which can enable them to improve their living standards without having to sell off their natural resources or compromise their culture.

To achieve and enhance a strong connection between the local communities and the conservation of tourism resources, it is considered essential to involve local people in the planning and management processes of tourism resources (Mendoza, 2006). Scheyvens, (2002) has identified that major limitations for local communities in engaging with the tourism activities are the unequal distribution of benefits and the fact that control often remains with outsiders.
Nature-based tourism activities in many developing countries including Tanzania are concentrated on protected area. These are the areas dedicated primarily to the protection and enjoyment of natural or cultural heritage, the maintenance of biodiversity and the maintenance of ecological life support services (International Union for Conservation of Nature (IUCN), 1991).

The relationship between protected areas authority and local communities in many developing countries is one of conflict rather than one of support. Local communities typically perceive protected areas as a burden on their land use (Urbano, 1995). Edgell, (1990) pointed out that conservationists view the growing number of local people and their basic needs as a major threat to the conservation of the protected area. Akama, (1996) argued that local communities surrounding protected natural areas have little or no influence on decisions. Akama further noted that the community’s social and environmental values are quite different to those held by conservation officials. A number of development and conservation projects have tried to transform this conflict into cooperation but this has proven difficult due to widespread illiteracy and the existing conflict between traditional and western approaches for solving community and wildlife interaction problems.

According to McNeely (1993) the rural people who live closest to the areas with greatest biological diversity are often among the most economically disadvantaged and the poorest of the poor. People living near the protected areas have subsistence needs that are in direct opposition to the needs of the protected areas. McNeely (1993) pointed out that not enough attention is paid to the process of involving local people in decision-making. Infield (1986) observed that law enforcement has historically been the primary means by which protected area managers resolve conflicts with local communities. Most of the local communities living near protected areas have negative perceptions and attitudes towards protected areas due to the fact that they receive very few benefits from these. Akama (1996) noted that revenues from protected areas in developing countries go entirely to the national government and tourism business operators.

In order to ensure long-term conservation of any protected areas the benefits provided must be realized by the local communities (Mackinnon et. al. 1986). This is because resources that provide local benefits are likely to be valued and safeguarded by the local communities.

2.7 Barriers to community participation in nature-based tourism

Among the major barriers, which hinder local people from participation in nature-based tourism in many developing countries is lack of institutional power structures and
economic systems among the local communities. Tusun (1999) demonstrates that lack of capacity of poor people to handle development effectively and low levels of awareness are the main reasons which hinder communities from participating in nature-based tourism in their areas. Also elitism within community structures is one of the major barriers to community participation. This problem is common in many local communities whereby local elites initiate tourism projects and end up taking the lion’s share of benefits, thus leaving community members disenchanted with tourism development (Telfer, 2002).

Local people tend to be excluded from the planning and the implementation of tourism projects in their area (Sindiga, 1999). Participation in decision-making entitles community members to determine their own goals for development and to have a meaningful voice in the organisation of tourism (Whelan, 1994). Community participation in decision-making gives them an opportunity to voice their own hopes, desires and fear for development as well as allowing them to contribute to the planning process. This would result in local communities viewing nature tourism as accessible development that can enable them to improve their livelihood (Timothy, 2002).

2.8 Contribution of the Study to the Literature

Nature-based tourism in many developing countries especially sub-Saharan Africa takes place in protected/conservation areas. To a large extent, these protected/conservation areas are owned and controlled by the government. The tourism businesses surrounding these attractions are highly dominated by governments who are the chief owner of tourism resources and private companies/individuals, which own and operate various tourism ventures. As a result, the major tourism beneficiaries are mainly urban elites, foreign entrepreneurs and the central government through taxation and revenue collection. The local communities living alongside the tourist attractions on which tourist activities are concentrated have not become a major participant in tourism activities or accrue any benefits associated with tourism activities in these countries. It should be noted that, even in establishing protected/conservation areas, some local communities were evicted from their ancestral land without even compensation.

In Tanzania, the situation is not different from other developing countries where tourism relies heavily on the natural environment; there has been a conflict of interest and completion of resources between the Tanzania National Park Authority (TANAPA) and surrounding communities. The case is different in Ngorongoro Conservation Area Authority whereby local communities predominantly Maasai people, have co-existed with wildlife for many years. Unlike national parks, where human settlement and consumptive resources uses
are strictly prohibited, NCA is a multiple land-use area where indigenous local Maasai people are allowed by the law to reside in the conservation area and conduct their customary activity, which is pastoralism. Currently the NCA is home to 60000 residents mostly Maasai with roughly 300,000 heard of cattle, goat and sheep. The Maasai people subsist on herds of cattle and they believe on the idea of communal rights over land and shared use of resources.

In the past, Maasai communities were allowed to live all over the place within the conservation area with their livestock without restrictions. During 1960s and 1970s, the NCAA management enacted regulations that were pro-conservation, largely driven by desire to promote tourism. As a result the Maasai have found it increasingly difficult to subsist. Several of the best pastures within NCA were closed to grazing and settlement. Fire, which is traditionally used as a tool for pasture improvement, controlling bush encroachment and reducing tick populations were prohibited. Crop cultivation in NCA was banned. In addition ecological changes and livestock diseases were unfavorable for Maasai pastoralism. A rapidly growing number of people, and animals contributes contribute also to the problem of Maasai in NCAA (Chausi, 1999; McCabe, 2002; Charnley, 2005).

By contrast, tourism activities in the NCA have had negative impacts on the Maasai communities. These include the sale of cultural artifacts and cultural commodification, increased prostitution, idling among the main roads of NCA, dressed in traditional attire among local communities waiting for tourists to stop and take pictures in exchange of money and other goods. Tourism also has accelerated the social conflict among local Maasai as they compete to take advantage of the economic benefits tourism offers.

The creation of protected area in the Maasai homeland, together with land use restrictions favoring conservation and tourism interests have undermined Maasai well-being and imposed serious limitation on their ability to subsist through the early 1990s. To address the challenges, NCAA thought that involving local Maasai people in nature-based tourism activities and sharing part of the tourism revenues would solve part of the local Maasai’s problems.

To achieve the goal, the NCAA has established walking safaris, cultural bomas (traditional Maasai houses) and community camp sites. The aim of these programmes was to diversify the tourism activities within NCA; to provide a place for indigenous Maasai people to educate tourists about their traditional culture, lifestyle and land-uses in a respectful
manner and lastly to diversify income generating activities of the NCA Maasai people by involving them in tourism activities.

In addition, NCAA management established a Community Development Department (CDD) as well as facilitating the setup of Maasai Pastoral Council (PC)-This is the legal entity established to act as a link between NCAA management and the indigenous Maasai residents within the NCA border. The NCA community development department is responsible in all issues relating to the livelihoods of indigenous Maasai communities. Among the issues CDD deals with are included community food security, environmental education and schooling. The Pastoral Council on behalf of the local communities engages with the NCAA and handles the collection, distribution and use of funds received from the NCCA. Ten percent of the total annual NCAA budget is allocated to the Pastoral Council to support pastoralist development initiatives. The pastoral council decides on how to spend the money on projects to benefit Maasai people. The revenue has been used by the PC to build pastoral and education infrastructures, health facilities and for sponsoring Maasai children from the early schools years all the way up to university.
CHAPTER THREE
STUDY METHODOLOGY

This chapter presents the methods used in conducting this study. It includes the methodological strategies adopted, study population, procedures used in data collection, methods used in data analysis. The research environment was a field study where the researcher was personally involved in collecting information.

3.1 Research design

Research design is the plan and structure of an investigation that is visualized by the researcher, so as to obtain answers to research questions (Cooper and Schindler 2003). In other words research design is the plan to be followed to provide answers to the objective of the research. The research design in this study incorporates the way data was collected, measured and analyzed. Research data include primary and secondary data. Primary data are the data that are associated with research subjects and which are collected directly by the researcher. Secondary sources of data are the kind of data, which are already available. They are the data which have been collected and analyzed by someone else (Kothari, 2004).

The primary sources of data of this study were collected through semi-structured interview, observation and questionnaires. This study employed semi-structured interviews to collect primary data from NCAA officials and tourism business owners/operators. Semi-structured interviews were administered to ten senior officials from NCAA and fifteen tourism business owners/operators. Through interview I was be able to collect primary data about nature-based tourism activities in Ngorongoro, mechanism applied to involve local communities in nature-based tourism activities and the ways tourism revenues is shared between NCAA and the Maasai indigenous people. The semi-structured interview was face to face and it was conducted during office hours. The Interviewer explained clearly to interviewee the purpose of the research and during the interview I ensure that each question I asked was understood clearly by the interviewee. The answers provided were written down in a standardized form and latter analyzed and presented in section four of this study.

Questionnaires were administered to indigenous Maasai people; this was the only convenient method which helps to reach many Maasai people in Ngorongoro.
The secondary sources of data involve use of published documents such as tourism text books, tourism journals, records and documents compiled by the Tanzanian government, non-governmental organizations and academic institutions.

The researcher uses and integrates both quantitative and qualitative research methods during the process of data collection and analysis. This approach is known as triangulation, which as Croswell (1994) observed is a process of gathering information using different techniques to determine its accuracy among different sources. This process helps to reduce the risks of bias and inaccuracies associated with getting information from only one source.

3.2 Study Area

The study for this thesis was conducted in Ngorongoro Conservation Area Authority (NCAA). The area is located in Northern Tanzania. (Refer to map below).

Map 3:1 a map of showing a location of Tanzania

Source: Tanzania Tourist Board (TTB)
NCAA covers some 8,292 square kilometers and it borders Lake Eyasi Escarpment and the agricultural communities of Karatu, Oldeani and Mbulumbu on the south and south-east in Karatu District. Loliondo Game Controlled Area borders NCA to the north. The Sale Plains and Lake Natron basin borders the area on the North-east and Serengeti National Park (SENAPA) on the North and Northwest. To the west, NCA borders Maswa Game Reserve (Refer to the detailed map below).

Map 3:2 A Map showing Ngorongoro Conservation Area and surrounding areas

The Ngorongoro Conservation Area was established in 1959 as a multiple land-use area designated to promote the conservation of natural resources, safeguard the interests of NCA indigenous Maasai residents and promote tourism. It was established by the Ngorongoro Conservation Ordinance, CAP 413 of 1959 which was later modified by the Game Park Laws Act (No.14) of 1975 that elevated the status of NCA administrative body to
an autonomous parastatal organization. Due to these changes the primary responsibility for
the administration and management of NCA was vested to the Ngorongoro Conservation
Area Authority (NCAA.2003).

The history of Ngorongoro-Serengeti eco-system dates back to 1929 when the
German colonial government established a game reserve in Central Serengeti (URT.1959).
This was followed by the creation of Serengeti National Park in 1951 which included the
present day SENAPA and the Ngorongoro highlands. The British colonial government
allowed both cultivation and pastoralism in the national park. Due to pressure from
conservationist groups, in 1954 the British colonial government decided to ban pastoralism
and agricultural activities in SENAPA. The decision was strongly opposed by the pastoralists
and the farmers; this led the government to form a Committee of Enquiry in 1956 (NCAA,
2003). The committee proposed the partitioning of the park into two separate units. The
present day SENAPA in the west, which was devoted exclusively to wildlife conservation
and tourism activities and Ngorongoro Conservation Area in the east which was turned to
multiple land-use area (NCAA, 1996). The Maasai pastoralists who had been living in
SENAPA were asked to vacate to the newly formed NCA under conditions that their interests
would be protected in the newly formed multiple land-use area. Different compensation
schemes such as water development for range improvement and veterinary centers in agreed
strategically places as well as veterinary drugs were promised and delivered to Maasai
pastoralists (Shivji and Kapinga 1998). This compensation was considered adequate by the
Maasai leadership at the time as it ensured that they would be able to maintain the health of
their cattle, their primary economic assets and a focal point of their culture.

The unique feature of the NCA is the Ngorongoro Crater, whose floor covers an area
of about 250 square kilometers. The crater is internationally renowned for its rich wildlife
and spectacular scenery (UNESCO, 2007). It supports high densities of wildlife throughout
the year, including one of the remaining populations of black rhinoceros in the country. The
short grass plains of the NCA is accredited as being a wet season grazing grounds for the
majority of the Serengeti’s migratory wildebeests which now numbers approximately 1.5
million (TAWIRI,2003). The Northern Highland Forest Reserve is another key unique
feature in NCA. The forest is a water catchment area and support habitat for game, which
includes rhinoceros, elephant and buffalo (Mabula and Zabor, 2005). The forest also is
accredited as being a refuge for grazing for Maasai pastoralists during periods of critical
drought. NCA contains popular archeological and paleontological sites in the world; these
reknown sites include Oldupai Gorge and Alaitole Footprints Site. There are many potential sites for further discoveries (NCAA.2003). Due to its abundance of natural and cultural resources NCA was designated a World Heritage Site in 1979 and a Biosphere Reserve in 1982 by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The climate in Ngorongoro Conservation Area varies. In the highlands it is moist and misty while temperatures in the semi-arid plains can fall as low as 2°C and often rise to 35°C. The annual precipitation varies from under 500mm on the arid plains to 1,700mm on the forested slopes.

Ngorongoro Conservation area encompasses a great variety of ecosystems including montane forest, swamp, marsh, dry forest as well as long and short grasslands (UNESCO, 2007). Due to diversity in its ecosystems, the area supports a large number of different wildlife and bird species. There is a population of 25,000 large animals, and about 500 bird species have been recorded (Mabula and Zabor, 2005).

The main economic activity in Ngorongoro conservation area is tourism. The area receives most of the tourist visits in Tanzania and generates the greatest amount of foreign exchange within the Tanzanian tourism sector (Shivji and Kapinga 1998). The local residents (Maasai communities) for many years relied on pastoralism as the main economic activity (URT, 2003). Currently there are 60,000 Maasai people living in six wards in NCA together with their herds of cattle, donkeys and flocks of sheep and goats. The Ngorongoro area has been a traditional homeland of the Maasai for nearly three centuries, and there is evidence to suggest that pastoralism in one form or the other has existed in the area for more than two thousand years (Homewood and Rodgers, 1991).

3.3 Study Population

Population refers to a group of individuals, objects or items, from which samples are taken for measurements. According to Ghauri (2002) the population means all members, individuals, groups or elements involved in the study. In this study the population consisted of: indigenous local people living in six wards within NCA; the business owners/ operators; and officials from NCA.
3.3.1 Target Population

The target population or surveyed population is the collection of subjects in which the sample is drawn. For that reason the researcher purposively selected indigenous local people (Maasai) living within NCA, senior tourism and community conservation officers from NCAA and tourism business owners/operators as a survey population. Table 3.1 below shows the population and target population.

Table 3.1: Population and Target Population Framework

<table>
<thead>
<tr>
<th>S/N</th>
<th>Population</th>
<th>Target population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ngorongoro Conservation Area Authority</td>
<td>Senior tourism and community conservation officers</td>
</tr>
<tr>
<td>2</td>
<td>Tourism business operating within NCAA</td>
<td>Owners/operators of tourism businesses</td>
</tr>
<tr>
<td>2</td>
<td>Indigenous Local communities</td>
<td>Permanent indigenous local people residing within NCAA.</td>
</tr>
</tbody>
</table>

3.4 Sample and Sampling Frame

According to Sweeney and Williams, (2002) a sample is a small group of respondents drawn from a population that the researcher is interested in obtaining information about. The sample will be representative of the population only if it has the same basic characteristic of the population from which is drawn. A sampling frame is the list of elements from which the sample is actually drawn (Cooper and Schindler 2003). In other words, the sampling frame is a complete list of all sampling subjects that can adequately represent the population.

Since this study used concurrent mixed methods approach and it was mainly of a qualitative nature, mixed methods techniques and non-probability techniques were used to select samples in order to collect both quantitative and qualitative data within the same time frame. The stratified purposive samplings were used to select indigenous Maasai people in Ngorongoro who were involved in this study.

The snowball or chain sampling techniques were used to select other categories of the study participants which included officials from the NCAA and the tourism business owners/operators. Snowball sampling refers to a technique of locating cases of interest from
sampling people who know which cases are information rich (Patton 2002). Table 3.2 below is the sample frame for the study.

**Table 3.2: Sample Frame and the total count**

<table>
<thead>
<tr>
<th>S/ N</th>
<th>Name</th>
<th>Target</th>
<th>Total Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>NCAA Indigenous Residents</td>
<td>Permanent local Maasai residing in six wards within NCAA</td>
<td>150</td>
</tr>
<tr>
<td>3</td>
<td>Ngorongoro Conservation Area Authority</td>
<td>Senior tourism and community conservation officers</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td>Tourism business operating within NCAA</td>
<td>Owners/Operators</td>
<td>15</td>
</tr>
</tbody>
</table>

**3.4.1 Sampling Techniques and Procedures**

The sampling design is the systematic flow of procedures of forming the manageable sample size that will be investigated to answer the research questions (Cooper, Schindler, 2003). Based on that fact, the researcher uses the following techniques in selecting the subjects.

1. From the sample frame compiled Table 3.2 a simple random sampling technique was used to select one hundred and fifty (150) indigenous local people living in six wards within NCAA and included in the sample.

2. Snowball sampling techniques was used to select ten (10) tourism and community conservation officers from NCAA while fifteen (15) tourism business owners/operators and included in the sample.

**3.5 Data Collection Instruments**

Data collection is the process of selecting participants and gathering data from these participants (Burns and Grove, 2001). The research instrument enables the researcher to collect information needed in answering the research questions. According to Johnson (1994) the research instrument is the means by which different approaches to research are used to collect the necessary data. In this study, the researcher used questionnaires, documentary review, a focus group discussion guide, an observation and interview guide during the process of data collection.
3.5.1 The Questionnaire

According to Creswell (1994), a questionnaire survey provides a numerical description of certain segment of a population. The questionnaire was the main data collection instrument because it was a more convenient way to reach many indigenous local communities in NCAA. The Maasai in Ngorongoro are known to be a highly mobile ethnic group without much time available for personal interview. Therefore a self-compilation questionnaire (see Appendix 1) was used to obtain information from them. Also self-compilation questionnaires are less costly and faster to administer. The questionnaires used in this study contain a written list of both closed and open-ended questions which was administered by the researcher to selected members of the indigenous local Maasai living within Ngorongoro Conservation Area Authority.

3.5.2 Semi-structured interviews

In-depth interviews are common methods of collecting qualitative data. According to Seidman, (1991) interviews enable the researcher to understand interviewees’ inner perspectives and the meaning they make from those perspectives through opportunities provided by clarification in the course of exchanging ideas. According to Cohen, Manion and Morrison (2007), the interviews enable participants (be they interviewers or interviewees) to discuss their interpretations of the world in which they live and to express how they regard situations from their own point of view. The interviews can be classified as unstructured, semi-structured or structured (Castro 2006). Unstructured interviews are based on a clear plan or a list of topics that the interviewer follows. Semi-structured interviews are based on written lists of questions or topics that need to be covered in a particular order although some questions may arise during the Semi-structured interviews. Structured interviews are based on a set of predetermined questions and of highly standardized techniques of recording (Kothari, 2004).

This study employed semi-structured interviews to collect information from ten officials from NCAA and fifteen owners/operators of tourism businesses within NCA (see Appendix 1 and 2). The interviews focused on eliciting NCAA-official’s and tourism business owners/operators perceptions with regard to the following: involvement of indigenous local Maasai on nature-based tourism. The impact of nature-based tourism activities on Maasai livelihood, and tourism benefit sharing.
3.5.3 Focus group Discussion Guide

In addition to the questionnaires and interview guide, data were generated through the use of Focus Group discussion. The use of this technique facilitated gathering relevant information from Maasai people especially from the youth and women. It should be noted that Maasai communities are highly mobile and it is hard to find them in one location especially during the day. I made an arrangement with village elders who linked me with a group of women during market day. Similar arrangements were made to meet a group of youths during the afternoon while they were resting with their flock of cattle in the bush. In the discussion, participants were encouraged to talk openly and freely. Though focus group discussions, the voices of local communities especially women and the young relating to the issue under investigation were raised and their concerns were taken.

3.5.4 Observation Guide

Data from observation comprised of people activities, behaviours, actions and the full range of interpersonal interactions and organizational processes that are part of observation human experience (Patton, 2002). Observation gave the researcher an opportunity to look at what is taking place. This method was also used to cross-check some information provided through other instruments such as questionnaires, and focus group discussions and interviews.

During the data collection process, I stayed within NCAA area which allowed me the chance to observe the local people’s daily life and their interaction with NCAA officials, tourists and tourism business owners/operators. The observation guide gave the researcher an opportunity to look on what is taking place and gather data on the physical and human settings. Such a method helped the researcher to eliminate a subjectivity bias since the information obtained was related to what is currently happening in NCAA and it was free of the respondent’s bias.

3.6 Administering of Research Questionnaire and interview guide

In this study questionnaires were administered to indigenous local people residing within NCAA territory. The interview guide was administered to NCAA officers and owners/operators of tourism business within NCAA.
3.7 Data Analysis

The data analysis involved the ordering of data into constituent parts in order to obtain answers to research questions. According to Dey (1993) data analysis is the process of breaking down data into smaller units to reveal their characteristics, elements, and structure. Data analysis in mixed methods research involves analysis of the quantitative data using quantitative methods and qualitative data using qualitative methods (Creswell and Plano-Clark 2007). Thus knowing the steps in both forms of qualitative and quantitative analysis is necessary in mixed methods questions since both qualitative and quantitative approaches deal with data analysis differently.

The process of data analysis began after data collection. The researcher edited the raw data that were collected. The data were first checked for comprehensiveness and consistency. The interview data were transcribed from audio document into text then sorted into categories and themes and finally coded and tabulated.

The data generated through questionnaires were edited to detect errors and omissions and damaged questionnaires were destroyed. One hundred and fifty (150) questionnaires were administered to indigenous Maasai people in Ngorongoro of which, one hundred and sixteen (116) questionnaires were returned. Twenty one (21) questionnaires were removed because they were not filled properly, ninety-five questionnaires were filled properly and they are the ones which were analyzed.
The Observation memos were analyzed in accordance with the categories and themes. The analysis and interpretation of the data was done through the Statistical Package for Social Science (SPSS) software.

3.8 Data Accuracy and Reliability
Efforts were made to supplement data collected so as to minimize biases and distortions. Whenever possible, information gathered from indigenous local Maasai people were counter checked through other possible means such as asking village elders, officials from Ngorongoro Pastoral Council and NCA officials. In this way, the degree of reliability and accuracy of data were greatly enhanced.

3.9 Conclusion
This chapter has discussed the research approach and the methods which were used to collect data that would provide answers to the research questions. The chapter has also described the processes followed in the sample selection, administration of the questionnaires, interviews and observations. Also the technique used to analyses data was discussed.
CHAPTER FOUR
PRESENTATION OF FINDINGS AND DISCUSSION

4.0 Introduction

This chapter reports the outcome of the data analysis from questionnaires, semi-structured interviews and non-participant observation, which were conducted in a total of six wards namely Nainokanoka, Olbabal, Ngorongoro, Endulen, Kakesio and Naiyobi, all of which are within the NCA. The study results are presented as verbal descriptions and symbolic representations which are included in tables and charts. A total of ninety-five questionnaires (see table 4.1) were administered to indigenous Maasai local communities. Additionally, ten officials from the NCAA were interviewed together with fifteen tourism business owners/operators. The results are organised and presented according to the research objectives that were raised in section 1.3 of Chapter One. The sequence of data presentation is as follows:

1) Presentation of nature-based tourism activities in the Ngorongoro Conservation Area;
2) Examination of nature-based tourism activities and its contribution on community livelihood;
3) Presentation of on how nature-based tourism activities conflict with other communities’ livelihood activities;
4) Examine the extent to which the local communities are involved in the decision making process.

4.1. Demographic and social-economic characteristics of the respondents

Despite the fact that respondents’ characteristics were not part of the study objectives, it was considered necessary to present these data because the background of the respondents could partly contribute to the better understanding of the livelihood of the local communities living within Ngorongoro Conservation Area. Therefore, the study described the characteristics of the local community who participated in the survey in terms of age, gender, marital status, education level, origin and occupation.

4.1.1. Gender and marital status of the respondent

Analysis of the gender and marital status could contribute to a better understanding of the demographic profile of the study. As can be seen in Table 4.1, from the sample of 95 indigenous Maasai people who participated in this study, (57) 60% of the respondents were male and (38) 40% of the respondents were female. The male respondents have shown a
bigger percentage compared to female this is because women in Maasai traditions have plenty of responsibilities and activities to perform in their daily routine compared with men. It is hard to find women around especially during the day. As early as thirteen years of age Maasai girls are eligible for marriage. As housewives and mothers women construct their own hut (house) in the boma of her husband, they collect fire wood, fetch water sometimes from a far distance from their bomas, design and keep the milking gourds, milking cattle, distribution of milk among family members as well as cook for their family. Other responsibilities for Maasai women includes; making bead ornaments and necklaces and cleaning and preparation of hides and skins for making skin clothing and bed coverings.

The major responsibility of Maasai men is to dispatch and allocate livestock to areas with sufficient grass. It should be noted that Maasai people have three distinctive stages in human growth and maturation. The first stage is uncircumcised boys below the age of 14 years who provide labour for the routine herding activities in the community. On reaching the age of 17 years the boys are circumcised and initiated into warriorhood. The main activities of the Maasai warrior are to protect the community from their enemies as well as helping in keeping livestock especially during drought season. After the period of warrior-hood ends, they are promoted to senior elders. The elders are respectable in the community and they are the main advisor of the day to day activities. As elders they settle down and assume full family responsibilities. Maasai elders wield both political and spiritual power in the community, they have control over the warriors, they maintain and restore social order in the community and they transmit their accumulated experience and knowledge related to herding and resource management to the younger generation.

Also respondents were asked to state their marital status. Out of 95 respondents, 16 (16.7%) of the respondents were single, 12 (12.5%) of respondents were married in church/civil marriages and 67 (69%) of respondents were traditionally married. Traditionally marriages among Maasai people are something common and it is part of their culture. Men are allowed to marry as many women as they can if they have cows to pay for their dowry. The majority of the respondents (91.6%) were born and raised in NCA as indicated in Table 4.1.
Table 4:1. Characteristics of the respondent (n=95)

<table>
<thead>
<tr>
<th>Profile</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>57</td>
<td>60</td>
</tr>
<tr>
<td>Female</td>
<td>38</td>
<td>40</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-30</td>
<td>23</td>
<td>24.0</td>
</tr>
<tr>
<td>31-40</td>
<td>32</td>
<td>34.0</td>
</tr>
<tr>
<td>41 and above</td>
<td>40</td>
<td>42.0</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>16</td>
<td>17.0</td>
</tr>
<tr>
<td>Married</td>
<td>12</td>
<td>13.0</td>
</tr>
<tr>
<td>Traditional Marriage</td>
<td>67</td>
<td>70.0</td>
</tr>
<tr>
<td>Education level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary School</td>
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<td>11.0</td>
</tr>
<tr>
<td>Secondary School</td>
<td>47</td>
<td>50.0</td>
</tr>
<tr>
<td>Collage/University</td>
<td>37</td>
<td>39.0</td>
</tr>
<tr>
<td>Professional Training</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tourism Professionals</td>
<td>14</td>
<td>15.0</td>
</tr>
<tr>
<td>Tourism Short Courses</td>
<td>52</td>
<td>54.0</td>
</tr>
<tr>
<td>Other training</td>
<td>29</td>
<td>31.0</td>
</tr>
<tr>
<td>Employment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NCA</td>
<td>52</td>
<td>54.2</td>
</tr>
<tr>
<td>Tourism companies</td>
<td>41</td>
<td>43.7</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>2.1</td>
</tr>
<tr>
<td>Occupation held</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manager</td>
<td>2</td>
<td>2.1</td>
</tr>
<tr>
<td>Supervisor</td>
<td>5</td>
<td>5.2</td>
</tr>
<tr>
<td>Ordinary employee</td>
<td>88</td>
<td>92.7</td>
</tr>
<tr>
<td>Origin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NCA</td>
<td>87</td>
<td>91.6</td>
</tr>
<tr>
<td>Outside NCA</td>
<td>8</td>
<td>8.4</td>
</tr>
</tbody>
</table>

4.1.2 Age and education profile

The majority of respondents who participated in this study were middle aged and elderly as shown in Table 4.1. 41.7% of the respondent were above 41 years of age, 33.3% were between 31 and 40 years and 24% of the respondents were below 30 years. The survey also reveals that a total of 11.5% of the indigenous Maasai people who participated in this study had obtained primary education (see Table 4.1), while 49% of the participants had obtained secondary education and 38.5% of the respondents obtained college/university education. The respondents were also asked if they have any professional training. Of 95 respondents who participated in this study 14 (14.6%) were tourism professionals, 52 (54.2%) had attended various short courses related to tourism and 29 (30.2%) had other training not related to tourism.
4.1.3. Social-economic activity

The study finding shows that 54.2% of the respondents were employed with the Ngorongoro Conservation Area Authority, while 42.7% of the respondents were working with tourism businesses operating within NCA and 2.1% of respondents were working outside the tourism field as indicated in Table 4.1. Also the respondents were asked about the position held in their respective jobs; the results show that 91.7% were employed as cleaners, guards, rangers and drivers while 5.2% were working as supervisors and 2.1% were holding managerial position such as head of departments.

4.2. Major nature-based tourism practices in Ngorongoro Conservation Area

The first objective of the study was addressed by examining the main nature-based tourism activities in Ngorongoro Conservation Area. This was performed through questionnaires administered to Maasai people and interviews conducted with key tourism stakeholders in Ngorongoro. Non-participant observation techniques were applied to backup the information obtained through interviews and questionnaires.

Semi-structured interviews and questionnaires survey revealed pertinent information on the main nature-based tourism activities in Ngorongoro Conservation Area. All respondents interviewed (see Appendix 2) replied affirmatively that wildlife safari is the major nature-based tourism activity practiced in Ngorongoro Conservation Area followed by walking safari and culture tourism activities.

On the other hand indigenous Maasai people were asked (see Appendix 1) about major nature-based tourism activities in Ngorongoro, 46 (48.4%) noted that wildlife safari is the main nature-based tourism activity in Ngorongoro, followed by 32(33.7%) walking safari and 17(17.9%) culture tourism (see fig.5:1). Cultural tourism activities in Ngorongoro gained popularity because of the indigenous Maasai people who live side by side with wildlife. Due to that unique existence many tourists have developed an interest in learning more about the Maasai people.
4.2.1 Wildlife Safari

Wildlife safari is a tourism activity that involves watching and photograph wild animal in their natural environment. It was observed that wildlife safaris are concentrated in Ngorongoro crater since the area is acknowledged as having a large concentration of tourism resources. As the NCAA-Tourism Service Manager commented on 18/02/2011:

“Wildlife safaris is one of the prominent nature-based tourism activities in Ngorongoro; most of the safaris are conducted in Ngorongoro crater, the crater is the flagship tourism feature for Ngorongoro. It has a larger concentration of wild animals throughout the year. The animals can be spotted easily by tourists”.

According to the NCAA-Public Relation Manager, the stunning landscape of Ngorongoro crater (see fig 4:2) combined with its spectacular concentration of wildlife attracts the attention of so many tourists:

“Ngorongoro Crater is home to a population of some 25,000 large animals, largely ungulates, alongside the highest density of mammalian predators in Africa as well as one of the largest animal migrations on earth, including 1.7 Million wildebeest, 260,000 zebra and 470,000 gazelle. Also Ngorongoro is home to endangered species, such as the Black Rhino and 500 species of birds”.

It was observed that visitor on wildlife safari in Ngorongoro crater encounter the indigenous Maasai people, considered to be another tourist attraction. The Maasai are frequently seen taking their herds of cattle down to the crater floor to drink water or grazing animals on the Ngorongoro plains or walking along the NCA’s main roads. The study further
finds out that NCAA coordinates all the wildlife safari activities in Ngorongoro crater. The key players include tour companies, tourist lodges and the NCAA. The tour operator bring tourists and conduct safaris while lodge operators/owners provide accommodation, food, entertainment and beverages services to tourist and NCAA provides an enabling environment for the safaris to be conducted.

The wildlife safaris are conducted by the game drivers accompanied by an expert guide who has extensive experience and knowledge of the crater area, wildlife, flora and the interaction of animals. They type of vehicles used are an open back four-wheel drive cars and most of safari expedition takes place very early in the morning or late evening. This enables visitors to sport different species of wildlife.

![Figure 4:2 Wildebeest on the crater / the view of the crater on the crater rim](image)

Many visitors who visit NCA come purposely to see wild animals and enjoy the natural ecosystems while other activities such as walking safaris and culture tourism in most cases are supplemental to tourists. As the Serena Lodge Guest Relation commented on 18/02/2011:

“In Serena Lodge we received many tourists, most of them spend two to four days with us, majority they come here through tour operators and their main purpose of visit is to view wildlife in Ngorongoro crater”.

40
Visitors may opt to experience the culture of the local community after they have finished with their ultimate goal of wildlife viewing.

### 4.2.2. Walking Safari

The study finds out that walking safari is another popular nature-based tourism activity widely practiced in Ngorongoro after wildlife safaris. The walking safari program in Ngorongoro focuses on nature as the primary attraction. It was observed that the walking safaris are coordinated by NCAA and the key player involved includes indigenous Maasai people and the tour operators. The study finds out that the NCAA provides an enabling environment for walking safari to be conducted in Ngorongoro while tour operators bring tourists and the Maasai people provides various services such as guiding services and rental of donkeys to carry camping equipment for walking safari visitors. Bookings for multi day walking safari are made in advance by tour companies while single day walking safari can be arranged upon visitor arrival.

For many years NCA used to rely only on wildlife safari as a main nature-based tourism activity, the introduction of the walking safari was a strategy to diversify tourism activities as the NCAA-Tourism Service Manager commented on 18/02/2011:

> “walking safari in Ngorongoro is a primary strategy for reducing the number of vehicles in the crater. With walking safaris tourists are encouraged to visit other parts of the Ngorongoro by diversify tourism offerings”.

It was observed that the NCA has more than 14 areas designated for nature walks. On the 23 of February 2011 I was shown four areas designated as a starting point for walking safari routes in NCAA (See map 4.1).

The nature trails originate from various locations throughout the conservation area and pass through various areas of interest (see map 4.1). Most of these areas are in villages where many indigenous Maasai people live. The attractions featured on the walking trails include; the acacia forest, the view of Lake Eyasi, Oldupai Gorge, the Alaitole footprints, migratory herds and Endoro River waterfalls.

It was observed that the indigenous local Maasai in Ngorongoro especially the youth are involved in conducting walking safaris. These people are believed to be knowledgeable about the Ngorongoro landscape, terrain and culture. Most of them are working as guides and
porters. The study finds out that most of these guides do not receive any training, although some attend a short course through the National Outdoor Leadership School (NOLS). NOLS is a private wilderness based non-profit school focusing on leadership and wilderness skills, established in 1974 and it has used NCA as a wilderness classroom since 1995.

Map 4.1: A Map showing Ngorongoro walking safari trails

Commenting on walking safaris, the NCA head of marketing unit who is a Maasai from Ngorongoro noted this when I was interviewing him on 6/03/2011:

“Indigenous local Maasai people especially the youth are used as guides because they have in-depth knowledge of the local landscape and natural history of Ngorongoro that tourist would like to hear. These people are very friendly, helpful and willing to share information about their culture and interactions with wildlife. This, in turn, makes them excellent guides and companions during a
safari. You know, guiding visitors on nature walks is similar to herding livestock, requiring the same skills set the ability to walk in bush for so long, the ability to detect and avoid wild animals, the ability to find drinking water and familiarity with local landscape and terrain.”.

4.2.3. Cultural Tourism

Qualitative responses from respondents who participated in this study suggested that cultural tourism is one of the tourism activities practised widely after wildlife and walking safaris in Ngorongoro. The study finds out that cultural tourism was developed following the high level of demand of tourists who wanted to know much more about the Maasai people and their culture. This has led the NCAA in collaboration with traditional leaders from communities to decide to develop Maasai cultural bomas in designated areas within the NCA. The cultural bomas are the official interface between the tourist and the indigenous Maasai people and they are replicas of Maasai homesteads. It was observed that cultural bomas are the centres for interpretation and demonstration of indigenous Maasai cultures whereby the tourist can learn more about the Maasai unique culture, take photographs, and buy handicrafts.

4.3. The impact of nature-based tourism activities on local community livelihood

The second objective of the study was to examine the impacts of nature-based tourism activities on the livelihood of the local communities in Ngorongoro. The data to address this objective was collected through questionnaires and semi-structured interviews.

To get a clear understanding of the impact of nature-based tourism on livelihood of local people, the Maasai people were asked to state the major economic activities local people are engaged on in Ngorongoro. The study findings shows that (66.67%) local people are engaged in pastoralism activities while (20%) are engaged on nature-based tourism activities and (13.33%) of local people are engaged both on nature-based tourism activities and pastoralism activities (figure 4.3).

It was observed that pastoralism is the main traditional economic activities practised by Maasai people for many years in Ngorongoro. Traditional Maasai families in the NCA stay home throughout the year, keeping their cattle near their homestead. These animals are reared for food, to be sold or to cover contingencies such as school fees, medical bills, buying veterinary medicine on the homestead. As shown in figure 4.3, the majority of the
respondents involved in this study were pastoralists, although the major economic activity, which generates a lot of revenues is tourism.

Fig 4.3, The main Maasai community economic activity

The study finding shows that very few indigenous Maasai people are involved directly in tourism activities in Ngorongoro (figure 4.2). It was observed that indigenous Maasai people who are involved directly in nature-based tourism activities in Ngorongoro are either associated with walking safaris and cultural tourism projects. Few are permanently employed by the NCAA and the tourist lodges located within NCAA.

The study finds out that the main reasons which hinder many local communities from engaging themselves in tourism activities includes lack of required education qualifications, lack of required capital to set up tourism ventures and lack of land rights. The respondents who indicated that they are involved in tourism activities in Ngorongoro were asked to specify the type of tourism activities they were engaged on. The majority indicated that they were involved in walking safaris (51.6%), followed by cultural tourism activities (38.9%) while others (9.5%) were not involved in either the cultural tourism programme or walking safaris as shown in figure 4.3 below.
Figure, 4.4 Distribution of the tourism activities among local people in Ngorongoro

The walking safari and cultural tourism activities as appeared in figure 4.4 is the community tourism programme established by the NCAA to help diversify tourism activities in Ngorongoro which for so many years were concentrated only on wildlife safari. They were also meant to diversify the income generating activities for local Maasai people who for many years have relied on pastoralism. The study finds out that many indigenous local people are involved directly in these programmes (figure 4.4). People are involved in this programme as tour guides, perform traditional dances to tourists, and hire donkeys for carrying tourists' luggage if they are engaged in walking safaris). Also, others sell handicrafts and souvenirs to tourists.

The majority of the respondents who participated in this study acknowledged that nature-based tourism activities in Ngorongoro contribute enormously to the livelihood of indigenous Maasai people in Ngorongoro Conservation Area. The study finds out that nature-based tourism activities in Ngorongoro diversifies traditional Maasai economic activities. It was observed that indigenous local people are involved in a number of community based tourism programmes compared with previous years whereby local people used to rely only on pastoralism. According to three NCAA-senior tourism officers:

“A good number of indigenous Maasai people nowadays are involved in nature-based related tourism activities in Ngorongoro, these activities are the major source of income to many local people nowadays”.

45
The study further finds out that tourism activities are the single source of employment opportunities available to local people in Ngorongoro. For many years these people have been depending on pastoralism as their main source of economic activity. The NCAA is the largest employer of local people especially the youth as one respondent noted;

“many youths from our villages have been recruited by NCAA and now they are working as rangers, we are happy these people are spending part of their income to support their families”.

Also the study finds out that in addition to the NCAA giving local people permanent employment opportunities people have been hired on a temporary basis especially when NCAA is doing its sporadic maintenance of its infrastructure such as roads, visitor centres and ranger posts.

The tourism establishments within the NCA such as lodges and permanent tented camps are also a source of employment opportunities for local communities. The study finds out that some local people are employed in the lodges as gardeners, guards, cleaners and entertainers on a permanent but also a temporary basis.

The study also finds out that tourism activity in the NCA provides markets for locally produced goods especially handcrafts and souvenirs. The local people who participated in this study considered that the development of tourism activities in Ngorongoro helped the locals to obtain a permanent market for their locally produced handcrafts and as noted by one respondent:

“The lodges nowadays in Ngorongoro are the single buyers of our handcrafts and they buy them at a very good price”.

It was observed that some lodges have allowed women’s groups from the villages living nearby to open gift shops in their premises. This was witnessed in Serena, Ngorongoro Crater Lodge and Sopa Lodges.

As a part of tourism benefits sharing, I found out that the Ngorongoro Conservation Area Authority provides directly to local communities 10% of its annual income every year. This was observed when I was interviewing the NCA- head of community development department on March 9th, 2011:
“every year NCAA contributes 10% of its annual income directly to local communities. Also we support local people by financing directly various social projects such as education, health services and social infrastructures”.

The community development department of NCA acts as a link between the local people and NCAA management. The department is engaged directly with the local communities and one of its responsibilities is to oversee all the issues relating to the livelihoods of indigenous local people living within NCA territory. The department oversees community food security; carries out environmental education and ensures that the parents are sending their kids to school. It was observed that the Pastoral Council is another tool used by the NCAA to communicate with the local communities. This was noted when I was interviewing the NCAA-Head of Community Development Department:

“Pastoral Council is a legal entity established to help facilitate easy communication between local communities and the NCAA management”.

The Pastoral Council engages with NCAA and handles the collection, distribution and use of any money received from the NCAA on behalf of the local communities. They received ten percent of the NCAA total revenues after submitting a list of project priorities to the NCAA. The Pastoral Council has been using the money to fund various communities’ projects such as sponsoring students from poor families, construction of health and education facilities.

4.3.1. Contribution of various nature-based tourism activities to the livelihood of local people.

Data from the semi-structured interviews and questionnaires indicated that walking safaris, cultural bomas and campsite programmes are the major tourism activities in Ngorongoro, which contribute income directly to the indigenous Maasai people. The study finds out that a good number of local people are involved directly in these activities and most of them are developed in community areas and every community member is given an equal opportunity to participate.

4.3.1.1 The impact of Walking Safaris to the livelihood of local people

Walking safari in Ngorongoro is one of the nature-based tourism activity that involves indigenous Maasai people directly. When asked about the main motives of establishing walking safaris in Ngorongoro, the NCA-Tourism Service Manager had this to say:
“Walking safaris in Ngorongoro has been established as one way of involving indigenous Maasai people living within Ngorongoro to participate directly in tourism activities by providing various services”.

It was observed that the walking safari provides an opportunity for the indigenous Maasai people to participate directly in nature-based tourism activity through provision of various services to visitors who are on walking safari. Among the services offered to visitors on walking safari includes; guiding services, culinary services, hiring donkeys for carrying tourist’s luggage and camping equipments to various walking destinations within Ngorongoro.

Figure 4.5. Cooking and Supply Tents at Landana community Campsite

The study finds out that the revenue obtained from walking safari is shared jointly between indigenous Maasai people and the NCAA-Management. It was observed that all revenues are collected by NCAA and upon its collection fifty percent of the walking safari revenue is given directly Maasai people through Pastoral Council.

The Pastoral Council distributes the money to the respective village where the walking safari has been conducted. After paying the salary of the village walking safari tourism coordinators and community members who provide direct service to the visitors, the tourism
committee of the village decide on how to spend the money on community development projects based on the development priorities of the village.

**Table 4.2. Structure of walking safari fees for 24hrs charged in Ngorongoro**

<table>
<thead>
<tr>
<th></th>
<th>East African Citizens</th>
<th>Non Residents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(US$)</td>
<td>(US$)</td>
</tr>
<tr>
<td>1. Above the age of 16</td>
<td>1.0</td>
<td>30</td>
</tr>
<tr>
<td>2. Between the age of 5 and 16 years</td>
<td>0.5</td>
<td>10</td>
</tr>
<tr>
<td>3. Children below age of 5 years</td>
<td>Free</td>
<td>Free</td>
</tr>
</tbody>
</table>

(Source, NCAA)

The study finds out that the community members who offer direct services to walking safari visitors such as guiding services and renting donkeys received direct payment for offering such services. A tour guide receives USD 20 per day, while the community members who hire donkeys as well as the porters receive USD 5 per day.

**4.3.1.2. Impact of cultural bomas to the livelihood of indigenous local people**

The Maasai cultural bomas are one of the cultural tourist attractions, which generate direct benefit for the Maasai people in Ngorongoro Conservation Area. The study finds out that many local Maasai people are involved directly in cultural tourism through cultural Maasai bomas.

Cultural Bomas are the traditional villages designated to receive tourists and experience the culture of the indigenous Maasai people in a manner that benefits them without jeopardizing their dignity and cultural values (figure 4.6). These bomas provide an official interface between the tourist and the Maasai people. The bomas are constructed to look like typical Maasai homesteads. Senior NCAA-Tourism Officer argued that... “Maasai cultural bomas are replicas of Maasai homesteads and are built strictly for tourism purposes. The aim of establishing them is to provide opportunity for Maasai residents to communicate their history and cultural values to tourists in a respectful manner while generating income and serve as a start point to arrange for the walking safari whereby arrangement is done for tour guides and donkeys to carry tourist luggage. At the boma the tourist can meet Maasai people, watch them performing traditional dances, tour a typical hut made from sticks and cow dung, learn about the Maasai way of life and culture, take pictures, and purchase Maasai handicrafts.”
There are ten officially cultural bomas that were established by Maasai in collaboration with NCAA and the Pastoral Council (see figure 4.6). It was observed that there are six cultural bomas within Ngorongoro and the bomas are located in major tourist’s routes of Ngorongoro crater, on 7th March 2011 I visited Oloirobi cultural boma Mr. Ole Sepuku a boma guide and interpreter had this to say:

“Maasai cultural bomas in Ngorongoro are one of the attractions that attract the attention of so many tourists. They are cultural centers for Maasai culture interpretation, function as cultural exhibition centers, and a point of sales of art and crafts, photography and publications”.

It was observed that the village government leaders in collaboration with the NCAA-Community Development Department are the key people responsible to select boma members. The members are selected based on the poverty level of an individual within a community and willingness to join the cultural boma as a member. The level of poverty is measured based on the number of livestock an individual owns. The household with fewer than ten livestock is considered as poor. The member of the boma stays in the cultural boma for one consecutive year after which village government selects another group to join the boma. This is done to allow other community members to benefit also. One cultural boma host fourteen to twenty-six indigenous Maasai people.

Upon arriving at the boma, the elected members in collaboration with NCAA-Community Development Officer elect the boma leaders who are responsible to lead all the other boma members. Elected boma chairman is responsibility for the daily activities of the boma. The boma chairman ensures that all boma rules and regulations are adhered by all members. The chairman has also to ensure that revenue is properly collected through entry fees. The boma chairman is assisted closely by boma secretary, the duties of the secretary includes recording of all vehicles visiting the cultural boma as well as collecting entrance fees. Each bomas had two to three elderly men who function as advisors, reconcilers and source of wisdom to boma members.
While at the boma members are required to perform several functions such as singing and dancing, make arrangement for walking safari, guiding tourists to the boma, selling animal skins and milk, selling forest products such as honey as well as selling handicrafts. Singing and dancing (see figure 4.6) is carried out when tourist are entering in a boma. In addition to entertainment, tourists are also exposed to other traditional aspects of Maasai lifestyle such as warriors making fire from rubbing a stick ageist a small log, women working on beads and plastering a sun-baked mud hut with cow dung.

It was observed that the cultural bomas generate revenue through entrance fees charged to each car that enters and through sells of handcraft to tourists (figure 4.7). The entrance fees charged to each car is USD$20 and it is collected by the boma secretary. Money generated from the sales of souvenirs and other merchandise sales goes directly to the maker/owner of the items. Money collected as the entrance fees in cultural bomas is shared between the cultural boma occupiers and the village government in which they come from.
The cultural boma occupants and the village governments sit together at the end of each month to see how much they have earned and discuss how to spend the money. I observed that there was no clearly defined system of revenue distribution or checks and balances to ensure that revenue actually reaches the local community. The boma leaders in collaboration with village government may opt to use some amount of money generated for community social services or supporting children poor families by paying school fees. Sum of money left is used for managing the boma. The money is used for paying monthly allowances to the boma members, buying water especially during dry season and purchasing food and livestock for boma members. Depending on the season the ordinary boma members are paid monthly salary ranging from 15 USD to 25 USD per month while boma leaders are paid between 25 USD to 80USD per month.

Cultural bomas in Ngorongoro serve as a means of alleviating poverty among many indigenous Maasai people whose livelihoods depend on livestock keeping. This was supported by one boma leader:

“Earnings received from cultural bomas have somehow improved the wellbeing of many indigenous Maasai people in Ngorongoro. Through cultural bomas people are able to buy livestock, pay school fees and purchase school uniforms for their children”.

Figure 4.7 Maasai worriers entertaining tourists/woman standing in front of her handcraft waiting for buyers at Oloirobi cultural boma

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4.3.1.3. The impact of community campsites and Lodges to the livelihood of Maasai people

The study finds out that within NCAA there are two categories of accommodation establishments. The first category involves special campsites located on local communities’ land (see figure 4.8) and the second category involves luxurious lodges owned by private companies/individuals. The lodges and community campsites within NCA are supporting indigenous Maasai people directly in various ways.

I visited three community campsites with Mr Alex Ole Lataika, the NCA-Community Officer. The community campsites were established by the NCAA and they are located at strategic points along the walking safari routes. The campsites are operated by the local communities living nearby.

![Figure 4.8 Ilmisigiyo Community campsites](image)

It was observed that the visitors who are on walking safaris utilise the campsites for an average of two to four days. Indigenous Maasai people are working on these campsites as camp guards, cook and dishwashers. The revenues from the campsites are collected by NCAA subsequently fifty percent of the revenue is returned to the respective wards in which the campsite is located.

It was observed that every ward has its own tourism committee. The committee visits the campsites periodically and records the number of visitors on the campsites. The tourism committee is responsible for collecting funds from the NCAA through the Pastoral Council.
The committee also ensures that money collected corresponds with the number of tourists who were recorded at the campsites. A portion of the revenue is given directly to members of the local community who work directly in the campsites as guards, dishwashers and guides. The remaining amount of money is devoted to community development projects.

On the other hand, lodges located within the NCA offer direct employment opportunities to indigenous Maasai people. This was supported by Sopa Lodge-Human Resource Manager:

“we employ indigenous Maasai people, when you compared with the total number of employees we have in our lodge, very few indigenous Maasai from NCA are working with us; we tried to give them first priority when we are recruiting but it’s very hard to find the qualified ones”

The majority of the employees in these lodges are non-Maasai people from outside the NCA. I observed that, the commonest job given to indigenous Maasai people is as security guards. As the Serena Lodge-Human Resource Manager notes:

“Guard jobs are particularly attractive to Maasai people; this is partly because they are accustomed in guarding their livestock”.

In three lodges I visited I observed that very few people from local communities were employed. For example in the Sopa Lodge, out of 120 employees 12 were indigenous Maasai people from Ngorongoro, of which only one employee is in a managerial level (security manager); others are employed as security guards, and the remaining are gardeners and waiters. These jobs do not require skills/training and they are the lowest paid jobs. Also the lodge’s owners/operators were asked if they buy various goods and services from the local communities. The majority of the lodge owner/operators do not buy goods and services from the local communities. The study finds out that the main reason which hinders Maasai from supplying various goods and services such as meat, fruits and milk to lodges is due to the standard of meat and milk set by hotels, which cannot be met by the local people. Also the law prevent Maasai people from carrying out any form of agriculture in Ngorongoro.

4.3.1.4. Contribution of the Maasai Pastoral Council to the community livelihood

The study finds out that Maasai Pastoral Council is one of the organs linking local Maasai people and the NCAA management. The Pastoral Council was established in 1994 and its aim was to provide a forum for discussion between the NCAA-Management and the
indigenous Maasai people as well as bringing the issues of concern among communities to
the attention of the NCAA-Board of Directors.

The council is made up of one chairman from each village, a counselor from each ward,
one woman representative from each ward, one youth representative from each ward, one
customary local leader from each ward and the NCAA-Chief Conservator. The Pastoral
Council meets four times a year and its main role is to act as an advisor to the NCAA-
Management on all issues related to community development, management interaction and
communication. As the NCAA-Community Development Officer commented on 18/02/2011:

“The Pastoral Council is a tool which connects us with Maasai people in
Ngorongoro. The council is widely recognised by the community and its
work mainly focused on education and training of Maasai people, support
community social infrastructure, support community social-economic
projects and providing scholarships for secondary and tertiary education
for young students from NCA”.

It was observed that the Pastoral Council is fully funded by the NCAA-Management
and on behalf of the indigenous Maasai peoples the council receives ten percent of the NCAA
total annual revenues after submitting a list of projects priorities. Throughout key informant
interviews, it was learned that the Pastoral Council collects 1.7 billion Tanzanian shillings
(equivalent to 1,086,545.25 USD-1.00USD=1.565.50 TZS, 13/06/2011) in the 2008/2009
financial year (NCAA-Community Development Manager 17th March, 2011). The Pastoral
Council has been using the money to support various community projects within NCA.
Among the projects are included; building health centres, schools, construction of dams and
other related pastoralist infrastructure facilities, provision of the veterinary services to
pastoralists and sponsoring students from destitute families from primary school to
universities.

Also it was observed that the Pastoral Council is running a honey projects in six villages.
Through the money received from the NCAA management, the Pastoral Council managed to
launch bee keeping projects in six villages. The Pastoral Council managed to hire expert who
trained local people as well as set up 100 honey bee hives in two villages for training. It was
observed that the projects have been spread in to six villages. The project has been a major
source of income among many Maasai people who are involved. The Pastoral Council at the
moment is trying to find foreign market where Maasai people can sell their honey at a good
price.
In addition to the honey project the council has been embarking on an education programme aimed at educating Maasai people on the modern ways of livestock keeping. The project is aimed at helping the Maasai people to add value to their livestock so that they can be able to sell meat and milk to various lodges located within and outside Ngorongoro.

It was further observed that the Pastoral Council in collaboration with NCAA-management are on the final stage to set up a modern meat processing plant in Karatu town. The factory is aimed at processing meat products from Maasai communities and selling the product to the tourist hotels in Ngorongoro and Serengeti.

4.3.1.5. Nature-based tourism activities and traditional economic activities

The third objective of the study was to examine the extent to which nature-based tourism activities conflict with local people’s traditional economic activities. From the findings it was observed that there is a conflict of interest between local communities and the NCAA management. Some local communities who were involved in the study are not happy with the way the NCAA is handling them and their livestock. This was supported by one respondent who commented;

“look nowadays our lives are in shambles comparing with the way we used to live; while we are facing a lot of difficulties with our livestock, the NCAA has been putting a lot of effort in the conservation of wildlife and neglect us. The reality is this effort has not made conservation better”.

The indigenous Maasai people are not happy with the new conservation methods used by the NCAA. They prefer the traditional conservation technique that used to be in place before the NCAA was declared a conservation area. According to one traditional leader “the attractiveness of the Ngorongoro ecosystem owes much to Maasai traditional conservation strategies that were in place before modern approaches. The new conservation method applied by the NCAA advocates conservation of nature for motives, the indigenous conservation approach used to advocate conservation because the community were part of the environment”. Another traditional leader who was involved in this study, had the following to say;

“Maasai conserve wild animals and its surrounding environment because it is part of our life; it is the life of our livestock. The NCAA does it because it gives them employment opportunities and money from wazungu (tourists). For them, if
the wazungu does not bring money, it is the end of the story. For us, even if wazungu does not bring money we will still preserve the environment because it is our life; it is the life of our ancestors and our future generation”.

The Maasai used to maintain pastures through traditional means. Essentially they used the transhumance system whereby during the dry season they used to live in highlands while they moved to the lowlands during rainy seasons. While they settle in one zone, the other is left to regenerate. Also it was noted that the Maasai people used fire as a means of maintaining pasture. One cultural leader who was involved with this project recollects:

“Our grandfathers used to apply fire as a means of maintaining pastures; they used to have periodic burning just before the beginning of the rainy season and this gives the pasture space to emerge afresh after the rains”.

The NCAA restricts local communities from maintaining these traditional practices in Ngorongoro and as a result the local people felt that the NCAA despises them and their culture. It was observed that the Maasai people are feeling that the new conservation techniques are the root cause of the laws, which restrict their daily activities. They felt that they have been subject to various laws and regulations formulated and enforced by the NCAA. As one respondent noted;

“look we are pastoralists not cultivators, we depend on our cattle for everything, before expansion of tourism activities in this area, we used to get sugar, flour and other household requirements from the neighboring farmers and shops by selling our livestock and getting the necessary cash for food. But in recent years our livestock herds have suffered, good pasture lands, water sources have been encroached by NCAA, we cannot depend on livestock anymore for our daily livelihood”.

In one village four respondents noted that …“we used to be self sufficient in everything but nowadays we don’t have even enough food to eat, the right to life of our community is at stake, our life is deteriorating, cultivation is not allowed, the rights to freedom of assembly and movement within the conservation area is strictly regulated, how can we live in this condition...”. The majority of respondents expressed the need for more partnership between the NCAA and the local communities as noted by this respondent;…“as permanent inhabitants of this area, we have special interest not only on our own development but also in the protection of the quality of the wildlife and environment…”.
**4.3.1.6. Involvement of the local communities in the decision making process**

The last objective, which was to examine the extent to which indigenous Maasai people are involved in decision making processes in the NCAA, is covered in this section. This objective was investigated by posing specific questions to the indigenous Maasai communities and the officials from the Ngorongoro Conservation Area Authority. The local communities were asked if they are involved in decision making processes by the NCAA management.

The study finds out that local people have indeed been involved by the NCAA in the decision making process. It was observed that the NCAA helped the local communities to establish the Maasai Pastoral Council. The pastoral Council acts as a link between indigenous Maasai communities and the NCAA Management. The council is made up of one chairman from each village, a counselor from each ward, a traditional leader from each ward, one woman from each word, one youth representative from each ward and the NCAA Chief Conservator. The pastoral Council meets four times a year and its main role is to act as an advisor to the NCAA on all issues related to community development, management interaction and communication.

It was further observed that local communities have been consulted on various issues through the Pastoral Council and the NCAA-community development department. Responses from the questionnaires distributed in the Kakesio ward indicated that people have been consulted on various issues by the NCAA management as noted by six respondents:

“*Our ward have been consulted and even contributed in preparation of NCAA General Management Plan in 2006, we had several meetings with NCAA officials we managed to air our views, ask various questions and get clarifications for them*”.

Also respondents from Naiyobi wards indicated that they are represented in the Pastoral Council whereby their traditional leaders, village leaders in their ward are representing them in Pastoral Council. Also the study finds out that the local communities have been given power by the NCAA to manage and control tourism projects such as cultural bomas and walking safaris in their areas.
4.4. Summary of Chapter

Chapter Three of the study dealt with research methodology. This chapter discussed the analysis, presentation and interpretation of the findings from data obtained in interviews, questionnaires and non-participant observation.

The study finds out that the main nature-based tourism activities in Ngorongoro include wildlife viewing, walking safaris and cultural tourism. It was observed that the nature-based tourism activities in Ngorongoro have been contributing enormously to the livelihood of the indigenous Maasai communities. Also, it was found out that nature-based tourism activities in Ngorongoro helped to diversify Maasai traditional economic activities, which for many years were based on livestock.

The study finds out that the indigenous Maasai people have been involved directly in nature-based tourism activities and NCAA contributes ten percent of its annual income through the Pastoral Council to indigenous Maasai communities every year. Maasai people are involved directly in walking safari and cultural tourism activities. Also the study finds out that due to the development of nature-based tourism activities in Ngorongoro, indigenous Maasai people have been subject to various laws and regulations imposed by NCAA. The restrictions hinder free movement of people and their livestock within NCAA. This has been a centre of friction between NCAA management and the indigenous Maasai communities. The study further finds out that the indigenous local communities have been involved in decision-making processes by NCAA through the Pastoral Council,
CHAPTER FIVE
DISCUSSION AND IMPLICATION

5.0 Introduction

The main goal of this research was to examine the impact of nature-based tourism activities on the livelihood of local communities in the Ngorongoro Conservation Area. A Sustainable Livelihoods Framework (see figure 2:1, p.9) was used as a conceptual framework of the study.

5.1. Sustainable Livelihood Framework revisit

The Sustainable Livelihood Framework has been used widely in developing countries to examine the impacts of tourism activities on the livelihood of local communities. In many developing countries especially sub-Saharan Africa, rural communities are accustomed to traditional livelihood activities such as small scale agriculture, livestock keeping and fisheries. Due to economic hardships facing local people community-based tourism programs such as eco-tourism and nature-based tourism have been used as a tool to diversify traditional economic activities and to fight poverty among local communities. This is the case in Tanzania whereby nature-based tourism activities has been introduced in Ngorongoro Conservation Area as one way of diversifying indigenous Maasai people traditional economic activity and give local people an opportunity to participate in tourism activities. This section of the study reviews the Sustainable Livelihoods Framework based on the study findings. Major components of the sustainable livelihood have been revisited and redefined according to the study findings.

5.1.1. Community Livelihood Assets

The contents of community livelihood assets in the Sustainable Livelihood Framework have four key aspects namely; natural, social, financial, physical and human capital (see figure 2:1, p.9). The community assets are at the heart of the Sustainable Livelihood Framework and they are the building blocks on which local people develop their activities. In developing countries Tanzania being one of them, people in rural areas are poor and they are accustomed to single traditional livelihood activity such as livestock keeping and small scale agriculture activities. Tourism is a relatively new activity to locals in order to cope people need to learn professional skills to adapt to tourism activities with which they are not familiar.
In Ngorongoro indigenous Maasai people for many years have practiced pastoralism as their main economic activities. The study findings show that nature-based tourism activities in a protected area influence community assets through contributing enormously on the diversification of the economic activities provides direct and indirect employment opportunities to many local people as well as improve social skills especially for youth.

Tourism can both positively and negatively influence community social capital. Social capital involves social resources upon which people draw in pursuit of their livelihoods such as social norms, networks and membership of groups. Social capital can be enhanced through increased community household social capital. Also social capital can be enhanced through organization strength and management capacity of community organization. In relation to Ngorongoro Maasai have been assisted to build community social capital community assets through leadership skills, consultative community decision making procedures and development of new community management mechanisms. Maasai people engaged in nature-based tourism have gained substantial experience of liaising with lodge operators, NCAA Management through Pastoral Council and tour operators. This experience combined with their traditional organizational capacity has increased their confidence in demanding more rights over use of tourism resources in Ngorongoro.

Financial capital is the form of capital that is most visibly improved in NCAA. Through nature-based tourism activities in Ngorongoro much tourism-related employment opportunities have been generated. Maasai people are working as tour guides in community tourism projects other community members are employed directly by the NCAA while others are working with the lodges and accrue direct substantial benefits. Through tourism activities community social-infrastructure have been constructed while others have been refurbished and benefit all community members regardless of whether they are involved directly in nature-based tourism activities.

Tourism activities in a community can cause a perceived change of natural capital. Tourism changes local people’s access to and the use of local natural resources such as water and forest. This has been causing a major problem in Ngorongoro especially during the drought season whereby local people are prevented from allowing their animals to graze in sensitive areas.

5.1.2. Livelihood strategies and activities

Livelihood activities and strategies involve actions employed to generate the means of household survival. To local communities, especially in rural areas, tourism is a new economic rural activity and many perceive it as a risky. Tourism has been perceived as a
chance for an additional activity to continue with the existing livelihood activities. Therefore, the way in which tourism activities in a community compliment or conflict with traditional economic activities such as agriculture or pastoralism will demonstrate how local communities can support tourism activities in their areas. The study finds out that nature-based tourism activities in Ngorongoro have been perceived as an addition economic activity after pastoralism. Despite of the direct benefits Maasai community are accruing form nature-based tourism activities, they have been perceiving tourism development in Ngorongoro as major hindrance of their development. Because the communities are living within protected area, the NCAA has been regulating the community livelihood strategies and activities in Ngorongoro. As a result local people have been subject to various laws and regulations regarding resource use and utilization.

It should be noted that tourism activities being a livelihood strategy is not like pastoralism which is the main Maasai economic activity, tourism is best thought of as a livelihood initiative that includes many livelihood activities such as service provision as well as provision of direct and indirect employment opportunities. The poor people in a community often take lower skilled tourism jobs such as cleaning jobs and tour guiding. Although these livelihood activities are not as financially rewarding, the poor in the community still can be able to make more income than from traditional rural economic activities.

Tourism in a community as a livelihood strategy can support other activity that strengthen household productive capacity by increasing skills and providing cash for investment such as boosting the assets base for the local community. The study findings indicate that Maasai people who are involved in cultural tourism and walking safari in Ngorongoro have spending the money obtained wisely by buying livestock while others have managed to set-up small-scale tourism enterprises such as rest houses, small lodges outside Ngorongoro conservation Area.

5.1.3 Livelihood Outcomes

Livelihood outcomes are the achievements or outputs of livelihood strategies and activities (see figure. 2:1, p. 9). Livelihood outcomes in a tourism livelihood system have dual meanings. One is to achieve sustainable livelihood objectives while other meaning is to sustain tourism over the long term. Economically, tourism activities can provide local people with a reliable income source. Compared with traditional livestock keeping livelihoods, tourism provides a clean and cash based livelihood opportunity. Tourism especially greatly
improves local infrastructure, and creates employment, and raises incomes. Tourism also brings educational opportunities and with it more livelihood information. Economically, nature-based tourism activities in Ngorongoro provide Maasai people with a reliable income source through tourism revenue sharing, salary for those locals who are employed in community tourism projects and lodges as well as direct revenue obtained by selling handcraft to tourists. Compared with livestock keeping, nature-based tourism activities in Ngorongoro provide cash-based livelihood opportunities to many local Maasai people. Socially, nature-based tourism activities in Ngorongoro cause little negative impact on Maasai culture, norms and values. Despite of interactions with foreign cultures, Maasai people in Ngorongoro are still bold with their traditions and cultures, it was observed that development of tourism activities in Ngorongoro influenced community unity among local people. Regardless whether community members are involved in nature-based tourism or not when it comes to the issue of demanding more rights over resource utilization in Ngorongoro always the local people speak the same language. In terms of gender issues tourism typically improves Maasai women’s social status in Ngorongoro. Many Maasai women are involved directly in walking safari and cultural tourism projects while others are employed by lodges and NCAA. Environmentally, nature-based tourism activities in Ngorongoro are drawn to an attractive natural landscape as a destination. Therefore, nature-based tourism contributes to the protection of local natural resources and improves local people’s awareness of environmental conservation and protection.

Trends, shocks, and seasonality are important vulnerability contexts in the Sustainable Livelihood Framework. From the perspective of the local community trends are generally broad and seem far away from local people’s daily lives. Local people worry little about the impact of trends and shocks on their own livelihoods. However, from the perspective of authorities trends and shocks certainly have great influence on tourism development. Seasonality is a common problem in the tourism industry. On the other hand, institution managing tourism resources such as NCAA can significantly enhance the vulnerability of the local community especially when they are working formally or informally against local people’s livelihood. This has been happening in NCAA whereby tourism activities and conservation of tourism resources have been given mach priorities compared with community wellbeing.

In destination like Ngorongoro community sustainable community livelihood outcomes can be achieved while sustaining tourism activities. This can be achieved if nature-based
tourism can offer to local people long-term, reliable income source and maximize opportunities for local people participation and involvement in tourism decision making processes.

5.1.4 Influence of policies and institutions

Institutional arrangement is the structure of the relationships between the key players involved in some type of common endeavour (see fig. 2:1). Institutionally, tourism activities improve community’s awareness of participation in decision making processes. However local people have little access to and struggle to get involved in decision making processes. The key institutions in Ngorongoro which influence tourism-based tourism includes NCAA-Management which control and manage tourism resources, Pastoral Council which represent the local people, tourism business owner/operators which owns and operates various tourism facilities and the tourist which are consumers of the tourism resources. The study findings show that the impact of tourism development on the policies and institutions that shape community livelihoods is relatively small in Ngorongoro. The NCAA which is the major key players has legal mandate to make decisions over tourism and land use practices in Ngorongoro. The activities of the Maasai and tourism business owners/operators in Ngorongoro for large extent are influenced by the decision made by the NCAA-Management.

5.2 Revised Sustainable Livelihood Framework

Synthesizing the discussion above, some revision to the DFID, 1999 Sustainable Livelihood Framework development livelihood (see Figure 2:1) is needed. This is because the Sustainable Livelihood Framework developed by DFID focused on the communities living outside protected areas. In Ngorongoro case the local communities are living within the boundaries of conservation area, they share the same resources with wildlife which are the key tourism attractions. Regarding the resource use and utilization, the local communities are subject to various laws and regulations imposed by conservation authority. So application of Sustainable Livelihood Framework in assessing the impact of tourism activities on community livelihood should pay attention to the exclusive power conservation managers might have over the resource use and utilisation.

The modification of the model is necessary (see figure 5:1), it reflect on the power conservation managers can have on community resource use and utilisation. The protected areas managers influence the way community livelihood assets can be used and utilized. Based on the modified framework (figure 5.1), the structure and processes of the protected area can influence the utilization of the community livelihood assets. Community livelihood
assets are the core elements of the Sustainable Livelihood Framework. Besides the social, human, natural, physical and financial assets, other types of tourism resources can also be livelihood assets that local people can develop. Local culture, customs, art and crafts can be livelihood assets. This is the case in Ngorongoro; local culture attracts so many tourists to visit Maasai cultural bomas, so the culture is used as a livelihood asset by Maasai people. Therefore an additional livelihood asset “attraction” was added to the Sustainable Livelihood Framework (see figure. 5:1). Livelihood strategies include tourism related activities and non tourism related activities. Basically tourism activities in a protected area will not totally replace traditional livelihood, rather it complements with traditional activities at the beginning of tourism development and can become increasingly dominant over them with tourism growth.

**Fig: 5:1. Modified Sustainable Livelihood Framework**

![Modified Sustainable Livelihood Framework Diagram](image)

Overall, then the proposed modified Sustainable Livelihood Framework developed (see fig.5:1) in this research aims to provide protected areas managers with an overarching framework to look at local communities development using tourism as a livelihood strategy. The framework is a way of thinking and is an analytical framework to guide users to view holistically the complexity of a tourism livelihood system.

**5:3. Model conclusion**

Nature-based tourism activity is a relatively recent activity in the long history of indigenous Maasai people in Ngorongoro Conservation Area. It is being implemented as one set of economic activities into an existing livestock economy. It is a risky activity and so far it has not replaced livestock which is the main economic activity carried out by the Maasai people. As a rural livelihood choice nature-based tourism needs to be understood in comparison with other traditional rural livelihoods. It is particularly important that tourism complement rather than replace existing livelihood sources leading to diversification of
livelihood strategies. The advocate of community development through tourism should not emphasize the maintenance of tourism over an indefinite period of time. Rather, their aims would be better served by exploration of how tourism might fit into a suite of community livelihood strategies and contributing to the achievement of sustainable livelihood outcomes. The strength of the Sustainable Livelihood approach is that it encourages the adoption of a broad perspective from which to examine the consequences of tourism on community livelihood. Tourism in community should not be considered as a panacea for all of the local people problems. Tourism is not a reliable source of income in many marginal economies but it may supplement incomes derived in other ways and help to disperse the risk. Tourism may be a development option but if introduced it will need to fit into an existing system.

5.4. Implications of the study findings

5.4.1. Academic implication

The impact of nature-based tourism activities on livelihood of local community’s literatures is well established, yet there is ample opportunity to integrate these literatures more thoroughly. It is hoped that the conceptual framework presented in this study provides a launching point for the integration of continued research on impact of nature-based tourism activities on livelihood of local communities. Embedded within the tourism literature, critical assumptions have remained unchallenged. Much attention has been given to measuring, minimizing and mitigating negative impacts of tourism development (Goodwin H and Santilli R, 2009), while less emphasis has been placed on involvement and positive impacts of tourism activities on marginal communities especially in developing countries.

Nature-based tourism activities is by no means a uniform solution towards ending problems facing many local people especially with those living within or outside a protected areas, but with conscious planning based on empirical research, nature-based tourism activities can have a positive effects on community livelihood. Hence, there is a dire need to continue creative inductive and deductive research on the effectiveness of tourism mechanisms the contexts in which different mechanisms are most likely to occur and conditions required for each mechanism to have a reducing effect on community livelihood.

5.4.2. Implications for policy and planning,

In order for nature-based tourism activities to have a more positive effect on community livelihood, tourism policy and planners should take in to consideration the interest of all key
stakeholders involved in a destination. This will help to come up with good polices and strategies acceptable and supported by all stakeholders in a destination.

In Ngorongoro Conservation Area, the existing trend shows that many priorities have been given on tourism resource conservation and tourism development. The Maasai people who are part of the main NCAA stakeholders are not fully involved in managing the tourism resources. The study finds out that the critical issues facing Maasai people in Ngorongoro includes; restriction of settlement and utilisation of resource in so called fragile area within Ngorongoro; participation in resource management; and legal rights to manage land and resources over land.

It should be noted that the Maasai people have been existing together wildlife resource in Ngorongoro for so many years. They have accumulated a wide knowledge on traditional ways of conservation of wildlife resources and its environment. Based on the study findings the indigenous knowledge on wildlife conservation and protection is not recognised and utilised by NCAA-Management. It is an ideal time now for NCAA-Planning Unit to team up with the indigenous Maasai elders and come up with a strategy on how the NCAA-Management can integrate and utilise the traditional resource conservation technique used to be applied by Maasai people in Ngorongoro.

There is also a need of more partnership between indigenous Maasai and the NCAA-Management on resource utilisation and management. As permanent inhabitant of Ngorongoro, the indigenous Maasai people have a special interest not only in their own development but also in the protection and conservation of the environment quality. The study finds out that Maasai people have a very strong tradition of stewardship and responsibility for wildlife and environmental quality. If these people can be consulted they can contribute their knowledge, experience and skills on managing Ngorongoro tourism resources.

5.4.3. Implications for NCAA,

The representation of Maasai people in the management of the Ngorongoro Conservation Area is not clearly stipulated in the NCAA-Ordinance. The existing NCAA-Ordinance was enacted in 1959. Some of the provisions in ordinance are outdated and they do not confirm to the charging environment taking place globally and in Tanzania in particular. There is no provision that allow NCAA-indigenous Maasai residents to participate in planning, decision-making and implementation. Further, ordinance lack a clear provision of benefit sharing
between the NCAA-Management and the Maasai people who bear the costs of conservation of tourism resources in Ngorongoro.
CHAPTER SIX
RECOMMENDATIONS AND CONCLUSIONS

6.1. Synopsis

The purpose of this research has been to analyze the impact of the nature-based tourism activities on the livelihood of the local community. The impact of nature-based tourism activities have been examined using Ngorongoro Conservation Area Authority located in Tanzania as a case study.

The main conclusion derived from the finding is that nature-based tourism activities can contribute enormously to the livelihood of the host community. Depending on the on the social, economic, political and institutional context in which nature-based tourism is taking place, certain tourism development mechanisms will be more evident than others. The ability of tourism development mechanisms (such as employment, diversification of economic activity) to deliver impact on community livelihood is influenced by destination development philosophy, the size of the tourism industry as well as the status of the protected area.

Overall, the study findings are in contrast to literature and views apparent within international and national policy circles that commend tourism as an indelible force towards improvement of the livelihood of marginalized local communities. A conceptual framework has been modified and reflects status some protected area might have as the case of Ngorongoro. Further research on proposed framework is required. This will help to expand the model and examine its applicability in wider context.

6.1. Recommendations

6.1.1. Recommendations for further Research

Future analysis may identify more intricate processes between nature-based tourism activities and the impacts it might have on livelihood of indigenous community. For example, such analysis may look at the role of increased nature-based tourism income and its influence on living condition of indigenous people. Also the negative impacts of nature-based tourism activities on indigenous people can also be examined.

While this thesis has examined the impacts of nature-based tourism on livelihood of indigenous people living within NCA, there is ample opportunity to extend this study to cover community’s living outside NCAA. This will help to make comparison and come up with good conclusion.

Further research could also explore local people involvement and the revenue sharing mechanism. As for now there is no clearly defined formula for tourism revenue sharing in
Ngorongoro, the NCAA is every year contributes ten percent of its annual revenue to local people but there is no clearly criteria which can justify why local people are given only ten percent and not forty or fifty percent of NCAA annual revenue. Further research on revenue sharing will help to answer that puzzle. Also a further study can be carried out and examine other tourism activities that local people can be involved, currently local Maasai people are involved directly on cultural tourism through cultural bomas and walking safari.

Also further study can be carried out and examine the possible ways lodges can outsourced various products and services from local communities.

6.1.2 Recommendations for Ngorongoro Conservation Area Authority.

In regards to impact of nature-based tourism activities on livelihood of local Maasai in Ngorongoro the following recommendations are offered.

There is a need to review the ordinance which established NCAA, this is because the current ordinance was enacted since 1959. Since then a lot of things have changed. It is a high time now for NCAA to review the ordinance and ensure that issues like local people participation, tourism revenue sharing and human rights are integrated in the ordinance. This will help to reduce the existing tension between NCAA-Management and Maasai people regarding involvement and tourism revenue sharing. The Maasai Pastoral Council which was created to be an effective tool for local people participation is not recognized by the current ordinance as a legal tool to represent NCAA local people.

Also the NCA-should recognize the indigenous knowledge on resource management. The indigenous knowledge on resource protection and conservation can be integrated in the management process of NCA natural resources. The NCAA should appreciate that Maasai people have been living with wildlife in Ngorongoro for so many years and they have a potential knowledge of resource conservation and management. That knowledge can be exploited and utilized by doing that Maasai people feel that they have been appreciated and involved in the management process of NCA resources.

Maasai people also in Ngorongoro should be empowered so that they can make decision on community tourism projects being carried out on their villages. The village government should be given power to utilise tourism resources available in their areas without restrictions from NCAA-Management. The village can be given mandate to work with tour operators want to establish various community based tourism activities in Maasai villages. This will help local people to accrue more benefit from tourism activities and have authority on the tourism resources available in their area. Also revenues collected from walking safaris should
be paid directly to the village authority and given autonomous power to utilize the money for development projects.

6.1.3 Recommendation for tourism business owners/operators

The tourism business owners/operators can be a major source of employment opportunities to indigenous Maasai people. The study finding shows that currently very few Maasai people are hired by lodge’s operating within Ngorongoro. There is a need for the lodge owners to give priority local people when they are recruiting their staff. This will help to increase the income base of Maasai people and improve their livelihood. Despite tourism business owners/operators owners complained that majority of the Maasai people are unqualified still the lodges can hire them and give them in-house training. This will help to reduce unemployment level among many Maasai people.

Also tourism business owners/operators can provide scholarships to Maasai children so that they can study various tourism courses at tertiary and higher levels. This will help to increase the number of tourism professionals among Maasai people and help them to be able to secure various tourism jobs.

Also the tourism business owners should help Maasai people to secure good market for their handcraft. The study finds out that out of four lodges located within NCAA only two lodges provides a place for local women group to sell their hand craft in their premises. There is need other lodges to provide that chance to Maasai people. This will help to strengthen their income base and improve their livelihood. Also because the lodge owners/operators had a wide knowledge on tourism entrepreneurship they can provide such kind of knowledge to Maasai people especially youth so that they can set up small scale tourism enterprises in Ngorongoro. This will help Maasai people to be able at least to supply various goods and services such as fruits and vegetables required on daily basis by the loges.

6.1.4 Recommendation for indigenous Maasai people,

Study findings indicated that very few Maasai people are employed by NCAA and the tourism enterprises in Ngorongoro. The reason given was that majority of the indigenous people are unqualified for most of tourism jobs. It was reported that majority of the people who are working with NCAA and other tourism enterprises such as tour operators and lodges are outside Ngorongoro. To overcome this problem, Maasai people should give priority on education for their children. This will help them in near future to be hired by NCAA and other tourism enterprises operating within Ngorongoro.
5.6 Conclusion

It was obvious from the research findings that nature-based tourism activities are a type of tourism that enables tourists to visit natural areas with a specific aim of enjoying wildlife, natural scenery as well as cultural manifestations. The major aim for this study was to examine the contribution of nature-based tourism activities on the livelihood of local communities in Ngorongoro Conservation Area. It has been demonstrated that nature-based tourism activities in Ngorongoro have been used as a tool to diversify Maasai traditional economic activities. For many years Maasai communities in Ngorongoro have been heavily dependent on pastoralism as their main livelihood. Also nature-based tourism in Ngorongoro has been contributing directly to the livelihood of the Maasai people through provision of direct employment opportunities, creates markets for the locally produced goods such as handcrafts, meat and milk as well as exposing indigenous Maasai people to tourism. The Maasai youth have been trained as guides and they have been used to guide tourists to various areas of interest within Ngorongoro.

The introduction of nature-based tourism activities in Ngorongoro contributes significantly to community livelihood income and provides access to social services such as education, clean water and health services to many local peoples in Ngorongoro. NCAA has been providing more funds to improve veterinary infrastructure, which benefits all local people.

The nature-based tourism activities in Ngorongoro provide a source of economic income to many people involved in cultural tourism and walking safaris programme. Also the activities encouraged empowerment of locals through community participation by providing individuals with greater economic flexibility. Revenue from tourism activities has been used by the local people to support their families. The revenue which has been contributed by the NCAA to the Pastoral Council has been used to support poor families by paying school fees to their children, buying food during drought season and providing other social services.

The study use a modified Sustainable Livelihood Framework developed by DFID in 1999 as conceptual framework. It is a model that has been applied in many areas especially in developing countries. The study finds out that the Sustainable Livelihood Framework is applicable in Ngorongoro with slight modification. This is because of institution structure of NCAA. The local people are living within the NCAA boundary and they are subject to
various laws and regulation guiding the protection and conservation of tourism resources in Ngorongoro. Due to that I proposed a modification on DFID Sustainable Livelihood Framework. The proposed model can be applicable to local communities living within a protected area. Therefore future research should evaluate and improve the proposed framework and evaluate its applicability in wide context.
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APPENDICES

APPENDIX 1

Questionnaires to Indigenous Maasai People

QUESTIONNAIRES GUIDE TO LOCAL COMMUNITIES

Hello;

My name is Michael Patrick, a Student at Mid-Sweden University, enrolled for a Master of Tourism Studies. I am conducting research as part of fulfilment for the successful completion of that course. I kindly request you to provide me with the following information which is extremely valuable for the success of this research

Part: ONE

1. What is your gender (Please TICK (✓) in box given): Male (___), Female (___)

2. What is your age?
   a. Between 0-30 (___)
   b. Between 31-40 (___)
   c. 41 and above (___)

3. What is your marital status?: Single (___), Married (___), Traditional Married (___)

4. What is your education background?
   a. Primary education (___)
   b. Secondary education (___)
   c. Collage/University (___)

5. Do you have any training in tourism? Yes (___): No (___).
   If yes specify
   a. Tourism professional. (___)
   b. Tourism Short course. (___)
   c. Others. (___)

6. Are you employed? (Please TICK (✓) in box given): Yes (___), No (___).
   If YES: - who is your employer?
   a) NCAA (___)
   b) Lodges (___)
   c) Tour companies (___)
   d) Others (___)
   :-What is the position held? ____________________________

7. How long have you been living in Ngorongoro? ______________
Part TWO

In this part please circle the appropriate answer

1. What is the major nature-based tourism activities practiced in your area?
   a. Walking safaris
   b. Wildlife safaris
   c. Photographic safaris
   d. Cultural visits

2. What is the major economic activities indigenous people in Ngorongoro are engaged on?
   a) Pastoralism
   b) Agriculture
   c) Business
   d) Others; Please specify: ______________________________

3. Are you involved in nature-based tourism activities? Yes (____): No (____).
   If YES: How are you involved? Please (TICK) the appropriate answer
   a) Selling souvenirs
   b) Cultural tourism
   c) Guiding tourists
   d) Others please specify: ________________________________

4. What are the social-economic impacts of nature-based tourism activities in your community?
   a) Provides employment opportunities to local people
   b) Provides market for locally produced products
   c) Diversify community livelihood activities
   d) Others: Please specify: ________________________________

5. What is the contribution of nature-based tourism activities on your community?
   a) Improvement of social infrastructures
   b) Improvement of social services to community
   c) Support education for children from poor families
   d) Others please specify: ________________________________

6. How nature-based tourism activities conflict with community traditional economic activities?
   a) Competition for water and grazing land
   b) Restriction and exclusion to some key areas within NCAA
c) Migration of people to our areas

d) Others: Please specify______________________________

7. Is your village involved in decision making process by NCAA? Yes (_): No (__).
   If YES, How are you involved? ________________________________

8. Does your community supply goods and serves to tourism businesses owners/operators within NCA? Yes (____): No (____).
   If YES, what type of goods and services do you supply: ____________________?
   If NO Why: ________________________________
APPENDIX 2

Interview Questions Ngorongoro Conservation Area Authority Official

1) Can you give the historical background of NCAA?

2) What is the historical background of indigenous Maasai people in NCA?

3) What are the main nature-based tourism activities in NCA?

4) Are indigenous Maasai people in Ngorongoro involved in nature-based tourism activities?

5) If yes how are they involved?

6) What are the impacts of nature-based tourism activities on livelihood of local communities in NCA?

7) Does nature-based tourism activities in NCA conflict with traditional Maasai economic activities?

8) Does a Maasai community pose any threats to NCA tourism resources?

9) Is there any conflict between NCAA and indigenous people?

10) If yes what are those conflicts?

11) Is there any mechanism in place to solve the problem?

12) As an authority how do you support indigenous Maasai people in Ngorongoro?

13) How do you share tourism revenues with the indigenous Maasai people in Ngorongoro?

14) Are local people happy with the revenue sharing?

15) How does a local community spend the money?

16) Do you employ Indigenous Maasai people?

Thank you so much for your cooperation
APPENDIX 3

Interview Questions to tourism business owners/operators in Ngorongoro

1. What is the name of your business?
2. How long have you been operating in Ngorongoro?
3. Do you employ indigenous Maasai from Ngorongoro?
4. If yes in which capacity?
5. Are they employed on a permanent, contract, or casual basis? How many employees are permanent? How many are on contract? How many are casual labours?
6. Have you provided any training for your employees from Ngorongoro? If yes, what type of training?
7. Have you ever experienced any problem with Maasai employees in your company?
8. If yes what types of the problems?
9. Do you buy goods and services from the local communities?
10. If yes what type of goods?
11. Do you support indigenous local communities
12. If yes what kind of support do you give them?

Thank you so much for your cooperation