

**TANZANIA ELECTRIC SUPPLY COMPANY LIMITED**



**KENYA-TANZANIA 400KV POWER INTERCONNECTION PROJECT**

**VULNERABLE PEOPLE 'S PLAN FOR THE SINGIDA-NAMANGA POWER  
TRANSMISSION LINE**



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## **LIST OF ACRONYMS**

ACHPR.....	African Commission on Human and Peoples Rights
CBO.....	Community Based Organization
CSOs.....	Civil Society Organizations
DFID.....	Department for International Development
DP.....	Development Partners
ILO.....	International Labor Organization
VP.....	Vulnerable Peoples
IPACC.....	Indigenous Peoples of Africa Coordinating Committee
VPP.....	Vulnerable Peoples Plan
VPPF.....	Vulnerable Peoples Policy Framework
IWGIA.....	International Work Group on Indigenous Affairs
LGA.....	Local Government Authority
NGO.....	Non Governmental Organization
NSC.....	National Steering Committee
OP.....	Operational Policy
PDO.....	Development Objective
PME.....	Participatory Monitoring and Evaluation
PCRM.....	Physical Cultural Resources Management
RS.....	Regional Secretariat
SIA.....	Social Impact Assessment
UN.....	United Nations
UNPFIP.....	United Nations Permanent Forum on Indigenous Peoples
URT.....	United Republic of Tanzania

## **1.0 Introduction and Background Information**

TANESCO is planning to construct a 400 kV electrical power transmission line from Namanga to Singida via Arusha. The project aims to interconnect the power grid systems of Kenya and Tanzania and therefore improve sustainable electricity supply. The general objectives of the project are to increase transit capacities and flexibility of operation of the grid and to improve sustainable electricity supply in Kenya, Tanzania and the region (EAPP). The project will provide a more sustainable energy supply for both countries and the EAPP region and increase power supplies to areas lacking electricity as it will reduce power system losses and technical losses to meet the existing and increasing power demand in the whole area. Indeed, it appears that this initiative will play a vital role in developing rural electrification projects that will increase electricity connectivity all over the two countries. Higher electricity availability would in turn spur development of small industries, including tourism, and rural-based industries such as agro processing. The benefits from rural electrification are also very significant for the population by serving educational and medical infrastructures.

However, in implementing this proposed project, some Vulnerable People who live on the way leave will be impacted. This VPP addresses the aspirations, needs, and preferred options of the affected Vulnerable People ; local social organization, cultural beliefs, values and norms; potential positive and negative impacts on Vulnerable People ; measures to avoid, mitigate, or compensate for the adverse project effects; measures to ensure project benefits accrue to Vulnerable People ; cost estimates for the plan and monitoring; and monitoring plan.

## **1.1 Way leave corridor acquisition**

The project aims at the acquisition of a way leave corridor land for the construction of a 400 kV transmission line from Namanga to Singida via Arusha. Most sections of the proposed project are expected to run parallel to the existing 220 kV line, with only minor variations in areas where alternative alignments have been developed due to topographical conditions, and or social issues that are resettlement and compensation. Furthermore, in some areas, the transmission line traverses the protected and TPDF areas. As already noted above, establishment of the way leave corridor is expected to cause some effects on VPs along a way leave corridor. Therefore, the plan

is set to safeguard, eliminate and or reduce negative effects of established projects on VPs parallel to WB OP 4.10.

### **1.2 Definition of the terms**

According to the UN, the most fruitful approach is to identify, rather than define “indigenous” people. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents. In many cases, the notion of being termed “indigenous” has negative connotations. Consequently, the government of Tanzania has not accepted the concept of ‘indigenous people’ because it is associated with colonial history by which the natives were referred to as indigenous; instead it recognizes the existence of Vulnerable People. Accordingly and for the purpose of this plan, the term ‘Vulnerable People’ will be used rather than ‘indigenous people’. Vulnerable People are the holders of unique languages, knowledge systems and beliefs and possess invaluable knowledge of practices for the sustainable management of natural resources. They have a special relation to and use of their traditional land. Their ancestral land has a fundamental importance for their collective physical and cultural survival as People. Also, Vulnerable People hold their own diverse concepts of development, based on their traditional values, visions, needs and priorities.

### **1.3 Legal and Institutional Frameworks.**

Although Tanzania has no specific legislation or policy regarding Vulnerable People, it is committed to implement this project with full compliance to the requirements of national regulations and international conventions and treaties. This will include ensuring that activities relating to VP are undertaken in line with applicable national and international laws and obligations, and with consideration given to international best practice and policies. Besides, VP rights include but not limited to their rights to tangible heritages such as land, sacred sites and objects, as well as intangible heritages such as beliefs, tradition, norms and values. Accordingly, there are various policies and Acts that may be indirectly used to manage some VP heritages in Tanzania. However, policies, laws and regulation that may be used indirectly to conserve and protect some VP heritages and rights are just mentioned in this VPP as they have already been discussed in details in ESIA and PCRMP.

These policies include Cultural Heritage Policy of 2008, Cultural Policy of 2008, Community Development Policy (URT, 1996), National Land Policy (URT, 1997), National Environmental Policy of 1997 (URT, 1997). There are also some laws and regulations that may be used indirectly to safeguard and conserve some VP rights. These include: the Antiquities Act of Tanzania, enacted in 1964 and amended in 1979, the Land Act 1999 (Act No 4 of 1999) and the Village Land Act 1999 (Act No 5 of 1999) (URT, 1999), the Museum Act No. 7 of 1980 and the Environmental Management Act of 2004, Land Acquisition Act, (Act No. 47 of 1967), National Land Use Planning Commission Act, (No.3), 1984 and Graveyard Removal Act 1969.

#### **1.4 The World Bank Policy on Indigenous People (OP 4.10)**

The Bank's Indigenous People Policy contributes to the World Bank mission of poverty reduction and sustainable development by ensuring that the development process fully respects the dignity, human rights, economies and culture of Vulnerable People. The World Bank requires that the borrower engage in a process of free, prior and informed consultation with marginalized people. The bank provides project financing only where free, prior and informed consultation results in broad community support to the project by the affected Vulnerable People.

OP 4.10 recognizes, among other things, that the distinct identities and cultures of Vulnerable People remain inextricably linked to the lands they inhabit and the natural resources they depend upon to survive. The policy establishes processing requirements: screening, social assessment, consultation with communities involved, preparation of plan or framework, and disclosure. It also requires the borrower to seek broad community support of Indigenous People through a process of free, prior and informed consultation before deciding to develop any project that targets or affects vulnerable communities.

The World Bank OP 4.10, for project operational purposes, suggests using the term “*Indigenous People*” in a generic sense to refer to “distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees:

- self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;

- collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories<sup>7</sup>;
- customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and
- An indigenous language often is different from the official language of the country or region.

Other instruments addressing Indigenous People include, but not limited to: ILO Convention 169 (1989), UN Working Group on Indigenous People (1982), Agenda 21 adopted by the United Nations Conference on Environment and Development (UNCED, 1992), UN Declaration on the Rights of Indigenous People (UNDRIP 2007), African Commission on Human and People's Rights (ACHPR, 2005), and European Bank for Reconstruction and Development.

## **2.0 The Purpose of the plan.**

During the ESIA, Vulnerable People were documented but the plan on how to protect their rights were not prepared. This plan forms part of the Environmental and Social Management Plan (ESMP) developed during the ESIA study. Its role is to specify how the VP properties and rights will be managed to ensure sustainable conservation, especially during mobilization, construction and operation.

## **2.1 Methodology**

Information for the VPP was obtained a number of sources, including:

- Consultation with VP
- Literature from international organizations.
- Literature from studies undertaken by the Government and Non Governmental Organizations, research institutions, private institutions and other local bodies.
- Existing projects' reports and documents specifically ESIA and RAP reports.

### **3.0 Vulnerable People in the project impacted area**

In compliance with the criteria set out by the African Commission on Human and People's Rights as well as the United Nations, Barbaig, Akie, Taturu and Hadzabe have been identified as the Vulnerable People of the United Republic of Tanzania. The Barbaig and Taturu People are predominantly pastoralists whereas the Akie and Hadzabe comprise of forest-dwelling hunter-gatherers as well as scavengers. Nevertheless, the Akie and Hadzabe groups collectively practice pastoralism too. However, only Barbaig people have been identified as VPs on the project area. Others reside far from the project area and therefore will not be impacted.

### **3.1 Socio-economic characteristics of the Barbaig ethnic group**

Barbaig is a distinctive group of Nilotic pastoralists, believed to have originated from Ethiopia 3,000 years ago. They have been subjected to several expulsions from their customary land since 150 years ago during which time they have been pushed around by different groups and entities, including other pastoralists such as Maasai as well as the government for conservation, agricultural and privatization programmes. The Barbaig are somewhat reclusive; distinct in culture and language. They have kept to their traditional ways, rarely seeking outside employment, with little evidence of intergroup marriage. Their traditional beliefs are still dominant, and have a language distinct from the many Bantu-based ethnic groups in Tanzania. The Barbaig have a distinct social organization which is highly patrilineal and male dominated. Men take leadership of the households and clans - speaking for everyone. They also take charge of cattle slaughter, market transactions, and control of land and resources. The Barbaig have in place clear community-based social (Governance) structures for male elders (Gatabaraku); women (Girgwageda gademg) and for youth. The wealth of the Barbaig is normally measured by the number of livestock; cattle, goats, sheep and chicken. Table 1 shows the socio-economic characteristic of Barbaig people.



**Table 1 socio-economic characteristic of the Barbaig people**

Social structure	<ul style="list-style-type: none"><li>• Social organization is characterized as patrilineal kinship</li><li>• The society is divided into clans; clans into sub-clans and sub-clans into patrilineal lineages</li></ul>
Political organization	<ul style="list-style-type: none"><li>• Traditional leaders exist, but power is now vested under the government authorities</li><li>• The role of the headmen still exist to maintain peace and order, organize economic activities and perform rituals</li></ul>
Language	<ul style="list-style-type: none"><li>• They speak Datooga language</li></ul>
Religion	<ul style="list-style-type: none"><li>• Some are still traditionalists</li><li>• Even those who are Christians have not abandoned their traditional religions. Rather, they have developed synchronistic tradition between Christianity and traditional religion</li></ul>
Occupation and economy	<ul style="list-style-type: none"><li>• They mainly pastoralists, although a few of them practice agriculture in small scales too</li></ul>
Cultural identity	<ul style="list-style-type: none"><li>• They have maintained their distinct identity, although some of them are gradually changing</li><li>• Apart from rituals, art and craftwork are evident</li></ul>

#### **4.0 Potential Impacts**

Impact *identification* seeks to ensure that all potential significant impacts are identified and addressed. The identified significant impacts are listed hereunder.

#### **4.1 Significant impacts associated with this project to VP**

- Change in land use/tenure due implementation of various project components;
- Loss of land and properties due to land acquisition by the project;
- Increased land use conflicts;
- Deterioration in local food security to increased demand for food triggered by increased population;
- Increased risk of HIV/AIDS and other STDS;
- Loss of VPs movable cultural heritage caused by construction and construction activities (this has been covered in PCRM);
- Destruction of VPs immovable cultural heritages (this has been covered in PCRM);
- Loss of VPS intangible heritage due increased interaction with foreign culture;
- Change on VPS cultural values and norms.

##### **4.1.1 Loss of land and properties**

The proposed power transmission project will be carried under different phases. The mobilisation phase would entail land acquisition. This land is currently likely to be used by the VP communities for farming, residential and for grazing. As a result, the acquisition of land will lead to the loss of the land itself, the properties and the livelihoods. This loss is significant, long term and irreversible.

##### ***Mitigation measures***

- *Effect timely and fair compensation for the lost land and properties*
- *Carry out and enforce land use planning*

##### **4.1.2 Change in land use/tenure**

Power transmission project is a linear project it is expected to pass on land which owned and utilized by VP communities mainly for settlement, agriculture, grazing and cultural activities. VP own land customary. Land acquisition for the power transmission project will result into change

of land use and tenure. Therefore, Land acquisition will result into significant long term change in land use and tenure.

The major impacts will occur during the mobilization phase when land will be acquired for the project leading to completely denied access.

#### ***Mitigation measures***

- *Prepare and enforce land use plans*

#### **4.1.3 Increased risk of HIV/AIDS and other STDs**

Tanzania has declared HIV/AIDS as a national disaster. The pandemic has affected all sectors of the economy and the war seems to be still very far from ending. Although the exact level of the problem in the Barbaig people is not clear, a high proportion of the VP visited acknowledged the existence of the problem. The proposed project could increase the risk of spreading the pandemic in the district thereby increasing the burden on health care.

Given the danger of the diseases it is predicted that the risk is equally high throughout all phases of the project. Because of this the impact is probably the most significant when compared to others. However, it should not be taken as this project is going to bring HIV/AIDS in the district but that the risk of spreading the diseases is quite high as even if one person will be infected that is a concern in our nation's slogan that "*it is possible to have Tanzania without AIDS*".

#### **Mitigation measures**

- *Provide awareness on HIV/AIDS and other STDs.*
- *Enforce HIV/AIDS law and regulations*

#### **4.1.4 Changes on Cultural Values and Norms**

Influx of project staff, their families and other people visiting the project from different parts of the world may bring different cultures to the Vulnerable People's community to which most of them might be contravening local culture and norms. This concern was strongly raised by VP where the transmission will traverse. As far as this project is concerned, the negative impact will

occur only during the construction of transmission line. Once the VP culture is invaded and changed it is almost impossible to reverse the situation again, though it can be reversible or being prevented using tight relevant measures.

#### **Mitigation measures**

- *Raise awareness to foreigners on VP culture, norms and values;*
- *Encourage the VP community on the importance of preserving their culture and traditions;*
- *Document VP cultures in the area;*
- *Promote and sensitize the performance of VP traditional dances and dramas.*

#### **4.1.5 Loss of intangible heritage**

The term ‘cultural heritage’ has changed content considerably in recent decades, partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes intangible heritages which are the counterpart tangible heritages or touchable that can be recorded but cannot be touched. Thus, during the field work it was realized that the VP in the area are very rich in terms of intangible heritages.

It is expected that the intangible heritage of VP in the area may be distorted by foreign people during site clearance and construction of transmission line. However, this impact can be mitigated with relevant measures.

#### **Mitigation measures**

- *Identify and document intangible heritages in the district.*

#### **5.0 Vulnerable People Plan**

This Vulnerable People Plan (VPP) involves undertaking mitigation or enhancement activities during mobilization, construction, and operation phases of the project. These activities are designed to eliminate, offset, or reduce adverse impacts to acceptable levels and enhance positive ones. VPP therefore describes the mitigation management required to ensure proper implementation of agreed mitigation measures and verification of predicted environmental impacts. Ideally, the plan is part of the documentation used for consultation and decision-making

and can be used to specify conditions to be met by the developer when implementing the project. The proposed impact mitigation/enhancement plan for the proposed power transmission line project is summarized in Table 1 which shows the responsible institution for implementing the plan, the opportune time for undertaking each mitigation/enhancement measures and cost estimate for implementing the mitigation/enhancement measures.

**Table 1: Vulnerable People Plan**

	<b>Identified Impact</b>	<b>Enhancement/ Mitigation Measures</b>	<b>Responsible Institution</b>	<b>Time of mitigation</b>	<b>Relative cost (USD) for Developer</b>	<b>Relative cost (USD) for Government and stakeholders</b>
1	Loss of land and properties including	Effect timely and fair compensation for the lost land and properties based on national policies and laws	TANESCO	Mobilization		RAP COST
2	Change in land use/tenure	Prepare and enforce land use plans	MLHUP LDC	Mobilization		COST UNDER ESMP
3	Increased risk of HIV/AIDS and other STDS	Provide awareness on HIV/AIDS and other STDs Enforce HIV/AIDS law and regulations	Developer LDC	Mobilization Construction Operation	7500	COST UNDER ESMP

	<b>Identified Impact</b>	<b>Enhancement/ Mitigation Measures</b>	<b>Responsible Institution</b>	<b>Time of mitigation</b>	<b>Relative cost (USD) for Developer</b>	<b>Relative cost (USD) for Government and stakeholders</b>
4	Loss of Vulnerable People , intangible heritages	Document VPs intangible heritages in the district.  Raise awareness on VPs intangible heritages	Developer LDC MNRT	Mobilization, construction operation	10000	TBD
5	Change on Vulnerable People , cultural values and norms	Raise awareness to foreigners on local culture, norms and values.  Prioritize employment opportunities to qualified Tanzanians.  Encourage the VPs community on the importance of preserving local culture and traditions.	Developer, LDC	Mobilization construction	15000	TBD
		Document VPs cultures Promote and sensitize the performance of local traditional dances and dramas.	LDC  LDC Developer	Mobilization Construction Operation	10000	TBD

## 6.0 Vulnerable People Monitoring Plan

Mitigation options and enhancement measures are meaningless without effective and consistent follow up – i.e. monitoring. Monitoring must include checking for effectiveness or otherwise of mitigation and enhancement measures. Therefore, monitoring refers to the systematic collection of data through a series of repetitive measurements over a long period-of time to provide information on characteristics and functioning of environmental and social variables in specific areas over time. A summary of monitoring plan for this project is provided in Table 2 below.

**Table 2: Monitoring Plan**

	<b>Identified Impact</b>	<b>Enhancement/ Mitigation Measures</b>	<b>Responsible Institution</b>	<b>Indicators</b>	<b>MoV</b>	<b>Relative cost (USD) for Developer</b>	<b>Relative cost (USD) for Government and stakeholders</b>
1	Change in land use/tenure	Prepare and enforce land use plans	MLHUP LDC	Presence/absence of land use plan	Reports  Physical observation  Annually		500
2	Loss of land and properties	Effect timely and fair compensation for the lost land and properties based on national policies and laws	TANESCO	No complains from the PAPs  No properties affected	Surveys  Records  RAP report  Physical observation  Annually		2000
3	Increased risk of HIV/AIDS	Provide awareness on HIV/AIDS and	Developer LDC	Number and type of awareness	Annual Medical reports	1500	1500

	and other STDS	other STDs		activities  Trend in HIV/AIDS prevalence rate and STDs			
4	Loss of Vulnerable People , intangible heritages	Document intangible heritages in the district.  Raise awareness on intangible heritages	Developer LDC MNRT	Presence/absence of documented intangible heritages  Presence and implementation of awareness programmes	Reports  Reports Surveys Annually	2000	2000
5	Change on Vulnerable People , cultural values and norms	Raise awareness to foreigners on local culture, norms and values.  Prioritize employment opportunities to qualified Tanzanians.  Educate the community on the importance of preserving local culture and traditions.  Document VPs cultures  Promote and sensitize the performance of local traditional dances and dramas.	Developer, LDC   LDC   LDC Developer	Community complains  Change in behaviour and norms  No of qualified Tanzanians employed  Presence/absence and implementation of awareness programmes  Presence/absence of documented cultures  Trend on performance of traditional dances and dramas	Surveys Annually     Reports Surveys Bi-annually  Reports  Reports Surveys Annually Physical observation	1500  2000 2000 5000 5000	2000  2000 5000 10000 5000



## **Annex I: Vulnerable People Impact Screening Checklist**

### **PART A: Key information**

1. Name (s) of Vulnerable People in the area:
2. Total number of Vulnerable People in the area:
3. Percentage of Vulnerable People in the area:
4. Number of Vulnerable People households to be affected by the subproject:

### **PART B: Details of Subproject**

<b>S/No</b>	<b>KEY CONCERNS</b>	<b>YES</b>	<b>NO</b>	<b>REMARKS</b>
<b>1</b>	<b>ARE THERE SOCIO-CULTURAL GROUPS IN THE SUBPROJECT AREA WHO MAY BE CONSIDERED AS VULNERABLE PEOPLE S?</b>			
<b>2</b>	<b>DO SUCH GROUPS SELF-IDENTIFY AS BEING PART OF DISTINCT SOCIAL OR CULTURAL COMMUNITIES?</b>			
<b>3</b>	<b>DO SUCH GROUPS MAINTAIN CULTURAL, ECONOMIC, SOCIAL AND POLITICAL INSTITUTIONS DISTINCT FROM THE DOMINANT SOCIETY AND CULTURE?</b>			
<b>4</b>	<b>DO SUCH GROUPS SPEAK A DISTINCT LANGUAGE OR DIALECT?</b>			
<b>5</b>	<b>HAS SUCH GROUP BEEN HISTORICALLY, SOCIALLY AND ECONOMICALLY MARGINALIZED, DISEMPOWERED, EXCLUDED AND DISCRIMINATED AGAINST?</b>			
<b>6</b>	<b>WILL THE SUBPROJECT DIRECTLY OR INDIRECTLY BENEFIT OR TARGET VULNERABLE PEOPLE S?</b>			
<b>7</b>	<b>WILL THE SUBPROJECT DIRECTLY OR INDIRECTLY AFFECT VULNERABLE PEOPLE S TRADITIONAL SOCIO-CULTURAL AND PRACTICES? (E.G. CHILD BEARING, HEALTH, EDUCATION AND GOVERNANCE)</b>			
<b>8</b>	<b>WILL THE SUBPROJECT AFFECT THE LIVELIHOOD SYSTEMS OF VULNERABLE PEOPLE S? E.G. FOOD PRODUCTION SYSTEM</b>			

S/No    **KEY CONCERNS**

**YES    NO    REMARKS**

**AND NATURAL RESOURCES MANAGEMENT**

**9        WILL THE SUBPROJECT BE IN AN AREA OCCUPIED, OWNED OR  
USED BY VULNERABLE PEOPLE S AND/OR CLAIMED AS  
ANCESTRAL DOMAIN?**

**Annex 1: Vulnerable views and concerns**

	Minge'nyi village	<ul style="list-style-type: none"> <li>• More than 70% of the people in our village are still traditionalists (not Christians nor Muslims)</li> <li>• We conduct ritual activities for different purposes such as to get blessings, rain and do away bad things such as disasters and diseases.</li> <li>• We are aware of the proposed project as we have been involved since 2011</li> <li>• We accept the project as it will enhance development</li> <li>• The boundary of the proposed project is not clear. We the developer to demarcate the project area</li> <li>• We would like to know how much will be paid to the people who will lose their properties such as land, houses, plants/crops etc</li> <li>• Within the proposed site we have a place where we worship and conduct our traditional practices these should be respected and not touched by the development</li> <li>• Our culture should be protected</li> <li>• The developer should use the site just for the planned development not otherwise.</li> <li>• We don't allow exogamy kind marriages in our community. So, non local workers should be informed so as to avoid unnecessary conflicts</li> </ul>
	Gehanduvillage	<ul style="list-style-type: none"> <li>• Most of our people are traditionalists. Even those who are Christians and Muslims when they encounter serious problems, they go back to traditional means of solving problems.</li> <li>• The village is aware on the proposed project</li> <li>• There are some sacred areas in our village in which we go to make rituals</li> </ul>

		<ul style="list-style-type: none"> <li>• These sacred areas are holy places in our village</li> <li>• According to Barabaigs' culture graves cannot be relocated as they are holy. We don't allow our ancestors bodies to get disturbed</li> <li>• Newcomers should respect our values and norms</li> <li>• We have some punishments for people who go astray to our culture.</li> <li>• Python is our totem, therefore we would like the project not to kill them otherwise our ancestors shall become angry</li> <li>• We special areas for our young men and women to meet and have ceremonies. These should be respected or relocated according to our culture</li> <li>• Sacred trees include "maleshi". These trees should be protected</li> <li>• We received and accepted the Singida-Namanga power interconnection project</li> <li>• Developer should consider providing employment opportunity to people from villages that will be affected by the project</li> <li>• The project should be implemented on time to avoid disturbance to local communities and increasing demand of land as at the moment the land has not been acquired</li> <li>• Villages that will be affected by the proposed project should be given electricity</li> </ul>
	Mogitu village	<ul style="list-style-type: none"> <li>• Generally this is a good project as it is generate power in the Country</li> <li>• The developer should consider local communities especially where they are locating the project.</li> <li>• We need more education on the negative as well as positive impacts of the projects</li> <li>• We will damage the project infrastructures if compensation will not be fair and prompt</li> <li>• The project design should consider other human activities that can continue internedem with the project example grazing and agriculture</li> <li>• The investor should consider cooperate responsibility ; and they can work with NGOs to implement such initiatives</li> <li>• We respect all our cultural norms and values, the project should therefore observe this.</li> <li>• Over 75% of our people are traditionalists. They therefore like people to respect their culture</li> </ul>

		<ul style="list-style-type: none"> <li>• We sacred places such as mountains, landscapes, bushes and rivers. We ask the project to respect these areas. We should be informed if the project is going to impact any of these places.</li> <li>• We would like to get involved in formulation of enhancement/mitigation measures for impacted cultural heritage resources.</li> </ul>
	Mzee Benedictor Maina	<ul style="list-style-type: none"> <li>• Non local workers should stay in camps and should have identification cards</li> <li>• Non local workers should be educated to observe our culture</li> <li>• Sacred places should be respected as churches and mosques do</li> </ul>
	Mzee Matle Kwang'u	<ul style="list-style-type: none"> <li>• Circumcision ceremonies are done in June-August every year. We would like all non local people not to intervene in way these important events in our community</li> <li>• The project should concentrate on its objectives. We would not like the project to get involved into any activity that can in away impair our values and norms</li> </ul>
	Mzee Kinjugya Sombi	<ul style="list-style-type: none"> <li>• In our culture we don't relocate graves</li> <li>• Sacred trees can be relocated abiding with our culture</li> <li>• We request the project to construct wells in our areas.</li> </ul>

## Annex 2: Consulted Vulnerable People

### KENYA-TANZANIA POWER INTERCONNECTION STUDY

Orodha ya washiriki.....

Mahali pa mkutano: GEHANDU Tarehe ya mkutano: 30/9/2013

	JINA	CHEO	SAHIHI
(1)	KIMARO SEDOYEKA	MKULIMA	<i>[Signature]</i>
(2)	PHILEMON MATAMBA	MKULIMA	<i>[Signature]</i>
(3)	SHABAH M. SHABAH	MKULIMA	<i>[Signature]</i>
(4)	Jakaya nyonyi	MKULIMA	<i>[Signature]</i>
(5)	Petro Tsebe	MKULIMA	<i>[Signature]</i>
(6)	JOSEPH SINGADEDA	MKULIMA	<i>[Signature]</i>
(7)	ELIJA UBWANI	MKULIMA	<i>[Signature]</i>
(8)	SAMAJO HARAJA	MKULIMA	<i>[Signature]</i>
(9)	DANIEL N. SEDOYEKA	MKULIMA	<i>[Signature]</i>
(10)	MARY CHURU	MKULIMA	<i>[Signature]</i>
(11)	BARACA SAMON	MKULIMA	<i>[Signature]</i>
(12)	PEIRO SAMHEND	MKULIMA	<i>[Signature]</i>
(13)	GHABOSTA GHABINIKH	MKULIMA	<i>[Signature]</i>
(14)	NYAMWATA NEMOAA	MKULIMA	<i>[Signature]</i>
(15)	GHABAREGA GHABURWA	MKULIMA	<i>[Signature]</i>
(16)	GHABARA GHATIL	MKULIMA	<i>[Signature]</i>
(17)	ANAYAY UBWAN	MKULIMA	<i>[Signature]</i>
(18)	KATARINA YAYEDA	MKULIMA	<i>[Signature]</i>
(19)	NAMGIDA GHABAREGA	MKULIMA	<i>[Signature]</i>
(20)	GHABURWA GHABAREGA	MKULIMA	<i>[Signature]</i>
(21)	GHABURWA GHABAREGA	MKULIMA	<i>[Signature]</i>
(22)	GILEKA GHABAREGA	MKULIMA	<i>[Signature]</i>
(23)	DANIEL KOTABU	MKULIMA	<i>[Signature]</i>
(24)	ELIAS GHABAREGA	MKULIMA	<i>[Signature]</i>
(25)	GHABAREGA GHABAREGA	MKULIMA	<i>[Signature]</i>
(26)	DANITA GHABAREGA	MKULIMA	<i>[Signature]</i>
(27)	FAUSTINE B. MATINA	MKULIMA	<i>[Signature]</i>
(28)	GHABAREGA GHABAREGA	MKULIMA	<i>[Signature]</i>

# KENYA-TANZANIA POWER INTERCONNECTION STUDY

Orodha ya washiriki.....

Mahabina mkutano: MINGENYI Tarehe ya mkutano: 30/09/2013

NO	JINA	CHEO	SAHIHI
01	CUDATHO BULEKA	VEDO - MINGENYI	<i>[Signature]</i>
02	ELIZABETH AXWESO MUMBE		E. AXWESO
	MATLE KWAANG MUMBE		<i>[Signature]</i>
3	Emmanuel Mutekwa MUMBE		E. M
4	REHEMA JAHANI	<i>[Signature]</i>	
5	ZAKARIA BARAK	MJIKITI wa Kirokari Bismillah	R.T. <i>[Signature]</i>
6	UDAMIANI MUKTARI NJUNIBO		C.D. -
	PAULINA B PETRO MUMBE		P.N
7	ISAYA GITHU MUMBE		<i>[Signature]</i>
8	<i>[Signature]</i> GITHU MUMBE		K.G.
9	PASHALI HERMAN	Jumbe	<i>[Signature]</i>
10	MARTIN GADNE	"	<i>[Signature]</i>
11	MATIE GIDA GWALE		H.G.
12	KARAN LALITA		<i>[Signature]</i>
13	PETRO ELA		<i>[Signature]</i>
14	MUSSET IDHE		<i>[Signature]</i>



# KENYA-TANZANIA POWER INTERCONNECTION STUDY

Or wathiriki.....

Mkutano: KITI CITA MOGITU Tarehe ya mkutano: 01/10/2013.

JII	CHEO	SAHIHI
1 ISRAEL D. GWASIA	MIKITI KITI	Mumene
2 JENSA G. MACHAKA	KATIBU CITA MOGITU	Mumene
3 GABRIEL LOTAT	MIKITI KITI	Mumene
4 ISRAEL NABA	MJUMBE WA HUKUMATI	Mumene
5 ISRAEL SAQWARE	MIKITI KITI	Mumene
6 JOSEPH BADO	MJUMBE	Mumene
7 SILVESTER NYAROTAY	MJUMBE	Mumene
8 FABIAN SHARI	MJUMBE	Mumene
9 EMANUEL G. MARSA	MJUMBE	Mumene
10 JEREMIAH H. MAO	MJUMBE	Mumene
11 EDWARD M. KARENGA	MJUMBE	Mumene
12 RENATUS N. BAYO	MJUMBE	Mumene
13 LUKAS DAREMA	MJUMBE	Mumene
14 MAITAYO LILLO	MJUMBE	Mumene
15 ARIKAMUS LAGWEN	MJUMBE	Mumene
16 LUCIA SHEDEA	MJUMBE	Mumene
17 SELINA LOHAY	MJUMBE	Mumene
17 SELINA BOATY	MJUMBE	Mumene
18 FATUMA MANGU	MJUMBE	Mumene
19 AUGUSTUS DAREMA	MJUMBE	Mumene
HUKUMATI CITA MOGITU		
1 JACKSON THWAY	MIKITI KITI	Mumene
2 GILUXUMA M. GHAJ	MJUMBE	Mumene
3 GEMBE GEDAHAYO	MJUMBE	Mumene
4 MARIA INDOCA	MJUMBE	Mumene
5 MATAYO MWAAGA	MJUMBE	Mumene
6 ROZIMERY PASKALI	MJUMBE	Mumene
7 MEKABA NJOKA	MJUMBE	Mumene
8 GABRIEL SULU	MJUMBE	Mumene
9 PETER R. GIDALI	MJUMBE	Mumene
10 DAVIDE AYWASSO	MJUMBE	Mumene
WAZEE		
1 GIDIMBORU MARSA	MJUMBE	Mumene
2 GIDABARA GUREDA	MJUMBE	Mumene
3 D	MJUMBE	Mumene

# KENYA-TANZANIA POWER INTERCONNECTION STUDY

Orodha ya washiriki

Mahari pa mkutano

GEHANDU

Tarehe ya mkutano

30/09/2013

JINA	CHEO	SAHIHI
29 SAIMON B MANDA	Mkulima	
30 KILIMZO ELI	BIASHARA	
31 MUYA MUYOJELA	Hamaaye	
32 WILKA	ISAYA	
33 DAMIANO G MOLLAN	Mkulima sarehali	
34 JOHNATHAN GILITWALI	Mkulima	
35 BENEDICT MATWA	Mkulima	
36 GILUGIA SOMBI	Mkulima/Mfugaji	
37 GIDABARDA GILIBANI	Mkulima/Mfugaji	
38 GIDASHEDA GIDAMUYOQAATI	Mkulima	
40 KAWAWA GIDAMANDARINDA	Mkulima	
41 FARIBO MARMO	Mkulima	
42 MAKIYA SIMBOY	Mkulima	
43 DOMELOA NYAQABA	Mkulima	
44 SAMUEL SIKIRI	Mkulima	
45 IBRAHIM VUWANI	Mkulima	
46 GABARODA GIDAMUYO	Mkulima	
47 DABILEKI GIDABOSTA	Mkulima	
48 UNADI GIDAMUYO	Mkulima	
49 ELKARIM IBANA	Mkulima	
50 JOHN UJAHVA	RED GEHANDU	
51 LUCAS MOMPWE		
1 Maki A. Makki	Afisa mazingira	0784 473825
2 ADATO T. KARANA	Afisa wiani yama miji	0787 242416