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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TABLE OF CONTENTS

TABLE OF CONTENTS	2
LIST OF ACRONYMS	3
1.0 Introduction and Background Information	4
1.1 Way leave corridor acquisition	4
1.2 Definition of the terms	5
1.3 Legal and Institutional Frameworks.	5
1.4 The World Bank Policy on Indigenous People (OP 4.10)	6
2.0 The Purpose of the plan.	7
2.1 Methodology	7
3.0 Vulnerable People in the project impacted area	8
3.1 Socio-economic characteristics of the Barbaig ethnic group	8
4.0 Potential Impacts	10
4.1 Significant impacts associated with this project to VP	10
4.1.1 Loss of land and properties	10
4.1.2 Change in land use/tenure	10
4.1.3 Increased risk of HIV/AIDS and other STDS	11
4.1.4 Changes on Cultural Values and Norms	11
4.1.5 Loss of intangible heritage	12
5.0 Vulnerable People Plan	12
6.0 Vulnerable People Monitoring Plan	15
Annex I: Vulnerable People Impact Screening Checklist	17
Annex 1: Vulnerable views and concerns	18
Annex 2: Consulted Vulnerable People	2.1

LIST OF ACRONYMS

ACHPRAfrican Commission on Human and Peoples Rights	S
CBOCommunity Based Organization	
CSOsCivil Society Organizations	
DFIDDepartment for International Development	
DPDevelopment Partners	
ILOInternational Labor Organization	
VPVulnerable Peoples	
IPACCIndigenous Peoples of Africa Coordinating Commi	ttee
VPPVulnerable Peoples Plan	
VPPF Vulnerable Peoples Policy Framework	
IWGIAInternational Work Group on Indigenous Affairs	
LGALocal Government Authority	
NGONon Governmental Organization	
NSCNational Steering Committee	
OPOperational Policy	
PDO Development Objective	
PMEParticipatory Monitoring and Evaluation	
PCRMPhysical Cultural Resources Management	
RSRegional Secretariat	
SIASocial Impact Assessment	
UNUnited Nations	
UNPFIPUnited Nations Permanent Forum on Indigenous P	eoples
URTUnited 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 territories⁷;
- 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' 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 huntergatherers 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	Social organization is characterized as patrilineal kinship
	• The society is divided into clans; clans
	into sub-clans and sub-clans into
	patrilineal lineages
	patrimear inteages
Political organization	Traditional leaders exist, but power is
	now vested under the government
	authorities
	• The role of the headmen still exist to
	maintain peace and order, organize
	economic activities and perform rituals
Language	They speak Datooga language
Religion	Some are still traditionalists
	Even those who are Christians have not
	abandoned their traditional religions.
	Rather, they have developed
	synchronistic tradition between
	Christianity and traditional religion
Occupation and economy	They mainly pastoralists, although a
	few of them practice agriculture in
	small scales too
Cultural identity	They have maintained their distinct
	identity, although some of them are
	gradually changing
	Apart from rituals, art and craftwork
	are evident

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 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

	Identified Impact	Enhancement/ Mitigation Measures	Responsible Institution	Time of mitigation	Relative cost (USD) for Develope r	Relative cost (USD) for Govern ment and stakehol ders
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

	Identified Impact	Enhancement/ Mitigation Measures	Responsible Institution	Time of mitigation	Relative cost (USD) for Develope r	Relative cost (USD) for Govern ment and stakehol ders
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.	Developer, LDC	Mobilization construction	15000	TBD
		employment opportunities to qualified Tanzanians. Encourage the VPs community on the importance of	LDC			
		preserving local culture and traditions. Document VPs cultures Promote and sensitize the performance of local traditional dances and dramas.	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

	Identified Impact	Enhancement/ Mitigation Measures	Respon sible Institut ion	Indicators	MoV	Relativ e cost (USD) for Develo per	Relative cost (USD) for Govern ment and stakehol ders
1	Change in land use/tenure	Prepare and enforce land use plans	MLHU P LDC	Presence/absen ce 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	TANES CO	No of complains from the PAPs No of properties affected	Surveys Records RAP report Physical observat ion Annuall y		2000
3	Increased risk of HIV/AIDS	Provide awareness on HIV/AIDS and	Develo per LDC	Number and type of awareness	Annual Medical reports	1500	1500

	and other	other STDs		activities			
	STDS			Trend in			
				HIV/AIDS			
				prevalence rate			
				and STDs			
4	Loss of	Document	Develo	Presence/absen	Reports	2000	2000
	Vulnerable	intangible	per	ce of			
	People '	heritages in the	LDC	documented			
	intangible	district.	MNRT	intangible			
	heritages	Raise awareness		heritages	Reports		
		on intangible		Presence and	Reports		
		heritages		implementation	Surveys		
		ineriou Bes		of awareness	Annuall		
				programmes	y		
5	Change on	Raise awareness	Develo	Community	Surveys		
	Vulnerable	to foreigners on	per,	complains	Annuall		
	People '	local culture,	LDC		У	1500	2000
	cultural	norms and		Change in			
	values and	values.		behaviour and			
	norms	Prioritize		norms			
		employment		No of qualified		2000	2000
		opportunities to		Tanzanians		2000	2000
		qualified	LDC	employed			
		Tanzanians.					
				Presence/absen		2000	5000
		Educate the		ce and	Reports		
		community on		implementation	Surveys		
		the importance of preserving		of awareness	Bi-		
		of preserving local culture and		programmes	annually		
		traditions.		Presence/absen			
				ce of		5000	10000
		Document VPs	LDC	documented	Reports		
		cultures	Develo	cultures			
			per				
		Promote and		Tuend	Doministr		
		sensitize the performance of		Trend on performance of	Reports Surveys	5000	5000
		local traditional		traditional	Annuall	3000	3000
		dances and		dances and	y		
		dramas.		dramas	Physical		
					observat		
					ion		

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

S/No KEY CONCERNS

YES NO REMARKS

- ARE THERE SOCIO-CULTURAL GROUPS IN THE SUBPROJECT AREA WHO MAY BE CONSIDERED AS VULNERABLE PEOPLE S?
- 2 DO SUCH GROUPS SELF-IDENTIFY AS BEING PART OF DISTINCT SOCIAL OR CULTURAL COMMUNITIES?
- 3 DO SUCH GROUPS MAINTAIN CULTURAL, ECONOMIC, SOCIAL AND POLITICAL INSTITUTIONS DISTINCT FROM THE DOMINANT SOCIETY AND CULTURE?
- 4 DO SUCH GROUPS SPEAK A DISTINCT LANGUAGE OR DIALECT?
- 5 HAS SUCH GROUP BEEN HISTORICALLY, SOCIALLY AND ECONOMICALLY MARGINALIZED, DISEMPOWERED, EXCLUDED AND DISCRIMINATED AGAINST?
- 6 WILL THE SUBPROJECT DIRECTLY OR INDIRECTLY BENEFIT OR TARGET VULNERABLE PEOPLE S?
- WILL THE SUBPROJECT DIRECTLY OR INDIRECTLY AFFECT VULNERABLE PEOPLE S TRADITIONAL SOCIO-CULTURAL AND PRACTICES? (E.G. CHILD BEARING, HEALTH, EDUCATION AND GOVERNANCE)
- 8 WILL THE SUBPROJECT AFFECT THE LIVELIHOOD SYSTEMS OF VULNERABLE PEOPLE S? E.G. FOOD PRODUCTION SYSTEM

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	 More than 70% of the people in our village are still traditionalists (not Christians nor Muslims) We conduct ritual activities for different purposes such as to get blessings, rain and do away bad thin such as disasters and diseases. We are aware of the proposed project as we have been involved since 2011 We accept the project as it will enhance development The boundary of the proposed project is not clear. We the developer to demarcate the project area 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 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 Our culture should be protected The developer should use the site just for the planned development not otherwise. We don't allow exogamy kind marriages in our community. So, non local workers should be informed so as to avoid unnecessary conflicts
Gehandu Village	 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. The village is aware on the proposed project
	 The viriage is aware on the proposed project There are some sacred areas in our village in which we go to make rituals

These sacred areas are holy places in our village According to Barabaigs' culture graves cannot be relocated as they are holy. We don't allow our ancestors bodies to get disturbed Newcomers should respect our values and norms We have some punishments for people who go astray to our culture. Python is our totem, therefore we would like the project not to kill them otherwise our ancestors shall become angry We special areas for our young men and women to meet and have ceremonies. These should be respected or relocated according to our culture Sacred trees include "maleshi". These trees should be protected • We received and accepted the Singida-Namanga power interconnection project • Developer should consider providing employment opportunity to people from villages that will be affected by the project 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 Villages that will be affected by the proposed project should be given electricity Mogitu village Generally this is a good project as it is generate power in the Country • The developer should consider local communities especially where they are locating the project. • We need more education on the negative as well as positive impacts of the projects We will damage the project infrastructures if compensation will not be fair and prompt The project design should consider other human activities that can continue internedem with the project example grazing and agriculture The investor should consider cooperate responsibility; and they can work with NGOs to implement such initiatives We respect all our cultural norms and values, the project should therefore observe this. Over 75% of our people are traditionalists. They therefore like people to respect their culture

	 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. We would like to get involved in formulation of enhancement/mitigation measures for impacted cultural heritage resources.
Mzee Benedictor Maina	 Non local workers should stay in camps and should have identification cards Non local workers should be educated to observe our culture Sacred places should be respected as churches and mosques do
Mzee Matle Kwang'u	 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 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
Mzee Kinjugya Sombi	 In our culture we don't relocate graves Sacred trees can be relocated abiding with our culture We request the project to construct wells in our areas.

Annex 2: Consulted Vulnerable People

Orotha ya washiriki. Mahari pa mkutano. UEHANDY JINA CHEO SAHIHI KIMARO SEREYEKA MKULIMA PHILIMAN MATEMAN MKULIMA SERINGH M. SINTAD MULONIMA G. Pet 30 I TSelve I Mkulima To I - A IIB ISANI Milliania S. SAIA-10 HARIPA MILLIANIA DANIFI N SERONEKO MKULIMA II BARACA SAIMON MWALIMA II BARACA SAIMON MWALIMA II PETRO SAMHENDO MWALIMA II PETRO SAMHENDO MWALIMA II GANDOSTO GIDONIMA II GIDOSANO GIRALI II GUNARO GIRALI II GUNARO GIRALI II GUNARO GIRALI II GUNARO VEDA GIDONIMA II KATARINA MAYEDA MKULIMA II KAMBIDA GIRONIMA	JINA CHEO SAHIHI KIMARD SERCYEKO MKULIMA PHARMON MALOMAN MKULIMA SHORM IN SHIDD MUNICIPAL Toking my oncy mushima Fetro Teers Mkulima Fetro Teers Mkulima For JA UBUSANI MMUSIMA SAHA-O FLARAM MKULIMA MKULIMA MANJEL N SEDOTEKO MKULIMA M	Mahali pa mkutano: GEHANDM Tarehe ya inkutano 30 9 120 13 JINA CHEO SAHIHI KIMARO SERCYEKA MKULIMA PHARMAN MATOMAN MKULIMA TAREMAN MATOMAN MKULIMA TELAMINA MATOMAN MKULIMA FETTO TIEPTO MKUMANA FETTO TIEPTO MKUMANA FOR JANA O FARADA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA MKULIMA TOSE PH SINGAPEDA TOSE PH SINGAP TOSE PH SINGA	KEN	YA-TANZANIA POWER	INTERCONNECTION STUD	Υ	1
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