



**REPORT ON EVICTION AND RESETTLEMENT OF PASTORALISTS FROM IHEFU
AND USANGU-MBARALI DISTRICT TO KILWA AND LINDI DISTRICTS**



LAND RIGHTS RESEARCH & RESOURCES INSTITUTE



HIMWA

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EXECUTIVE SUMMARY

This study is focused on the effects of the eviction process of pastoralists from Mbarali to Lindi Rural and Kilwa Districts in Lindi Region. The study sampled six villages out of 15 villages in Lindi Rural and Kilwa districts. The study employed semi-structured interviews and focus group discussions with district, village authorities, host communities and migrating pastoralists in selected villages. The multi-disciplinary team included journalists, lawyers, Economists and social and development practitioners, the combination of which enriched the data collection, processing, analysis and reporting.

The study aimed at justifying the fact that the government and its institutions was not prepared and did not have an affirmative plan to execute the eviction process. Consequently, failure in planning and implementation of the eviction process led to violation of basic human rights and loss of property by pastoralists moving from Ihefu-Usangu to Lindi Rural and Kilwa districts.

The eviction plan and its implementation were based on unfounded allegations that pastoralists were responsible for environmental degradation. On the contrary scientific studies conducted in Ihefu-Usangu basin and the milestone in the drop of the flow water from Ruaha river revealed that the cause to environmental destruction and the consequent complete dry up of the Ruaha river for a period of more than three months each year (1970-2006) was attributed to increased number of small and large scale rice irrigation farms in the catchments areas and the Usangu-Ihefu basin.

The eviction plan and processes that targeted pastoralists had negatively impacted pastoralists socially and economically. The implementation of the eviction involved human rights violation; where people were beaten, families were separated most of them children, women and the elderly, left without protection and food, many pastoralists robbed of their cattle, heavy fines imposed on alleged environmental damage to livestock keepers, forced to trek and transport their livestock without designed resting grounds for grazing and watering a situation that attributed to large number of livestock death, government authorities in Mbarali districts created a mechanism for pastoralists to sell livestock at the lowest prices, marked between 20,000 and 50,000 Tshs. This mechanism benefited government officers who took advantage of lower prices to buy livestock. Government authorities demanding bribes from pastoralists at different livestock check points, the worst of all check points being the Mkapa Bridge at Ikwiriri Pwani Region.

Based on the effects of the eviction process this study recommends that the government establish a probe commission to investigate the allegation of human rights abuse, corruption and failure on the part of concerned government authorities to implement the eviction process successfully, and take legal action against all culprits. This study also proposes that a national

wide discussion be initiated to include all stakeholders in an attempt to map the future of pastoralism in Tanzania.

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This study is divided into three sections; sections one provides introductory information, methodology, rationale and background to the study. Section two present findings discussion and their interpretations, divided into two sub-sections; eviction order and confiscation of livestock while in Mbarali district Mbeya, and movement of pastoralists with their livestock from Mbarali Mbeya to Kilwa and Lindi Rural districts in Lindi region. Section three offers some concluding remarks and recommendations.

Methodology

Sampling: the study targeted two districts-Kilwa and Lindi Rural in Lindi Region. A total of six villages in the two districts were engaged in data collection. In six villages district government officials were engaged into data collection.

Study instruments: Semi-structured interviews and discussion guided were used in primary data collection.

Study team: Based on the advocacy objective of the study the study team composition included journalists, lawyers, Economists social and development practitioners. The multidisciplinary team is meant to enrich the variety of issues that the study can investigate and report.

Duration: the study took eight days beginning 20th March to 27th March 2007 for data collection. Analysis and reporting findings of the study took two weeks immediately after primary data collection.

Rationale for the study

The study focus at investigating the impact of government decision to evict pastoralists from Ihefu-Usangu wetlands to Lindi and Pwani regions, to inform advocacy initiatives of implementing civil society organizations¹ however, communities other than pastoralists were included in the study to emphasize the effects of the eviction process to pastoralists and implied outcome to host communities.

The study wanted to prove that the eviction process was ill-designed and that it caused more harm than good to pastoralists both at Mbarali and at Kilwa and Lindi Rural. Based on the facts amassed participating CSOs intend to use the information to advocate for changes in the implementation of the plan that will benefit affected pastoralists as well as informing future government plans and implementation on pastoral related issues.

¹ The CSOs participating in this study included PINGOs Forum, Hakiardhi, Legal and Human Rights Centre and Journalists from Majira and IPP Media.

Background to the study

Unlawful eviction

Pastoralists in Ihefu and Usangu Mbarali district, Mbeya region, have stayed in the area for more than thirty years from 1972. The Ihefu-Usangu area gazetted as a conservation area in 1998. The gazettelement of Ihefu-Usangu as a conservation area opened up processes for pastoralists' eviction. Pastoralists objected the move for eviction by filling a case with the high court of Tanzania, a case still without court ruling. Though no court ruling the government went ahead and evicted pastoralists from the area.

Reasons for eviction among others included environmental degradation purported to be a result of pastoral activities in the area. However, scientific studies conducted in the areas proved otherwise.

Environmental degradation at Ihefu-Usangu wetlands

Ihefu-Usangu wetlands have close relationship with great Ruaha River. Historically the river water started to drop from early 1970s. A fact file on Ruaha provides an account of the sequential drop of water flow as follows:

In the 1970s the establishment of the first rice farm in Mbarali marked the start of dry season drop in the flow of the Ruaha River. The second rice farm-Kapunga- established in 1983 increased the extent at which the flow of the river declined to the degree that the ferry a traditional means of transport used by visitor to cross into Ruaha national park from 1964 could no longer function, instead people drove over shallow waters of Ruaha River. In 1993, Ruaha river stopped flow for the first time in its living memory. The massive rains- El Ninio of 1997-1998-that caused a five month flow of water into the river from various sources did not make any change as the 1998 dry season lead to a complete dry out of the river. The Madibira rice farm established in 1998 marked a longer period of drying out of Ruaha River. The increase in large scale irrigation farms and the influx of small farm from 2001, in the upper catchments areas of the Kipingeri Range, Chimala escapement and in the Usangu basin respectively resulted into the increase in water off take from the mainstream. Consequently the amount of water available for other users like livestock keeper was as well reduced forcing livestock keepers to graze and water their animals very close to the wetland proper and the river banks. Though the practice of livestock keepers alternate between dry and wet season grazing areas, the increase in irrigation farming continued to consume a lion share of water available from the catchments and swampy areas of the Ihefu-Usangu basin. This account argues that uncontrolled irrigation farming leading to a large amount of water off take from the main river is responsible for the drop and consequent complete dry out of the river for more than three month every year. Thus eviction of pastoralists from the basin rather than closing the irrigation farm is unjustifiable and a biased decision.

A study report conducted by Machibya and Mduma (2005) on the *Comparison Assessment of Water Use and Damage between Modern and Traditional Rice Irrigation Schemes in Usangu Basin* pinpoints understanding of users' inter-dependence in relation to location, water demand and the duration of water needed.

It is however, argued that water in the basin is overused and wasted. It is clear that agriculture consumes more than 70 percent of the available world water resources. Both in Africa and Asia irrigation water make up more than 80 percent of the continents abstractions.

Similarly, in Usangu basin sources indicate that irrigation takes the lion's share of water in the basin. It is estimated that the total annual water use for livestock for livestock stand around 3285 million liters, a demand of about 0.1 cubic meters per second. This is a tiny proportion of available water and insignificant in any calculation of water balances.

Intuitively it can be understood that large modern and improved rice irrigation systems in Tanzania are believed to use water more efficient than the traditional irrigation systems. Analyses of gross and net needs for modern and tradition irrigation scheme in the pertinent study concludes that modern irrigation schemes are in-efficient compared to traditional schemes, as result of over abstraction and reduced productivity of water.

According to Machibya and Mduma (2005) in the basin more than 10 large and medium irrigation schemes were developed between 1960 and 1990 with Assistance form CIDA, FAO, World Bank (WB) and ADB. It is argued that apart from improving reliability of water supply to expanded area, less was improved in terms of irrigation and water use efficiency in the schemes. Inefficiency of water is also backed by high authority given to schemes with regards to non-binding terms to water abstraction as they were fully government funded in terms of operation, maintenance and staffing.

Furthermore, a study conducted by Sokile, *et al* (2002) titled Towards an Integrated Water Resource Management in Tanzania. The Role of appropriate Institutional framework in Rufiji basin identifies the way water is wasted by irrigation activities. In the basin from the spatial point of view, most farms are located on upper side of the alluvial plans including three large state-owned farms (Kapunga Mbarali and Madibira) as well as a number of traditional and improved smallholders.

It has been revealed that the large state farms do not irrigate during the dry season although irrigation canals continue flowing to the unploughed fields and across the farms through out the year (sokile, *et al* 2002, Pg 2). Most of the smallholders do not irrigate during this period although they retain their share of water (Sokile, *opt cit*). The formal schemes (Modern) with concrete diversion infrastructures are generally provided with formal drainage networks (SMUWC 2000 pg 30). In indigenous schemes using the traditional diversion structure such as water blocking logs, stone intakes, sand and earth bags) with temporary structures that can be washed away by flowing river, are said however, drainage is generally back to the furrow where it is reused or returned to the river or onto the surrounding land (SMUWC *opt cit*).

According to Machibya and Mdemu 2005, the amount of water used to saturate the soil in modern system is four times the amount used by traditional systems. Both the amount (large quantity) and the duration that takes to saturate the soil in modern system contribute to about 12 percent of water lost through ground water by seepage and percolation. While the traditional system use only 4 to 6 days to saturate the soil, modern systems take 19 days, virtually 5 times the period utilized in the traditional farms.

The prolonged duration for pre-saturation in modern systems, the ability to abstract low flows and their upstream location results into delay of up to two months for traditional systems to receive sufficient water to abstract from the river system.

The catchments are generally found to have prevalence of inter-sectoral, intra-sectoral conflicts, ineffectiveness, management gaps and so forth.

Under the above circumstance, the water management in Usangu basin is condemned of being devoid of inter-sectoral coordination mechanism under which, stakeholders participation and institutional arrangement could have been sought and upheld. In other words, institutional arrangements are loosely connected; neither identified as critical problems nor linked to the inequitable water allocation in the basin.

The problem is further connected to bypass and ignoring the potential role of informal local institutions (water user associations) which are place findings on the Livestock issues.

The finding from diverse sources strongly confirm that pastoralism and agro-pastoralism are not threat neither on destruction or environments conflicts to other community livelihoods nor reduction of water in the downstream use of the basin.

Various study reports maintain that the stock size in the basin has been decreasing substantially overtime. The livestock census conducted in 1984 indicated the size of herd of about 513,600 of which 438,000 were cattle. Consequently, the intensive study under the SMUWC project on livestock statistics in 1999 confirmed livestock numbers around 366,000 of which 280,000 were cattle. This is according to wet and dry season statistical aerial surveys conducted in May and October in 1999 respectively, couple with ward level survey from tax assessment and individual herders interviews (SMUWC, 2000 page 26).

In summary, these statistics are significantly in contrast to the exaggerated herd size totaling to 1.8 million cattle as reported by the media, on 18th April, 2006.

The sources further reveal that most of the big herd sizes belong to sedentary agro-pastoral communities mainly the Sukuma and the Gogo tribal origins with permanent homes whose herds are managed by contract with pastoralists. Nomadic pastoralists by origin are few with small herd sizes. It is however believed that the government threat to evict livestock keepers in the basin led to out migration of many nomadic pastoralists in the area.

The sources from the Mbarali district authority (Livestock department) unveiled further that absence of pests and diseases in the area coupled with abundance of highly nutritious forage species originally attributed to high rate of natural increase of livestock and less about immigration of the same.

Timing for eviction

The time frame provided by government conservation authorities from Ihefu Usangu for pastoralist to have moved out was October 2006 to May 2007. In between the time frame set, the authorities started capturing livestock from pastoralists and hold them in confined areas of which owners were fined before their livestock were released. At this point many livestock died and other left in critical health conditions due to starvation, disease and lack of water. Livestock deaths in the hands of conservation and government authorities were attributed to the fact that livestock were not grazed and watered for a prolonged period in holding grounds.

Pastoralists who managed to pay the fine immediately their livestock were released on condition that, they should relocate to Lindi (Lindi and Kilwa districts) without delays. Upon release of individual cattle a good number of cattle reported to have died, with owners forced to higher trucks to ferry their cattle to Lindi without veterinary checks to determine the health condition, a necessary step before issuance of movement permits.

The mechanisms to move into Lindi is said to have no government support plan. The plan was sought to have included procedures for moving into new areas with clear guidelines of what to do on transit as well as in new settlements. In general the eviction and settlements plan is considered to be ill designed and a failure on the side of concerned authorities.

The inadequacies of the eviction plan

The whole process of gazettement of Ihefu and Usangu, and the consequent eviction is seen to have lacked proper planning on the part of government authorities as well as violation of human rights. The inadequacies of the plan, coupled with the fact that the process for eviction was implemented on unfounded environmental degradation allegation on pastoralists, discredit, make the government and its institutions decisions questionable.

The situation raises important questions for the government to answer, is the government authorities and institutions able to effectively plan and implement its plans? How and where will a common man and woman from pastoral communities' justice be served? Is possible that a government can work against the rights of its own people? These questions together with many other injustices emerging from the eviction process including social and economical, formed the background of this study, and consequent lobbying and advocacy work.

FINDINGS

IHEFU-USANGU EVICTION ORDER AND CONFISCATION OF LIVESTOCKS

The government of the United Republic of Tanzania (URT) in March 2006, through the Vice president office issued orders to evict pastoralists from Ihefu-Usangu wetlands. Since then, human rights activists and pro-pastoralists Civil Society Organisations (CSOs) witnessed the worst human and animal rights violation in the history of the URT. The eviction process equaled to genocide not only intended to wipe traditional herds of cattle but also pastoralists through a coined course of action to deny pastoralist the right to live. The term genocide takes shape when the only source of livelihood to pastoralists is confiscated, denying children, women and other members of pastoral communities in the area of their reliable source of food. Pastoralists and agro-pastoralists of the area depended entirely on milk as their main source of food derived from cattle. Thus taking away that source of milk is as good as pushing the masses of pastoralists and agro-pastoralists into death.

Therefore, the eviction order and confiscation of livestock is a calculated process to wipe out pastoralists and their herds of cattle from the face of Tanzania, to give way for modern livestock keeping. If the state is supportive of pastoralists and pastoralism in facilitating a process to *earn a decent life*² it should have prepared and implemented an affirmative strategic plan to lure in pastoralists to adopt rather than forcing them to adopt something they do not see to be beneficial. If a state package-to transform pastoralism into modern livestock keeping or other modes of livelihood earning-is attractive compared to pastoralism then pastoralists would have abandoned pastoralism willingly. Thus the state decision to force pastoralists to derelict pastoralism is not going to be effective unless pastoralists are convinced of tangible benefits from the alternatives. On the contrary the use of force coupled with political rallies condemning pastoralists and pastoralism will tend to distance the state and the masses, creating a dictatorial state that leads with limited legitimacy.

Pastoralists interviewed at Mavuji and Somanga said that “*finances we paid in Mbarali, the transport costs, and bribes we were forced to give have impoverished us*” in addition pastoralists went ahead and questioned the relevance of the ruling party catchphrase *maisha bora kwa kila mtanzania* saying “*Is what the government and its institutions has done to pastoralists going to provide opportunities to lead a better life?*” Pastoralists consider themselves as not Tanzanian and that they are not entitled to lead decent lives. Consequence the eviction orders and confiscation of livestock is meant not only to impoverish pastoralists but also to bring them to extinction. This is seen as a move to pave way for those who are considered to be “*Tanzanian*” to

² A decent life by the state is seen as the one follows the modernization discourse in giving pastoralism a new face; though according to pastoralists that direction of thinking is not relevant in their setting.

access the same resources denied to pastoralists to engage into livelihood activities. This thinking emerged among pastoralists from the fact that irrigation farming on the catchments areas was not mentioned as one of the target activities to be stopped for environmental conservation. The question many asked is, is that because decision makers have interest in irrigation farming in the area?

MOVEMENT OF PASTORALISTS AND THEIR HERDS OF CATTLE FROM IHEFU-USANGU TO LINDI AND KILWA DISTRICTS

The process to evict pastoralists from Ihefu-Usangu wetlands in Mbarali District started in October 2006 to date did not take into consideration scientific studies that relate environmental destruction with farming activities in the area. Despite facts presented by a number of scientific studies that pastoralism is not the force behind environmental degradation in the area, the government and its institutions went ahead and evicted pastoralists.

However, this and previous studies and ensuing processes, would like to see pastoralists who started their lives there in early seventies back to Ihefu-Usangu wetland on the fact that they are scientifically proved to be environmental conservationists, the issue that this study addresses at the moment is the way the whole process has negatively impacted pastoral communities. Issues at stake that need immediate action taken are the injustices and human rights violations caused by the eviction. The findings are categorized by heading outlined below sketch the intentions in the eviction process to bring pastoralists and pastoralism to an end.

Livestock infrastructure and Veterinary Services

Livestock Infrastructure

The infrastructure support to moving pastoralists with their herds of cattle from Ihefu-Usangu to Kilwa and Lindi districts were lacking. In Ihefu-Usangu the holding grounds for impounded cattle fall short of; veterinary infrastructure such as cattle dips and troughs dams and pasture. Failure of the authorities to put in place those infrastructural facilities on cattle holding grounds led to a number of cattle deaths as a result of starvation, thirst as well as disease control.

Livestock infrastructure not only lacked from the place of origin, they were unavailable on transit as well as at the destination. The ideal procedure to move more than 150, 000 herds³ of cattle from Ihefu-Usangu to Kilwa and Lindi district-1200 km- a weeks' journey-would be that designed to have at least two

³This is the number of cattle expected to arrive in Kilwa 75, 000 Cattle, and Lindi 75,000 Cattle.

resting grounds with livestock infrastructure such as cattle troughs to provide water and pasture facilities en route.

On arrival to Lindi via Pwani-Rufiji district, government authorities claimed to have a functioning veterinary infrastructure-a cattle dip-at Marendego village. The visit made by this study team confirmed that veterinary facility at Marendego is not functioning in addition to absence of a veterinary doctor on site. Many cattle owner met and interviewed at Marendego Mavuji, Kiranjeranje, and Mkwajuni villages⁴ denied to have received any veterinary service on entering Kilwa district at Marendego check point. Livestock marketing facilities were highly needed in all areas allotted for arriving pastoralists however, in all villages the visits made by the study team revealed that there is neither marketing facilities in place no plans to develop one.



Members of the study team inspecting an alleged functioning dipping facility at Marendego-Kilwa district. No cattle have stepped into the ground from the time pastoralist have started entering Lindi region. The reality suggests that the dip need a lot of work and resources to function.

An interview with Kilwa District Administrative Officer (DAO), District Land Officer (DLO) and District Agriculture and Livestock Development Officer (DALDO) revealed that of 15 villages designated to be occupied by pastoralists needed 24 charcoal dams, 7 cattle dips and 149,000 hectares of land to cater

⁴Some of Villages designated to receive pastoralists from Ihefu-Usangu.

for 74,000 cattle. These plans were submitted to the ministry of Livestock Development for funding. At the time of conducting and reporting this study no funds were allocated to commission the works of constructing dips and water dams.

Livestock marketing

Lack of livestock marketing infrastructure in Kilwa and Lindi districts, support the argument that the process aimed at destruction of traditional livestock industry. Lindi district commissioner confessed the inexistence of operating livestock market; however, he indicated that there are plans to revamp the *Ngongo livestock market*, the plan is far from implementation. In Kilwa district there is no evidence of proposed livestock market, the mention of what is used by livestock traders from Kilwa and elsewhere as a market at Chumbi village in Rufiji district Pwani Region, is a cleared bushy area with an unfinished grass thatched hut, the whole area is not enough to accommodate even 10 cattle.



Chumbi livestock market grounds at Chumbi village



A grass thatched hut by the side of the said Chumbi livestock market at Chumbi village above

Despite absence of infrastructure in place 8,920 of the 17,469 cattle expected by the end of March 2007, have already arrived into Kilwa district. With these facts, it is difficult to believe that the government and its institutions were prepared to resettle pastoralists in the two districts of Kilwa and Lindi rural. On the other hand reasons provided by arriving pastoralists on the lower number of cattle entering Kilwa is death on transit and on arrival to Lindi, attributed to by lack of infrastructure and pastoral resources.

Veterinary services

Veterinary procedures stipulate that before issuance of livestock movement permit, government veterinary officers must provide disease treatment and vaccine to livestock's. This procedure was not followed by government veterinary officers on issuing livestock movement permits. On the contrary permits were issued and signed livestock officers without administering any disease tests or vaccines. Pastoralists moving into Lindi confessed to neither have received any veterinary treatment and vaccine before living Mbarali district nor on arrival to Lindi district. Failure of government veterinary units at district level to provide veterinary service, to arriving pastoralist exacerbated the number of livestock deaths.



One of a number of dead calves at Mkwajuni village-Mjimwema subvillage



A cow's carcass at Mkwajuni village-Mjimwema subvillage

Government official in Kilwa and Lindi are aware of existing diseases such as those caused by tsetse flies, CBPP and ECF, and that a good number of livestock have been dying of those diseases particularly in Mkwajuni, Somanga, Marendego and Kiranjeranje. The district livestock departments are helpless in containing the diseases either by treatment or vaccines. Pastoralists in their new settlement have tried to play veterinarian role, in the absence veterinary officers in pastoral villages. These attempts to rescue depletion of their livestock have not produced favorable results as livestock continued to die. Evidence in Mkwajuni village pointed out that some of the veterinary medicines were used locally by pastoralists something this study is not sure if herders are capable of administering the doses. The practice, further, was seen to put to danger not only cattle but also pastoralists administering the treatment without veterinary skills.

Transport

Pastoralists moving out Ihefu-Usangu wetlands to Kilwa and Lindi districts were given only one alternative means of ferry their cattle through road transport. This weakened the ability of moving pastoralists to think of other options. Limited choices of the mean to transport livestock provided open opportunities for road transport providers to charge high prices than many pastoralists could afford. For instance a track with a carrying capacity of 40 cattle charged between 2 to 2.4 million shillings to Rufiji (Mkapa Bridge) in Pwani region. Although the price charged was enough to take cattle to Kilwa and Lindi districts, Rufiji government official force off-loading of livestock at Mkapa Bridge for corruptive purposes. Government official- police officers, Livestock officer-at Mkapa Bridge demanded bribes of not less than 300,000 Tanzania Shilling per track before pastoralists off-load their cattle at the bridge grazing ground or pass to Kilwa district.

Pastoralists managed to pay transport cost and bribes on the way by selling their cattle at throw away prices. At Mkapa bride, at a nearby village cattle were sold at a price between 20, 000 and 50, 000 Tanzanian shillings. A good number of interviewed pastoralists contended the whole process that forced them to sell their livestock at a throw away price with no one to support. The government that would have facilitated justice be done to pastoralists are the ones denying its access to pastoralists.

Settlements in Kilwa and Lind Districts

As if the hassles faced by pastoralists from Ihefu-Usangu and while traveling were not enough, on arrival to villages allotted to them in Kilwa and Lindi districts, village government official demanded bribes or what they may call settlement fee. According to a discussion made with two district commissioners

(Kilwa and Lindi) there is no any fee chargeable to pastoralists at village level. Further, the district commission indicated that any activities and processes that engage the village council in receiving migrating pastoralists is considered to be part and parcel of their duties that need not to be paid for. At Somanga, village Executive Office on a recorded interviewed agreed to have been charging a fee not less than 25, 000 Tanzanian shillings to discuss and approve an application of resettled pastoralists. In Mavuji village, on arrival pastoralists were forced to hide their cattle somewhere before entering the village to negotiate the bribes needed of which the village authorities demanded not less than 300,000 Tanzania Shillings. One interviewed pastoralists at Mavuji whose before eviction processes started at Ihefu-Usangu, had a 200 cattle herd, remained with only 38 on arrival to Kilwa district. This pastoralist was almost in tears when he was denied entry to the village unless he pays the fee. This poor pastoralists was left in a limbo, if he decide to sell his cattle to pay the fee he will remain with nothing and if he refuse to pay the fee his cattle will have no where to graze and access water.

The geography of settlements in selected pastoralists' villages

Kilwa and Lindi districts are covered with dense forests and shrubs, with seasonal rivers scantily distributed. The analysis made by a practicing pastoralist-*a member of the study team*- together with interviews made with met pastoralists on site, most areas allotted to pastoralists are considered to be unsuitable to undertake pastoral activities of grazing and watering livestock.

The grass type found in large proportion of land is unpalatable to cattle. Most grasses found are considered to be poisonous to livestock. Patches of good pasture found will not be enough to sustain the cattle herd assigned in the area.

The dense forests and shrubs found in those areas is a home to tsetse flies and tick a threat to cattle survival. For cattle to survive tsetse flies and tick caused diseases in the area is estimated to cost each pastoralist not less 150,000 Tanzania shillings every three months mainly for dipping⁵ for as small as 100 herds of livestock. Alternatives to remove the habitation of tsetse flies pastoralists will be forced to clear the dense forest, the option that will bring about environmental degradation through deforestation.

The topography of the areas allocated to pastoralists is hilly as opposed to the needed flat leveled land considered suitable for grazing. Existing flat land and less forested with required pasture already have other land uses such farming and residents settlements. The fact that the whole process to resettle pastoralists in Kilwa and Lindi district is not well planned, the difficulties

⁵ With unavailable dipping facilities, this will be done by individual herders by spraying.

emerging from accessibility of pastoral resources in designated areas is seen to bring future land use conflicts between farmers and pastoralists, to prevent this from happening district authorities need to conduct a detailed survey that will identify suitable grazing land with required resources and allocate to migrating pastoralists.

Land Use Plans in Kilwa and Lindi Districts

Kilwa and Lindi districts have set aside fifteen and nine villages respectively, where migrating pastoralists from Ihefu-Usangu could settle. According to the district commissioners and land officers interviewed land use planning process have been conducted in designated pastoralists' villages and grazing lands identified and demarcated. Land use activity said to have been done to demarcation stage according to village councils met they are not sure of the exact amount of land allocated to pastoralists though they did participate in the land use planning processes.

According to Village Executive Officer (VEO) at Kiranjeranje Village arriving pastoralists are assigned temporary settlement and grazing lands while awaiting for the final report on land use plan for the village as well as the exact number of pastoralists and their herds of cattle is know. The land use planning said to have been done and that settlements and grazing land have been identified and demarcated is contradicted by failure of village councils to allocated permanent settlement and grazing land to arriving pastoralists, the truth on the ground is thorough plans prior to the arrival of pastoralists in designated villages was not done commented one of interviewed pastoralists.

Asking Lindi district commissioner, the status of livestock infrastructure on villages and areas identified and demarcated for pastoralists he said that *"district authorities awaits pastoralists to identify suitable areas for settlement and grazing their livestock before construction of any infrastructure"* This statement from the district commissioner confirmed the fact that no land use plans made and if done they were in a rushy manner. Land use planning need to be conducted in a participatory manner-and for the case of migrating pastoralist from Ihefu-Usangu; pastoralists together with members of host villages take part in the process. The fact that this did not happen land use conflict are eminent and the only way to stop it from happening is a participatory land use planning process involving all stakeholders be undertaken.

Source: Interviews with District Officials and Village councils Kilwa and Lindi Mach 2007

Water points for livestock are temporary ponds and seasonal rivers. Kilwa DALDO confirmed that once the rain stops, pastoralists will be hit hard by limited water sources in the district and the region at large. DALDO further said that if the government realize this danger this is the right time(march) to construct dams to tap rain water for drought season. Though this danger is eminent to pastoralists in the area, by the time this study concluded its data collection Kilwa district council has not received the 480 million Tanzanian shillings needed to construct the highly needed 24 charcoal dams.

EFFECTS OF EVICTION AND MOVEMENT FROM MBEYA TO LINDI

Human Rights Violation

The eviction process deprived many families of the prime right to stay together as a family. A single family is forced to divide into two group; women and children a group left in Ihefu-Usangu while men are on their way to Lindi. In addition, children and women a more vulnerable group are shorn of the right to protection, access to basic needs of food, shelter, health and education both at

the place of origin and destination. Evidence amassed by this study through pictures confirm such violation.

The constitutional right to own economic resources have to a greater extent been violated as a result of forced eviction. A number of pastoralists livestock owners incurred losses as a result of starvation related death and lower prices offered by livestock buyers due created high supply with low demand pushing prices down.

Economically

The process created economic disaster to pastoralists though, it has fattened the state coffers with an estimated 800 million Tanzanian shillings from fines charged to cattle owners at Mbarali holding grounds on environmental degradation. Although, the state benefited many pastoralists were brought to bankruptcy. The table below shows statistics and levels of impoverishment as a result of the process.

A sample of four pastoralists from four visited villages indicated that each pastoralist lost an average of 299 cattle on transit to pay fines and bribes, the value of lost cattle amount to 89,700,000 Tanzanian shillings⁶. Though pastoralism as mode of production and form of livelihood can earn so much money with as small as 299 cattle herd, support to this economic activity would have contributed significantly to the national economy. A comparative analysis from farming indicated that it will take a farmer 4,485 or 1,794 bags of maize and beans at 20,000 and 50,000 Tanzania shilling respectively to raise an equal amount that of a pastoralist can raise from 299 cattle. A thoughtful government would have supported pastoralism if it's serious in bringing about economic reforms of its people and a nation as a whole in efforts to reduce poverty.

Table 1: Levels of Impoverishment and Reasons in terms of cattle lost

Destination Village	Interviewed Pastoralists	Cattle owned at Mbarali	Cattle possessed on arrival to Kilwa and Lindi	Total Cattle lost from the eviction process for each pastoralist	Reasons
Mavuji	Pastoralist 1	200	38	162	Death, stolen, sold to pay fees and bribes and transport
Kiranjeraje	Pastoralist 2	600	400	200	Death, stolen, sold to pay fees and bribes and transport
Somanga	Pastoralist 3	240	166	74	Death, stolen, sold to pay fees and

⁶ Each cattle cost an average prices of 300,000 Tanzanian Shilling.

Chumbi	Pastoralist 4	940	180	760	bribes and transport Death, stolen, sold to pay fees and bribes cattle were trekked for longer distance without grazing, water, and resting
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Source interview with pastoralists' march 2007: Rufiji, Kilwa and Lindi district

Nevertheless, the picture painted of pastoralists as being environment degraders seems all that the government knows about pastoralists and pastoralism, commentators on pastoral issues argues that, the process of demeaning pastoralism is the acknowledgment of benefits derived from the industry and that state wants to limit ownership and marketing of livestock to a few state bourgeoisies to control this lucrative business.

Despite the state capitalistic strategy to eliminate pastoralists from the market, pastoralists moved into Kilwa and Lindi districts are optimistic that given unrestricted access to pastoral resources and services with less state interference they will be able to revamp their economy within four to five years.

Socially

Eviction of pastoralists from Ihefu-Usangu in Mbarali district and their resettlement in Kilwa and Lindi Districts in Lindi region, created family separation, disturbance to social networks and safety nets. The situation rendered many families hopeless. The large size of pastoral families and their survival depend on existing structures that work around cattle ownership. The presence and availability of cattle and their products is a source of life and economic advancement. Thus carrying for members of the family and those outside immediate family is enhanced by working around cattle. Migrating men left behind women and children, the circumstances that left them in vulnerable condition. Pastoralists interviewed in Kilwa and Lindi districts are of the opinion that the uncontrolled interaction with non pastoral communities coupled with economic difficulties of members of the family left behind expose them to socially unacceptable engagement such prostitution and begging. In addition a family netted together is tone apart and it will take time bring them together even if rejoined.

Pastoral cultural and traditional practices of Cattle-wealth sharing through marriage is highly impeded, one pastoralists commented *“it will be difficult for my son to get married to a woman of her tribe as we can not afford to pay bride price”* Failure of pastoralists to practice their culture and traditions held around cattle ownership and utilization is said to create a people with a marred identity.

Education is another area affected by the eviction and resettlement processes. A number of pastoralists interviewed indicated that their children have drop out of school from the time the eviction started. The reasons behind drop out of school are the disturbances directed at families and using children to mitigate and the shocks brought about by the whole process. A form six student⁷ from Kantalamba Boys Secondary School, interviewed at Somanga village Kilwa district testified how the whole eviction process shuttered his academic dreams.

Denied Right to Education

Gidaway Kazamoyo is a form six student from Kantalamba Secondary School, at the time of interview this student was at Somanga Village-Kilwa district. The boy was trekking his family cattle from Usangu to Somanga. As a student on leave, he was supposed to have been attending tuition in preparation for final examination due February 2008. However, the fact that the family is not settled and that all the financial resources are directed at paying eviction fines and transport cost, he had no alternative but to support means to protect family only source of income (cattle) of which his future and that of his younger sibling pursuing ordinary level of secondary education depend.

I have been affected academically-narrates Gidaway-I expected to do well in my final examination for the Advance Certificate of Secondary Education so as to acquire needed grades to join Higher learning institutions. The hopes I had, had been shuttered and I do not see a brighter future. Financially the family is unable to pay for my on leave tuition fees; the school is opening early April 2007. With the current situation I do not see myself getting back to school earlier than late June 2007 if resettlement in Kilwa happens faster and my family move in. In addition, even if I do well in my final examination, I do not see how the family will be able to meet the cost sharing for higher learning institutions currently at 40 percent of the total cost, with our livestock herd reduced by the inconsiderable eviction process.

Source: interview with Gidaway Kazamoyo-Somanga Kilwa-24th March 2007

The picture below shows Gidaway Kazamoyo-a form six student from Kantalamba Secondary school narrating the demised fate to his educational dreams.

⁷ The students' name Gidaway Kazamoyo - Madundas village Usangu



Gidawaya Kazamoyo being interviewed by ITV reporter

The impact of eviction to host communities

The majority of interviewee communities in Lindi districts of Kilwa and Lindi Rural acknowledge the migration of pastoralists into their land as beneficial however; they indicated damages caused by cattle to rice and corn farms en route. The implication of the damaged farms coupled with the increased population from migrating pastoralist is expected to cause food insecurity in the near future.

The benefits foreseen by host communities from the coming of pastoralists-part particularly-*the Sukuma agro-pastoralists*- is large scale farming using ox-driven ploughs. This is seen by many to transform the subsistence farming practiced by many communities in Lindi to large scale commercial farming. In addition, communities foresee a future whereby they will diversify their livelihood by incorporating livestock keeping into their production systems. Diversified livelihood is perceived to increase not only income but also improvement of diet from availability of milk and meat.

The hosts' communities with already inadequate health services are under pressure particularly in Somanga, Mavuji, Mjimwema and Kiranjeranje villages where a good number of pastoralists have already settled.

On the contrary education sector benefited from the migration of pastoralists in Mjimwema whereby a village primary school in the verge of closure benefited from migrated pastoralists with their school going children who are now the majority. Mjimwema primary school with 148 pupils, 75 percent of the pupils are from the migrated pastoralists in the area.



A group Picture of pastoralist children leaving Mjimwema primary school for home

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The eviction of pastoralists from Ihefu-Usangu wetland was a politically driven engagement more than an environmental destruction prompted commitment. Despite the rationale for a need for conservation of wetlands in Ihefu-Usangu, the plan and its execution lacked preparation and resources on the part of the implementing agent. Target communities were taken by surprise by the urgency of implementing giving them no time assess and plan their migration to designated areas accordingly.

Recommendations

The effects of the eviction processes were immense and justice was not served to pastoralists; they have lost their properties and were denied the right to own and manage resource, basic human rights were violated-access to protection, basic health and education services as well as food-with the facts presented on the ineffectiveness of the eviction process this study recommend the following:

- The form a probe commission to unearth the truth and take legal actions against all involved in the allegation
- The prevention for corruption bureau (PCB) to take purposeful steps to investigate allegation on corrupt practices in the implementation of the eviction process
- The government to estimate loss of properties incurred by pastoralists during the eviction process and compensate the affected accordingly
- The government to fasten the process to put in place livestock and social infrastructure needed in villages designated for pastoralists
- The government and Development Non Governmental Organisations to provide humanitarian relief in Mbarali, Lindi Rural and Kilwa districts to supported pastoralists
- The government to initiate a national wide discussion on the future of pastoralists and pastoralism as a livelihood and mode of production.

Based on the above conclusion and recommendations the study team in collaboration with their representative organizations intends to take further the advocacy work by implementing the recommendation as follows

- Call a press conference and publish a press release to various media houses
- Conduct a seminar to the natural resource parliamentary committee to share with the parliamentarian the findings of the study.
- Produce a documentary on eviction process from Mbarali to Kilwa and Lindi districts to aired by various media houses
- Call a workshop to include members of the development and Relief NGOs to share the report with the broader of aim of prompting them work on the development and relief needs in Mbarali, Lindi Rural and Kilwa districts

- To follow up closely on the works of the probe commission when formed and provide needed information whenever appropriate.
- Engage into a process that will prompt action after the commission report has been produced.

Annexes

Annex 1

Kilwa District Villages assigned to receive pastoralist and allocated Area

S/N	Village Name	Pastoral Land Allocation in Hectares
1	Marendego	4,500
2	Somanga	7,500
3	Njianne	1,000
4	Miteja	8,000
5	Kisangi	8,000
6	Kimbarambara	8,000
7	Matandu	4,000
8	Nangurukuru	54,000
9	Mavuji	6,000
10	Kiwawa	10,000
11	Hoteli Tatu	12,000
12	Mandawa	10,000
13	Mirumba	3,000
14	Kiranjeranje	6,000
15	Mbwemkuru	6,000
	Total	149,000 Hectares