

# **Dislocation of Tanzanians From Their Land by Corporations: Impact on Family Life and Values**

**A Briefing to the Tanzanian Episcopal  
Conference (TEC)**

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*“We who are alive now, we do not inherit the land from our ancestors; we borrow it from our children and grandchildren.”*

*- African Proverb*

## **Greetings**

Your Excellencies, with all protocol observed and all dignitaries duly acknowledged, I begin by thanking you for the privilege you give me to address your assembly on an issue of great importance to Tanzania and Africa. What I am about to address has many layers and negative consequences on the livelihoods of Tanzanians especially the small scale farmers and their families. This issue calls for immediate action and a pastoral response so that the most vulnerable in our society do not continue to be easy targets by predators. The issue concerns large scale land acquisition and dislocation of Tanzanian families, and the takeover of local seeds by business corporations disguised as investors.

## **Background**

An examination of the current situation across Africa reveals something very disturbing. A new wave of colonization and slave trade is raging across Africa. Governments across this continent, entrusted with the fundamental moral duty of working for the common good, protecting the rights and dignity of their people, promoting the common good, guaranteeing the principles of subsidiarity and ensuring equitable distribution of the resources that God has blessed this continent with, have woefully failed to do so.

Africans live on a land literally swimming in wealth yet most are impoverished by this wealth due to bad management, selfishness, lack of vision, a let-them-tell-us and let them-help us mentality and the them being anyone but Africans. This pervasive mindset affects all aspects of African society and even the church. Despite the lessons of history, lessons that shows exploitation, Africans continue to think that others are so interested in Africa. Africans fail to realize, despite the evidence starring them in the face that it is precisely because Africa is loaded with riches that there is a persistent interest by the rest of the world. If it were not, there would be no sustained interest in promoting Africa’s “need for help”.

Unfortunately, African leaders compromise the common good and the future of the men, women and children entrusted to their care, and collaborate with the exploiters for immediate monetary gains, for quick fixes, and trample on the rights and dignity of their people with impunity.

## **AFJN’s Community Empowerment Project**

The Africa Faith & Justice Network (AFJN), recognizing governance as a major challenge to Africa’s development, and responding to SECAM’s position that the **Church is called upon to break the wall of powerlessness** in solidarity with the bruised and the maimed of God’s children (SECAM Pastoral Letter 2013 §2), has in the past four years, embarked on empowering communities across Africa to be their own advocates, to hold their leaders accountable, to create environments that guarantee that leaders respect the rights and dignity of the people, and ensure that leaders work for the common good.

We brought AFJN’s project to the attention of the church in Africa at the SECAM Forum here in Dar es Salaam in November 2012 and received great affirmation from SECAM on the need for the project. We were delighted that three months later, SECAM issued a Joint Pastoral Letter signed by His Eminence, Polycarp Cardinal Pengo and titled: **Governance, the Common Good and Democratic Transitions in Africa** (Accra, Ghana February 2013). To bring this to life, we held, in November 2015, a *Continental Conference on Land Grab and Just Governance in Africa*, in Nairobi, and in collaboration with SECAM, the Africa Europe Faith & Justice Network (AEFJN), the International Alliance of Catholic Development Agencies (CIDSE), and a host of faith-based and civil society organizations.

Participants came from forty-five African countries, including Tanzania, and from outside the continent. Since then, AFJN has organized workshops in Nigeria, Uganda, Ghana and Tanzania. AFJN is currently working towards capacity building and training for African Women Religious, who by virtue of being closer to the most vulnerable of our society, will bring a special dimension to these efforts. Thus far, we are working with women religious in Nigeria, Ghana and Tanzania. Others are in the pipeline.

### **SECAM Pastoral Letter on Good Governance and the Common Good**

Your Excellencies, in the SECAM Joint Pastoral Letter on *Governance*, you made an excellent analysis of the persistent challenges that afflict Africa, you clearly identified bad governance and corruption as a cancer that stands in the way of Africa's development. You called on Africans and those who care about Africa to team up and "nurture laboratories of good governance and human rights."

I recall that as members of SECAM you affirm that the **Church is a transforming and an empowering community** and as such, **the Church cannot afford to be indifferent and isolated in the face of our present socio-political and economic challenges**. In doing so, you echo the rebuke of the Prophet Amos against those who are indifferent: "Woe to the complacent in Zion and the distinguished men who feel secure and at ease on the mountain in Samaria" (Amos 6:1-6). You emphasized that **Christians have an obligation to proclaim liberty, peace and justice for the good of God's creation**.

In your past publications, you have also affirmed that the essential elements of the Biblical message is expressed in the spirit of peace and justice, the common good, respect of people's basic rights, and the promotion of good governance. You emphasized that the **Church has a duty to work for the abolition of injustices and the formation of a liberating social order that engages the future, particularly good governance**. We are particularly grateful that you have repeated this on many other occasions. This is a great task before the Church in Africa and in a special way, the Catholic Church in Tanzania.

### **Effects of Large Scale Land Acquisition in Africa**

Bad governance and corruption are at the heart of large-scale land acquisition and corporate take over of local seeds, and have contributed to the sufferings, including deaths, of many Africans:

- Families are dislocated from their homes. So we have thousands of internally displaced persons in Africa today, not due to war, but due to land grabbing
- Drinking water sources are polluted due to land grab and mining that has no safety measures in place
- Family lands are confiscated for unlawful human activities by foreigners, and their ancestral burial grounds are trampled upon
- Farm owners are turned into employees by corporations. Many put too many hours but receive less money than they made as farm owners
- Some marriages, the foundation of family life are undermined as mothers work long hours in the commercial farms to the neglect of the chores at home and child upbringing
- When families are displaced, people's way of life are disrupted and children's education put on hold

### **Common Thread of Land Deals in Africa**

Africa is the most continent for large-scale land acquisitions. The so-called investors normally approach a community with promises of "development, increased food production, employment, better life and food security." After gaining their trust and taking over their lands, they renege on those promises. Land Matrix (an independent land monitoring initiative that promotes transparency and accountability) notes that over 10 million hectares of Africa's land have been acquired, mostly in East and West African countries, for investment. the top ten countries where these investors come from are the United States

of America, Malaysia, Singapore, United Kingdom, the Arab Emirates, China, Brazil, India, Canada and the Netherlands. While some investors are growing crops for food, others are focused on clean energy production. It is a fact however that these investors are not in Africa to help address current and future food shortages for Africans. Rather, they are in Africa for their gains. Domestic investors also partner with foreign investors to gain advantage in land acquisition and the production of sugar, rice, rubber, palm oil trees and jatropha, as well as livestock activities. Some investors acquire land with no intention other than keeping it for resale to other investors when the price of land goes up; a practice commonly referred to as land banking.

### **Patterns and Consequences of Large Land Acquisition**

Large-scale land acquisition shows a common pattern and negative impact on the live of communities:

- Investors grab rich fertile lands regardless of whether the area is already settled by communities.
- These lands are generally those along major rivers and natural water sources, and mostly involve land previously owned by a community for crop production by small-scale farmers
- In effect, there is a direct conflict over land, water sources and grazing rights between communities and investors
- A change of land ownership directly impacts the sources of income, food and other resources for the affected communities
- Some land targeted is densely populated with good access to markets and cities. Part of the reason for targeting settled areas is that the surrounding population provides cheap labor for investors
- Investors are interested in high value land, not marginal land which is hard to develop
- Part of the land acquired by investors are “banked” for future sale when the land’s value appreciates
- Crops planted are mostly palm oil, jatropha and sugar cane followed by rubber and cereals
- In general, crops planted in grabbed land are not for local community consumption but cash crop

### **A Call for Foresight**

African leaders need to carefully review large-scale land acquisition by corporations and individuals. To assume that large-scale land acquisition for commercial farming brings development and employment, and is a solution to Africa’s food security, misses the reality. When examined closely, one sees inherent misinformation that has carefully excluded the unfulfilled promises made by these corporations, the negative impact on small-scale farmers, and the confiscation of water sources from local communities, the harmful impact on the community, and the inherent risks of industrial mono-cropping and the loss of biodiversity. Large-scale land acquisition has already sown communal conflicts in some communities in Africa and further impoverishes many Africans.

Large-scale land acquisition is part of a development and capitalist economic regime that continues to make Africa a continent for cheap raw material extraction and market for high priced finished products. These corporations are appropriately designated as investors. No one undertakes investment unless one has already calculated and sees maximal profits from that investment. We have to conclude, and from available evidence, that large-scale land dealers are primarily out for profit, at the expense of small-scale farmers who produce about 70% of the food we consume. These corporations also contribute to internally displaced persons (IDPs) by dislodging local communities from their homes.

Driving large-scale farming claims a solution to food shortage for Africa is misinformation, indeed propaganda. First, what is perceived as “food shortage” is not the lack of food production; rather, it is the failure to empower local farmers to produce food they already know how, and lack of infrastructure for food distribution already produced. Secondly, most of the crops planted by investors are not for local consumption but export crops for cash. So the question arises: whose food sovereignty are we talking about? To appropriate the rights of food production for Tanzanian citizens to large corporations is to

design a dependency of a country on a trans-national corporation. A country that depends on outside sources to feed its citizens sets itself up for disaster and the control of its population by the corporate world.

The potential short-term gain from large-scale farming is not worth the long-term impact on security, cultural, ethical and ecological system. Besides, it diminishes the positive contributions of small-scale farmers in feeding the country, promoting cultural practices, community well-being, and traditional crop varieties. Small scale farmers actually reduce rural unemployment; they raise the quality of life of indigenous peoples and re-affirm food security and food sovereignty.

### **Informed Consent**

AFJN has discovered that when properly consulted, local communities, especially those that have undergone awareness programs on the implications of large-scale land deals, often reject the takeover of their land by investors. Aware of this, investors avoid community consultations when negotiating contract agreement. Those that consult the community do not give them the full picture, amounting to deceitful negotiations. Promise to the community, mainly in the form of education and health facilities, also in roads (which most often lead to project site for easy transportation of goods out of the country) and other types of development are mostly empty promises. Besides, there is little compensation for the communities whose land and water resources are taken. According to Land Matrix, promises have **partly** materialized in only a third of the cases for which compensation was reported.

### **Sowing the Seeds of Conflict**

Large-scale land acquisitions by corporations seem counterproductive. A look at Tanzania over the past fifty six years shows that in 1960 Tanzania's entire population was 10.1 million. As of January 2017, the population was estimated at 54.3 million, implying an additional 44.2 million over that period. The question arises, your Excellencies, what is the wisdom in dislocating families and giving large chunks of Tanzanian lands to foreign corporations, some for 99 years lease? Is it not a lack of foresight? Are we not setting up conflict over land for future generations, given that the land size remains the same as it was in 1960? If the leaders of Tanzania keep allocating large chunks of land to corporations, where will future generations of Tanzanians live, farm, and build homes, church and schools for their children?

### **Sowing the seeds of conflict**

Already it is happening in some communities. In July 2017, at a roundtable meeting at AFJN in Washington with Fr. Peter Konteh, Executive Director of Caritas, Sierra Leone, who also serves as the Vice Chairman of Caritas Africa Humanitarian Team, said that Sierra Leone is seeing conflict between communities because of land grabbing. In one community for example, their common land was given out to investors, without their consent. The deal included their land to bury their dead. An attempt to get a piece of land in the neighboring town for burial plot resulted in serious conflict. In effect, land grabbing is further dividing and subdividing Africa, keeping them in a perpetual state of conflict while their raw materials are taken away.

### **Points to Note**

- Business corporations do not come to help you without having already calculated the profit they are going to make from you. They are not Catholic missionaries. They exist to make profit ; a reason they are called For-Profit Business Corporations. Let me repeat that. No business corporation comes to Tanzania to help Tanzanians without having calculated a good profit to make from the deal.
- Business corporations, land developers, and those promising abundant food and a better life do not come to "help" for help's sake. They come because they have already seen ahead. What they see is good for them.
- Some already built into the contract agreement with the community, an undue advantage for them

and a great disadvantage for the local community.

### **Role of Local Insiders**

Unfortunately, there are always local insiders who are the chief collaborators with these corporations, insiders who serve as the doorway to the exploitation of the community, who preach, usually in the local language, that what these corporations do is best for the community. These insiders readily mortgage the heritage of their people for a bowl of soup – for fleeting gains. When these corporations dangle a few dollars or Euros in their faces, something strange happens: their rational, logical reasoning and ability to see beyond the immediate gratification seem completely annulled.

It would be of great benefit if Tanzanians and Africans develop what Frederick Nietzsche described as "the art of mistrust," at least as an intellectual disposition in business dealings. What is clear when it comes to business dealings is that you should not take what is offered to you at face value. Tanzanians should painstakingly read between the lines. When a business proposal sounds too good to be true, think again, because it most likely is not true.

### **Land Acquisition for Toxic Waste Dumping**

Some prized African lands are acquired for dumping nuclear toxic waste. Trafigura – a company from Holland got land in a suburb of Abidjan, Ivory Coast and dumped nuclear toxic waste with deadly consequences. Dozens have died, many in the community have developed strange skin diseases and women are having unprecedented miscarriages from the radiation. Toxic dumping is happening across Africa with known cases in Benin, Congo Brazzaville, Djibouti, Equatorial Guinea, Guinea-Bissau, Mozambique, Togo and Somalia. Nigeria had her share. A businessman collaborated with an Italian company to dump 8,000 tons of toxic waste in a farmland in Koko, Delta State for \$100 a month, resulting in skin burns and death for the community. Scientists indicate that it takes about one thousand (1,000) years for the milder forms of radioactive waste to biodegrade. So we must do all we can to ensure we do not consign generations of Africans to toxins, illness and slow death.

### **Africa Readily Sells its Heritage for Pennies**

Your Excellencies, on a deeper spiritual level, we need to take a reflective, prayerful look at a recurring pattern of dehumanization of Africans. Tanzanian soil bears a lasting testimony to the dehumanization of Africans who are treated as disposable property. The monuments Zanzibar and Bagamoyo reflect this. Africans readily sell their own and their birthright and heritage for a bowl of soup (Gen 25:34).

When one looks at the history of slavery, the history of colonization, the dynamics that reduces Africa to a land of permanent raw material extraction, and now a new form of colonization that is worse than the first, something striking stands out that calls for a thorough self-examination and a communal search for solutions. Why do Africans readily sell off their own and their heritage for cheap gains? One recalls here that some of the exchange-incentive tradeoffs with local slave dealers were mirrors, gun powder, bottles of gin or whiskey, umbrellas, and fancy toys.

Today, the pattern continues with our generation. Despite the lessons of history, we are still settling for the same cheap tradeoffs. Trips abroad, titles, colored pieces of paper engraved with images of dead people in the form of dollars or Euros in exchange for a lifetime heritage, and worth trillions of dollar.

There is saying that until the lion tells his own story, the story of the hunt will always glorify the hunter. What is intriguing is that African leaders have a thousand and one opportunities to tell their own story; instead, they prefer to regurgitate their story from the perspective of the hunter; repeating and passing

on to the next generation the degrading stories from the perspective the colonialist. How sad.

So your Excellencies, we need to wake up Africans so they can see what is at stake and take action for the good of the future. Let it not be that future generations will look at this generation and curse us for mortgaging their heritage for a bowl of soup, for cheap fleeting gains. The children of Africans whose ancestors were sold into slavery are still suffering today for what happened centuries ago. History might forgive those who did not know better, but history will not be kind to this generation because we should know better.

God has truly blessed the church with a network of people across Tanzania, across Africa. History bears testimony to the fact that a handful of people have brought great changes. And there is more than a handful here. If one doubts it, we are reminded of the wisdom captured in an African proverb: "If you think one is too small to make a difference, try sleeping in a room with one mosquito in it."

### **AFJN Empowerment and Advocacy Efforts**

The Africa Faith & Justice Network (AFJN) has done some advocacy on this issue in Washington, in Cameroon, in Uganda and in Ghana. We worked with civil society organizations to tackle companies that acquire large chunks of land in the Volta Region and later sold it for profit to a British company called Volta Red. We have tackled another US-based company, Monsanto, in its efforts to takeover major seeds in Nigeria, and last year we conducted training sessions in Dodoma Tanzania. We continue to sound the alarm across the continent as a local town crier who cares about the welfare of the community, warning about impeding danger with serious negative consequences for generations to come.

### **A Call to Action**

Your Excellencies, the situation calls for urgent action. We have found no better documents on this than the documents of the Church, especially documents you have produced or inspired. I recall the First and Second African Synod of Bishops, your Joint Pastoral Letter on *Governance* which I referred to earlier, and the Holy Father's recent Encyclical *Laudato Si'* that urges us to do all we can to protect our common home. At the Second Africa Synod's Final Message (Proposition §15), **you pledged to help the people to recognize their exploitation by foreign bodies.** You, Your Excellencies called on church personnel to work in solidarity in service to the gospel.

*Africae Munus* warns against the virus of materialism that can eat away the "spiritual lungs" of Africa. Those who sell their heritage for a bowl of soup succumb to the worst type of materialism. But we have the means to let our people and leaders understand the folly of settling for immediate gratification. We have the means to make them understand the value of their heritage and act like Naboth who refused to sell his heritage even at the cost of death – "The Lord forbid that I should give the heritage of my ancestors" (I Kings 21:3). If Tanzanians and Africans stand together in defense of their land against predators, they will surely not die! Rather, they would leave a heritage for future generations.

### **A Wealth of Resources at Your Disposal**

Your Excellencies, as a conference, spiritual leaders, you are alive and active, deeply concerned about this issue of the destruction and pawning away of our God given resources, and means of livelihood by greedy local collaborators with "investors" in wolves clothing. Your resources include your spiritual leadership as bishops. It includes your conference itself where you can speak and act with one voice, one mind and heart. As our spiritual leaders you are more united and have better functioning structures than the government with its many agencies and departments. The structures of the diocese, parish, the many societies and organizations within the parish, the family and the excellent and committed personnel within the Church, serve as natural units for effective sustainable and monitoring action. The Church

has religious communities and schools, Women and Men Religious ready to carry and spread the word. We recall here an African proverb to back this up: “When spider webs unite, they can tie up a lion.” The Church has an abundance of webs to contain this menace. When examined closely, the resources in terms of structures and personnel that are available to every Local Ordinary, even the ones with the smallest diocese makes any politician jealous.

### **Collaborative Leadership**

The Catholic Church in Tanzania has very good relationship with other churches and faith traditions. So we have an army ready to be mobilized to see that what is at stake is “Tanzania’s common home” (as Pope Francis in *Laudato Si - the Earth our Common Home*); that what is at stake is the very survival and freedom of Tanzanian families and the future generations. The Church in Tanzania has media avenues at her disposal, radio stations, Catholic newspaper, parish and diocesan bulletins, to inform people and awaken their consciousness. The Church can even go a step further to ask for legislation with sanctions against people who mortgage the heritage and life resources of their people for fleeting gains.

### **Conclusion**

There is a saying that “All that it takes for evil to thrive is that good people do nothing.” The issue of land acquisition, the dislocating of Tanzanians from their sources of livelihood and the impact of this practice on their health and family life is a matter of urgency, of which prevention is far better than cure. We hope that the Church in Tanzania will ensure that this evil does not thrive. I recall the passionate appeal of Pope Benedict XVI to Africans to **Rise Up**, and I conclude with the urgings of Saint Catherine of Siena: **“Let us cry out as with a million voices, for it is silence that kills the world.”**

This why AFJN makes this briefing to you and raises an alarm here and across the continent, in the light of present danger that if not tackled as a matter of urgency will mortgage the life of Tanzanians and hold them in bondage for generations to come.

*“We can’t win the war against poverty with weapons that we don’t have. The most reliable weapon every Tanzanian has is Land. By using land as land or as collateral, we can win poverty. Investment in other sectors such as mining, industries, tourism, business, infrastructure and others will help some people getting out of poverty. But land is the only one capable of pulling every Tanzanian out of poverty.”*

- Benjamin William Mkapa, President of Tanzania 1995-2005

### **APPENDIX**

Some of the cases of land grab by corporations in Tanzania and impact on the communities.

“Tanzanian government sold off ancestral land owned by the Masai to the Dubai royal family in order to make way for a luxury hunting ground for royal hunters. At least 40,000 Masai are now under threat of being evicted from their homeland”.—*The Sabah*, ISTANBUL by Begüm Tunakan, November 23, 2014 (<https://www.dailysabah.com/africa/2014/11/23/tanzania-to-displace-40000-masai-from-ancestral-land-for-dubai-royal-family>)

The following cases were investigated by Denis Mpagaze, of St. Augustine University, Mwanza:

### **WHAT GREATER GRIEF THAN THE LOSS OF ONE'S NATIVE LAND**

The only property every Tanzania can be proud off is land because land is life, land is culture, and land is identity. In 2004, former President of Tanzania Mr. Benjamin William Mkapa noted that *“We can’t win the war against poverty with weapons that we don’t have. The most reliable weapon every Tanzanian has is Land. By using land as land or as collateral, we can win poverty. Investment in other sectors such as mining, industries, tourism, business, infrastructure and others will help some people getting out of poverty. But land is the only one capable of pulling every Tanzanian out of poverty.”* Tanzania’s fertile land is increasingly taken by foreign investors, political elites and successful business men leaving small

scale farmers whose population hits 80 percent of all Tanzanians in state of suspense! I have prepared ten cases to back up my claim. These cases are the results of my working experience with farmers in Tanzania. I have produced three video documentaries and presented several papers in various parts of the world!

### **Case I KILOMBERO PLANTATIONS LTD IN MOROGORO**

- Kilombero Plantations Ltd (KPL) is a 5,818-hectare rice plantation established in 2007 as a public-private partnership between Agrica Tanzania Ltd (ATL) and the Rufiji Basin Development Authority (RUBADA).
- KPL partners with the Syngenta from Swiss and Yara International from Norway to strengthen rice value chains and small scale farmers' engagements in Kilombero.
- The collaboration involves the introduction of new rice varieties, and the promotion of Yara's fertilizers use
- The 5,818-hectares of land owned by KPL was taken away from villagers land without fair compensation.
- Ten shillings was made as compensation per each acre of land.
- *Villagers said there were no any explanations on how the company arrived at such amount.*
- Those who lost houses were given houses built below standards.
- Houses are built on flood areas and they normally feel the pinch during the rainy season.
- Villagers are not happy with houses being placed together in a small area as in refugee camps.
- Villagers live in houses which they are not sure if they belong to them (no title deeds).
- Those who lost land were given other farming plots located on areas of constant water table making cultivation impossible.
- KPL also established outgrowing scheme which to slaughter farmers. Through outgrowing scheme, out growers have been receiving loans to buy agricultural inputs from Yara and the like.
- Small farmers are not protected, they are victims of the price volatile.
- Most of the gains disappear in debt repayments as one put, *"when I repaid everything I remained with no rice and no money. I even had to use some of the rice I had saved for food to pay back the loan. So in order to feed my children I was forced to earn additional income on the side by selling some small things I make."*
- The relationship between KPL and the small farmers is very bad.
- KPL doesn't pay the land lease to the villagers like promised.
- KPL had sprayed pesticides from helicopters which destroyed the harvest of the village.
- Villagers are searching assistance to go to the court, one of the village leader during interview swore to fight this battle until the rest of his live!

### **CASE II MONTARA COMPANY LIMITED IN RUVUMA**

- Montara Continental Limited formed a joint venture with Lutukira Mixed Farm Limited, thereby establishing the Tanzania-based Montara.
- Montara occupies 50,000 acres of arable land acquired without pre consent of Lipokela villagers.
- The investor promised 2000Tshs to whoever would attend the meeting. One villager explained, *"..the first day the investor arrived here, he deceived us with 2000 Tshs each to attend the public meeting. He actually gave us the money. He then announced to the public that we have sold our land to him for 2000Tshs.*
- The investor promised to build a nice health center, provide tractor and decorated their school. Untill now nothing was fulfilled!
- The impact is that the villagers have no more land to grow food.
- They have to travel a significant distance to look for another land.
- Many cannot produce for surplus.
- They have no more income to supplement their food. One villager explains, *"Do you see how we eat this blackish ugali? This is made of cassava. It is the only crop which grows in my plot. I have no money to buy maize."*
- Another farmer said, *"He kicked us out of our farms without our prior consent. We had invested a lot. The loss we incurred was really big. I was making charcoal and my earning was up to four million shillings per month.*

- *He neither cultivates the land nor allows us to use the land. As you can see the land is very close to our homes but we have to walk two days and six hours. People have to walk on long distance far in bushes. There is a risk of being bitten by python. Is this fair? No, This is not fair!*

### **CASE III: OLAM AVIV COMPANY IN RUVUMA**

- Olam Aviv, a company from Singapore occupies 5000 acres of land leaving villagers without fertile land to cultivate and graze livestock.
- The investor used police force to remove villagers out of their land.
- Villagers were forced to quit their land without fair compensations. They were given two options; to either accept or leave it out. One woman explained, *"They told us to sign on a paper which had not been written on anything. I asked, "Why hasn't it been written?" They said, "Sign it first, put your thumb; then go to that table." I got sixty eight thousand shillings. I told them, "The amount is not enough." I was answered, "If you do not like you leave it.*

### **CASE IV: GREEN RESOURCES/SAO HILL IN IRINGA**

- The village of Muwimbi is blocked off by six different investors (Ihemi cluster, Sao Hill Agricultural Cooperated, Green Resources, Solanze Farm, Oleta Farm and Clinton Mafasio).
- Villagers have no access to the fields where wild foods and inputs for cooking (like water and fuel) were previously gathered.
- They have to walk long distance searching for water, health services and schools. One villager explained, *"Now the community of Muwimbi is not free, everything is fenced off. We are not feeling good psychologically. There is no more shortcuts for our children to get to school, it now takes them much longer and makes them late.*
- Another villager explained, *"Lack of land has caused scarcity of food in our village. We are obliged to walk to nearby villages to rent the land for growing crops. However, people over there are sometimes reluctant to offer their land to us. Worse, the investor in our village produces maize for chicken not for human being consumption".*

### **CASE V: EPHATA MINISTRY IN RUKWA REGION**

- In Rukwa region, a total of 11,626 farmers were evicted from their land by the government after selling their 6,000 ha of land to Ephata Ministry. Ten villages Malonji, Ulinji, Songambebe, Isesa, Mawenzusi, Kanga, Msandamuungano, Kin'gombe, Mponda and Kinamwanga were affected by the displacement.
- The villagers saw the police coming to evict them. The police destroyed the maize in the farms without compensation to the owners. The company police harass the villagers who pass through the farm including raping of seven women by the farm workers
- Villagers did not participate in the process of land acquisition

### **CASE VI: IHAGAHA IN MUWIMBI, IRINGA**

- Ihagaha Suburb in Muwimbi village Iringa is another place where large scale farming has disrupted the wellbeing of the people. It has the population of 2,374 and subsistence farming is the main livelihood for the residents.
- They predominantly grow maize, beans, sunflower, millet, sweet potatoes, peas, soya, tomato, and onion.
- Sao Hill Company producing maize and soya for animal feed and not human consumption is the major investor in the village.
- Sao Hill is owned by two companies from Norway and UK namely Green resources and Africa Agriculture Development Company (AGDevCo) respectively.
- The AgDevCo has been contributing to the development of the SAGCOT initiative and the company is bankrolled by UK Department for International Development and the Dutch Directorate-General for International Cooperation.
- Since 2010 the land was transferred to Sao Hill and it became fenced off causing troubles to residents.

- At interview a participant said, *“This was a very important place that we depended for on grazing, drinking water and fruits. Our children can no longer eat some fruits from the forest because the forest is fenced off. We used the areas to fetch firewood, getting fruits like mikusu, some traditional medicines and mushrooms to feed our families, but now it is strictly forbidden to access the area”*.
- Ways leading to the river, an important source of water, have been blocked off. Similarly, children are obliged to walk a much greater distance to school since there are no more shortcuts to school.
- Ways used for leading livestock to pasture have been blocked, greatly reducing access to land for livestock grazing. As a result of inadequate grazing, people claim that the livestock are weaker and more prone to illness.
- Despite of the fact that investors provide temporally employment to people, human rights violations during the work are high.
- People spend many hours producing for the investors instead of producing for their families. This is a threat to their rights to food.
- Village leaders have tried several times to resolve the issue without success, *“As a suburb leader, nothing I can do to help. When I try to take our complaints to my village chairman and not any measures taken, I can say there is something hidden. So nothing I can do. I cannot force my chairperson to take action. When my chairperson says he has taken our complaints to higher authorities and if they don't come to solve the problem what can I do? Nothing I can do rather than keep on waiting while my people are in trouble”*.
- Worse, Leaders from the company are normally reluctant to attend meetings when they are called. Participants said they are normally reluctant to attend the meeting when they are called. If they attend the meeting they agree with all discussions but their response is always nonexistent. For example in one of the meeting they agreed to remove the fence so that people can access the river but up to now they have never done so.

#### **CASE VII: LUDODOLILO VILLAGE IN MAKETE DISTRICT**

- Participants from Ludodolilo in Makete Njombe Region said they want back their land which is occupied by Silver Lands Tanzania Limited.
- Silver lands is a subsidiary from Silver lands Luxembourg.
- The company produces wheat for brews and has received support from several international donors like UK's Development Finance institution and the US Development Finance institution.
- The land occupied by Silver Lands was taken without prior and informed consent of local residents.
- Residents say, they have no more land to build better houses as one participants said, *“There is no place to cultivate, there is no place to build houses, we share the little space remaining, we are worried about the future of our children”*. Another participant added, *“We were supposed to build our houses in good areas, but we are building in such rough places, don't you see if this is a problem especially during rainy season?”*
- Residents said that according to the available statistics, the investor cultivates 14,000 acres but they know the farm's size is more than that.
- The majority of residents, whose land has been taken, have migrated to the bigger cities in search of non-existent jobs.
- Those who left behind, have lost hope to engage in any form of activities because there is no more land. During in-depth interviews with one of the village leaders, the following information was capture, *“Villagers have rejected to engage in development activities. If you ask them to work, their response is, “how can we work with empty stomach? You can try to imagine, we have no land, we now live with our parents in such old age, how can we work? We need our land back; we need this land to be on our hands so that we can work”*.
- Residents said that they have sat in countless meetings with various authorities with the hope that the situation could be resolved, but all to no avail. They are now tired since negotiations on all counts have failed.

**There are numerous other cases including those of Kiru Villagers Vs Indians in Bababati Manyara, and Villagers Vs Reserved Land in Namtumbo District**



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