

COMMITMENT Women in many parts of the country have been facing challenges of land ownership because of many reasons

Empowering women on land issues still priority

The commitment comes following promises made by President Samia Suluhu Hassan in her efforts to champion the women's economic rights and justice

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Dar es Salaam. The government has pledged commitment to empower women in the ownership of land and productive resources by 2026.

The commitment comes following promises made by President Samia Suluhu Hassan in her efforts to champion the women's economic rights and justice which are among the agenda included in the Generation Equality Forum held in France, this year.

The forum aimed at bringing the world together in fostering gender equality by empowering women and scaling up commitments made during the Beijing Conference of 1995 and setting platforms for action.

On June 28, 2021, the minister for Foreign Affairs and East African Cooperation, Liberata Mulamula, said the government will ensure that women have access to own land and other productive resources as well as transform their informal economies into formal.

She said President Hassan's meeting with the UN Women executive director, Dr Phumzile Mlambo-Ngcuka in May 28, this year, pledged to champion wom-

en's economic justice and rights, specifically on the land ownership.

"The government will make sure women own land and elevated to the formal sector. Therefore, it is important to join our hands with the international community to empower women," she said.

Ms Mulamula noted that the government will also continue to reform laws and policies as well as create an enabling environment for them by transforming their informal jobs into formal.

"One of the major challenges facing the women in Tanzania is land ownership, whereby most of them are denied the very basic right, although the legal framework is to give them equal rights with spouses," she said.

Ms Jennifer Duncan from Landesa Rural Development Institute in her publication titled "Women's Land Rights Guide for Tanzania" says the United Republic Constitution of 1977 stipulates that every Tanzanian has the equal right of owning property.

The constitution also stipulates that the deprivation of property as unlawful, unless it is authorized by law for fairness and adequate compensation.

Article 13 of the Constitution



A farmer works on her family garden. PHOTO | FILE

explicitly prohibits sex-based discrimination in land ownership.

It does not contain any direction related to customary laws inconsistent with women's equal rights to property (or right against discrimination).

However, she says that the Village Land Act covers in detail instances of conflicts between customary and statutory laws regarding women's land rights.

"The Land Act establishes a number of principles that are helpful in providing legal defence for women's land rights including equitable distribution and access to land, participatory decision-making, and dissemination of information," says Ms Duncan.

Furthermore, she says the legal framework for women's land rights in Tanzania is relatively strong, but neither national nor international laws provide for women's equal property rights that are often followed in practice.

And for some issues, like inheritance, conflicting and discrimi-

natory laws continue to exist and the lack of clarity is used in reinforcement of customary traditions that hurt the women.

The Legal and Human Rights Centre (LHRC) director of advocacy and reforms, Mr Fulgence Massawe says the legal framework in Tanzania has made land ownership as the basic right for everyone.

He says the laws empower women and protect their rights because of the patriarchal system that has been favouring men while discriminating women including the land ownership.

"The law provides that a man cannot bond a piece of land without the consent of his spouse. You cannot do anything concerning land without the consent of your wife," says Mr Massawe.

However, he reveals that the provision of the Lands Act has not been adhered to by society because of the low level of awareness among the women, especially those residing in rural areas,

thus, failing to claim their rights once denied.

Mr Massawe says the major challenge has been traditional practices and religious preachings devaluing the rights of the women in land ownership at the family level.

"Customary laws empower men more than women. The belief is that women leave the family once they get married and join another family, therefore, they think that a woman should not own land," he says.

Regarding inheritance, he says the Tanzania legal framework hasn't empowered the women because of the notion that the latter cannot supervise property left by their deceased husbands.

"When a man dies first, the family dissolves, which is contrary to when a woman dies first. No one would come to the family and seek a distribution of property as compared to when a woman dies. This is a challenge," he says.

THE CAUSES Sources from TIC reveal that allocation of village land is under the mandate of village councils and village assemblies as per the laws

Behind land disputes in Tanzania...

Reports are that land acquisition by foreign and large domestic investors is one of the main causes of land disputes in Tanzania. TIC also explains its side of the matter

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Dar es Salaam. Land acquisition by investors is said to be one of the major causes of land disputes in Tanzania - especially when locals are not involved in the processes.

Some leaders at the village level offer lands to prospective investors without getting approval from village authorities in accordance with the Village Land Act of 1999.

This, to a large extent, has been sparking land disputes, which normally result in stagnation of investment in the area and at times leading to violation of human rights.

Issues arise when investors fail to use the acquired land while the

local people lack land to farm and yet they live in a restricted land in their village.

Once they start farming in that piece of land, the so called owners comes out and start a dispute with the locals who knew nothing about the acquisition of the land.

On the other hand, issues arise during payments of compensation, particularly where the acquired land was owned by the villagers. They are underpaid compared to the market value.

Some local authorities have been complaining that the Tanzania Investment Centre (TIC) brings investors to their areas where they are almost arbitrarily allocated parcels of land. This triggers land disputes in the commu-

nity regarding compensation and employment issues.

"Investors are brought by TIC, we don't ourselves decide to give them land. Usually, TIC are behind that - and they are to be blamed for this," says one village leader in Kilosa District, Morogoro Region.

However, sources from TIC claim that allocation of village land is under the mandate of village councils and village assemblies. Where there is need for compensation, statutory valuation is done by the government and an investor is required to pay before getting access to the land.

A TIC document shows that there are several land disputes of this kind in the country. However,

most of them are in the Eastern Zone (especially in Dar es Salaam, Morogoro and the Coast regions); the Northern Zone (Arusha, Man-yara and Tanga regions), and the Southern Highlands Zone - especially Mbeya Region.

TIC also revealed that there are no actual statistics on the extent of land disputes in Tanzania - but stresses that procedures for foreign investors to acquire land are strictly adhered to.

"Issuing rural land to investors can only begin after approval by village authorities through meetings. Where agreements on compensation are passed, procedures are followed and approved by relevant government authorities," TIC

says in a statement.

A research paper by Emmanuel Sulle titled 'Of local people and investors: The dynamics of land rights configuration in Tanzania' reveals that the amount of compensation is supposed to reflect the market value of the land and unexhausted improvements - such as crops, trees and buildings and other immovable assets.

Yet, he says, individuals or communities that have given up their land, whether voluntarily or under compulsion, have often received unfair compensation from the government or investors. This is often one of the key causes of disappointments and land-based conflicts in rural communities.



Land, Housing and Human Settlements Development minister William Lukuvi (right) receives computers donated by the TIC Development Bank for use in the Land's Registry and Occupancy Formalisation programme going on countrywide. Handing over the computers is the bank's Planning, Strategy and Relations director, Patrick Mongella.

PHOTO | FILE

Villagers live in fear as boundary dispute threatens farming

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Dar es Salaam. The ongoing boundary dispute between the Ijia Village in Kilombero District and the Kilombero Basin Authority (KBA) has sparked fear among residents to the extent that they have reduced involvement in agricultural activities.

The villagers are restricted to work in the fields or graze livestock over environmental concerns.

But, they claim to have been living in that village since 2000: long before the authority commenced operations in the area.

Despite this being the harvest season, some farmers haven't harvested their crops fearing being caught by KBA wardens who conduct frequent patrols and arrest people considered to defy the orders.

The government maintains that the basin has great potential for supplying water to the Julius Nyerere Hydro-electric Power Project (JNHPP) and that sustainable use was of paramount importance.

Ijia Village chairman Majinge Giti said in 2012, borders were marked after reaching consensus with the authority and thereafter they lived happily and peacefully until 2018 when demand for re-marking the borders was revealed.

He said the demarcation was made for the second time in 2018, however, villagers were not involved, noting that the border was extended swallowing two hamlets of Shamba la Saba and Mpande in the village.

"The officers then came to arrest us for illegally living in a catchment of the Kilombero River. Reality, we are living many kilometres away from the river," said Mr Majinge. He added that 420 cows owned by five villagers have been seized

in the area, and that a Sh110,000 fine was imposed for release of each cow.

A villager, Mr Henrick Ndu-lu, said despite it being the harvest season, villagers were afraid to go to their farms during the daytime, noting that instead, they sneak into the fields during the evening for harvesting activities.

He said the basin officials threatened to turn prisoners out of anyone seen harvesting crops.

"This may cause serious damage to our crops. Therefore, villagers have been recruiting people who escort them to the fields as measures of defence against any arrest attempt," he said.

Furthermore, he said although they are allowed to live in the village, any involvement in production activities like crops cultivation and livestock keeping is strictly prohibited and will result in dire consequences if one does not heed to the demands of the basin authorities.

He said in May this year, they travelled to Dodoma to report the matter to the minister of Lands, Housing and Human Settlement Development William Lukuvi, noting that their efforts proved futile and that the government needs to intervene in the matter in order to salvage the livelihoods of hundreds of farmers who depend on agricultural activities to sustain a living.

Speaking to *The Citizen*, the permanent secretary of the Lands ministry, Ms Mary Makondo, said the government was aware of the ongoing dispute in the area.

However, the dispute in the village is being resolved by the offices of the District Executive Director (DED), the District Commissioner (DC) and the Regional Commissioner (RC).

"Proper use of the basin is very important for sustainable supply of water to the JNHPP," said Ms Makondo over the phone.

Morogoro RC Martin Shigela said he was working on a number of land disputes in the region, pledging that his team of experts will reach the village to find out the root cause of the dispute in order to see a way out of the challenges facing the villagers.

"There are so many land disputes in the region, therefore, give me time, all the conflicts and other similar differences will be resolved and people will be able to engage in more productive activities again," he said.

IN THE DISTRICT COURT OF
KIGAMBONI.
AT KIGAMBONI.
PROBATE AND ADMINISTRATION
CAUSE NO 5 OF 2021
IN THE MATTER OF THE ES-
TATE OF THE LATE CHRISTINA
BERNARD SOME
AND IN THE MATTER OF AP-
PLICATION FOR LETTER OF
ADMINISTRATION OF HERRY
GUNJ SOME

All person claiming to have
any interest in the estate of the
above named deceased are
hereby cited to come and see
the proceedings if they think
fit before the grant of probate
(or letters of administration) is
made to the above named pe-
titioner.

Objections to the grant should
be filed on or before 3RD day
of September, 2021.
Dated at 8th day of July, 2021.

SENIOR RESIDENT
MAGISTRATE.



Mbegubora za kilimo kuhimili mabadiliko ya tabianchi

Na Betty Kangonga

■ ■ MABADILIKO ya tabianchi ni mabadiliko ya hali ya hewa tofauti na iliyozoeleka.

Mabadiliko hayo husababisha athari katika nyanja za kiuchumi, kimazingira na kijamii.

Ni tatizo linalokabili dunia katika karne ya ishirini, na athari zake hudhuhirika katika nyanja mbalimbali zinazogusa maisha ya binadamu wa kawaida kila siku, ikiwa ni pamoja na kilimo na ufugaji.

Kila mwaka takribani watu milioni 200 duniani huathirika na ukame, mafuriko, vimbunga, matetemo ya ardhi, uvuvi usiozingatia utaalamu, matumizi mabaya ya ardhi, moto na majanga mengine, hivyo kuongeza kasi ya watu kuathirika kiuchumi na kuongeza idadi ya watu masikini duniani.

Lakini janga jingine ni mabadiliko ya tabianchi yanayohusisha zaidi mfumo wa hali ya hewa, ambao huchangiwa zaidi na ukatwaji wa miti hofela pamoja na gesiukaa zinazosababisha hatati kwa maisha ya yiumbehai.

Tanzania pia imekuwa ikikumbwa na majanga mbalimbali kama ukame, mafuriko, moto, vita vya wakulima na wafugaji na milipuko ya mabomu ambapo majanga yote haya yalileta athari kwa wananchi na mali zao.

Katika mwaka 2013/14, ukame ulisababisha upungufu wa chakula kwa watu 828,063 katika wilaya 54 za mikoa 14 nchini na serikali ilitoa tani 26,663 za chakula cha msaada chenye thamani ya sh. bilioni 2.2 kwa ajili ya kusafirisha chakula hicho kwa walengwa.

Sekta ya kilimo ni uti wa mgongo kwa wananchi na uchumi wa Tanzania na kutokana na athari za mabadiliko ya tabia nchi kumechangia kwa kiasi kushuka kwa uzalishaji wa kilimo na kutotabirika kwa mvua kumeathiri wakulima.

Ili kukabiliana na hali hiyo wadau wa kilimo walishauri kuwepo kwa mkakati maalum wa kuhakikisha wakulima wanapatiwa mbinu m'badala kuweza kukabiliana na hali hiyo, ikiwa ni pamoja na matumizi ya mbegubora za kilimo.

Wakizungumza na gazeti hili baadhi ya wananchi na waangalizi wa haki za ardhi vijijini katika Wilaya ya Morogoro walisema kuwa, wamewafaka wataalamu wa masuala ya mbegu kuwa karibu na wakulima ili kuhakikisha wanalisaidiana kundi hilo kuelekwa na matumizi ya mbegu zisizo na ubora hasa katika kipindi hiki cha mabadiliko tabianchi.

Waangalizi hao wanasema, wakulima walio wengi wanakabiliwa na matumizi ya mbegu zisizo na ubora jambo linalosababisha mavuno duni.

Tatu Maleta, Mkazi wa Kata ya Kisasi mkoani Morogoro, anasema kuwa ni muhimu wataalamu wa masuala ya ugani wakawa karibu na wakulima, ili kutokomeza tatizo hilo ambalo imekuwa tishio kwa wakulima.

"Huduma ya ugani ikipatikana kwa ukaribu kuna uwezekano wa kuondokana na matumizi ya mbegu zisizo na ubora ambazo zimekuwa zikiharibu ardhi," anasema.

Anasema kuwa mabadiliko tabianchi yamewaathiri wakulima



Waziri wa Nchi Ofisi ya Makamu wa Rais (Muungano na Mazingira), Selemani Jafo

wa eneo hilo kwa kuwa kipindi cha kilimo cha mpunga kulibuka wadudu ambao walishambulia zao hilo hatua iliyosababisha wakulima kukosa mapato.

"Hadi sasa hatujajua aina ya wadudu hao waliokuwa wakishambulia zao hilo ndiyo maana tunahitaji kuona wataalamu wetu wakiwa karibu nasi, ili kuondokana na tatizo hilo ambalo limekuwa likisababisha hasara kwa wakulima," anasema.

Naye mwangalizi Selemani Puga wa Kisanga mkoani Morogoro anasema kuwa, wataalamu wa kilimo waangalie namna ya kulisaidiana Taifa katika kuongeza ubora wa mbegu zetu za asili ili kuepuka matumizi ya mbegu ambazo zinaonekana kuharibu ardhi.

Anasema kuwa utafiti wa mbegu za kilimo unapaswa kufanyika katika maeneo yanayojishughulisha kwa kilimo akitolea mfano Iringa, Arusha na Kilosa, ili kubaini aina ya wadudu wanaopatikana katika maeneo hayo.

Naye Samuel Oawoga anasema kuwa, kutokana na mabadiliko ya tabianchi baadhi ya wataalamu wamekuwa wakidai kuwa mbegu za asili hazifai hivyo ipo haja ya wakulima kutumia mbegu za kigeni jambo ambalo linahatarisha ardhi zao.

Naye Ramadhan Kibali wa Kijiji cha Kongwa anasema kuwa wamekuwa wakipambana na wadudu waharibifu wa mazao bila kupata suluhisho huku wakati

mwingine wakijaribu kuwasiliana na maofisa kilimo lakini hakuna hatua zinazofanyika zaidi ya kupewa maneno tu.

"Unajaribu kuwasiliana na ofisa kilimo na kumjulisha kuhusu wadudu wanaoshambulia shamba langu lakini nae hana anachonisaidia zaidi ya kunitaka nikamchukue huyo mdudu na kumleta ofisini kwake.

"Kisha anakwambia atakupa jibu lakini ukifuatilia hakuna lolote lililofanyika hivyo ninaomba hawa wataalam watusaidie kuondokana na aina ya wadudu waharibifu wa mazao," anasema.

Naye mwezeshaji wa mada hiyo Fazal Issa anasema, kuwa upungufu wa maofisa ugani nchini imechangia kuwepo kwa matatizo mbalimbali yanayowakabili wakulima, kwa kuwa asilimia 40 hawana vitendeakazi.

KAULI YA OFISA KILIMO

Akizungumzia suala hilo Ofisa Kilimo wa Mazembe mkoani Iringa, Jasmin Mtuga anasema kuwa, kuna haja ya senkali kutoa mafunzo ya mara kwa mara kwa maofisa ugani, ili kuweza kubaini aina ya wadudu waharibifu wa mazao wanaoibuka katika maeneo mbalimbali nchini.

"Ni ukweli kuwa mimi sina kifaa cha kuweza kubaini aina hii ya mdudu mharibifu anapaswa kupuliziwa dawa gani badala yake itanlazimu kuomba msaada kwa wahusika hivyo matokeo yake mkulima kushindwa kupata suluhisho la tatizo lake kwa wakati," anasema.

Taasisi ya Utafiti wa Kilimo Tanzania (TARI), kupitia kitengo cha uhawilishaji teknolojia na mahusiano, wana mpango wa kuzalisha mbegu za aina mbalimbali kwa ajili ya kuwafikia wakulima na kuwaondoa katika matumizi ya mbegu za zamani ambazo hazina tija kwao.

TARI wanasema kuwa zipo mbegu zaidi ya aina 200 za mazao mbalimbali yakiwemo ya mizizi na mafuta ambazo kwa kiasi kikubwa hazizalishwi na ASA licha ya kuwa na kibali cha kuzalisha mbegu zote ili mkulima asikose mbegu kwa maendeleo ya taifa.

Hata hivyo, watafiti waliopo katika vituo 16 vya Utafiti wa mazao mbalimbali nchini, ikiwemo ya biashara watumie nafasi ya uhawilishaji waliyonayo kuhakikisha wakulima waliopo kwenye maeneo yanayowazunguka wanalima mazao hayo.

Mkaguzi Mwandamizi Taasisi ya Kudhibiti Uboza wa Mbegu Tanzania (TOSCI), Emmanuel Mwakatobe, aliwahi kuzungumza katika mdahalo wa haki ya mbegu kwa wakulima wadogo na kusema karibu asilimia kubwa ya wakulima wote waliopo nchini wamekuwa wakitumia mbegu zisizo rasmi kutokana na kukosa elimu ya mbegu bora.

Mabadiliko ya tabianchi na matumizi ya mbegu zisizo rasmi yameendelea kusababisha wakulima kukosa mavuno za mazingira ifikapo mwaka 2030 ikiwa jamii haitaacha shughuli za kifamilia na hata kukuza uchumi

wao na Taifa kwa ujumla.

Taasisi ya Utafiti na Utezezi wa Haki za Ardhi (HAKIARDHI) wamekuwa mstari wa mbele kufanya uchambuzi wa athari za mabadiliko ya tabianchi na haki za ardhi kwa wazalishaji wadogo.

Uchambuzi huo ni pamoja na kuibua namna ambavyo mabadiliko ya tabianchi yanavyoathiri haki za ardhi hususani kwa wazalishaji wadogo ambao hutegemea majira na nyakati za mvua na jua katika kuendesha kilimo pamoja na ufugaji.

Tanzania imeridhia na kutekeleza makubaliano ya kimataifa yenye miongozo ya kukabiliana na kuhimili mabadiliko ya tabianchi kulingana na jinsi nchi yetu iliyobainisha katika mikakati ya kitaifa.

Makubaliano hayo ni pamoja na UNFCCC na Mkataba wa Kyoto wa 1996 na 2002, ili kuhakikisha kuwa masuala ya mabadiliko ya tabia nchi yanaungwa mkono na Sera na Sheria za nchi.

Kupitia Sera ya Taifa ya Mazingira ya Mwaka 1997, Tanzania imejiwekea mazingira mazuri katika kukabiliana na mabadiliko ya tabianchi.

Vilevile, kuna mipango na mikakati inayolenga kukabiliana na mabadiliko hayo, mfano Mkakati wa Mabadiliko ya Tabianchi (2012) ambao unalenga kuiwezesha Tanzania kuhimili na kushiriki katika jitihada za kidunia za kupambana na mabadiliko ya tabianchi kwa mitazamo wa kufikia maendeleo endelevu.

Mipango mingine ni Mpango wa Taifa wa Kukabiliana na Mabadiliko ya Tabianchi (2013) ambao unalenga kupunguza athari za mabadiliko ya tabianchi na kuwezesha ujumuishaji wa namna ya kuhimili mabadiliko katika sera, programu na mipango ya maendeleo.

Hivi karibuni Waziri wa Nchi Ofisi ya Makamu wa Rais (Muungano na Mazingira), Selemani Jafo, alizindua Mpango Mkakati wa Taifa wa Kukabiliana na Mabadiliko ya Tabianchi Mwaka 2021 hadi 2026, huku akiitaka jamii kuishi kwa kufuata misingi ya ajenda za kimazingira.

Waziri Jafo alisema, kuwa mkakati huo utasaidia kuondokana na uharibifu wa mazingira uliopo kwa sasa.

Alisema kuwa kutokana na mapinduzi ya viwanda na shughuli za kibinadamu zimechangia kwa kiasi kikubwa mabadiliko ya tabianchi na kuipa changamoto dunia katika kutafuta suluhu za kimazingira.

"Bila kulinda mazingira, dunia haitokuwa sehemu salama na uchumi wa mataifa mengi utadidimika hivyo kuna haja kwa nchi zilizoendelea kuzisaidia nchi masikini kupambana na athari za kimazingira, zinazosababishwa na mabadiliko ya tabianchi," alisema waziri.

Anasema kuwa, wataalamu wanaeleza asilimia moja ya pato la taifa linapotea kila mwaka kutokana na mabadiliko ya tabianchi, kwamba pia ikikadiriwa kuwa zaidi ya watu milioni 1.6 wa ukanda wa pwani watakaliwa na changamoto za mazingira ifikapo mwaka 2030 ikiwa jamii haitaacha shughuli za kibinadamu zinazoathiri mazingira.

Mgogoro wa ardhi Ijia kuathiri wananchi kukosa mavuno

Na Betty Kangonga

MIGOGORO ya ardhi hutokea sehemu mbalimbali nchini pale ambapo sehemu mbili tofauti au zaidi zinapogombea haki ya kutumia kipande fulani cha ardhi. Migogoro hiyo inaweza kusababisha hata kutokea kwa mapigano inayosababisha watu kujeruhiwa au hata wengine kupoteza maisha.

Hapa nchini migogoro ya ardhi imekuwa ikitatuliwa katika njia mbalimbali mojawapo ni kutumia mabaraza ya ardhi ya kijiji au ya kata.

Mojawapo ya mgogoro unaoendelea katika Kitongoji cha Shamba la Saba, Kijiji cha Ijia Kata ya Mchombe katika Halmashauri ya Wilaya ya Mlimba.

Wakazi wa kitongoji hicho hivi sasa hawajui hatima ya mazao yao waliyolima katika mashamba yao ambayo yanadaiwa kuchukuliwa na Mamlaka ya Usimamizi ya Wanyamapori Tanzania (TAWA).

Wakazi hao wanamuomba Waziri wa Ardhi, Nyumba, Maendeleo ya Makazi, William Lukuvi kuingilia kati suala hilo kwa kuwa ardhi hiyo wamekuwa wakilimiliki miaka mingi iliyopita.

Rozina Kaganga mkazi wa kitongoji hicho, anasema kuwa hivi sasa hakuna maelewano baina yao na TAWA na wala hawajui hatima ya mazao yao itakuwaje.

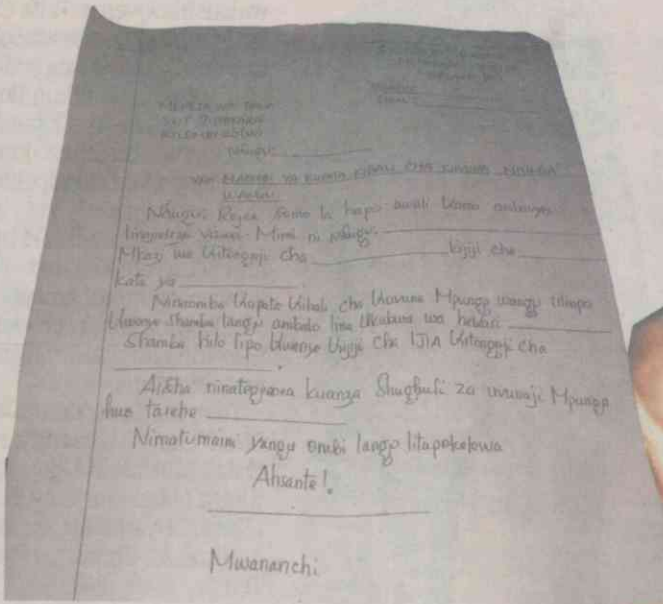
Anasema kuwa mgogoro huo uliibuka mwaka 2018, baada ya TAWA kuingia katika maeneo hayo na kuanza kuweka mipaka pasipo kuafikiana na wakazi wa maeneo hayo.

"Mwaka 2012 kuna mipaka iliwekwa na hakuna mkazi wa eneo hili aliyewahi kuvuka na kwenda kulima katika maeneo ya TAWA.

"Tatizo lilikuja kuibuka mwaka 2018, TAWA walikuja tena na kukutana na wakazi wa hapa na kuzungumza nao kuweka mipaka mipya pasipo kuafikiana na wakazi wa maeneo haya," anasema.

Anasema kuwa wakati wa kuweka mipaka hiyo wakazi wa eneo hilo walichagua wawakilishi 15 miongoni mwao ambao waliambatana na watumishi hao wa TAWA.

Kaganga anasema, kuwa wakati watumishi hao wakipita katika maeneo hayo kwa ajili ya kuweka mipaka



Waziri wa Ardhi, Nyumba, Maendeleo ya Makazi, William Lukuvi.

wakazi walioambatana nao hawakukubaliana na uwekaji huo wa mipaka haukuzingatia ile mipaka ya awali iliyowekwa mwaka 2012.

"Mipaka hii ya mwaka 2018 iliwekwa hadi kwenye maeneo yetu, walitumia GPS na sisi tuliikataa hii mipaka tangu awali," anasema.

Hata jambo la kushangaza waliokuwa wakiweka mipaka hiyo walitoa kauli zilizodaiwa kuonyesha wapo tayari kuhakikisha wanawaondoa wakazi hao katika makazi hayo.

Kwa upande wake, Anna Nyasi anasema kuwa hata baada ya kuwekwa kwa mipaka hiyo bado hawakuruhusiwa kufanya shughuli zozote za maendeleo ikiwa pamoja na kulima katika maeneo hayo.

Pia anasema kuwa kamati hiyo ilikuwa ikiongozwa na Mwenyekiti wake Waziri wa Ardhi Nyumba na Maendeleo ya Makazi, William Lukuvi ambapo baada ya Rais Magufuli kuzuia zoezi la kuwaondoa wananchi katika maeneo ya hifadhi hatua mbalimbali zilianza kuchukuliwa.

Miongoni mwa hatua hizo ni kuundwa ka Kamati ya Mawaziri nane kwaajili ya kushughulikia masuala hayo ikizihusisha Wizara ya Tamisemi, Maliasili na Utalii, Wizara ya Maji na Umwagiliaji, Kilimo, Mifugo na Uvuvi, Wizara ya Ulinzi pamoja na Wizara ya Ofisi ya Makamu wa Rais Mazingira.

Anasema kuwa kwa kipindi kirefu waliisubiri kamati hiyo bila mafanikio kwani muda ulizidi kupotea na majira ya kilimo

yalifika hivyo wakalazimika kulima kwa hofu ya kukosa chakula.

Nyasi anasema kuwa jambo la ajabu ni hatua iliyoibuka sasa, ambapo wametakiwa kusaini barua ya kutakiwa kuomba ruhusa ya kuvuna mazao yao katika maeneo hayo.

Martin Mussa anaeleza kuwa, hawakubaliani na hatua hiyo ya kusaini barua kwani kitendo hicho kinaashiria kuwepo kwa dhamira ovyo ya kutaka kuwaondoa katika maeneo hayo jambo ambalo hawakubaliani nalo.

"Tulikutana na diwani wetu pamoja na viongozi wa vijiji, lakini hatukupata muafaka wa suala hilo kibaya zaidi ukiangalia mazao yameshakomaa yanapaswa kuvunwa," anaeleza.

Naye mkazi mwingine, Frank Kajilibo anasema, pamoja na kuzuiwa kulima katika maeneo yao waliamua kujiongeza na kulima, hivi sasa wanatakiwa kusaini fomu ya kuomba kuvuna mazao hayo jambo ambalo hawakubaliani nalo.

Kajilibo anasema, kuwa wakazi hao hawajaelewa maana ya kujaza fomu na kuomba ruhusa ya kuvuna katika mashamba yao ndiyo maana hawapo tayari

kufanya jambo hilo ambalo linaweza kusababisha wapoteze mazao yao.

Kauli ya mwenyekiti Akizungumzia mgogoro huo Mwenyekiti wa Kijiji cha Ijia, Majinge Giti alikiri kuwepo kwa mgogoro huo kwenye mashamba, ambapo ni makazi ya wananchi hao.

Anasema kuwa awali TAWA waliweka mipaka mwaka 2012, lakini haikuibua migogoro, mwaka 2018 walipokuja kuweka mipaka upya ndiyo ilisababisha kutokea kwa mgogoro huo.

Anaeleza kuwa mipaka hiyo iliyowekwa kwa mwaka huo iliingia hadi katika makazi ya wananchi hao ambapo ndiyo mashamba yalipo.

Mwenyekiti huyo anaeleza kuwa mgogoro huo umechangia baadhi ya wakazi kukamatwa na kulipishwa faini huku wengine wakifungwa kutokana na kushindwa kulipa faini.

KAULI YA DIWANI

Diwani wa Kata ya Mchombe, Batholomeo Swalla anaomba serikali itafute suluhisho la mgogoro huo ili kuwawezesha wakazi wa maeneo hao kuvuna mazao yao ambayo yapo mashambani hadi sasa.

Anasema kuwa wananchi waliamua kulima kibishi

katika mazingira magumu kwa kuwa hawawezi kukaa bila kufanya kilimo na ndiyo shughuli inayowasaidia kuendesha maisha na kujipatia kipato.

KAULI YA MENEJA TAWA

Ofisa wa TAWA ambaye hakuwa tayari kujitambulisha jina wala kuzungumzia suala hilo na kumtaka mwandishi kuwasiliana na Idara ya Utafiti wa Uzalishaji Misitu wa Tafari mkoani Morogoro.

"Naomba hili suala nisilizungumzie kwanza nipo safari halafu wanaopaswa kulizungumzia ni Tafari wapigie hao, wapo mkoani Morogoro," alisema ofisa huyo na kukata simu.

Mwandishi alimtafuta Mkurugenzi wa Idara ya Utafiti wa uzalishaji misitu wa Tafari, Dk. Siima Bakengesa, na kueleza kuwa suala hilo linapaswa kuzungumzwa na viongozi wa Ijia na wale wa TAWA ndiyo wanaolijua zaidi.

Akizungumza kwa kifupi Mkurugenzi wa Halmashauri ya Mlimba, Mhandisi Stephano Kaliwa anasema, kuwa mgogoro huo unashughulikiwa katika ngazi za juu hivyo anaamini utapata ufumbuzi.

Anawataka wananchi wa eneo hilo kuwa na uvumilivu wakati suala hilo linatafutia ufumbuzi.

Na Betty Kangonga

MILA na desturi za makabila mengi nchini zinachangia kwa kiasi kikubwa mwanamke kukosa haki ya kumiliki ardhi.

Kuna baadhi ya mila inaelezwa kuwa mwanamke anamiliki ardhi kupitia kwa mumewe, mtoto wake wa kiume, au ndugu zake wa kiume. Hii ni katika ngazi ya familia na ukoo.

Mwanamke ana haki ya kutumia ardhi kwa shughuli za uzalishaji kama vile kilimo na ufugaji. Kwasababu ya kutokuwa na umiliki wa ardhi, mwanamke amekuwa akikosa sauti katika mazao yatokanayo na ardhi aliyolima.

Mila na desturi zimempa mwanaume sauti na uamuzi katika ardhi. Wanawake wengi wamekuwa wakinyanyasika pindi wanapofiwa na waume au ndoa zinapovunjika.

Katiba ya Jamhuri ya Muungano wa Tanzania ya mwaka 1977 (kama ilivyofanyiwa marekebisho ya mara kwa mara) na Sheria za Ardhi zinatambua usawa na haki za mwanamke.

Ingawa matukio ya unyanyasaji wa mwanamke yamekuwa yakiendelea kila kukicha. Moja ya sababu ambazo zinachangia kuendelea kuwepo kwa matukio hayo ni uelewa mdogo wa jamii juu ya haki za mwanamke katika ardhi.

Kwa mujibu wa sheria za ardhi za mwaka 1999, ardhi yote Tanzania ni mali ya umma na iko chini ya usimamizi wa Rais wa Jamhuri ya Muungano kama mdhamini kwa niaba ya wananchi wote.

Kabla ya kutungwa kwa sheria za ardhi mwaka 1999, sheria iliyotumika ilikuwa ni Sheria ya Ardhi namba 3 ya mwaka 1923.

Sheria hii ilitungwa wakati wa ukoloni na kutumika hadi Mei 2001, ambapo sheria mpya zilizotungwa mwaka 1999 zilipoanza kutumika. Hii sheria haikutambua na kulinda haki za mwanamke katika ardhi.

Bado hadi sasa kuna baadhi ya wanawake wanakabiliwa na changamoto ya kushindwa kumiliki ardhi hali inayochangia umaskini na kundi hilo kushindwa kujikwama kiuchumi.

Baadhi ya wanawake Kata ya Kisaki na Mngazi Halmashauri ya Morogoro wanasema sababu zinazofanya kushindwa kumiliki ardhi ni ukosefu wa elimu, kutojua sheria za ardhi, hivyo kushindwa kuwa na maendeleo na kuwa tegemezi ndani ya jamii.

Leah Patrick anasema, aliachika na kuachiwa watoto, hivyo alilazimika kutafuta haki yake baada ya mumewe kuuza ardhi pasipo kumpatia sehemu yake na watoto.

Anasema kuwa alisimama kidete na kupambania haki kwa kupambana na wazee wa kimila

Mila, desturi kikwazo mwanamke kumiliki ardhi



Moja ya darasa kati ya madarasa yaliyoanzishwa na waangalizi wa haki za ardhi.

na hatimaye akafanikiwa kupata haki yake.

Mwangalizi wa Masuala ya Ardhi Kijiji cha Gomero, Kata ya Kisaki, Tatu Maleta anasema kuwa bado elimu inahitajika zaidi kuwawezesha wanawake wengi kuzijua haki zao, hivyo kumiliki ardhi.

Anasema amekuwa akiwashirikisha wanawake, vijana na wanaume kuhusiana na haki ya masuala ya ardhi ambapo kumekuwa na muitikio mkubwa miongoni mwa makundi hayo jambo linaloleta faraja kwao.

"Bado elimu inahitajika ili kuyafikia makundi mengi kwa kuwa hivi sasa wanawake wengi wanatambua haki zao na hata baadhi ya wanaume wameamka na kuanza kuandika wosia pasipo kuhofu jambo lolote," anasema Maleta.

Anasema kuwa awali wengi walikuwa wakihofo kuandika wosia kwa kuona kama ni jambo la 'uchuro' na kujitabirika kifo, lakini baada ya elimu baadhi yao wameamka na kuwa tayari kuandika wosia ili kuepusha migogoro inayojitokeza pindi kinapotokea kifo.

Maleta anasema kuwa

hata baadhi ya wajane baada ya kupata elimu wamefungua mirathi na kupata haki wanazostahili.

Anasema kuwa awali mfumo dume uliokuwa umejikita katika kijiji hicho ulisababisha wanawake wengi kupoteza haki za kumiliki ardhi ambapo ulianza ngazi ya familia.

"Kwa sasa tumeamka, elimu tunayopewa na mashirika mbalimbali imesaidia wengi kupata haki ya kumiliki ardhi. Mimi kama muangalizi wa masuala ya ardhi nimekuwa nikitoa elimu katika vikundi mbalimbali vya kijamii," anasema.

Anasema kuwa kutokana na kupata hatimiliki za kimila kupitia mkutano mkuu wa kijiji, imesaidia wanaume kutambua kuwa wanawake wana uwezo mkubwa katika masuala mbalimbali.

"Elimu tuliyopata imetuwzesha hata kupata mikopo inayotolewa na halmashauri na kuendesha maisha yetu na kujiongeza kipato," anasema.

Anasema ili kumuinua mwanamke kiuchumi, lazima apate elimu ya kujitambua, kutambua fursa mbalimbali zinazomzunguka pamoja

kijinsia, wengi wanakuwa na uwoga kumiliki mali kwa kuhofia kuibiwa mali zao, kunyang'anywa na wanaume.

"Bado tunanyanyaswa ndani ya jamii, wanawake tunaongoza kufanyiwa vitendo ukatili wa kijinsia, naweza kulima mazao na mume wangu kipindi cha mavuno mwanaume anauza mazao yote na nikimuuliza ugomvi unaanza," anasema Eutropia.

Mratibu wa Dawati la Uwezeshaji Wananchi Kiuchumi, Daniel Mallya anawataka wanawake kutumia fursa zilizopo katika maeneo yao kujiendeleza na kuepuka kuwa tegemezi, na kuwataka kwa mujibu wa sheria ya ardhi namba 4 na 5 za mwaka 1999 mwanamke anapaswa kumiliki ardhi.

Mallya anasema inawasapa wanawake kujituma katika uzalishaji, kutumia elimu wanayopewa na wadau mbalimbali katika kuelimisha wanawake wengine ndani ya familia ili kuepuka kuwa tegemezi.

Moja ya kampeni iliyowahi kuzinduliwa nchini inayojulikana kama kampeni ya 'Linda ardhi ya mwanamke' iliyoratibiwa na asasi za kiraia 26, inasema wanawake nchini wanashindwa kumiliki ardhi kutokana na mila na desturi kandamizi ambazo zinaonekana kuwa kikwazo kwao.

Mwenyekiti wa kampeni hiyo, Tike Mwambipile anasema, lengo la kampeni hiyo ni kufunga ombwe lililopo kati ya sera au sheria na taratibu za maisha ya kila siku ya jamii ikiwemo kubadili fikra za watu kutoka mila kandamizi zinazozuia mwanamke kumiliki ardhi.

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JUKWAA LA UCHUMI



Jiji la Mbeja lilivyojipanga kudhibiti ujengaji holela

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MDAU wa Shirika la Maendeleo la Jamii la Wafugaji wa Asili Tanzania (PAICODEO) Monica Kurumbe akitoa elimu kwa wanawake wa jamii ya wafugaji wilayani Mvomero.



BAADHI ya wananchi wa Kijiji cha Masisiwe wilayani Kilolo Mkoa wa Iringa wakipewa elimu ya ulimiki wa ardhi na Ofisa wa Hakiardhi Kumbuka Mwakyusa.

Ukatili kijinsia unavyoathiri umiliki mali kwa wanawake

NA MWANDISHI WETU

CHANGAMOTO za vitendo vya ukatili wa kijinsia dhidi ya wanawake na watoto, zimeendelea kuwa kikwazo kwa wanawake hususan kumiliki mali ikiwemo ardhi.

Ukatili huo umechangia baadhi ya wanawake kushindwa kuzungumzia haki zao mbele ya wanaume, na hivyo kuendelea kubaki nyuma kwenye nyanja ya uchumi.

Maeneo yenye viwango vya juu vya ukatili wa kijinsia, wanawake hawana uhuru wa kutoa maoni, kuanzia ngazi ya familia hadi kwenye jamii, jambo linalochangiwa na ukandamizaji unaofanywa na baadhi ya wanaume.

Changamoto hiyo inajitokeza zaidi kwa wanawake katika familia ya wafugaji, ambao licha ya kufanyiwa ukatili na wanaume bado hawako tayari kutoa taarifa kwa vyombo vya sheria.

Joyce Joseph kutoka jamii ya wafugaji wilayani Mvomero mkoani Morogoro, anasema ni kweli wanawake wengi hupigwa na wanaume zao, lakini hukaa kimya kwani hata wakitoa faarifa bado hawapati msaada.

"Ni kweli tunapigwa, hatutakiwi kumiliki mali hususan ardhi na hata tukipigania haki juhudi zetu hugonga mwamba, hivyo ni bora tukae kimya tu, ili maisha mengine yaendelee," anasema Joyce.

Ukatili wa kijinsia kwa wanawake, una taswira na vyanzo vingi kulingana na simulizi za wanawake, kutoka maeneo mbalimbali hapa nchini, yaliyotembelewa na wadau wa maendeleo ambao wanapigania kundi hilo kumiliki mali.

Kuna vijiji ambavyo kina mama wanaelezea vitu vinavyosababisha mwanamke kupigwa, huku wengine wakisema hakuna sababu yoyote inayohalalisha kupigwa.

Marry Tito mama wa watoto saba, ambaye pia ni mdau wa Haki Ardhi anasema kuna wakati wanatumia muda mwingi kisimani, kutokana na uhaba wa maji unaosababishwa na msimu wa ukame katika kipindi cha kiangazi.

Anasema wanapochelewa kurudi nyumbani wanaume zao huwapiga, kutokana na kutowaamini kuwa walikuwa kisimani muda huo wote, jambo ambalo ni ukatili.

Baadhi ya wanawake wanasema ukatili

wa majumbani unatakiwa kukomeshwa, lakini kutokana na mazingira wanayoishi, hawana namna ya kuepuka vitendo hivyo na hivyo kubaki wanyonge.

Penina Adamu mama wa watoto tisa, anasimulia kwamba kuna wanawake wengine wameshindwa kumiliki ardhi, kutokana na mfumo dume kwa baadhi ya jamii.

"Tutafanyaje? Tunaishia kulia tu na kwenda kulala vyumba vya watoto wetu, kwani hatuwezi kuwaacha watu wetu, hivyo tunalazimika kuendelea kuwepo japo tunakuwa hatuna sauti katika familia zetu," anaeleza Penia.



Tutafanyaje? Tunaishia kulia tu na kwenda kulala vyumba vya watoto wetu, kwani hatuwezi kuwaacha watoto wetu...

Penia Adam Mkazi wa Mvomero

Anasema baadhi ya wanaume kijijini kwao wanapiga wanawake mahali popote, bila uwoga na wakati mwingine hata ukiwa mjamzito wao hawajali, kazi ni kupiga tu na hata kukufukuza nyumbani.

Mary Fadaina mama wa watoto wanane, anasema mwanamke akiama kutoa taarifa, utetezi wake hutegemea nani mwenyekiti wa kijiji, kwani kama kiongozi ni wa jamii yao hakuna hatua zinazochukuliwa.

"Kama Mwenyekiti atakuwa ni wa jamii ya wafugaji, basi hakuna lolote linaloendelea, kwani hata yeye huenda anamfanyia mkewe ukatili, lakini kama mwenyekiti siyo wa jamii yetu hapo tunapata msaada," anasema Mary.

Ukatili wa kijinsia hutumiwa na wanaume kuwakandamiza wanawake

washirikiki katika kuamua, ikiwamo kushindwa kumiliki ardhi, hivyo hubaki kwa wanaume pekee.

Patrida Tengayo anasimulia "Nilikuwa nikikodisha ardhi, nikilima, kuuza mazao na kufanya shughuli zangu zote za napata fedha, mume wangu alikuwa ananipiga akitaka nimpe fedha zote nilizozipata.

"Fedha alizitumia kununua pombe na kufanya matumizi mengine ya anasa nje ya familia, anaporudi nyumbani akiwa amelewa hunipiga. Hakuna nilichofanya kwani katika mila za kimasai hakuna kitu kinachoitwa talaka."

Patrida anaeleza kwamba badaye alijanjaruka na kuficha baadhi ya fedha, ambapo hakutaka kumwambia mipango yake, bado aliendelea kupigwa.

"Nina watoto wanne ambao wananitegemea, hivyo inabidi nijifunze namna ya kutafuta maisha, kwani sijui vipigo vitaisha lini lakini kwa sasa nina ujasiri wa kuficha fedha," anasema.

Lusia Kagangina anasema katika Kijiji cha Wami Dakawa wilayani Mvomero, hakuna tofauti kwani mume akikupiga na ukakimbilia kwa wazazi, utapokea kipigo kingine kutoka kwa wazazi au ndugu wengine.

Mwanaume huo mke mwingine, bila kumshirikisha mkewe, jukumu la mke akisikia mume analeta mwanamke mwingine, anatakiwa aombe marafiki waje kumsaidia, kuandaa chakula cha bila kuhoji kitu.

John Mabula mkazi wa Mkundi Manispaa ya Morogoro anaema kuwa jamii nyingi hasa wa upande wa wanaume kutokuwa na elimu juu ya haki ardhi, ndiyo sababu ya kuendelea mfumo dume ambapo ameishikuru Taasisi ya Haki Ardhi, ambayo imekuwa ikitoa elimu kuelimisha jamii.

Sera na sheria hii imeeleza kuwa makundi yote nchini ni haki yao kupata na kutumia ikiwa ni pamoja na kunufaika na rasilimali mbalimbali, kama ardhi hususan kundi la wanawake ambao ndiyo tegemeo kuwa nchini.

Kwa mujibu wa Katiba ya Jamhuri ya Muungano wa Tanzania ya mwaka 1977 ibara 24(1) inaeleza kuwa kila mtu anayo haki ya kumiliki mali, kuwa na haki ya kuhifadhi mali yake kwa mujibu wa sheria zilizo hapa nchini.

Kutokana na ibara hii ya katiba, ni wazi

kuwa wanawake wana haki sawa ya kumiliki ardhi kisheria kama wanaume.

Baadhi ya jamii hapa nchini, zimekuwa zikibagua wanawake katika umiliki ardhi, ikiwemo kutomshirikisha kwenye mambo mbalimbali ya kupitisha uamuzi kuhusu maombi ya hati miliki hususan za kimila.

Ili kuhakikisha changamoto ya wanawake kunyimwa fursa ya kumiliki ardhi, kutomshirikisha kwenye maamuzi yanayohusu ardhi Taasisi ya Utafiti na Utetezi wa Haki za Ardhi (HAKIARDHI), imeamua kumkomboa mwanamke.

Taasisi hii imeamua kumkomboa mwanamke katika jamii kwa kutoa elimu ya kisheria juu ya haki za ardhi, maeneo mbalimbali nchini kwa lengo kuelimisha jamii hasa wanawake mambo muhimu yanayohusu umiliki wa ardhi.

Joseph Chiombola ni Ofisa Program Mwandamizi wa Hakiardhi anasema taasisi hiyo, imeamua kuweka utaratibu wa kutoa mafunzo ili kutoa fursa kwa wananchi, hususan wanawake kutambua haki ya kumiliki ardhi.

Chiombola anasema lengo kuu ni kukuza uelewa kwa jamii juu ya mfumo wa kumiliki ardhi, ikiwemo kutumia kisheria ili wananchi waweze kutetea, kulinda na kudai haki zao kama vile rasilimali ya ardhi kwa ufanisi.

Chiombola ambaye kitaaluma ni Mwanasheria anasema katika Tanzania imegawanyika katika makundi matatu, ambayo ni ardhi ya kijiji, hifadhi na jumla, ambapo anafanua kuwa ardhi ya kijiji ni ile iliyo ndani ya mipaka ya kijiji.

Ardhi ya hifadhi ni ile iliyotengwa kwa ajili ya matumizi maalumu, kama hifadhi za taifa za wanayapori, milima, misitu na barabara. Ardhi ya jumla ni ile iliyobaki baada ya kuondoa kijiji na hifadhi kwa mujibu wa sheria za nchi.

Anaeleza mujibu wa sheria za katiba ya nchi hii, kifungu cha 3(2) za sheria za ardhi namba tatu na tano kinaainisha kuwa mwanamke ana haki ya kupata, kumiliki, kutumia, kuigawa au kuuza kama vile mwanaume alivyo na haki hiyo.

Chiombola anasema kutokana na changamoto kutoka kwa baadhi ya wananchi, hususan wanawake kutojua sheria za haki ya ardhi taasisi hiyo inatoa elimu ya haki hiyo, ili jamii ielimike na kuepuka migogoro.

"Baada ya kufanya utafiti wa kina imebainika kuwa baadhi ya watu hususan wanawake hudhulumiwa ardhi yao, kwa kutojua haki za ardhi kitendo ambacho kimekuwa kikichochea migogoro ya ardhi nchini," anasema Chiombola.

Ukatili dhidi ya wanawake na watoto umeendelea kupigwa vita kila kona ya nchi, serikali imeendelea kushirikiana na wadau kuelimisha jamii na kuhakikisha viongozi kuanzia ngazi ya serikali za mitaa na vijiji wanachukua hatua dhidi ya vitendo hivyo.

Mgogoro wa wanakijiji na hifadhi waweka rehani maendeleo ya kilimo

NA WARIOBA IGOMBE

KAMWE huwezi kuliona chozi la samaki hata anapokuwa anapambana kujinasua kwenye nyavu za mvuvi. Machozi yake yote huishia baharini, ziwani au mtoni bila binadamu kuyashuhudia.

Mfano huu hauna tofauti na maswahibu waliyoyapata wakulima wa vitongoji viwili vya shamba la Saba na Mpande kutoka Kijiji cha Ijia, Tarafa ya Mngeta, Halmashauri ya Mlimba wilayani Kilombero mkoani Morogoro.

Wakulima hao wapatao 800 wametakiwa kuondoka katika maeneo yao ambayo wamekuwa wakiyatumia kwa kilimo cha mpunga.

Mkazi wa Kijiji cha Ijia, Kitongoji cha Shamba la Saba, Henrick Jonas, anasema wanapitia kipindi kigumu cha kupoteza mazao na ardhi waliyomiliki kwa muda mrefu.

Anasema muda mrefu wamekuwa wakimiliki ardhi hiyo katika vitongoji hivyo kwa shughuli za kilimo cha mpunga kama njia ya kujipatia kipato cha kujikimu kimaisha.

Anasema kuwa kabla ya kijiji hicho kuitwa Ijia kilikuwa kikiitwa Ikolongo kikihusisha vitongoji vya Toa, Lukolongo na Mbasaa ambapo mwaka 2008 Kitongoji cha Ikolongo kiliingia katika mpango wa matumizi bora ya ardhi.

"Alikuwa ofisa ardhi kutoka Ifakara kutoa semina ya matumizi bora ya ardhi, kijiji kilimpokea mimi nikawa miongoni mwa watu 10 wa kamati iliyohusika na urasimishaji wa matumizi bora ya ardhi katika kijiji chetu," anasema.

Anasema kurasimisha matumizi bora ya ardhi katika kijiji hicho kuna sehemu iliingia katika Shamba la saba kisha kuwekwa mipaka, lakini mwaka 2012 wakaibuka watu wengine kuweka upya alama za mipaka.

Kwa mujibu wa mwana

kijiji huyo, watu hao walielezwa wanatoka Mamlaka ya Usimamizi ya Wanyamapori (TAWA) katika Hifadhi ya Pori Tengefu la Kilombero.

Anaeleza kuwa walifika kuweka alama hizo kwa madai wananchi wa kijiji hicho wamevamia eneo la hifadhi.

"Watu hawa walivamia kijiji chetu maana hawakupita kwenye ofisi za kijiji isipokuwa walishuka bondeni kuweka alama jambo ambalo limezaa mgogoro kati yao na wananchi wa Shamba la Saba na Mpande," anaeleza Jonas.

Anasema wananchi walisikitishwa kwa kitendo hicho ambapo waliamua kupeleka malalamiko kwa Mkuu wa Wilaya ya Kilombero ambaye alifika katika kijiji hicho akiwa na watalamu kuona kama malalamiko hayo yana tija.

"Mkuu wa wilaya wa wakati huo alipofika kijijini kwetu akiwa na watalamu wake tulimuonesha ramani ya michoro, lakini wataalamu hao hawakuweza kumuonyesha michoro, hivyo akaona wananchi wana uhalai wa kuwepo hapa," anasema.

Anasema mwaka 2014 kijiji hicho ikiwa ni pamoja na vitongoji vyote viliingizwa katika mpango wa matumizi bora ya ardhi ambapo wananchi waliendelea kufanya shughuli mbali mbali za kibinadamu ikiwemo kilimo cha mpunga na ufugaji.

Mkulima huyo anasema wananchi wa kijiji hicho wamekuwa wakijipatika kipato kutokana na uzalishaji wa mazao lakini wanasikitika kuona TAWA imeibuka kudai eneo hilo ni lao.

"Tumekuwa tukipigwa, kukamatwa na kupeleka mahabusu na hata sasa wamesema tuliolima mpunga katika eneo hili hatutavuna, wataokuja kuvuna ni magereza na sio sisi wananchi," anadai.

Mkulima mwingine wa kijiji hicho, Bonaventura Mpole, anadai wakulima wamekuwa wakikutwa katika mashamba yao ambapo

wamekuwa wakipigwa na askari wa TAWA.

Mpole anaeleza kilio chao ni cha muda mrefu na kwamba wamekuwa wakipeleka malalamiko yao kwa viongozi mbalimbali lakini bado wanaendelea kunyanyasika.

"Tumelima mpunga na sasa muda wa mavuno umefika lakini kutokana na changamoto tuliyonayo tunaweza tusivune," anaeleza.

Naye, Anna Nyasi, anaiomba serikali iliingalie suala hilo kwani wananchi wa kijiji hicho hususan wanawake wanateseka kwa kukosa maeneo ya kulima.

"Kilimo ndio kila kwetu. Tunaiomba serikali itusaidie ili tuvune mazao yetu, tupate fedha za kujikimu kimaisha," anaeleza.

Kwa upande wake, Meneja wa Pori la Tengefu la Kilombero, Laurence Mkobi, anasema katika Kijiji cha Ijia, Kitongoji cha Shamba la Saba kipo ndani ya hifadhi ya pori hilo, hivyo wananchi wanatakiwa kuwepo.

"Tumeongea na wananchi wa kijiji hiki hasa wa vitongoji vya Shamba la saba na Mpande kuwataka wasiendeleo kufanya shughuli za aina zozote zikiwemo kilimo na ufugaji kwani eneo hili ni hifadhi," anasema Mkobi.

Naye, Mkuu wa Wilaya ya Kilombero, Ismail Mlawa, anakiri kufahamu tatizo hilo ambapo amewataka wananchi wa Kitongoji cha Shamba la Saba kutoendelea na shughuli zozote kwani suala lao linashughulikiwa.

Anasema kuwa kitendo cha TAWA kuwazuia wananchi ni sahihi na wananchi hawapaswi kukaidi, wanachotakiwa kusubiri maelekezo ya serikali.

"Taarifa niliyonayo ni kuwa wananchi wameingia katika hifadhi, natambua kuna malalamiko mengi kutoka kwa wakulima, lakini hawapaswi kuendeleo na shughuli zao wanaozifanya bali wasubili maelekezo ya serikali," Mlawa, anasema.

Ofisa Programu Mwandamizi wa Hakiardhi, Joseph Chiombola, anasema taasisi yake imeamua kuweka utaratibu wa kutoa mafunzo nchini ili kutoa fursa kwa wananchi hususan wanawake kutambua masuala ya haki za ardhi.

Chiombola anasema lengo kuu ni kukuza uelewa kwa jamii juu ya mfumo wa kumiliki ardhi ikiwa ni pamoja na kuitumia kisheria ili wananchi waweze kutetea, kulinda na kudai haki zao kama vile rasilimali ya ardhi kwa ufanisi.

Chiombola ambaye kitaaluma ni mwanasheria anasema ardhi ya Tanzania imegawanyika katika makundi matatu ambayo ni ardhi ya kijiji, hifadhi na ardhi ya jumla.

Anafafanua kuwa ardhi ya kijiji ni ile iliyo ndani ya mipaka ya kijiji, ardhi ya hifadhi ni ile iliyotengwa kwa ajili ya matumizi maalum kama vile hifadhi za taifa za wanyamapori, milima, misitu na barabara.

Kadhhalika anasema ardhi ya jumla ni ile iliyobaki baada ya kuondoa kijiji na hifadhi kwa mujibu wa sheria za nchi.

"Baada ya kufanya utafiti wa kina imebainika kuwa baadhi ya watu hususan wanawake hudhulumiwa ardhi yao kwa kutojua haki za ardhi kitendo ambacho kimekuwa kikichochea migogoro ya ardhi nchini," Chiombola.

Mkulima

Tumekuwa tukipigwa, kukamatwa na kupeleka mahabusu na hata sasa wamesema tuliolima mpunga katika eneo hili hatutavuna, wataokuja kuvuna ni magereza na sio sisi wananchi

Alikuwa ofisa ardhi kutoka Ifakara kutoa semina ya matumizi bora ya ardhi, kijiji kilimpokea mimi nikawa miongoni mwa watu 10 wa kamati iliyohusika na urasimishaji wa matumizi bora ya ardhi katika kijiji chetu.



JUKWAA LA UCHUMI



BEN POL AIBUKA N'ROHO'

STAA wa muziki wa bongo flewa, Benard Paul 'Ben Pol', UK.21

Mke na watoto walivyogeuka mpangaji katika nyumba yao

NA WARIOBA IGOMBE, MOROGORO

BAADHI ya watu hususan wanawake kutojua haki zao za msingi imekuwa changamoto kubwa, inayosababisha kundi hilo kijikuta kwenye wakati mgumu na wengi kuwa na maisha duni ya utegemezi.

Safi Kalamba ni mkazi wa Kijiji cha Dumila wilaya ya Kilosa Mkoa wa Morogoro ni mmoja wa wahanga hao, ambaye amejikuta kwenye wakati mgumu wa kuishi chumba kimoja na familia yake baada ya kudhulumwa.

Mama huyu kwa sasa anaishi chumba moja yeye watoto na mjukuu mmoja, ambapo amewaomba wadau kujitokeza na kumsaidia kupata haki yake ya nyumba, baada ya mumewe kuiuza kwa siri, kisha kutoroka kusikojulikana.

Kilio cha Safi, kimefika kwa mwandishi wa makala hii, ambaye alifika nyumbani kwake, ambapo anasema kutokana kuuzwa kwa nyumba yake, imemlathimu kuishi chumba kimoja yeye na mabinti zake wanne.

"Nina familia ya watoto wanne wote wa kike na mjukuu mmoja, wote tunaishi chumba kimoja tulichosaidiwa na wasamiria wema baada ya nyumba yetu kuuzwa kwa siri na mume wangu na kisha kutoweka nyumbani," anasema Safi.

Anasema mwaka 1995 walifunga ndoa na mume wake Joseph Masalu, ambapo walijaaliwa kupata watoto watano wanne wakiwa wa kike na mmoja wa kiume ambaye alifariki dunia.

Anasimilia kwamba mwaka 2010 walijenga nyumba katika kijiji hicho, ambapo mumewe alikuwa mjenzi wa barabara na mwaka 2015, kwao wilayani Tarime kulitokea na matatizo ya kifamilia, hivyo yeye alienda nyumbani.

"Baada ya kutokea matatizo ya kifamilia huko kwetu Tarime mume wangu aliniruhusu kwenda na akanipa nauli na aliniahidi atanitumia nauli ya kurudi, baada ya wiki mbili jambo ambalo hakulitekeleza," anaeleza Safi.

Baada ya kukaa nyumbani kwao kwa muda mrefu, bila mawasiliano na mumewe wazazi wake walimpa nauli ya kurudi kwake, alipofika alikuta nyumba yake ina watu wengi na alipochunguza aligundua kuwa ni wapangaji.

Safi alieleza kwa wakati huo watoto wake, walikuwa shule za bweni wakisoma, wapangaji walimwambia nyumba hiyo siyo mali yake tena, kwani imeuzwa kwa mtu anayefahamika kwa jina la Juma Katambi.

"Baada ya ukimya wa muda mrefu wa mume wangu, nilirudi kwangu na kukuta nyumba imeuzwa na kisha kupangishwa nililia kwa kitendo hicho, nilipojaribu kumtafuta baba watoto wangu kwa simu sikumpata," anasimulia Safi.

Anasema siku hiyo alilala kwa jirani yake na kulipopambazuka alimtafuta mtu aitwae Juma Katambi, anayedaiwa kuinunua na jibu alilopewa ni kuwa



SAFI Kalamba (anayelia) akiwa na familia yake ya watoto wanne na mjukuu mmoja kwenye chumba kimoja wanachoishi baada ya mumewe kudaiwa kuuzwa nyumba yao, Dumila wilayani Kilosa.

ni kweli nyumba hiyo ameinunua na kwamba taratibu zote za kisheria zimefanyika.

Baada ya majibu hayo, Safi anasema alikwenda polisi kutoa taarifa hiyo, ili aweze kupata msaada ambapo Katambi alitwa na kukubali kununua nyumba hiyo, hivyo kutokana na mama huyo kukosa sehemu ya kuishi alipewa chumba kimoja.

Polisi walimsihi Katambi atumie busara na aweze kumpa chumba kimoja, ili mama huyo apate sehemu ya kijihifidhi na familia yake huku taratibu nyingine za kisheria ikiwemo kumtafuta Masalu aliyeyuza nyumba zikifanyika.

HALI YA MAISHA

Uhuru ilishuhudia Safi na wanawe wakiishi maisha magumu, watotowake ambao ni wanafunzi wa shule za misngi nja sekondari, wanaishi kwa kufanya vibarua.

Aziza Joseph ni mtoto mkubwa wa familia hii, anasema yeye amesoma hadi kidato cha sita na kufaulu vizuri, lakini ameshindwa kutimiza ndoto zake za kuwa mwana sheria kutokana na changamoto zinazowakabili wao.

Juma Katambi anayedaiwa kununua nyumba hiyo, anasema hawezi kuzungumzia suala hilo, endapo Safi anaona ameonewa basi afuatilie anachoona ni sahihi.

Kutokana na hali hiyo mwanamke huyo, amewaboa wadau mbalimbali wakiwemo wa masuala ya kisheria, Haki Ardhi kujitokeza na kumsaidia ili apata haki yake, kwani ana watoto wadogo wanaomtegemea kwa kila kitu.

KAULI YA POLISI

David Mkubwa ni Mkuu wa Kituo

cha Polisi Dumila, mkoani Morogoro, anasema ofisi yake imepokea malalamko hayo na kutoa wito wa Katambi (mnunuzi), kufika haraka katika kituo hicho kwa ajili ya mahojiano.

Mkuba anasema kwa sasa Katambi hayupo kijijini hapo, lakini baada ya kupatikana anatakiwa kufika katika kituo hicho ili hatua za kisheria zianze kufanyika kwa lengo la kutafuta haki kwa kila mtu, hasa mama huyo.

Kwa mujibu wa Katiba ya Jamhuri ya Muungano wa Tanzania ya mwaka



Nina familia ya watoto wanne wote wa kike na mjukuu mmoja, wote tunaishi chumba kimoja tulichosaidiwa na wasamiria wema baada ya nyumba yetu kuuzwa kwa siri na mume wangu na kisha kutoweka nyumbani,"

Safi Kalamba, mkazi wa Dumila.

1977 ibara 24(1), kila mtu anayo haki ya kumiliki mali, kuwa na haki ya kuhifadhi mali yake, kwa mujibu wa sheria zilizipo nchini.

Kutokana na ibara hii ya katiba ni wazi kuwa wanawake wana haki sawa ya

kumiliki ardhi kisheria, kama ilivyo kwa wanaume.

Ili kuhakikisha changamoto ya wanawake kunyimwa fursa ya kumiliki ardhi na kutoshirikishwa kwenye mamuzi yanayohusu ardhi.

Taasisi ya Haki ardhi imeamua kumkomboa mwanamke katika jamii kwa kutoa elimu ya kisheria juu ya haki za ardhi, maeneo mbalimbali nchini kwa lengo kuielimisha jamii hususani mwanamke mambo muhimu yanayohusu umiliki wa ardhi.

Joseph Chiombola ni Ofisa Program Mwandamizi wa Haki ardhi anasema, taasisi hiyo imeamua kuweka utaratibu wa kutoa mafunzo hapa nchini, ili kutoa fursa kwa wananchi hususani wanawake kutambua masuala ya haki za ardhi.

Chiombola anasema lengo kuu ni kukuza uelewa kwa jamii juu ya mfumo wa kumiliki ardhi, ikiwemo kuitumia kisheria ili wananchi watetee, kulinda na kudai haki zao kama vile rasilimali ya ardhi kwa ufanisi.

Chiombola anaeleza kuwa kutokana na changamoto kutoka kwa baadhi ya wananchi hususani wanawake kutojua sheria za haki ya ardhi taasisi yake imeamua kutoa elimu juu ya haki hiyo ili jamii iweze kuelimika na kuepuka migogoro.

Mtaalamu huyu wa sheria anaeleza haki ya mwanamke kwenye suala la kumiliki ardhi ni pamoja na kumiliki ardhi na kumlinda dhidi ya mtu yeyote anayeweza kuchukua uamuzi kuchukua ardhi yake kwa kutumia mabavu.