



Comments received by Verra during the public comment period 09 March 2026 to 08 April 2026 for the validation of the Project 4924, Longido and Monduli Rangelands Carbon Project

Issued 13 May 2026

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Comment 1

Date: 25 March 2026

Sent by:

Organization:

Country:

Comment:

Dear Verra Team,

I am writing to express my concerns about the carbon project being implemented in Longido and Monduli districts, which is affecting the pastoralist communities in the area. Unfortunately, the project has been violating the rights of these communities, disregarding their right to Free, Prior, and Informed Consent (FPIC).

The communities have not been given sufficient time to decide on whether they accept the project or not, and their concerns have not been adequately addressed. To address this, I am calling for the immediate suspension of the project to allow for thorough consultations with the affected communities.

The suspension will provide an opportunity for meaningful engagement, ensuring that the communities' voices are heard, and their rights are respected. I urge Verra to prioritize the well-being and interests of the pastoralist communities and ensure that any further project activities are aligned with international standards and guidelines after the community is fully and thoroughly consulted.

Please confirm in writing that the project activities will be stopped pending thorough consultations with the communities.

Comment 2

Date: 31 March 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] tarafa ya Engarenaibor kata ya Mundarara, kijiji cha Lesing'ita. Kwa niaba ya wanajamii wa Longido tunapinga vikali mradi wa kaboni ya udongo katika wilaya yetu inayokusudiwa kutekelezwa na kampuni ya Soil for the Future Tanzania kwa sababu zifuatazo;

1. Ushirikishwaji haukuwepo wa wananchi. Mfano kijiji changu cha Lesing'ita mwenyekiti wa Kijiji alisain mkataba bila mkutano mkuu kuwepo. Alitumia wananchi 56 tu kusain mkataba angali kijiji kina wanakijiji zaidi ya 2000
2. Fedha zinazotolewa kama kishika uchumba tunaona ni rushwa kwani zinatolewa za nini kama ushirikishwaji na utayari wa hiari unazingatiwa
3. Muda wa mkataba ni mrefu sana kiasi kwamba inaleta hofu kwa jamii kutokana na masharti mengine ya kimkataba
4. Masharti ya mzunguko wa haraka hatukubaliani nayo kwasababu inaathiri mfumo wa kiutamaduni unaotuunganisha kama jamii bila mipaka
5. Elimu haijatolewa ipasavyo kwa wananchi katika wilaya yetu. Hawa watu wa Soil for the Future wamekua wakikimbiza kusain mkataba bila jamii kupewa uelewa wa kina kuhusu biashara hii ya hewa ukaa.
6. Biashara hii ya kaboni ya udongo italeta mgogoro mkubwa katika ya wafugaji kutokana na kutokuwepo kwa mwingiliano tena kwani kufanya hivyo ni kuvunja mkataba
7. Masharti magumu yaliopo kwenye mkataba pale kijiji kinapotaka kujiondoa.

Tunaomba VERRA isipitishie mradi huu kwa wilaya ya Longido kwani tayari kumeibuka migogoro kati ya wananchi na wenyeviti wa vijiji waliosain mikataba bila kushirikisha wananchi. VERRA sisi Longido HATUTAKI HII BIASHARA KATIKA WILAYA YETU

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English version

I, Mimi [REDACTED] of the Engarenaibor Division, Mundarara Ward, Lesing'ita Village.

On behalf of the community of Longido, we strongly oppose the soil carbon project in our district, which is intended to be implemented by Soil for the Future Tanzania, for the following reasons:

1. There was no community participation. For example, in my village of Lesing'ita, the Village Chairperson signed the contract without a general community consultation meeting being held.

He used only 56 residents to sign the contract, whereas the village has more than 2,000 residents.

- 2. The money being offered as “engagement incentives” is, in our view, a form of bribery, because it raises the question of why it is being given if participation and free, prior, and informed consent is being adhered to.*
- 3. The duration of the contract is excessively long, which creates fear within the community due to other contractual conditions.*
- 4. We do not agree with the fast-rotation grazing conditions, because they disrupt the traditional system that unites us as a community without limitations.*
- 5. Adequate civic education has not been provided to citizens in our district. The people from Soil for the Future have been rushing the signing of contracts without giving the community a deep understanding of this carbon trading business.*
- 6. This soil carbon business will cause major conflicts among pastoralists due to the loss of interaction, as doing so would be considered a breach of contract.*
- 7. There are harsh conditions in the contract when a village wants to withdraw from it.*

We request that VERRA should not approve this project in Longido District, because conflicts have already emerged between citizens and village chairpersons who signed contracts without community involvement.

VERRA, we the people of Longido DO NOT WANT THIS BUSINESS IN OUR DISTRICT.

Comment 3

Date: 31 March 2026

Sent by:

Organization:

Country:

Comment:

Hi verra ,my name is [REDACTED] from Lesing'ita village in Longido district ,Arusha region,Tanzania,a [REDACTED] from this village , am writing to you concerning the carbon project especially in my village area ,Lesing'ita: first is lack of involvement where by a few number of people is being involved while the majority is left behind ,for example one of the village assembly was oonly attended by 56 out of 2000 plus community members while not the total 56 agreed on the carbon project ,this is not okay at all . The Lesing'ita community members are worried on carbon due to lack of proper participation with the community members,another issue is the restriction of other villagers from grazing

on our land as us the pastoralist don't have boundaries when it comes to grazing land, we share the lands ,this also is causing conflicts amongst villages .

Another issue is on the last meeting where by the SFFT representatives ,the [REDACTED] and other [REDACTED] the community members told the SFFT people to return back the motor bike they brought for the [REDACTED] ,this shows that the village don't need this project at all . Currently there is no peace and lack of stability due to wrangles between community members and carbon people , we ask verra to stop these people from forcing this project to the people who don't need it rather to do an open and transparent engagement .

Comment 4

Date: 31 March 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED], Kijiji cha Lesing'ita Wilaya ya Longido na pia ni [REDACTED] ukoo wa Ingidong'i. Mimi kama mwananchi ya Kijiji cha Lesing'ita ninapinga kijiji changu kuingizwa kwenye biashara hii ya hewa ukaa ya udongo. Mwenyekiti wa kijiji alitumia kikundi cha watu wachache wasiozidi 56 kwa maana ya wajumbe wa Halmashauri ya Kijiji wapatao 25 na wananchi 31 angali kijiji kina zaidi ya wananchi 2000 kusaini mkataba wa biashara ya hewa ukaa na kampuni ya Soil for the Future. Hii ni dhahiri kwamba ushirikishwaji haupo kabisa katika zoezi hili na utayari wa wananchi haujazingatiwa. Kutokana na uhuni huu uliofanywa na mwenyekiti wa kijiji kwa kushirikiana na wafanya kazi wa Soil for The Future, wananchi wa kijiji changu pamoja na vijiji vya jirani wameandamana kupinga hii biashara na kwamba wanaomba VERRA kuondoa mradi huu kwenye orodha ya miradi kwani hatuhitaji kabisa kwa sababu ya uhuni unaotumika kuuingiza kwenye vijiji

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English version

I, [REDACTED], from Lesing'ita Village in Longido District, and also a [REDACTED] of the Ingidong'i clan. As a resident of Lesing'ita Village, I oppose my village being included in this soil carbon trading business.

The chairman used a small group of people, not exceeding 56 individuals—specifically about 25 Village Council members and 31 ordinary residents—to sign a carbon trading contract with the company Soil for the Future, despite the village having more than 2,000 residents. This clearly shows that there was



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absolutely no community participation and readiness in this process, and the free will and consent of the citizens were not considered.

As a result of this misconduct carried out by the chairman in collaboration with employees of Soil for the Future, residents of my village, together with those from neighboring villages, have organized and held demonstrations to oppose this business. They are also requesting VERRA to remove this project from the list of approved projects, because we do not need it at all, due to the misconduct/mischief being used to introduce it into the villages.

Comment 5

Date: 01 April 2026

Sent by:

Organization:

Country:

Comment:

I am a journalist with [REDACTED] and [REDACTED], both public radio stations in Germany. In March 2026, I visited the region to get a firsthand impression of the project. There are significant concerns about the project among the local population; many say, among other things, that they have not been fully informed.

The following case is particularly noteworthy: The elected village head wants to withdraw from the contract because, at the time of signing by his predecessor, insufficient information was available. He has since been subjected to serious threats. Furthermore, the responsible district government is refusing to fund a water project, to which it is actually obligated. The justification: There is already money available from the carbon project. Therefore, the project offers no added value for the local population.

The name of the village and its head are deliberately withheld here to protect their privacy. Please feel free to contact me if you have any questions.

Comment 6

Date: 01 April 2026

Sent by:

Organization:

Country:



Comment:

I am a journalist with [REDACTED] and [REDACTED] both public radio stations in Germany. In March 2026, I visited the region to get a firsthand impression of the project. There are significant concerns about the project among the local population; many say, among other things, that they have not been fully informed.

The following case is particularly noteworthy: The elected village head wants to withdraw from the contract because, at the time of signing by his predecessor, insufficient information was available. He has since been subjected to serious threats. Furthermore, the responsible district government is refusing to fund a water project, to which it is actually obligated. The justification: There is already money available from the carbon project. Therefore, the project offers no added value for the local population.

The name of the village and its head are deliberately withheld here to protect their privacy. Please feel free to contact me if you have any questions. [REDACTED]

Comment 7

Date: 01 April 2026

Sent by:

Organization:

Country:

Comment:

Cabon ni Unyanyasaji Usiokubalika kama Ardhi inayotegemewa Kwa Matumizi ya Ufugaji ni njia ya Kudanganya ili waweze kumega Ardhi Za Wafugaji

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English version

Carbon is unacceptable exploitation. Claiming that land relied upon for pastoralism is suitable for other uses is a deceptive tactic intended to enable the grabbing of pastoralists' land.

Comment 8

Date: 02 April 2026



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Sent by:

Organization:

Country:

Comment:

██████████ kijiji cha Eluai kitongoji cha ██████████. Sisi tulikataa biashara ya kaboni kwa sababu hakukua na ushirikishwaji na hatujawahi kupewa elimu yoyote kuhusu hii biashara. Eneo letu la malisho ni eneo ambalo tumewekea mpango wa kuwapa vijana wetu wadogo. Verra iondoe huu mradi kwenye orodha ya miradi yake. Kwanini kijiji chetu kipo kwenye orodha ya vijiji wakati tulikwishakataa na kuandika barua ya kujiondoa? Tulidanganywa na matapeli

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English version

I am ██████████ from Eluai Village, ██████████ Subvillage. We rejected the carbon business because there was no community involvement, and we have never been given any education or awareness about this business. Our grazing land is an area for which we have made plans to allocate to our younger generation.

VERRA should remove this project from its list of projects. Why is our village still on the list of villages when we already rejected it and submitted a written letter withdrawing from it? We were deceived by scammers.

Comment 9

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ kijiji cha Eluai kitongoji cha ██████████. Sisi tulikataa biashara ya kaboni kwa sababu hakukua na ushirikishwaji na hatujawahi kupewa elimu yoyote kuhusu hii biashara. Eneo letu la malisho ni eneo ambalo tumewekea mpango wa kuwapa vijana wetu wadogo. Verra iondoe huu



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mradi kwenye orodha ya miradi yake. Kwanini kijiji chetu kipo kwenye orodha ya vijiji wakati tulikwishakataa na kuandika barua ya kujiondoa?

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English version

I am [REDACTED] from Eluai Village, [REDACTED] Subvillage. We rejected the carbon business because there was no community involvement, and we have never been given any education or information about this business. Our grazing land is an area for which we have made plans to allocate to our younger generation.

VERRA should remove this project from its list of projects. Why is our village still included on the list of villages when we had already rejected it and submitted a written letter withdrawing from it?

Comment 10

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kijiji cha Eluwai mimi sipendi carbon kabisa kutokana na miaka mingi, soko kuwa giza, hakuna msaada wowote waliowahi kutoa ndani ya jamii zaidi ya kuja direct na kutuma pesa na kusaini mktaba, pia mm kama [REDACTED] niliwahi kutushiwa na Dc mmoja kuwa mm ndo nanyima kabin kuendelea Eluwai na nasimamia maamuzi ya wananchi wangu, kiujumla sisi Eluwai hatutaki kabon na waache kutusumbua maana hatutaki tu.

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English version

I am [REDACTED]. I do not like carbon at all because for many years the market has been unclear, and there has never been any assistance provided to the community, other than coming directly, sending money, and signing contracts.

Also, [REDACTED], I was once threatened by a District Commissioner (DC), who said that I am the one preventing carbon activities from continuing in Eluwai, even though I am simply defending and implementing the decisions of our people. Overall, we in Eluwai do not want carbon, and they should stop bothering us, because we simply do not want it.

Comment 11

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Naitwa [REDACTED] kutoka kijiji cha Uluai kitongoji cha Kilasho. Sisi kama wananchi wa kijiji hiki tulikwishakataa biashara hii ya hewa kwani hatukuwahi kushirikishwa. Pia kwa mtazamo wetu hatukubaliani na baishara hii na tulikwishajiondoa kwenye mkataba ambao uliingiwa bila ridhaa ya wananchi. Tunaomba VERRA iondoe kijiji chetu kwenye orodha ya vijiji vyenye mradi

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English version

My name is [REDACTED] from Uluai Village, Kilasho hamlet. We, as residents of this village, had already rejected this carbon (air) trade because we were never involved. Furthermore, from our perspective, we do not agree with this business and we have already withdrawn from the contract that was entered into without the consent of the community. We request that Verra remove our village from the list of villages with this project.

Comment 12

Date: 02 April 2026



Sent by:

Organization:

Country:

Comment:

Naitwa [REDACTED] kutoka kijiji cha Uluai kitongoji cha Kilasho. Sisi kama wananchi wa kijiji hiki tulikwishakataa biashara hii ya hewa kwani hatukuwahi kushirikishwa. Pia kwa mtazamo wetu hatukubaliani na baishara hii na tulikwishajiondoa kwenye mkataba ambao uliingiwa bila ridhaa ya wananchi. Tunaomba VERRA iondoe kijiji chetu kwenye orodha ya vijiji vyenye mradi

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English Version

My name is [REDACTED] from Uluai Village, Kilasho Sub-village. We, as residents of this village, had already rejected this carbon business because we were never involved or consulted. Furthermore, from our perspective, we do not agree with this business, and we had already withdrawn from the contract that was entered into without the consent of the citizens.

We ask VERRA to remove our village from the list of villages with this project.

Comment 13

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi naitwa [REDACTED] mwenye mawasiliano : [REDACTED] kutoka Kijiji cha Eluai na ni [REDACTED] ya Kijiji cha Eluai ; Nataka kuwasilisha maoni yangu kuhusu Biashara ya Kaboni katika Kijiji cha Eluai kama ifuatavyo .

Moja : Kijiji changu ilikataa Kaboni kwa sababu hatuna eneo la kuwekeza biashara ya Kaboni , pili .Hatujui kwanza biashara hii ni Nini na Ina malengo gani kwetu ,Tatu: Biashara hii haikuwa shirikishi na ni kama inatulazimisha kukubali bila ridhaa yetu kama wananchi , pia biashara hii tunaona kama inatulazimisha kupunguza idadi ya mifugo yetu ambayo ni uhai wetu kama jamii .

Pia hatutaki kwa sababu inaleta migogoro na Vijiji vingine za jirani kwa maana kwamba Huwa tunatumia maeneo yetu ya malisho pamoja bila mipaka ,pia sisi kwa Sasa hatuna hata sehemu ya kusihhi kama sisi Rika ya korianga na megoliki kwa jumla vijana hatuna sehemu ya kuweka makazi kutokana na uhaba wa



maeneo Kijijini kwetu ,tunaomba VERRA iondoe biashara ya Kaboni katika Kijiji chetu cha Eluai maana hatuitaki na tumeshaeleza katika vyombo vya habari .

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English Version

My name is [REDACTED] with the contact number [REDACTED], from Eluai Village, and I am a member of the Eluai Village Government. I would like to submit my views regarding the carbon business in Eluai Village as follows:

First, my village rejected carbon because we do not have land for investing in carbon business.

Second, we do not even understand what this carbon business actually is or what its objectives are for us.

Third, this business was not participatory, and it appears to force us to accept it without our consent as citizens. Additionally, we see this business as forcing us to reduce the number of our livestock, which is our livelihood as a community.

We also do not want it because it causes conflicts with neighboring villages, since we traditionally use our grazing areas together without boundaries. Furthermore, at present we do not even have areas for settlement—for example, for groups such as the korianga and megoliki age-sets; generally, we as young people do not have land for settlement due to land scarcity in our village.

Therefore, we request VERRA to remove the carbon business from our village of Eluai, because we do not want it, and we have already expressed this position through the media.

Comment 14

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi naitwa [REDACTED] mwenye mawasiliano : [REDACTED] kutoka Kijiji cha Eluai na ni mjumbe wa serikali ya Kijiji cha Eluai ; Nataka kuwasilisha maoni yangu kuhusu Biashara ya Kaboni katika Kijiji cha Eluai kama ifuatavyo .

Moja : Kijiji changu ilikataa Kaboni kwa sababu hatuna eneo la kuwekeza biashara ya Kaboni , pili .Hatujui kwanza biashara hii ni Nini na Ina malengo gani kwetu ,Tatu: Biashara hii haikuwa shirikishi na ni

kama inatulazimisha kukubali bila ridhaa yetu kama wananchi , pia biashara hii tunaona kama inatulazimisha kupunguza idadi ya mifugo yetu ambayo ni uhai wetu kama jamii . Pia hatutaki kwa sababu inaleta migogoro na Vijiji vingine za jirani kwa maana kwamba Huwa tunatumia maeneo yetu ya malisho pamoja bila mipaka ,pia sisi kwa Sasa hatuna hata sehemu ya kusihi kama sisi Rika ya korianga na megoliki kwa jumla vijana hatuna sehemu ya kuweka makazi kutokana na uhaba wa maeneo Kijijini kwetu ,tunaomba VERRA iondoe biashara ya Kaboni katika Kijiji chetu cha Eluai maana hatuitaki na tumeshaeleza katika vyombo vya habari .

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English Version

My name is [REDACTED], with the contact number [REDACTED], from Eluai Village, and I am a member of the Eluai Village Government. I would like to present my views regarding the carbon business in Eluai Village as follows:

First: My village rejected carbon because we do not have land suitable for investing in carbon business.

Second: We do not even know what this business is or what its objectives are for us.

Third: This business was not participatory and appears to force us to accept it without our consent as citizens. In addition, we see this business as forcing us to reduce the number of our livestock, which is our livelihood as a community.

We also do not want it because it creates conflicts with neighboring villages, since we usually use our grazing areas jointly without boundaries. Furthermore, at present we do not even have areas for settlement—for example, for age-sets such as korianga and megoliki. In general, we as young people have no place to settle due to land scarcity in our village.

Therefore, we request VERRA to remove the carbon business from our village of Eluai, because we do not want it and we have already expressed this position through the media.

Comment 15

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Hii Mimi naitwa [REDACTED] natokea kitongoji Cha [REDACTED] kijiji Cha Elwayi na maani yetu ni haya 1.sisi hatutaki hilo shirika la cabon 2. Kama Kuna mtu kasaini ni kasaini mwenyew bila hithimi.ya wananchii3. Tumesema hatutaki kabon kwasababu ndo tunategemea kwa maisha yetu 3.



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Waambieni hilo shirika la kabon hatutaki kabisa tumekataa kabisa sisi wananchi wa eluai 4.basi sisi kama wananchi tumekataa kabisa

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English Version

My name is [REDACTED]. I come from [REDACTED] Sub-village, Elwayi Village, and these are our views:

1. We do not want that carbon organization.
2. If someone signed, they signed on their own, without consent from the citizens.
3. We have stated that we do not want carbon because it is what we depend on for our livelihoods.
4. Tell that carbon organization that we completely do not want it; we, the citizens of Eluai, have totally rejected it.
5. In short, we as citizens have completely rejected it.

Comment 16

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Hii Mimi naitwa [REDACTED] natokea kitongoji Cha [REDACTED] kijiji Cha Elwayi na maani yetu ni haya 1.sisi hatutaki hilo shirika la cabon 2. Kama Kuna mtu kasaini ni kasaini mwenyew bila hithimi.ya wananchii3. Tumesema hatutaki kabon kwasababu ndo tunategemea kwa maisha yetu 3. Waambieni hilo shirika la kabon hatutaki kabisa tumekataa kabisa sisi wananchi wa eluai 4.basi sisi kama wananchi tumekataa kabisa

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English Version



My name is [REDACTED] I come from [REDACTED] Sub-village, Elwayi Village, and these are our views:

1. We do not want that carbon organization.
2. If someone signed, they signed on their own, without consent from the citizens.
3. We have said that we do not want carbon because it is what we depend on for our livelihoods.
4. Tell that carbon organization that we absolutely do not want it; we, the citizens of Eluai, have completely rejected it.
5. In short, we as citizens have totally rejected it.

Comment 17

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Jina langu ni [REDACTED] Mkazi wa Kijiji Cha Eluwai, kata ya Monduli juu, wilaya ya Monduli. Namba ya mawasiliano no [REDACTED]. Vilevile no mjumbe wa serikali ya Kijiji.

Malalamiko yangu no:

1. Sitaki mradi wa hewa ukaa.
2. Hakuna elimu ya kutosha kuhusu mradi wa hewa ukaa.
3. Hakuna eneo la kuwekeza mradi wa hewa ukaa Kijiji I
4. Tunaomba VERRA iondoe mradi ndani ya Kijiji Cha Eluwai kwani hatuitaki kabisa kuepusha migogoro juu ya matumizi ya ardhi yetu kimila na kwa mipango husika.

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English Version

My name is [REDACTED]. I am a resident of Eluwai Village, Monduli Juu Ward, Monduli District.

My contact number is [REDACTED]. I am also a member of the Village Government.

My complaints are as follows:

- 1. I do not want the carbon project.*
- 2. There is insufficient education or awareness about the carbon project.*
- 3. There is no land available in the village to invest in a carbon project.*
- 4. We request VERRA to remove the project from Eluwai Village because we do not want it at all, in order to prevent conflicts related to the customary use of our land and existing land-use plans.*

Comment 18

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Jina langu ni [REDACTED] Mkazi wa Kijiji Cha Eluwai, kata ya Monduli juu, wilaya ya Monduli. Namba ya mawasiliano no [REDACTED] Vilevile no mjumbe wa serikali ya Kijiji.

Malalamiko yangu no:

1. Sitaki mradi wa hewa ukaa.
2. Hakuna elimu ya kutosha kuhusu mradi wa hewa ukaa.
3. Hakuna eneo la kuwekeza mradi wa hewa ukaa Kijiji I
4. Tunaomba VERRA iondoe mradi ndani ya Kijiji Cha Eluwai kwani hatuitaki kabisa kuepusha migogoro juu ya matumizi ya ardhi yetu kimila na kwa mipango husika.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED]. I am a resident of Eluwai Village, Monduli Juu Ward, Monduli District. My contact number is [REDACTED]. I am also a member of the Village Government.

My complaints are as follows:

- 1. I do not want the carbon project.*

2. *There is insufficient education or awareness about the carbon project.*
3. *There is no land available in the village to invest in a carbon project.*
4. *We request VERRA to remove the project from Elwai Village because we do not want it at all, in order to prevent conflicts related to our customary land use and existing land-use plans.*

Comment 19

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████, kutoka kijiji cha elwai: Tunasikia kuhusu kaboni ,na hajui maadhara na faida,ila tulikataa mwanzoni,na bado tunaikataa mpaka sasa ,mkataba ulisainiwa bila ridhaa ya wananchi ,na hatujawahi kukubali kwenye mkutano mkuu wa kijiji kama propaganda zinavyo enea!Hivyo msimamo wangu ni kuwa sitaki na hatutaki kama kijiji chetu.Tunaona pia mchakato huu unaleta,utaratibu mpya wa malisho ambao unakinzana na tamaduni zetu na matakwa yetu ya malisho.Tunaona kwamba hili linalenga kufifisha na kuuuwa kabisa tamaduni zetu sisi wamasai na wafugaji kwa ujumla. Maombi yetu : Tunaomba Verra mtoe kijiji chetu kwenye orodha yenu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

██████████, from Elwai Village:

We hear about carbon, but we do not know its disadvantages or its benefits. We rejected it from the beginning, and we are still rejecting it to this day. The contract was signed without the consent of the community, and we have never agreed to it in a general community consultation meeting, despite the propaganda that is circulating.

Therefore, my position is that I do not want it, and we as our village do not want it either. We also see that this initiative is introducing a new grazing system that contradicts our traditions and our pastoral



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

needs. We see that this is intended to weaken and completely destroy our traditions as Maasai people and pastoralists in general.

Our request:

We ask VERRA to remove our village from your list.

Comment 20

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi naitwa [REDACTED] natokea kijiji cha Elwai kitongoji cha [REDACTED] wiliya monduli mkoa arusha [REDACTED] mimi natakaa carbon kwa sababu sielewi imetokea wapi na inashia wapi na pia hawakufuata utaratibu walipo kuja na nimeona inadhiri maisha yetu ya ufugaji na hakuna ufugaji bila aridhi na tunakataa pia kwa sababu imesainiwa bila ridha ya wananchi

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] I come from Elwai Village, [REDACTED] Sub-village, Monduli District, Arusha Region. My contact number is [REDACTED]. I do not accept carbon project because I do not understand where it came from or where it is heading. In addition, proper procedures were not followed when it was introduced. The project arrangement is affecting our pastoralist way of life, and there is no pastoralism without land. We also reject it because the contract was signed without the consent of the community.

Comment 21



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ kutoka Kijiji cha Eluwai .kwangu mimi nimesikia kuusu huu mradi na tumekataa kabisaa na awali waelimishaji wa mwanzo Mkataba ulisainiwa bila ridhaa yetu na hawakutuambiya uwazi wa ndani ya mradi hivyo basi Tunaomba VERRA watutoe kwenye list ya hii mradi huu hatutaki ni walagai wa Ardhi

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

██████████ from Eluwai Village:

As for me, I have heard about this project and we have completely rejected it from the beginning, with the initial facilitators. The contract was signed without our consent, and they did not explain the details of the project to us transparently. Therefore, we request that Verra remove us from the list for this project. We do not want this project; it is a land cornmanship.

Comment 22

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ kutoka kijiji cha elwai:Tunasikia kuhusu kaboni ,na hajui maadhara na faida,ila tulikataa mwanzoni,na bado tunaikataa mpaka sasa ,mkataba ulisainiwa bila ridhaa ya wananchi ,na hatujawahi kukubali kwenye mkutano mkuu wa kijiji kama propaganda zinavyo enea!Hivyo msimamo wangu ni kuwa sitaki na hatutaki kama kijiji chetu.Tunaona pia mchakato huu unaleta,utaratibu mpya wa malisho ambao unakinzana na tamaduni zetu na matakwa yetu ya malisho.Tunaona kwamba hili linalenga kufifisha na kuuuwa kabisa tamaduni zetu sisi wamasai na wafugaji kwa ujumla. Maombi yetu : Tunaomba Verra mtoe kijiji chetu kwenye orodha yenu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.



English Version

██████████, from Eluwai Village:

We hear about carbon, but we do not know its disadvantages or benefits. However, we rejected it from the beginning, and we are still rejecting it to this day. The contract was signed without the consent of the community, and we have never approved it in a general community consultations, despite the propaganda that is spreading. Therefore, my position is that I do not want it, and we as a village do not want it.

We also see that this initiative introduces new grazing arrangements that conflict with our traditions and our grazing preferences. We believe that this is intended to weaken and completely destroy our traditions as Maasai and as pastoralists in general.

Our request: We ask Verra to remove our village from your list.

Comment 23

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ kutoka kijiji cha elwai:Tunasikia kuhusu kaboni ,na hajui maadhara na faida,ila tulikataa mwanzoni,na bado tunaikataa mpaka sasa ,mkataba ulisainiwa bila ridhaa ya wananchi ,na hatujawahi kukubali kwenye mkutano mkuu wa kijiji kama propaganda zinavyo enea!Hivyo msimamo wangu ni kuwa sitaki na hatutaki kama kijiji chetu.Tunaona pia mchakato huu unaleta,utaratibu mpya wa malisho ambao unakinzana na tamaduni zetu na matakwa yetu ya malisho.Tunaona kwamba hili linalenga kufifisha na kuuuwa kabisa tamaduni zetu sisi wamasai na wafugaji kwa ujumla. Maombi yetu : Tunaomba Verra mtoe kijiji chetu kwenye orodha yenu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

██████████, from Elwai Village:

We hear about carbon, but we do not know its disadvantages or its benefits. However, we rejected it from the beginning, and we are still rejecting it to this day. The contract was signed without the consent of the community, and we have never approved it in a general community consultations, despite the propaganda that is circulating.

Therefore, my position is that I do not want it, and we as a village do not want it either. We also see that this initiative is introducing a new grazing system that conflicts with our traditions and our grazing preferences. We believe that this is intended to weaken and completely destroy our traditions as Maasai people and pastoralists in general.

Our request:

We ask VERRA to remove our village from your list.

Comment 24

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ wa kijiji cha Eluai kitongoji cha ██████████ Sisi wananchi wa Eluai tulikwishatoa msimamo wetu kwamba hatukubaliani na kuanzishwa kwa mradi wa hewa ukaa kwenye ardhi ya kijiji chetu kwasababu zifuatazo:

1. Ushirikishwaji haukufanywa na kuingiwa mkataba kinyemela
2. Usalama wa ardhi yetu ni mdogo
3. Hatuko tayari kuwekewa masharti kwenye malisho yetu
4. Serikali ya Tanzania imekua ikitumua mabavu na matisho kututaka tuingia mkataba wa baishara hii jambo linaloleta hofu kubwa sana
5. Hakuna sheria inayosimamia mradi huu ili kutuhakikishia haki zetu za asili katika ardhi hii
6. Biashara hii imepitia kwa madalali.

Tunaomba VERRA isiidhinishe huu mradi na uondolewe kwenye rejista

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English Version

██████████, from Eluai Village, ██████████ Sub-village.

We, the residents of Eluai, have already stated our position that we do not agree with the introduction of a carbon project on our village land for the following reasons:

1. *There was no community participation, and the contract was entered into secretly.*
2. *The security of our land is weak.*

3. *We are not ready to be subjected to conditions on grazing on our land.*
4. *The Government of Tanzania has been using force and threats to pressure us into agreeing to the project terms and to accept the project contract, which causes great fear.*
5. *There is no law governing this project to guarantee our customary rights to this land.*
6. *This business has been conducted through middlemen.*

We request that VERRA should not approve this project and that it should be removed from the registry.

Comment 25

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

██████████ wa kijiji cha Eluai kitongoji cha ██████████. Sisi wananchi wa Eluai tulikwishatoa msimamo wetu kwamba hatukubaliani na kuanzishwa kwa mradi wa hewa ukaa kwenye ardhi ya kijiji chetu kwasababu zifuatazo:

1. Ushirikishwaji haukufanywa na kuingiwa mkataba kinyemela
2. Usalama wa ardhi yetu ni mdogo
3. Hatuko tayari kuwekewa masharti kwenye malisho yetu
4. Serikali ya Tanzania imekua ikitumua mabavu na matisho kututaka tuingia mkataba wa baishara hii jambo linaloleta hofu kubwa sana
5. Hakuna sheria inayosimamia mradi huu ili kutuhakikishia haki zetu za asili katika ardhi hii
6. Biashara hii imepitia kwa madalali.

Tunaomba VERRA isiidhinishe huu mradi na uondolewe kwenye rejista. ██████████

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English Version

██████████, from Eluai Village, ██████████ Sub-village.

We, the residents of Eluai, have already stated our position that we do not agree with the introduction of a carbon project on our village land for the following reasons:

1. *There was no community participation, and the contract was entered into secretly.*
2. *The security of our land is weak.*



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

3. *We are not ready to have conditions imposed on grazing on our land.*
4. *The Government of Tanzania has been using force and threats to pressure us into agreeing to the project terms and to accept the project contract, which causes great fear.*
5. *There is no law governing this project to guarantee our customary rights to this land.*
6. *This business has passed through middlemen.*

We ask that VERRA should not approve this project and that it should be removed from the registry.

Contact number: [REDACTED]

Comment 26

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

[REDACTED].kutoka kijiji cha Eluwai kama mimi nimesikia kuusu huu mradi na awali waelimishaji wa mwanzo wa Mkataba huu hawakutuambiya uwazi wa mradi huu kuwa una madhara na tulikataa kabisaa kama wananchi,toka mwanzo hatutaki.hivyo basi Tunaomba VERRA watutoe kwenye list ya hii mradi maan hatutaki kabisaa

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English Version

[REDACTED], from Eluwai Village. As for me, I have heard about this project, and from the beginning the initial educators who introduced this contract did not explain clearly that this project has negative impacts. As community, we completely rejected it from the very start.

Therefore, we request VERRA to remove us from the list of this project, because we do not want it at all.

Comment 27

Date: 02 April 2026

Sent by:



Organization:

Country:

Comment:

Mimi [REDACTED] wa kimila lainganani katika Kijiji Cha Eluwai kata ya Monduli juu wilaya ya Monduli.namba yangu ya simu no [REDACTED].

Malalamiko yangu ni

1. Sitaki mradi wa kaboni
- 2.maradi wa kaboni huleta migogoro ya malisho ya mifugo
- 3.hatuna hardhi ya maradi huu
- 4.muradi huu haupo kwa masilahi ya wafungaji Bali ni biashara tu ya washashe
- 5.tunaomba Vera iondoe mradi huu Kijiji I kwetu.

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English Version

My name is [REDACTED], a [REDACTED] in Eluwai Village, Monduli Juu Ward, Monduli District. My phone number is [REDACTED].

My complaints are as follows:

1. I do not want the carbon project.
2. The carbon project creates conflicts over livestock grazing rights.
3. We do not have land suitable for this project.
4. This project does not have best interests for the pastoralists, but is merely a business for the few benefit-seekers.
5. We ask VERRA to remove this project from our village.

Comment 28

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa kimila lainganani katika Kijiji Cha Eluwai kata ya Monduli juu wilaya ya Monduli.namba yangu ya simu no [REDACTED].

Malalamiko yangu ni



1. Sitaki mradi wa kaboni
2. maradi wa kaboni huleta migogoro ya malisho ya mifugo
3. hatuna hardhi ya maradi huu
4. muradi huu haupo kwa masilahi ya wafungaji Bali ni biashara tu ya washashe
5. tunaomba Vera iondoe mradi huu Kijiji I kwetu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED], a [REDACTED] in Eluwai Village, Monduli Juu Ward, Monduli District. My phone number is [REDACTED].

My complaints are as follows:

6. I do not want the carbon project.
7. The carbon project creates conflicts over livestock grazing rights.
8. We do not have land suitable for this project.
9. This project does not have best interests for the pastoralists, but is merely a business for the few benefit-seekers.
10. We ask VERRA to remove this project from our village.

Comment 29

Date: 02 April 2026

Sent by:

Organization:

Country:

Comment:

Wanajamii hawashirikishwi carbon inanyima mifugo na wafungaji uhuru kwenye maeneo yao

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

Communities are not being involved; carbon projects deny pastoralists and their livestock freedom to use their own grazing areas.

Comment 30

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

My name is [REDACTED] from Eluai village in northern Tanzania. I am against carbon credit projects because they contradict our way of life. And we as the community, were not involved in the decision-making process. The contract was designed by them without involving us. We as eluai villagers we don't want carbon in our land.

Incase of any questions contact me [REDACTED]

Comment 31

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kutoka kijiji cha mbaash. sipendi mradi wa carbon credit kwa sababu ina madhara kwa jamii yetu na pia sisi kama wananchi hatujashirikishwa kufanya uamuzi ,wala kuelewa na pia mkataba umeandaliwa na soil for the future bila wananchi kushirikisha mm na jamii yetu ya mbaash hatutaki carboni. [REDACTED]

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Mbaash Village. I do not like the carbon credit project because it has negative impacts on our community. In addition, as community we were not involved in making any decisions, nor were we given an opportunity to understand it. The contract was prepared by Soil for the Future without involving the citizens. I and our community of Mbaash, we do not want

the carbon project.

Contact number: [REDACTED]

Comment 32

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Naitwa [REDACTED] wa Kijiji Cha LEPURKO Kata LEPURKO Wilaya ya Monduli mwenye Namba [REDACTED] Malalamikio yangu ni kama Yafuatayo

1.Verra iangalie kwa undani zaidi mradi wa Kaboni unaotarajiwa kuanzishwa kijijini kwetu kwani Mradi huo kwanza hatujaelewa, Manufaa yake nini kwa jamii ya kifugaji sambamba na Hilo itakuwa na madhara kwetu sisi wanajamii hivyo Hatuitaji kabisa katika Kijiji chetu Naomba Verra izingatie na uondoe huo Mradi kijijini kwetu Haina Manufaa kabisa ni Mradi gandamizi kabisa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from LEPURKO Village, LEPURKO Ward, Monduli District. My contact number is [REDACTED]. My complaints are as follows:

1. VERRA should examine in greater detail the carbon project that is planned to be introduced in our village, because first of all, we have not understood this project. We do not know what its benefits are for us as a pastoral community, and at the same time it will have negative impacts on us as community members. Therefore, we do not need it at all in our village.

I request that VERRA consider this and remove this project from our village. It has no benefits at all and is a highly oppressive project to us.

Comment 33



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I'm [REDACTED] of Eluwai village for my self I don't want carbon we don't know about it well, we fear it, and also we don't know we're it's market, the laboratory and prize for carbon credits, so we don't need it, let them leave as as we are,

Comment 34

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa kijiji cha Selela-Monduli- [REDACTED] hatukuwahi kupewa elimu ya kufahamu na kuweza kuelewa hii biashara ya hewa ukaa kwani kama wananchi hatukuwahi kupewa elimu yoyote kuhusu biashara hii. Kabla ya kuendelea kwa bishara hii, elimu itolewe na ridhaa ya wananchi ipatikane. Verra isiidhinishe huu mradi mpaka elimu itolewe kwanza

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Selela, Monduli. My contact number is [REDACTED] We were never given education or awareness to understand this carbon business, because as community we were never provided with any information about it. Before this business proceeds, education/awareness should first be provided and the consent of the community should be obtained. VERRA should not approve this project until education/awareness has been provided first.

Comment 35

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] toka makuyuni Wilaya ya Monduli namba [REDACTED] malalamiko yangu ni kama yafuatayo mra di huu wa carbon hatijaridhia kwani hatuilewi na hatuitaki mana itakuja kuleta madhara kwenye Kijiji chetu hivyo basi tunaomba VERRA iondoe kwenye Kijiji chetu hatuhita

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Makuyuni, Monduli District. My contact number is [REDACTED]

My complaints are as follows: we have not consented to this carbon project because we do not understand it and we do not want it, as it will bring harm to our village. Therefore, we ask VERRA to remove it from our village; we do not want it at all.

Comment 36

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa kijiji cha Selela-Monduli- [REDACTED] hatukuwahi kupewa elimu ya kufahamu na kuweza kuelewa hii biashara ya hewa ukaa kwani kama wananchi hatukuwahi kupewa elimu yoyote kuhusu biashara hii. Kabla ya kuendelea kwa bishara hii, elimu itolewe na ridhaa ya wananchi ipatikane. Verra isiidhinishe huu mradi mpaka elimu itolewe

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Selela Village, Monduli. My contact number is [REDACTED]. We were never given education or awareness to understand this carbon business, because as community we were never provided with any information about it. Before this business proceeds, education should first



be provided and the consent of the community should be obtained. VERRA should not approve this project until education has been provided.

Comment 37

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Naitwa [REDACTED] wa Kijiji Cha LEPURKO Kata LEPURKO Wilaya ya Monduli mwenye Namba [REDACTED] Malalamikio yangu ni kama Yafuatayo

1.Verra iangalie kwa undani zaidi mradi wa Kaboni unaotarajiwa kuanzishwa kijijini kwetu kwani Mradi huo kwanza hatujaelewa, Manufaa yake nini kwa jamii ya kifugaji sambamba na Hilo itakuwa na madhara kwetu sisi wanajamii hivyo Hatuitaji kabisa katika Kijiji chetu Naomba Verra izingatie na uondoe huo Mradi kijijini kwetu Haina Manufaa kabisa ni Mradi gandamizi kabisa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Lepurko Village, Lepurko Ward, Monduli District. My contact number is [REDACTED]. My complaints are as follows:

- 1. VERRA should examine more carefully the carbon project that is planned to be implemented in our village, because first of all, we do not understand this project. We do not know what benefits it has for us as a pastoralist community and, at the same time, it will cause negative impacts on us as community. Therefore, we do not need it at all in our village.*

I ask VERRA to take this into consideration and remove this project from our village. It has no benefits whatsoever and is a highly oppressive project.



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Comment 38

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] toka makuyuni Wilaya ya Monduli namba [REDACTED] malalamiko yangu ni kama yafuatayo mra di huu wa carbon hatijaridhia kwani hatuilewi na hatuitaki mana itakuja kuleta madhara kwenye Kijiji chetu hivyo basi tunaomba VERRA iondoe kwenye Kijiji chetu hatuhita

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Makuyuni, Monduli District. My contact number is [REDACTED].

My complaints are as follows: we have not consented to this carbon project because we do not understand it and we do not want it, as it will cause harm to our village. Therefore, we request VERRA to remove it from our village; we do not want it at all.

Comment 39

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi ni [REDACTED] kutoka Kijiji cha Selela Kata ya Selela Wilaya Monduli Mkoa wa Arusha. Namba ya simu [REDACTED]. Biashara ya kaboni inayofanywa na kampuni ya Soil for the future ni batili kwa sababu elimu wanayotoa juu ya kaboni kwa wananchi ni duni haitoshelezi kuwapa uelewa juu ya biashara hiyo ya kaboni. Mikataba haipo wazi kwa wenye ardhi pia muda wa mikataba hiiyo ni mrefu sana.



The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Selela Village, Selela Ward, Monduli District, Arusha Region.

My phone number is [REDACTED]

The carbon business being carried out by the company Soil for the Future is invalid because the education/awareness they provide to the community about carbon is insufficient and does not adequately give people an understanding of this carbon business. The contracts are not transparent to landowners, and the duration of those contracts is excessively long.

Comment 40

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kutoka kijiji cha mbaash. sipendi mradi wa carbon credit kwa sababu ina madhara kwa jamii yetu na pia sisi kama wananchi hatujashirikishwa kufanya uamuzi, wala kuelewa na pia mkataba umeandaliwa na soil for the future bila wananchi kushirikisha mm na jamii yetu ya mbaash hatutaki carboni. [REDACTED]

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Mbaash Village. I do not like the carbon credit project because it has negative effects on our community. Additionally, as community we were not involved in decision-making, nor were we given an opportunity to understand the project and make a decision on it. Furthermore, the contract was prepared by Soil for the Future without involving the community. I and our community of Mbaash do not want carbon.

Contact number: [REDACTED]

Comment 41

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi ni [REDACTED] kutoka Kijiji cha Selela Kata ya Selela Wilaya Monduli Mkoa wa Arusha. Namba ya simu [REDACTED]. Biashara ya kaboni inayofanywa na kampuni ya Soil for the future ni batili kwa sababu elimu wanayotoa juu ya kaboni kwa wananchi ni duni haitoshelezi kuwapa uelewa juu ya biashara hiyo ya kaboni. Mikataba haipo wazi kwa wenye ardhi pia muda wa mikataba hiyo ni mrefu sana.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Selela Village, Selela Ward, Monduli District, Arusha Region. My phone number is [REDACTED].

The carbon business being conducted by the company Soil for the Future is invalid because the education/awareness they provide to community about carbon is inadequate and does not sufficiently help people understand this carbon business. The contracts are not transparent to landowners, and the duration of these contracts is excessively long.

Comment 42

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

[REDACTED] from Arusha Monduli district in Engorika ward. For my understanding of carbon extraction I don't agree with it to take place in this ward due to its limits on my agricultural activities and disturbance



as well yours sincerely [REDACTED] thank you Phone number [REDACTED] for more clarification

Comment 43

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED], Mkazi wa Kijijij cha Naalarami Wilaya ya Monduli, Number ya yangu ya simu ni [REDACTED]. Nina umri wa miaka [REDACTED]. Mimi binafsi kama kijana nimetafakari na kufahamu kuwa miradi ya carbon inayopendekezwa katika kijijij changu sija ridhia kwasababu bado hatuna uwelewa wa kutosha, Kwani ushirikishwaji ulitenga vijana kwa sisi kama vijana hatuelewi juu miradi na mikataba ya biashara ya carbon. Miradi hii tunawasiwasi nayo kuwa utaleta migogoro kati yetu na majiradi kwani imeanzisha utaratimu mpya wa ulishaji mifugo. Mapendekezo yangu tunaomba elimu kwanza juu ya mradi hasa vijana kabla mikataba kusainiwa.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] a resident of Naalarami Village, Monduli District. My phone number is [REDACTED]. I am [REDACTED] years old.

As a young person, I have personally reflected and understood that I do not consent to the carbon projects being proposed in my village because we still do not have sufficient understanding. This is because the consultation process excluded young people; as youth, we do not understand these carbon business projects and their contracts.

We are concerned that these projects will create conflicts between us and neighboring communities because they introduce a new system of livestock grazing. My recommendation is that education/awareness about the project should be provided first—especially to young people—before any contracts are signed.

Comment 44

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED], Mkazi wa Kijijiji cha Naalarami Wilaya ya Monduli, Number ya yangu ya simu ni [REDACTED]. Nina umri wa miaka [REDACTED]. Mimi binafsi kama kijana nimetafakari na kufahamu kuwa miradi ya carbon inayopendekezwa katika kijijiji changu sija ridhia kwasababu bado hatuna uwelewa wa kutosha, Kwani ushirikishwaji ulitenga vijana kwa sisi kama vijana hatuelewi juu miradi na mikataba ya biashara ya carbon. Miradi hii tunawasiwasi nayo kuwa utaleta migogoro kati yetu na majiradi kwani imeanzisha utaratimu mpya wa ulishaji mifugo. Mapendekezo yangu tunaomba elimu kwanza juu ya mradi hasa vijana kabla mikataba kusainiwa.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED], a resident of Naalarami Village, Monduli District. My phone number is [REDACTED]. I am [REDACTED] years old.

As a young person, I have personally reflected and come to understand that I do not consent to the carbon projects being proposed in my village because we still do not have sufficient understanding of them. This is because the consultation process excluded young people; as youth, we do not understand the carbon business projects and their contracts.

We are concerned that these projects will cause conflicts between us and neighboring communities, as they introduce a new livestock grazing system. My recommendation is that education/awareness about the project should be provided first—especially to young people—before any contracts are signed.

Comment 45

Date: 03 April 2026

Sent by:

Organization:

Country:



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Comment:

Mimi [REDACTED] wa kijiji cha mswakini juu wilaya monduli maoni yangu kuuzu kaboni hatutaki kwa hakuna uwazi juu ya kaboni

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Mswakini Juu Village, Monduli District. My opinion regarding carbon is that we do not want it because there is no transparency about the carbon project.

Comment 46

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi ni mwanachi wa kijiji cha Eluway kata ya Monduli juu wilaya ya Monduli mkoa wa Arusha nchini Tanzania, ninakataa uwekezaji wa hewa ukaa katika kijiji chetu kwani hatujashirikishwa na si ridhaa ya wanachi wote, tunahitaji kuelimishwa kuhusu Kaboni na ridhaa yetu ipokelewe na si kulazimishwa.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am a resident of Eluway Village, Monduli Juu Ward, Monduli District, Arusha Region, in the United Republic of Tanzania. I reject carbon project investment in our village because we were not involved, and it does not have the consent of all community members. We need to be educated about carbon, and our consent should be obtained, but not be imposed on us by force.

Comment 47

Date: 03 April 2026



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa Eng'arooji-Monduli wa [REDACTED] sikuwahi kusikia mradi huu kwenye kijiji changu hivyo mradi huu usiidhinishwe kwani haujazingatia haki zetu kama wazawa. Hatuko tayari mkataba wowote kuingiwa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Eng'arooji, Monduli. My phone number is [REDACTED]. I had never heard about this project in my village; therefore, this project should not be approved, because it has not respected/considered our rights as indigenous people. We are not ready to enter into any contract at all.

Comment 48

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa Eng'arooji-Monduli wa [REDACTED] sikuwahi kusikia mradi huu kwenye kijiji changu hivyo mradi huu usiidhinishwe kwani haujazingatia haki zetu kama wazawa. Hatuko tayari mkataba wowote kuingiwa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Eng'arooji, Monduli. My phone number is [REDACTED]. I had never heard about this project in my village; therefore, this project should not be approved, because it has not respected/considered our rights as indigenous people. We are not ready to enter into any contract at all.

Comment 49

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED]. Natoka kijiji cha irerendeni. Kata ya engaruka . Mimi binafsi sipendi carbon credit Kwa sababu wanatulazimisha kama wananchi WA irerendeni bila kushirikishwa katika maamuzi na itatuletea madhara makubwa kama kijiji kama ugomvi baina ya vijiji jirani na pia mkataba wa miaka 40. It's like committing suicide to our generation and our people. We don't want carbon credit,soil for the future and any other project related to carbon in our land . Soil for the future stop coming to our village we don't want you.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED]. My phone number is [REDACTED] I am from Irerendeni Village, Engaruka Ward.

Personally, I do not like carbon credit because we, the citizens of Irerendeni, are being forced without being involved in decision-making. This project will bring serious harm to us as a village, including creating conflicts between neighboring villages and us, and it also involves a 40-year contract.

It is like committing suicide to our generation and our people. We do not want carbon credit, Soil for the Future, or any other carbon-related project on our land.

Soil for the Future, stop coming to our village—we do not want you.

Comment 50

Date: 03 April 2026

Sent by:



Organization:

Country:

Comment:

Mimi [REDACTED]. Natoka kijiji cha Irerendeni. Kata ya Engaruka. Mimi binafsi sipendi carbon credit kwa sababu wanatulazimisha kama wananchi wa Irerendeni bila kushirikishwa katika maamuzi na itatuletea madhara makubwa kama kijiji kama ugomvi baina ya vijiji jirani na pia mkataba wa miaka 40. It's like committing suicide to our generation and our people. We don't want carbon credit, soil for the future and any other project related to carbon in our land. Soil for the future stop coming to our village we don't want you.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED], phone number [REDACTED]. I am from Irerendeni Village, Engaruka Ward.

Personally, I do not like carbon credits because we, as residents of Irerendeni, we are being forced without being involved in decision-making. This will bring serious harm to our village, such as creating conflicts between neighboring villages and us, and it also involves a 40-year contract.

It is like committing suicide for our generation and our people. We do not want carbon credits, Soil for the Future, or any other carbon-related project on our land. Soil for the Future, stop coming to our village—we do not want you.

Comment 51

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

mm [REDACTED] natokea Kijiji cha Eluway Arusha [REDACTED], sikubaliani na uwekezaji wa hewa ukaa katika kijiji cha Eluway kwani wananchi wote hatuna hii taarifa kabisa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

I am [REDACTED] from Eluway Village, Arusha. My phone number is [REDACTED].
I do not agree with carbon investment in Eluway Village because all community members completely lack information about this project.

Comment 52

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I'm [REDACTED] of Eluwai village myself I don't need carbon because soil for the future are not telling the community the real situation of of carbon the full income and the challenges, the market, where they can sell for carbon credits, so in Eluwai we don't need it, let's them leave our land

Comment 53

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] natoka kijiji cha Engarooji [REDACTED] napinga mradi huu wa hewa ukaa kupitishwa kwasababu haujashirikisha wananchi wa kijiji chetu. Naomba VERRA wasiidhinisha kwani utaleta mgogoro mkubwa sana kwenye jamii

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Engarooji Village. My phone number is [REDACTED].
I oppose the approval of this carbon project because it did not involve the residents of our village. I request that VERRA should not approve it, as it will cause serious conflict within the community.

Comment 54

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

This carbon credit is a threat to us as maasai community because it's limiting our land whereby most of our productive land is misused by the use of carbon so we really say we don't want carbon credit in our land .our land is our wealth we don't want miss planning of our own land which is a way of bringing displacement of people to give carbon credit away to work on .

Comment 55

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] natoka kijiji cha Engarooji [REDACTED] napinga mradi huu wa hewa ukaa kupitishwa kwasababu haujashirikisha wananchi wa kijiji chetu. Naomba VERRA wasiidhinishe kwani utaleta mgogoro mkubwa sana kwenye jamii.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Engarooji Village. My phone number is [REDACTED]. I oppose the approval of this carbon project because it did not involve the residents of our village. I request that VERRA should not approve it, as it will cause serious conflict within the community.



Comment 56

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] natoka kijiji cha Engarooji [REDACTED] napinga mradi huu wa hewa ukaa kupitishwa kwasababu haujashirikisha wananchi wa kijiji chetu. Naomba VERRA wasiidhinisha kwani utaleta mgogoro mkubwa sana kwenye jamii.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Engarooji Village. My phone number is [REDACTED]. I oppose the approval of this carbon project because it did not involve the residents of our village. I request that VERRA should not approve it, as it will cause serious conflict within the community.

Comment 57

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi naitwa [REDACTED] natoka kijiji Cha eluayi napinga kaboni

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED]. I am from Eluayi Village, and I oppose the carbon project.

Comment 58

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

mimi [REDACTED] wa kata ya engaruka, wa kijiji cha engaruka juu, namba . [REDACTED]. malalamiko yangu katika kijiji changu kuhusu mradi wa kabon ni kwamba inaleta athari wa vyanzo vya maji na mabadiliko ya tabia nchi

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Engaruka Ward, Engaruka Juu Village. My phone number is [REDACTED]

My complaints in my village regarding the carbon project are that it negatively affects water sources and contributes to climate change impacts.

Comment 59

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa makuyuni, wilaya monduli, kata my makuyuni Kijiji Cha makuyuni naona kuwa biashara ya kabon Bado h Bado haikubaliki kwasababu ,elimu Bado haija eleweka pili Sheria ba Bado haija Kaa wazi ya uendeshaji mradi na pia hatujaelewa hizo mikataba ya mda mrefu mascara yake na faida yake.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Makuyuni, Monduli District, Makuyuni Ward, Makuyuni Village. I believe that the carbon business is still not acceptable because, first, the education about it has not yet been clearly understood. Second, the legal framework governing the implementation of the project is not yet clear, and we also do not understand the implications and benefits of these long-term contracts.

Comment 60

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

NAITWA [REDACTED] WA KIJJI CHA NAALARAMI KATA YA NAALARAMI WILAYA YA MONDULI. BINA FSI MIRADI YA KABONI ZIRIKI NAYAO KWANI SISI WAKINAMA HATUJUI CHOCHOTE KU HUSU UTARATIBU KWANI HAIWEKWI WAZI. KWAHIYO NAHISI KUFICHA MAMABO MENGI. WANAWAKE HATUSHIRIKISHWI KWA HIYO HATUJUI CHOCHOTE KU HUSIANA NA KABONI

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Naalarami Village, Naalarami Ward, Monduli District. Personally, I do not support carbon projects because we, as women, do not know anything about the procedures, as they are not explained or made transparently available. As a result, I feel that many things are being hidden from us. Women are not being involved, and therefore we do not know anything regarding the carbon project.

Comment 61

Date: 03 April 2026

Sent by:

Organization:



Country:

Comment:

Mm [REDACTED] wa Kijiji Cha Losimingori kata Lepurko Wilaya ya monduli namba yangu simu ni [REDACTED] mm kwa maoni yangu juu ya mradi wa soil for future malalamiko yangu juu juu ya Jambo hili haupo vizuri kwasababu hawajatoa elimu ya kutosha juu ya mradi huu na kutoa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Losimingori Village, Lepurko Ward, Monduli District.

My phone number is: [REDACTED]

In my opinion regarding the Soil for the Future project, my complaint about this matter is that it is not appropriate because they have not provided sufficient education/awareness about this project and have provided...

Comment 62

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

NAITWA [REDACTED] WA KIJJI CHA NAALARAMI KATA YA NAALARAMI WILAYA YA MONDULI. BINAFSI MIRADI YA KABONI ZIRIKI NAYAO KWANI SISI WAKINAMA HATUJUI CHOCHOTE KUHUSU UTARATIBU KWANI HAIWEKWI WAZI. KWahiyo NAHISI KUFICHWA MAMABO MENGI. WANAWAKE HATUSHIRIKISHWI KWA HIYO HATUHJUI CHOCHOTE KUHUSIANA NA KABONI

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED] from Naalarami Village, Naalarami Ward, Monduli District.

Personally, I oppose carbon projects because we women do not know anything about the procedures, as they are not made transparent. Therefore, I feel that many things are being hidden. Women are not involved, so we do not know anything about carbon projects at all.

Comment 63

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa kijiji cha mswakini juu wilaya yamonduli kata ya mswakini maoni yangu kuuzu kaboni biashara hii isindishwa mpaka vijana wapate elimu

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Mswakini Juu Village, Monduli District, Mswakini Ward.

My opinion regarding carbon project is that this business should not be approved/implemented until the youth receive proper education about it.

Comment 64

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mm [REDACTED] wa Kijiji Cha Losimingori kata Lepurko Wilaya ya monduli namba yangu simu ni [REDACTED] mm kwa maoni yangu juu ya mradi wa soil for future malalamiko yangu juu juu ya Jambo hili haupo vizuri kwasababu hawajatoa elimu ya kutosha juu ya mradi huu na kutoa

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Losimingori Village, Lepurko Ward, Monduli District.

My phone number is: [REDACTED].

In my opinion regarding the Soil for the Future project, my complaint about this issue is that it is not right because they have not provided sufficient education/awareness about this project and have provided...

Comment 65

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

mimi [REDACTED] wa kata ya engaruka, wa kijiji cha engaruka juu, namba .
[REDACTED]. malalamiko yangu katika kijiji changu kuhusu mradi wa kabon ni kwamba inaleta athari wa vyanzo vya maji na mabadiliko ya tabia nchi

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Engaruka Ward, Engaruka Juu Village.

Phone number: [REDACTED]

My complaint regarding the carbon project in my village is that it causes negative impacts on water sources and contributes to climate-related changes.

Comment 66

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] wa makuyuni, wilaya monduli, kata my makuyuni Kijiji Cha makuyuni naona kuwa biashara ya kabon Bado h Bado haikubaliki kwasababu ,elimu Bado haija eleweka pili Sheria ba Bado haija Kaa wazi ya uendeshaji mradi na pia hatujaelewa hizo mikataba ya mda mrefu mascara yake



na faida yake.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Makuyuni, Monduli District, Makuyuni Ward, Makuyuni Village. I believe that the carbon business is still not acceptable because, first, the education provided is still not clear. Second, the laws and regulations governing the implementation of the project are still not transparent. In addition, we do not understand these long-term contracts, their impacts, or their benefits.

Comment 67

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mim [REDACTED]
[REDACTED]

Natokea kata ya Engaruka Kijiji cha Irerendeni.

Sikubaliani na hili swala la kabon kwasababu sioni faida yoyote kwanzia nimeanza kupewa elimu kuhusu swala hilo pia nikama kukukubali kumilikiwa kwenye ardhi yetu wenyewe Kwa sababu ya fedha huko ni kuja kunyimana Amani; binafsi sijakubaliana na swala kama hili

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED]

Phone number: [REDACTED]

I come from Engaruka Ward, Irerendeni Village.

I do not agree/consent to this carbon issue because I do not see any benefits, even from the time I started receiving education about it. Accepting it would be like allowing someone else to own our own land because of money, which will only come to take away our peace. Personally, I do not agree/consent to such an arrangement

Comment 68

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] Kutoka kijiji cha Embaash , kata ya Selela. Hatutaki mradi wa carbon credit kijijini kwetu. Kwa sababu tunahofia Ardhi yetu kwenda na pia kwa ajili ya vizazi vijao . Mimi binafsi na wananchi wa kijiji cha embaash hatutaki carbon credit na pia hatuwataki soil for the future kijijini kwetu . Mkataba uliondaliwa na upande mmoja wa soil for the future bila kutushirikisha kama wananchi hatutaki.

No carbon credit in our land . Soil for the future we don't want you as well .

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED], phone number [REDACTED], from Embaash Village, Selela Ward. We do not want the carbon credit project in our village because we fear losing our land, including for the sake of future generations.

Personally, and together with the residents of Embaash Village, we do not want carbon credits, and we also do not want Soil for the Future in our village. The contract was prepared unilaterally by Soil for the Future without involving us as community members, as such we do not accept it.

Comment 69

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kijiji cha eluwai, [REDACTED] sisi tulikwisha azimia kwenye mkutano mkuu wa kijiji kwamba kijiji chetu kijiondoe kwenye biashara hii ya carbon kwani Soil for the Future



Climate, Community
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walisainisha mkataba bila ridhaa ya wananchi. Mwenyekiti wetu alipotaka kujitoa alitishiwa maisha na mkuu wa wilaya kinyume na sheria. Verra ondoeni kijiji chetu la siyo tutakwenda mahakamani

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Eluwai Village.

Phone number: [REDACTED]

We had already resolved in a general village assembly that our village should withdraw from this carbon business because Soil for the Future signed the contract without the consent of the community. When our chairman attempted to withdraw, his life was threatened by the District Commissioner, which is contrary to the law.

Verra, remove our village; otherwise, we will take this matter to court.

Comment 70

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] [REDACTED] Kutoka kijiji cha Embaash , kata ya Selela. Hatutaki mradi wa carbon credit kijijini kwetu. Kwa sababu tunahofia Ardhi yetu kwenda na pia kwa ajili ya vizazi vijao . Mimi binafsi na wananchi wa kijiji cha embaash hatutaki carbon credit na pia hatuwataki soil for the future kijijini kwetu . Mkataba uliondaliwa na upande mmoja wa soil for the future bila kutushirikisha kama wananchi hatutaki.

No carbon credit in our land . Soil for the future we don't want you as well .

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] phone number [REDACTED], from Embaash Village, Selela Ward. We do not want the carbon credit project in our village because we are concerned about losing our land, including for future generations.



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& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

I personally, and the residents of Embaash Village, do not want carbon credits, and we also do not want Soil for the Future in our village. The contract was prepared unilaterally by Soil for the Future without involving us as community members, and we do not accept it.

No carbon credit on our land. We also do not want Soil for the Future.

Comment 71

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kijiji cha eluwai, [REDACTED] sisi tulikwisha azimia kwenye mkutano mkuu wa kijiji kwamba kijiji chetu kijiondoe kwenye biashara hii ya carbon kwani Soil for the Future walisainisha mkataba bila ridhaa ya wananchi. Mwenyekiti wetu alipotaka kujitoka alitishiwa maisha na mkuu wa wilaya kinyume na sheria. Verra ondoeni kijiji chetu la siyo tutakwenda mahakamani.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Eluwai Village.

Phone number: [REDACTED]

We had already decided in a general village assembly that our village should withdraw from this carbon business because Soil for the Future signed the contract without the consent of the community. When our chairman attempted to withdraw, his life was threatened by the District Commissioner, which is contrary to the law.

Verra, remove our village; otherwise, we will take this matter to court.

Comment 72

Date: 03 April 2026

Sent by:

Organization:



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

Country:

Comment:

Mimi [REDACTED] kutoka Kijiji cha Losimingori Wilaya Monduli namba ya simu [REDACTED] malalamiko yangu juu ya mradi huu kama yafuatayo kwanza hatuna sehemu yenye carbon kingine zingine nyanda za malisho kwa hiyo VERRA zingatia hilo

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Losimingori Village, Monduli District.
Phone number: [REDACTED].

My complaints regarding this project are as follows: first, we do not have areas suitable for carbon projects; instead, these are grazing lands. Therefore, we ask Verra to take this into consideration.

Comment 73

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kutoka Kijiji cha Losimingori Wilaya Monduli namba ya simu [REDACTED] malalamiko yangu juu ya mradi huu kama yafuatayo kwanza hatuna sehemu yenye carbon kingine zingine nyanda za malisho kwa hiyo VERRA zingatia hilo

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED], from Losimingori Village, Monduli District. My phone number is [REDACTED].

My complaints regarding this project are as follows: first, we do not have areas suitable for carbon, as most of our land consists of grazing plains. Therefore, we ask VERRA to take this into consideration.



Comment 74

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] natokea kijiji cha Arkaria [REDACTED], email. [REDACTED] sikubaliani na uwelezaji wa hewa ukaa kwani utaratibu wake hauna uwazi na inaletagoro Kwenye jamii, jamii ikubali.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk..

English Version

My name is [REDACTED]. I am from Arkaria Village. My phone number is [REDACTED] and my email address is [REDACTED].

I do not agree with carbon investment because its procedures/requirements lack transparency and it causes conflict within the community. The community's consent should be obtained.

Comment 75

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi naitwa [REDACTED] natokea kijiji cha Arkaria [REDACTED], email. [REDACTED] sikubaliani na uwelezaji wa hewa ukaa kwani utaratibu wake hauna uwazi na inaletagoro Kwenye jamii, jamii ikubali.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED]. I am from Arkaria Village. My phone number is [REDACTED] and my email address is [REDACTED].

I do not agree with carbon investment because its procedures/requirements lack transparency and it causes conflict within the community. The community should give its consent.

Comment 76

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

ni mm [REDACTED] nimetokea kijiji cha arkaria sikubali uwekezaji wa kaboni [REDACTED] mathara ya biashara ya kaboni ni kuleta migogoro kwenye jamii hakuna ushirikishi wa jamii kwenye biashara ya kaboni

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Arkaria Village. I do not accept carbon investment. My phone number is [REDACTED].

The impacts of the carbon business are that it creates conflicts within the community, and there is no community participation in the carbon business.

Comment 77

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

ni mm [REDACTED] nimetokea kijiji cha arkaria sikubali uwekezaji wa kaboni [REDACTED] mathara ya biashara ya kaboni ni kuleta migogoro kwenye jamii hakuna ushirikishi wa jamii kwenye biashara ya kaboni



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& Biodiversity Standards



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English Version

I am [REDACTED]. I am from Arkaria Village. I do not accept carbon investment. My phone number is [REDACTED].

The negative effects of the carbon business are that it causes conflicts within the community, and there is no community participation in the carbon business.

Comment 78

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mm [REDACTED] kutoka Kijiji cha oltukai wilaya monduli uchunguzi wangu kaboni Bado sijapata elimu ya kunirisisha ningie makubaliano na kaboni kwa Mimi kama Kijiji cha oltukai sipo tayari na kaboni

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Oltukai Village, Monduli District. Based on my assessment, regarding carbon, I have not yet received sufficient education/awareness that would enable me to enter into agreements related to carbon. Therefore, neither I nor Oltukai Village are ready for carbon.

Comment 79

Date: 03 April 2026

Sent by:

Organization:

Country:



Comment:

[REDACTED]
Natokea kata ya Engaruka Kijiji cha Irerendeni.

Sikubaliani na hili swala la kabon kwasababu sioni faida yoyote kwanzia nimeanza kupewa elimu kuhusu swala hilo pia nikama kukukubali kumilikiwa kwenye ardhi yetu wenyewe kwa sababu ya fedha huko ni kuja kunyimana Amani; binafsi sijakubaliana na swala kama hili

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

Phone number: [REDACTED]

I am from Engaruka Ward, Irerendeni Village. I do not agree/consent to this issue of carbon because I do not see any benefits from the time I started receiving education about this issue. It also feels like accepting to be controlled on our own land for money, which only brings the taking away our peace. Personally, I do not agree/consent to this matter at all.

Comment 80

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

NAITWA [REDACTED], NAISHI KIJILI CHA LEPURKO WILAYA YA MONDULI. BIASHARA YA CORBON SISI HUTUHITAJI KWANI MAENEO TUNAYOTEGEMEA KWA AJILI YA MIFUGO NA KILIMO YAMEKUWA MADOGO NA TUNA WATU AMBAO HAWANA MAENEO Y KULIMA .BADO PIA HATUJAPATIWA ELIMU YA KUTOSHA , MIKATABA NI YA MDA MREFU SO TUNAWASIWASI NA HATMA YA ARDHI YETU KUWA INAWEZA KUCHUKULIWA KWA NJIA HII KWANI TUMESHAPOTEZA MAENEO MENGI KWA YA UHIFADHI KAMA TARANGIRE NATIONAL PARK NA NGORONGORONGORO NUMBER YANGU NI [REDACTED]

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED], and I live in Lepurko Village, Monduli District.

The carbon business is not needed on the land areas where our livestock depends on for grazing and



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Verified Impact Standard



Plastic Waste
Reduction Standard

agriculture have become very limited, and there are people who do not have enough land for farming. We also have not yet been provided with sufficient education about this project. The contracts are long-term, which makes us worried about the future of our land and the possibility that our lands could be taken/grabbed through this process. This concern is greater because we have already lost large areas of land to conservation, such as Tarangire National Park and Ngorongoro.

My phone number is [REDACTED]

Comment 81

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

NAITWA [REDACTED] NAISHI KIJJI CHA LEPURKO WILAYA YA MONDULI. BIASHARA YA CORBON SISI HUTUHITAJI KWANI MAENEO TUNAYOTEGEMEA KWA AJILI YA MIFUGO NA KILIMO YAMEKUWA MADOGO NA TUNA WATU AMBAO HAWANA MAENEO Y KULIMA .BADO PIA HATUJAPATIWA ELIMU YA KUTOSHA , MIKATABA NI YA MDA MREFU SO TUNAWASIWASI NA HATMA YA ARDHI YETU KUWA INAWEZA KUCHUKULIWA KWA NJIA HII KWANI TUMESHAPOTEZA MAENEO MENGI KWA YA UHIFADHI KAMA TARANGIRE NATIONAL PARK NA NGORONGORONGORO NUMBER YANGU NI [REDACTED]

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

My name is [REDACTED]. I live in Lepurko Village, Monduli District.

The carbon business is not needed on the land areas where our livestock depends on for grazing and agriculture have become very limited, and there are also people who do not have enough land for cultivation. We have not yet been provided with sufficient education about this project, and the contracts are long-term, which causes us concern about the future of our land and the possibility that our lands could be taken/grabbed through this process. This concern is heightened because we have already lost large areas of land to conservation, such as Tarangire National Park and Ngorongoro.

My phone number is [REDACTED].

Comment 82

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kutoka Kijiji cha Selela Kata ya Selela Wilaya Monduli Mkoa wa Arusha. Simu namba [REDACTED] Biashara ya kaboni inayofanywa na kampuni ya Soil for future haikubaliki katika maeneo yetu malisho kwani ina mipango wa kutudhulumu haki yetu ya asili kwa sababu elimu inayotolea na kampuni hiyo ya SOIL FOR THE FUTURE haitoshelezi wala mikataba yake haiyo wazi kabisa. Kwa hiyo Mimi kama mwananchi sikubaliani nayo kwani ina pora ardhi yetu ya watoto wetu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Selela Village, Selela Ward, Monduli District, Arusha Region.
Phone number [REDACTED]

The carbon business being carried out by the company Soil for the Future is not acceptable in our grazing areas because it has plans that violate and oppress our inherent rights. The education and information provided by Soil for the Future are insufficient, and its contracts are not clear or transparent.

Therefore, as a citizen, I do not agree with it, because it is grabbing the land of our children.

Comment 83

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

Mimi [REDACTED] kutoka Kijiji cha Selela Kata ya Selela Wilaya Monduli Mkoa wa Arusha. Simu namba [REDACTED] Biashara ya kaboni inayofanywa na kampuni ya Soil for future haikubaliki katika maeneo yetu malisho kwani ina mipango wa kutudhulumu haki yetu ya asili kwa sababu elimu



inayotolea na kampuni hiyo ya SOIL FOR THE FUTURE haitoshenzi wala mikataba yake haipo wazi kabisa Kwa hiyo Mimi kama mwananchi sikubaliani nayo kwani ina pora ardhi yetu ya watoto wetu.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Selela Village, Selela Ward, Monduli District, Arusha Region.

Phone number: [REDACTED]

The carbon business being carried out by the company Soil for the Future is not acceptable in our grazing areas, as it has plans that oppress and violate our inherent rights. This is because the education/information provided by the company Soil for the Future is insufficient, and its contracts are not clear or transparent.

Therefore, as a citizen, I do not agree with it, because it grabs the land of our children.

Comment 84

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

As [REDACTED] I am deeply concerned with soil carbon credit business that is operating in the Maasai Pastoralists rangelands of Northern Tanzania by the Soils for the future Tanzania following my participation in the research conducted in January 2025 across the villages of Longido and Monduli District. In this research we found that there is no free prior and informed consent during the process of initiating the carbon project across the villages we visited as it seems many people in the community especially women and youth do not understand what is carbon about, this means they have not been consulted or involved during the consultative meetings at the village level. Additionally, the project introduces the so called rotational grazing practices that may disrupt the traditional grazing patterns and limit livestock mobility which have been a tool for climate resilient and pastoral survival. We recommend to stop this project which does not meet the wishes and needs of the people.

[REDACTED]
A [REDACTED] living in Northern Tanzania.
[REDACTED]

Comment 85



Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

As [REDACTED] I am deeply concerned with soil carbon credit business that is operating in the Maasai Pastoralists rangelands of Northern Tanzania by the Soils for the future Tanzania following my participation in the research conducted in January 2025 across the villages of Longido and Monduli District. In this research we found that there is no free prior and informed consent during the process of initiating the carbon project across the villages we visited as it seems many people in the community especially women and youth do not understand what is carbon about, this means they have not been consulted or involved during the consultative meetings at the village level. Additionally, the project introduces the so called rotational grazing practices that may disrupt the traditional grazing patterns and limit livestock mobility which have been a tool for climate resilient and pastoral survival. We recommend to stop this project which does not meet the wishes and needs of the people.

[REDACTED]
A [REDACTED] living in Northern Tanzania.
[REDACTED]

Comment 86

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I participated in the research conducted by MISA in January 2025. I am an [REDACTED] and was in charge of ensuring a robust and solid methodology is used for the research. I can attest that there was a serious breach of FPIC in all visited villages. Outside of the few village council elites, the rest of the community was shockingly unaware of the implications of signing the contract. People complained about lack of transparency and involvement, especially women. People are poor and the practice of distributing what people perceive as free money when contracts are signed interferes with the FPIC process. I have reviewed all scientific literature on rapid rotational grazing vs extensive grazing and found no evidence at all that shifting to rotational grazing will increase carbon storage. Evidence on this in drylands is completely inexistant and this project amounts to climate fraud. It should not receive validation. Finally, the project does not account for climate change which is hitting hard especially dry areas like Longido where animals died in numbers in this year's dry season. Drought will lead to massive release of carbon and drought means pastoralists will need to move to areas where grass is available, travelling very long distances using communal land management systems and agreement. This project will disrupt traditional arrangements that enable communities of pastoralists to navigate drought using strategic mobility. It will



and has already created community conflicts. It will have serious food security implications and should not be authorized to proceed. [REDACTED]

Comment 87

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I participated in the research conducted by MISA in January 2025. I am an [REDACTED] and was in charge of ensuring a robust and solid methodology is used for the research. I can attest that there was a serious breach of FPIC in all visited villages. Outside of the few village council elites, the rest of the community was shockingly unaware of the implications of signing the contract. People complained about lack of transparency and involvement, especially women. People are poor and the practice of distributing what people perceive as free money when contracts are signed interferes with the FPIC process. I have reviewed all scientific literature on rapid rotational grazing vs extensive grazing and found no evidence at all that shifting to rotational grazing will increase carbon storage. Evidence on this in drylands is completely inexistence and this project amounts to climate fraud. It should not receive validation. Finally, the project does not account for climate change which is hitting hard especially dry areas like Longido where animals died in numbers in this year's dry season. Drought will lead to massive release of carbon and drought means pastoralists will need to move to areas where grass is available, travelling very long distances using communal land management systems and agreement. This project will disrupt traditional arrangements that enable communities of pastoralists to navigate drought using strategic mobility. It will and has already created community conflicts. It will have serious food security implications and should not be authorized to proceed. [REDACTED]

Comment 88

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I write in opposition to validation of this project. I initially participated in the 2024 MISA research on conservation, through which we received complaints and learned about community fears on emerging carbon businesses. I also participated in the 2025 MISA research covering 13 villages in Monduli and Longido targeted by Soils for the Future. I attest that this project does not hold any meaningful test of community protection or sustainability. We learned the following:

Lack of Free, Prior, and Informed Consent (FPIC)

We found that the FPIC process in the Longido and Monduli Rangelands Carbon Project (LMRCP) and the Resilient Tarangire Ecosystem Project (RTEP) was deeply flawed. Maasai communities lack basic knowledge of carbon markets, and contracts are not transparent. Women and youth are frequently excluded from carbon-related discussions in the target village. It was very common to confront questions, what is being sold, how it's sold. It was evident that deceptive tactics were employed to bring communities close to the carbon projects.

Disruption of Maasai pastoralism and mobility

The extent to which carbon-offsetting farmwork in LMRCP disrupts Maasai pastoralism and mobility is significant. The rapid rotation being introduced as a solution does not conform to Maasai traditional knowledge and does not consider issues such as diseases and shared grazing demands in common lands.

Conflict between political and social landownership

Projects regard land as a political property controlled only through government structures, abandoning the reality that land among the Maasai is communal and shared beyond village boundaries. This creates conflict between village interests (political units) and broader community interests that extend beyond village borders (social interests).

Rigid rotational grazing

Projects introduce rigid rotational grazing that disrupts traditional, mobile grazing practices essential to Maasai survival and rangeland resilience. These restrictions on mobility during droughts could lead to severe cattle losses and threaten food security and livelihoods.

Problematic contracts

Contracts are fundamentally problematic. While some community members who attended meetings were informed that agreements would last between 2 to 5 years, the wording of the contracts indicates 30 years plus an additional 10 years, totaling 40 years. This raises three major concerns. Unprecedented longevity that does not consider the potential increase in community needs over four decades. Unclear and inconsistent timelines between 2, 5, 30, or 40-year commitments. The existence of contracts depends on Land Use Plans that last only 10 years, while Carbon commitments outlive them by an additional 30 years.

The wording of agreement in all villages exposes unpleasant realities. Besides the village name and size of the village land, all details are the same. This explains that villages do not have bargaining power that could have made village A have different terms with Village B, C and D.

Transfer of land control

Drafting of project documents has the effect of transferring control of land to business entities, placing thousands of villagers' access to resources under the whims of carbon proponents.

Weak legal and regulatory frameworks

Tanzania has weak legal and regulatory frameworks for both carbon markets and land rights. The apparent absence of clear legal protection puts pastoralist land tenure security at risk. This has already begun to manifest in villages that have retracted their desire to continue with carbon projects on their land, for example, Eluai village.



Coercive and inducement environment

We also learned of the existence of coercive and inducement-based environments created to facilitate signing of agreements. One method includes what carbon proponents describe as “dowry money,” which is provided upon signing the agreement regardless of how much carbon has been sequestered or sold.

Moral concerns

From a moral perspective, the Longido and Monduli Rangelands Carbon Project (LMRCP) represent a transfer of liabilities and obligations. Emitters continue emitting because they hold paper certificates, while ordinary men and women in the Global South (Monduli–Longido) are required to rotate livestock as part of compliance for additionality. This is not realistic, not proper, and not just. There is no credible reality in which emissions from industries such as car manufacturing can be balanced through livestock rotation.

If this project is ultimately implemented, sooner or later, we might be saying, there were pastoralists in this land. This may happen within the lifespan of the anticipated carbon project. This is how urgent rejection of this project is.

Conduct address

Name: [REDACTED]

Email: [REDACTED]

Phone No: [REDACTED]

Country: Tanzania

Comment 89

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I [REDACTED] a maasai from northern Tanzania. With email address [REDACTED]. I participated in the MISA research in 13 villages targeted by Soils For The Future, Tanzania Limited I attest that this project does not meet FPIC requirements as many community members are completely unaware of the content and implications of this project and did not receive full and adequate information to make their informed decision. I am very concerned the project will destroy our traditional knowledge and practices especially how to use mobility strategically in times of severe drought. I believe we pastoralists should not bear the cost of carbon emissions in the Global North. We want climate finance not carbon offsetting.



Comment 90

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

I [REDACTED] a maasai from northern Tanzania. With email address [REDACTED]. I participated in the MISA research in 13 villages targeted by Soils For The Future. Tanzania Limited I attest that this project does not meet FPIC requirements as many community members are completely unaware of the content and implications of this project and did not receive full and adequate information to make their informed decision. I am very concerned the project will destroy our traditional knowledge and practices especially how to use mobility strategically in times of severe drought. I believe we pastoralists should not bear the cost of carbon emissions in the Global North. We want climate finance not carbon offsetting.

Comment 91

Date: 03 April 2026

Sent by:

Organization:

Country:

Comment:

We, [REDACTED] herewith initiate a formal complaint against the project developer and proponent Soils for the Future Tanzania. We are particularly concerned about the Longido and Monduli Rangelands Carbon Project (LMRCP) currently described in Verra's registry as 'under development'. We are the [REDACTED] and we stand in solidarity with the Maasai Indigenous Peoples of Northern Tanzania. Our main objective is to put an end to the human rights violations facing the Maasai of northern Tanzania.

We bring together international faith-based organisations, human rights organisations, international aid and development organisations, as well as local voices, grassroots movements, individual activists, researchers and lawyers representing the Maasai in several land related cases.

We are extremely well informed about the situation in the five Maasai districts of Northern Tanzania and are in constant and direct contact with affected local communities. We have conducted extensive research on the ongoing development of soil carbon credit projects in Longido, Monduli and Simanjiro districts.

Based on this research, we are requesting that you do not allow this project to proceed to validation for the following reasons:

- a. There are two competing projects being developed in the same area: the Longido and Monduli Rangelands Carbon Project (LMRCP) #4924, developed by Soils for the Future, and the Resilient Tarangire Ecosystem Project (RTEP) #4742, developed by The Nature Conservancy (TNC). This competition is leading carbon proponents to exert tremendous pressure on villages to sign and is a source of community conflicts.
- b. We have documented failure to obtain Free, Prior and Informed Consent (FPIC) at village level. Only a few villagers who sit on the village council appear to have access to information while most villagers, and women and youth are largely left out of decision-making processes. The payment of 2 USD/ha by Soils for the Future Tanzania when villages get into carbon deals influences the process and is contrary to FPIC. We consider it a form of corruption. The lack of access to independent legal advice is highly problematic, especially in election year.
- c. While the project documentation asserts that the carbon project will run for 40 years, we have evidence that Soils for the Future Tanzania is trying to convince villages to sign by offering 5-year contracts. Initial contracts indicating a total of 30 + 10 years were rejected by community members who did not want to make decisions impacting their children and grandchildren. - Absence of national legislation regulating soil carbon projects, particularly those implemented in rangeland areas where Indigenous Peoples live.
- d. No legislation exists to guide dispute resolution. The procedures outlined in the reviewed contracts lack legal standing and are impractical, especially since the designated authorities are also project beneficiaries and tend to be biased toward the proponents.
- e. Village authorities who attempted to withdraw from the project were threatened and coerced into contracts that remain unknown to the majority of community members. One prominent example is Eluai village.
- f. Our legal team has analysed the contracts in detail and found many problematic clauses as documented in our report. - The proposed projects will introduce changes to Maasai traditional grazing practices that will destroy communal land use and sharing of natural resources. The survival of Maasai Indigenous Peoples relies on common pool resources, brotherhood, solidarity, Indigenous knowledge, and strategic mobility, especially in times of drought. It is dangerous to disrupt these traditional practices. The project development leaves out women and youth despite the fact that they are stewards of nature and territories.
- g. The project methodology is not solid and there is no scientific evidence that rapid rotational grazing will lead to increased carbon levels. The project will amount to climate fraud.
- h. After our comprehensive findings and the confusion on the ground, we reached out to both carbon project proponents to share with them the key realities facing our communities. We



also communicated these same concerns to Volkswagen since they are funding the LMRCP project. Despite coordinated efforts by community members, traditional leaders, legal experts, and [REDACTED] representatives, Soils for the Future has ignored these concerns and continues to exert strong pressure on villagers to enter into agreements under questionable circumstances.

In conclusion, while we fully adhere to Verra's complaints procedure, we respectfully request that your investigation into the grievances of Indigenous communities in Northern Tanzania represented by [REDACTED] and its members be conducted without cost to the complainants. [REDACTED] members will not bear any expenses associated with this important and honourable inquiry.

We ask you to propose a slot for an online meeting during which we could present our concerns and ensure you have access to any additional information that you would need to analyse our request.

We are annexing:

- a. Our [REDACTED] Research Report on Soil Carbon Credits in Northern Tanzania
- b. Our Maasai Conservation Vision
- c. The letter in which we rebut the arguments advanced by Volkswagen which is investing in this project through Volkswagen Climate Partner.
- d. Soil Carbon agreement
- e. Memorandum of Understanding

Sincerely,

[REDACTED]

Comment 92

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

I submit in opposition of Carbon business project as a [REDACTED] from Losimingori village in Monduli district, which is among the villages enlisted for the project.

In January 2025, I participated in extensive research on carbon business in Longido and Monduli villages, which the proponent (SfTF) has either contracted or in process to contract. It is clear from the findings that the whole process for designing and implementing the project is cracked.

1. The communities from which the villages are targeted are miserably unaware of what is going on in their rangelands. This tells the FPIC process is never adhered. For villages that signed the contracts, it is only less than 10% of the population participated in the process. We documented this in our report and told SfTF but ignored it and continued.

2. The design and implementation are imported. It should have been designed and/or architected from the Maasai Pastoralist context. This project is up-down as everything is designed by central government

and brought down to the villages. It is also the central government which decides how it should be implemented.

3. Mobility Restrictions is a deadly disaster that can kill the Maasai traditional grazing practices and destruct connectivity or good neighborhood among the Maasai Pastoralist

4. Intimidation to [REDACTED] who try to withdraw and/or terminate the contracts executed illegally without community involvement. Eluai village [REDACTED] has been threatened by Government Authorities for [REDACTED] village to terminate the contract. [REDACTED] wrote many letters to SFTF asking them to take back their dowry money, but they ignored, instead they labeled [REDACTED] badly. This shows that the project is completely not voluntary as supposed to be.

5. Termination of the contract process is very complex and untenable (favors highly project proponent)

6. The 40 years duration of the contract is far longer than the developed and existing land use plans of 10 years in the villages. The use of that land by villagers for whatever they wish will be blocked for 40 years or else they will face termination of contract consequences

7. Why paying for additionality, we have been absorbing carbon for centuries without being paid. Let them pay for that already naturally sunk and stored in organic matter, instead of imposing new ways of living not compatible to our traditional ones

8. There is no legal framework made by the parliament of Tanzania to govern and regulate carbon business which ensures Maasai Pastoralists Indigenous land right is secured. There should be a law in place which gives power and control expressly to the owner of the property before, during and after implementation of the project.

9. Carbon business is never a solution to climate change; The global north is trying to tie hands in the global south and say "Don't produce because we will feed you at our terms at the detriment of polluting environment". We will continue to live our ways of life which is actually friendly to environment and proven carbon absorbing.

10. The SFTF have contracted villages which have no Village Land Certificates, Customary Certificate of Right of Occupancy (CCROs) and villages which have boundaries conflicts contrary to your standards and regulations. All evidence submitted through MISA.

10. I argue you to NOT continue validating this project for the submitted reasons herein above and supported by many evidence submitted through MISA.

11. If at all you ignore the people's requests of not validating this project, be certain, you have invented a serious decline of our culture, livelihood, connectivity among ourselves and create serious conflicts which we will never allow to happen by any means possible.

I submit!

[REDACTED]
Losimingori, Village Monduli District

Mobile: [REDACTED]

Email: [REDACTED]

Comment 93

Date: 04 April 2026

Sent by:

Organization:



Country:

Comment:

I submit in opposition of Carbon business project as a [REDACTED] from Losimingori village in Monduli district, which is among the villages enlisted for the project.

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I submit!



Climate, Community
& Biodiversity Standards



Sustainable Development
Verified Impact Standard



Plastic Waste
Reduction Standard

[REDACTED]
Losimingori, Village Monduli District

Mobile: [REDACTED]

Email: [REDACTED]

Comment 94

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

Public Comment on the Longido and Monduli Rangelands Carbon Project (Tanzania, Project ID #4924)

Comments applicable to the validations under both the VCS and CCB

Survival International and Maasai International Solidarity Alliance (MISA)

04 April 2026

Contacts:

Organization : Survival International

Country: United Kingdom

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Additional email address: maasaiinternationalsolidaritya@gmail.com

List of annexes:

All annexes are stored at this link:

[REDACTED]
Annex 1: Report 'Soil Carbon Credits: Another Wave of Land Alienation in Northern Tanzania?', Maasai International Solidarity Alliance (MISA, 2025)

Annex 2: The VEO Reporting The Closure Of Eluai Village Office By Angry Youths

Annex 3: Declaration To Halt Carbon Business At Eluai Village

Annex 4: Termination of Carbon Contract Between Eluai Village And Soils For The Future

Annex 4(b) Eluai Village Assembly Minutes

Annex 5: Reopening of Eluai Village office after the Youths agreed to open the office in the village assembly (the Meeting which terminated Carbon contract with SftF), after youth are satisfied with the carbon contract being terminated.

Annex 6: Land Boundary Conflict Report for Mbaash, Selela And Losimingori Villages

Annex 7: Proof of lack of Village Land Certificate And CCRO in Noondoto

Annex 8 : Proof of lack of Village Land Certificate in Engusero Village

Annex 9: Soils for the Future 5 year MoU

Annex 10 : Soils for the Future Contract

Annex 11: Request Letter from Kimokowa to Regional Land Commissioner for the CVLs and CCROs and Complaint Letter by Orbomba Village about Boundary Dispute with Kimokowa Village which Signed the Contract.

Annex 12: Women's Right to Communal Land in Tanzania, PWC&CU, 2023

Annex 13: Women's Participation In Local Land Management Structures, PWC&CU, March 2025

Annex 14: Mapping Climate Governance Structures at Village Level, PWC&CU, December 2025

Annex 15: [REDACTED] video, Leasing'ita, rejecting carbon project, March 2026

Annex 16: [REDACTED] video, Leasing'ita, rejecting carbon project, March 2026

Annex 17: Head of [REDACTED] video, [REDACTED], Lesing'ita, rejecting carbon project, March 2026

Annexes 18 and 19: Tanzanian Carbon Trading Guidelines and Regulations

1. Introduction

This proposed project reproduces a model of rangeland carbon offsetting that has already been subject to serious and unresolved criticism. It applies the same methodology (VM0032), the same core intervention (externally structured grazing management), and a highly similar theory of change as two other projects developed by the same proponent: the Northern Kenya Grasslands Carbon Project (NKGCP, #1468) and the Kajiado Rangelands Carbon Project (#4714), which is simultaneously under development. The proposed project is being developed by the same developer/proponent responsible for these other projects.

Those earlier projects have raised fundamental concerns regarding:

- the validity of additionality claims;
- the reliability of monitoring systems;
- the ability to account for carbon leakage in open pastoral systems;
- the integrity of Soil Organic Carbon accounting;
- the social and governance impacts on pastoralist communities, including critical issues of Free Prior and Informed Consent (FPIC), consultation and equity of benefits as well as impacts on mobility, communal land management and food security.

The information provided by the project proponent in the Project Description Document (PDD) does not demonstrate that these issues have been resolved. Instead, it largely reproduces the same assumptions and approaches.

These comments are divided into two main sections: first, those relating to **‘technical’ issues**, such as additionality and monitoring and, second, those related to **social issues, governance, human rights and legal issues**.

We are annexing to this Public Comment MISA’s research report on Soil Carbon Credits in Northern Tanzania (Annex 1), which is to be considered part of our Public Comment on the project.

2. Technical issues

2.1 Additionality is asserted rather than demonstrated

The project’s claim to generate additional carbon removals rests on a broad and weakly substantiated narrative of rangeland degradation. The PDD states that:

“traditional nomadic movements... have been gradually replaced by sedentary communities whose members then continuously graze ...leading to large areas of bare ground, eroded soil and diminished forage and livestock productivity. [...] The project area, like much of the rangelands of northern Tanzania, has been heavily impacted by overgrazing by pastoralists”

Such assertions are presented as the baseline condition against which the project’s benefits are measured. However, the PDD does not provide robust empirical evidence demonstrating sustained degradation attributable specifically to current grazing practices. For example, the document claims that satellite imagery shows that the NDVI values (Normalized Difference Vegetation Index) for the project area have declined since 2002, but does not present this data nor explain how it has been determined that any such decline is due to “overgrazing” rather than, say, climate change. Evidence from closely related projects shows that vegetation dynamics in such grazing systems are overwhelmingly driven by rainfall variability rather than grazing regime.

The PDD does acknowledge that NDVI is strongly correlated with rainfall and attempts to “correct” for this relationship using statistical analysis. However, the evidence presented relies on rainfall-adjusted NDVI analyses derived from a different geographic context (southern Kenya), which are assumed—rather than demonstrated—to be transferable to the project area. In fact the PDD’s analysis relies on a comparison between heavily grazed communal rangelands and nearby “protected areas that represent low-grazing reference systems.” This is not a credible counterfactual. Protected areas, by definition, exclude or severely limit livestock grazing and are subject to fundamentally different ecological and management regimes. The finding that NDVI is higher in such areas is therefore unsurprising and does not demonstrate that current pastoral land use is degrading relative to a realistic baseline. Nor does it provide evidence that modified grazing practices within pastoral systems would replicate the vegetation dynamics of protected areas. The comparison effectively contrasts grazed and ungrazed systems, rather than isolating the marginal impact of the project intervention.

Even where statistical controls are applied, rainfall remains a fundamental driver of vegetation dynamics, influencing not only plant growth but also grazing patterns themselves. In such a system, simple regression-based adjustments cannot reliably disentangle climatic effects from management impacts. As a result, the project has not convincingly demonstrated that observed or projected increases in vegetation—and hence soil carbon—are attributable to project activities rather than climatic variability.

The result is a false logic: historical degradation is assumed, the baseline is constructed on that assumption, and carbon gains are then credited against it. As the degradation is not convincingly demonstrated, the entire additionality claim is undermined. This goes to the core integrity of the credits that may be issued.

2.2. Monitoring is fundamentally confounded by rainfall variability

The project also relies heavily on satellite-derived vegetation indices (e.g. NDVI) and modelling to infer changes in soil carbon. However, in semi-arid rangelands, as already noted, vegetation productivity is highly sensitive to rainfall, with inter-annual variation often exceeding 100%. NDVI therefore tracks rainfall at least as strongly as it tracks grazing management.

This creates a critical attribution problem: even if vegetation improves, the project cannot reliably demonstrate that this is due to its intervention rather than favourable rainfall patterns. The project documentation acknowledges climatic variability and identifies drought as a key risk. Yet it does not provide a credible methodological solution to disentangle climatic effects from project-induced changes.

This opens the door to systematic over-crediting, where carbon gains driven by weather are incorrectly attributed to the project.

2.3. Soil Organic Carbon accounting relies on opaque and unproven modelling chains

The project does not directly measure soil carbon to assess SOC changes. (The project will only do direct measurements to recalibrate the model in 5 to 10 years, but that will not have any impact on all the credits issued up to that point). To support its annual issuance of credits, it uses estimates obtained through a chain of inference:

satellite data → NDVI → model → estimated soil carbon change.

Each step introduces uncertainty. Combined, they create a system that is difficult to independently verify, highly sensitive to assumptions, and prone to compounding error.

The Project relies on the SNAPGRAZE model to estimate soil organic carbon (SOC) dynamics but does not provide a clear quantification of model uncertainty or error margins associated with its outputs. The Project Document provides an estimate of total project uncertainty of approximately 22% (pp. 163–165) (based on simply applied flat rates of error, no explanation for which is given). However, the document does not clearly disaggregate uncertainty across the multiple stages of the modelling chain (remote sensing → biomass → soil carbon), nor does it provide a detailed explanation of how uncertainties are propagated through these steps.

This is significant given that comparable applications of the same modelling framework (e.g. the Northern Kenya Grassland Carbon Project) have reported substantially higher uncertainty ranges, in the order of approximately 26–38%. The Project Document does not explain this apparent discrepancy, nor does it provide sufficient information to assess whether the lower uncertainty estimate reflects improved data and calibration, or differences in methodological assumptions.

Furthermore, the document does not demonstrate whether the projected carbon benefits materially exceed the stated uncertainty margin. In the absence of such analysis, it is not possible to determine whether the claimed net sequestration represents a robust signal or falls within the bounds of model uncertainty.

In addition, the PDD states that “changes in SOC density are conservatively assumed to be zero in the baseline.” While presented as a conservative methodological choice, this assumption effectively bypasses

the need to empirically establish baseline SOC dynamics. It implies that baseline trends are not directly measured but instead imposed by assumption, with modelled project scenarios then compared against a static counterfactual.

In the absence of clearly reported baseline SOC measurements and variability, it is not possible to determine whether projected carbon gains represent real increases over existing conditions or fall within the natural variability of the system.

Taken together, the reliance on indirect modelling, the absence of disclosed uncertainty ranges, and the assumption of a static baseline undermine confidence that the project can reliably quantify net carbon benefits. At minimum, the PDD does not provide sufficient information to assess whether projected sequestration exceeds the margin of model uncertainty.

Soil carbon in dryland systems is spatially heterogeneous, highly variable, and vulnerable to rapid reversal. Yet the project proposes to generate large volumes of credits on the basis of indirect modelling rather than robust empirical measurement. This approach does not meet a reasonable standard of evidentiary confidence for long-term carbon storage.

2.4 Leakage is intrinsic, substantial, and effectively unquantifiable

A key potential source of 'leakage' is when livestock moves outside the project area. In that case, this could result in denser vegetation inside the project area, but in less vegetation in neighbouring areas. The benefit to the vegetation density comes at the expense of neighbouring areas, and cannot be claimed as benefits arising from the project. Given that the project operates in a landscape defined by mobility, livestock routinely moves across village boundaries, across project boundaries, and across national borders. As well as the inherent 'leakiness' of this system, the nature of the area (very large, very sparsely populated and with very little fixed infrastructure), raises huge practical problems in monitoring what could be constant livestock movements into and out of the project area.

The PDD itself acknowledges historical grazing movements into Kenya and protected areas, the existence of a defined leakage zone beyond the project area, and the likelihood of "large-scale movement of livestock to areas outside the project area" during drought. This type of mobility is not just something that happened in the past, it is central to how pastoralism operates.

Recent research suggests that pastoralists in the targeted area are adapting to climate change by travelling further, as evidenced by a 2025 article published in *Rangeland Ecology and Management* documenting changes in livestock movements in Longido and Monduli districts (Treydte et al.)¹

It found that:

- pastoralists are adapting to increasing drought frequencies by moving further away to other grazing lands (68%), followed by feed supplementation (52%) and herd splitting

(51%), which means that small livestock (goats, sheep) stays close to the homestead while larger livestock (cows) is taken to graze in far away places;

- pastoralists travelled up to 644 km for 16 days in recent severe droughts;
- shortage of food as a result of drought and invasive species was mentioned by half of participants in the research; and

¹ Anna Christina Treydte, Amana Othman Kilawi, Janeth Baraka Mngulwi, and Gladys Lendii, "Biophysical Challenges to Pastoral Mobility in Northern Tanzania," *Rangeland Ecology & Management* 104 (2026): 58–66, <https://www.sciencedirect.com/science/article/pii/S1550742425001538>

- longer movements are associated with higher risks and higher workload for women. Yet they are life-saving.

It concluded that: “Movement and, thus, extensive grazing are essential to maintain healthy rangelands.” Therefore, these are not peripheral risks—they are central features of the system.

The project does recognise the risk of leakage and attaches a relatively high risk level to it (25%). However, whether or not leakage is detected and calculated in practice depends on the quality of monitoring. Leakage monitoring relies on grazing coordinators, local reporting, and tracking of herd movements. A large amount of evidence from the earlier NKGCP project shows that this approach has been a very unreliable means of monitoring herd movements or leakage². Even after several years of training and implementation, the reports and maps presented by the NKGCP’s grazing coordinators were demonstrably of no use in determining livestock movement and hence leakage off the project area. The plans set out above suggest a level of monitoring and coordination that seems wildly implausible in the context in which the project is occurring.

The PDD describes a monitoring system in which grazing coordinators record livestock movements using GPS-enabled or other spatial tracking tools. The document indicates that other projects have used this approach for a significant period, but it does not provide any empirical evidence of how this system has performed in practice, nor any data demonstrating its effectiveness in capturing livestock movements at scale.

This absence of reported results is particularly significant given the complexity of pastoral mobility in the region. Furthermore, under the grouped project structure—where new areas may be added over time—it is not always clear which specific villages or grazing units are actively participating, monitored, or included within the credited project boundary at any given time. This raises additional concerns regarding the completeness, consistency, and verifiability of the monitoring system.

In practice, it is highly likely that grazing pressure will be displaced rather than reduced, impacts will shift geographically, and credited carbon gains will not represent net climate benefits .

2.5. The grouped project structure undermines validation and accountability

The project is structured as a grouped project, allowing new areas to be added without full validation. The initial validated area would represent only a fraction of the total proposed geography, which would extend to over one million hectares. The PDD states that new areas may be added provided they share similar baseline conditions, similar additionality characteristics, and similar monitoring approaches. This is a weak safeguard. In reality, ecological conditions vary significantly across landscapes, social and governance structures differ between communities, and assumptions derived from initial sites may not hold elsewhere.

This structure allows large-scale expansion – from the current claimed ~220,000 hectares, to ~1 million hectares in 2027³ - on the basis of limited initial evidence, reducing the credibility of the project as a whole. As is illustrated in Section 3 below (especially 3.3), there are reasons to seriously doubt the validity

² See Blood Carbon, March 2023, Survival International, https://assets.survivalinternational.org/documents/2466/Blood_Carbon_Report.pdf

³ See Longido-Monduli Rangeland Carbon Project (LMRCP), VER Estimation Projections at Full Buildout of the Grouped Project March 2026, Soils for the Future Tanzania and CarbonSolve https://registry.verra.org/mymodule/ProjectDoc/Project_ViewFile.asp?FileID=147417&IDKEY=88723kinf7kiandsaslmdv09887vaksrmnwkjoianfnfuq08203288043

even of some of the existing claimed community sign-ups. There would need to be very careful village-by-village validation scrutiny of whether there has been, for example, duress placed on village councils or other people to sign up, on whether villages hold proper land certificates, and on whether there is, for example, any conflict with neighbouring communities, any of which could invalidate communities' land being enrolled in the project. The grouped project structure would by-pass this entirely, and allow the project itself to determine whether villages are able to join. The project developer has, of course, a very strong vested financial interest in ensuring that more villages sign up, regardless of whether this is legitimate or not. We argue that the developer has already shown highly questionable scruples in this, as shown below in Section 3.

2.6. Permanence assumptions are not credible in a drought-prone system

The project assumes consistent annual carbon removals over a 40-year period. This assumption is difficult to justify in a system characterised by high rainfall variability, recurrent drought, livestock mobility, and ecological uncertainty. The actual fluxes in soil carbon under such circumstances are very poorly understood. The PDD itself acknowledges that extreme climatic events may significantly disrupt grazing patterns. A recently published paper has found that soil carbon is likely to be lost more rapidly under conditions of drought⁴, which is already increasing due to climate change in the project area. The project's non-permanence risk report is not available for scrutiny.

Soil carbon gains in such systems are inherently fragile. The project does not provide sufficient assurance that credited removals will be durable over time.

More generally, there is no scientific evidence that rotational grazing as put forward by Soils for the Future (SftF), will ensure that more carbon is stored in the soil. A global assessment⁵ found that shifting to rotational grazing does not produce statistically significant improvements in plant cover, biomass, or animal productivity compared to existing grazing patterns, indicating no demonstrable benefits in rangeland production outcomes.

3. Social, governance, human rights and legal issues

3.1. Competition and overlap between the Longido and Monduli Rangelands Carbon Project (LMRCP) #4924 and Resilient Tarangire Ecosystem Project (RTEP) #4742

There are two competing projects being developed in the same area: the Longido and Monduli Rangelands Carbon Project (LMRCP) #4924, developed by Soils for the Future, and the Resilient Tarangire Ecosystem Project (RTEP) #4742, developed by The Nature Conservancy (TNC). This competition is leading to a carbon crediting race: carbon proponents are exerting tremendous pressure on villages to sign and fostering community conflicts.

Given that there cannot be two carbon offset projects in the same area with very similar objectives, the development of both projects should be halted until such time as, inter alia, the respective proponents have clarified which specific communities they are targeting and that they have agreed how the two projects will relate to each other.

⁴ See Xishu Zhou et al, Drought amplifies warming-induced soil carbon loss in a decade-long experiment, Nature Climate Change, 13 March 2026 DOI: 10.1038/s41558-026-02584-2, <https://www.nature.com/articles/s41558-026-02584-2>

⁵ Heidi-Jayne Hawkins (2017) A global assessment of Holistic Planned GrazingTM compared with season-long, continuous grazing: meta-analysis findings, African Journal of Range & Forage Science, 34:2, 65-75, <https://doi.org/10.2989/10220119.2017.1358213>

3.2. FPIC and Community Participation Claims

The project affects a very large population—over 230,000 Indigenous People across more than 60 villages. It proposes a 40-year intervention with long-term contractual implications.

While the PDD describes consultation processes, there are serious concerns. The Project Document makes extensive claims regarding the scope and effectiveness of consultation and participation processes undertaken with local communities in Longido and Monduli. It states that information about the project has been disseminated through village-level meetings, engagement with village assemblies, and consultation with traditional leadership structures. The document further suggests that these processes were designed to ensure that communities were informed about the nature of the project, including its objectives, activities, and potential benefits.

It claims that these consultations were conducted in accordance with principles of Free, Prior and Informed Consent (FPIC), and that they involved clarification of land tenure arrangements, identification of rights holders, and agreement to participate in the project through established village governance mechanisms. The Project Document also indicates that local leadership structures were used to communicate information more widely within communities, with the aim of ensuring broad awareness and participation.

The reference to FPIC indicates that the project proponent is aware that the Maasai people living in the targeted areas are Indigenous Peoples under International Law and that this status grants them specific rights that cannot be taken away, including full self-determination over their lands. However, the documentation provided offers limited detail on the depth, consistency, and inclusiveness of these processes. In particular, there is little evidence demonstrating how information was communicated at the household level, how understanding of complex issues such as carbon rights, long-term contractual obligations, and potential risks was ensured, or how dissenting views were identified and addressed.

Research conducted by MISA (see **Annex 1, MISA research report**) in January 2025 across 13 villages and follow-up research since last year show a complete lack of adequate information and understanding about carbon rights at community level, with no clear communication by the proponent on the long-term obligations, and potential risks to communities, both at the collective and at household level. The grouped project structure allows new areas to be enrolled over time, raising further questions about ongoing consent.

Our field research attests that FPIC was not respected at the moment of the signature of the contracts and that the projects continue to be highly contested at community level. The communities' testimonies show that the "consultation" processes described by the project proponent cannot be considered as a process designed to obtain their Free, Prior and Informed Consent. In particular, it raises questions as to whether community members were adequately informed of the long-term implications of participation in a 40-year carbon project. Any consent that may have been obtained from some representatives through this flawed process cannot be considered fully informed.

Free, Prior and Informed Consent must be ensured at all stages, from project identification to formulation, implementation and closure. This means consent can also be withdrawn. FPIC should be obtained before communities enter into any carbon contracts, and all members of the community should be involved. The Environmental Management (Control and Management of Carbon Trading) Regulations, 2022 as amended in 2023, state (Regulation 18) that projects must obtain free, prior, and informed consent (FPIC) from local communities. The principle of FPIC is also enshrined in international human rights law (ILO Convention 169, UN Declaration on the Rights of Indigenous Peoples).

We found that the conditions are not in place to ensure FPIC as indicated by:

- Limited public participation in the process of training, awareness raising, elaboration, and monitoring of the carbon contracts;
- A concentration of power and information on the carbon credit business and contract implications is in the hands of the village council while the rest of the community has very limited or no awareness, especially women. The village council is by law composed of 25 members (out of which only 7-8 need to be women) and is the legal entity with the power to enter into a carbon credit contract on behalf of the village. However, the proposal must be validated by the Village General Assembly. We found that most project-related trainings and discussions only involve the village council and some traditional leaders or influential people in the village; attendance in the village assembly meetings was overall very low and involved only a small proportion of the village population and in some places complained of being forged;
- No involvement of other Maasai communities (outside the village) impacted by the carbon project in the FPIC process, despite the anticipated impacts of the project clearly extending outside the village boundaries
- A clear knowledge gap on how the voluntary carbon market operates, the global context in which it has developed and the lack of a regulatory framework governing it, and the implications of entering into a carbon contract. This knowledge gap is observed in all villages except for the few members of the village government who have more information. CSOs and other stakeholders, including decision-makers, were also found to have very little knowledge and capacity on soil carbon business;
- A total lack of transparency as the signed contracts with SftF are kept secret (confidentiality clause); it appears that the clauses of the contract are presented to the village council and the few people attending the village assembly; however, community members are unable to explain what clauses are contained in the contract signed by their village;
- A lack of access to independent legal advice; the only legal opinion community members have access to is that of the district legal advisor, a government employee. This might create a conflict of interest since the district is also a beneficiary of the profit-sharing scheme of the project and has been shown to pressure communities to sign (see Annex 10, Soils for the Future contract, for evidence);
- A lack of access to independent and neutral information, as community members only receive training by carbon proponents which is not impartial. As a result, the few communities members trained do not have sufficient bargaining power and are not in a position to co-design the contracts;
- Termination of contract process is complex and almost untenable and it favors the implementing proponent. Eluai Village made its decision to terminate the contract more than a year ago, made it clear to SftF, but this has not been taken into account and Eluai is still considered enlisted in the project (see more on Eluai under section 3.2.1);
- A lack of independence as the district government is party to the agreement and mediation processes. This creates a conflict of interest reinforced by the fact that the benefit-sharing agreement allocates 8 % of the carbon revenues to the district; in a country that does not respect the rule of law and that is known for its authoritarian regime, this is highly concerning;
- Carbon proponents do not adequately communicate their FPIC policy and are not documenting and making their efforts to implement and guarantee it publicly available.

The payment of 2 USD/ha by Soils for the Future Tanzania (see section 3.5 below) when villages get into carbon deals influences the process and is contrary to FPIC. We consider it a form of corruption. The lack of access to independent legal advice is highly problematic. The contracts that have been signed so far have all been processed during election year, which was marked by intense politics, surveillance,

criminalization of activists, forced disappearances, and killings.⁶ Government involvement in the contract signing process renders FPIC impossible in such conditions.

Meaningful Free, Prior and Informed Consent requires full understanding, broad participation, and the genuine ability to refuse. The documentation provided does not demonstrate that this standard has been met.

3.2.1 Impossibility to terminate the contract – The case of Eluai

Village authorities who attempted to withdraw from the project were threatened and coerced into contracts that remain unknown to the majority of community members. One prominent example is Eluai village⁷. Eluai's village assembly decided to terminate the contract. This termination procedure started after widespread criticism in the community, which did not give its consent to the project. The letter in **Annex 3** dated February 2025 from the [REDACTED] of Eluai to Soils for the Future explicitly requests that Soils for the Future discontinue any activity in the village. The letter dated July 2025 in **Annex 4** confirms the decision to terminate the agreement, and details the appropriate instances in which this decision was made.

As early as June 2024, youth members of Eluai village had organized a protest during which they closed the village office (**Annex 2**). They asserted that the [REDACTED] had agreed to convene a collective meeting to discuss the termination of the contract but failed to attend as agreed. Subsequently, they came to an agreement regarding the termination of the contract and the youth were satisfied and reopened the village office (**Annex 5**).

This evidence confirms that free, prior, and informed consent was not obtained by Soils for the Future in Eluai. Eluai village has made its decision to terminate the contract very clear. Despite this, Soils for the Future is not taking any action to recognize this decision, and continues to insist that Eluai is still part of the project.

Since rejecting this carbon project, the situation in Eluai has been extremely complicated. The Eluai [REDACTED] has been threatened by government authorities for [REDACTED] to terminate the contract. [REDACTED] wrote many letters to SftF asking them to take back their dowry money (2 USD/ha), but they ignored these requests. Recent evidence indicates that the responsible district government is now refusing to fund a water project in the village, to which it is actually obligated. The justification is that there is already money available from the carbon project. If SftF was taking FPIC seriously, this village would not have been included in the list they claim to have enrolled.

3.2.2 Rejection of the project – The case of Lesing'ita

[REDACTED] of Lesing'ita villages that we interviewed in March 2026 (**see Annexes 15, 16 and 17**) attest that they formally and clearly rejected the proposed carbon credit project developed by Soils for the Future. Despite their rejection, a few [REDACTED] decided to move ahead, which is a clear breach of FPIC. Maasai, as Indigenous Peoples, enjoy all the rights conferred to them under the UN Declaration on Indigenous Peoples Rights (UNDRIP). UNDRIP affirms that Indigenous Peoples have the right to maintain, strengthen, and develop their own distinct political, legal, economic, social, and cultural institutions. It guarantees the right to maintain traditional governance structures, determine their

⁶ <https://www.hrw.org/news/2025/12/08/tanzania-crackdown-ahead-of-planned-protests>;
<https://www.youtube.com/watch?v=6bncD4R7YkY>;

⁷The people have said 'No to carbon', Ngisha Sinyok, Eluai Village, Survival International, 2025
<https://www.youtube.com/watch?v=YpDbIN2ozQA>

own membership, and apply customary laws in decision-making and dispute resolution, often as part of the broader right to self-determination.

The FPIC process as conceived by Soils for the Future does not prevent elite capture as there is no quota in place to qualify the Village Assembly as valid.

3.3 Legal issues regarding villages and borders

Some villages have been targeted and have signed a letter of intent by Soils for the Future even though they do not have a valid village land certificate. This is contrary to the Tanzania carbon trading regulations and global certification requirements because these villages don't have the legal right to sign contracts and sell carbon (see MISA report in **Annex 1**, pp. 26-27). Similarly, some villages are in boundary conflicts with each other and should also not have entered into carbon agreements. We detail some examples below.

3.3.1. Boundary conflict – The cases of Selela, Lesimingori and Mbaash

One of the villages that entered into an agreement with Soils for the Future, Mbaash, has been identified as being involved in an ongoing boundary dispute with the neighboring villages of Selela and Losimingori (see **Annex 6**). By entering into the project, Mbaash has included within the scope of the contract certain grazing areas that are subject to shared use with these neighboring villages, without obtaining their consent. Accordingly, there is no valid legal basis for the inclusion of the disputed areas within the contract. **Annex 6** provides evidence of the complaint raised by affected villages and indicates that the project, even before having started, is already creating inter-village conflicts.

3.3.2. Boundary conflict – The cases of Kimokowa and Orbomba

A similar situation is occurring between the villages of Kimokowa and Orbomba. **Annex 11** provides proof that Kimokowa, which signed the carbon contract, has no village land certificate. It also provides a copy of a letter signed by Orbomba Village about their Boundary Dispute with Kimokowa Village which has signed a contract which will negatively impact their shared grazing areas, without their consent. Cases of conflicts between villages are multiplying even before the formal start of the project.

3.3.3 Lack of village land certificates – The cases of Noondoto and Engusero

This is the case for the villages of Noondoto (see **Annex 7 for evidence of lack of village land certificate**) and Engusero (see **Annex 8 for evidence of lack of village land certificate**), both of which have signed an agreement with Soils for the Future, without having a village land certificate. It was therefore illegal for them to enter into this contract, and Soils for the Future should never have signed it. This is evidence of the low standards applied by the project proponent.

A similar situation was found in Engushai and could be happening in other villages.

3.4. Women excluded from land and village governance structures

Women and youth are systematically left out of the carbon training and decision-making processes; their participation in the village council and village assembly meetings is limited and not adequately encouraged and guaranteed; properly involving women, youth, and other marginalized people requires putting in place a dedicated process to ensure their proper involvement.

Women are the backbone of the community. They are often the majority due to outmigration of men and male youth. Yet, their participation in land and pastoral governance is structurally limited (see **Annexes 12, 13 and 14, which provide academic evidence about the structural exclusion of women from land and grazing committees as well as local government institutions like the Village Council**). The reports found

that even if they are present, women are often not in a position to voice their concerns due to social norms and that specific measures must be put in place to ensure their FPIC.

In addition, the statutory requirement that 7 out of 25 village council members be present for decision-making does not align with the standards of Free, Prior, and Informed Consent (FPIC), which are intended to ensure that the community as a whole has an opportunity to be heard and to provide consent. Finally, village assembly meetings may convene only a limited portion of the community, as no minimum threshold for women's participation is established for the assembly to be considered valid. While there are quotas in place for one third of women to sit on the village council (which we believe is insufficient and should be 50%), no quota is in place to ensure gender balance at village assembly meetings. The village assembly is the ultimate decision-making power at village level.

For all the reasons outlined above, we have serious concerns about the systemic and structural exclusion of women from decision-making at various levels and about their complete lack of involvement and consent to this project as we have witnessed also in the research conducted in January 2025.

3.5. Problems in relation to 2USD/ha = 'dowry money' = corruption

Villages are being offered what they call engagement or 'dowry money' of 2 USD/ha by Soils for the Future. This amounted to a single payment of 40-130 million Tsh (15,000 to 50,000 EUR) in the villages MISA visited. In most places, 50% of this money was used for removing invasive species in the rangelands, and 50% was set aside for building a school or health centre or village government facility. Handing out money outside of the contract interferes negatively with the FPIC process as it influences people's judgement.

On page 72 of the PDD, the proponent indicates in response to our earlier complaints regarding this practice, that:

"Upfront payment to Villages is made only after the lengthy FPIC process has been completed, agreements are signed, RRG plans have been developed, and benefit sharing proposals have been developed with the support of the District. The Villages are required to do significant work to coordinate this part of the project start-up process, and incur significant cost to do so, which the upfront payment helps to defray. There is no element of corruption; in fact, the process has been legally vetted by the Proponent's counsel, the District, and the national government have endorsed the project – see the public comment from Prof.Zahabu below issued by Verra 28 October 2025".

We wish to highlight two elements in response. First, the quote above indicates the level of complicity between authoritarian state institutions and Soils for the Future, which has led to a situation in which villages are **coerced** and not invited to sign. This is contrary to FPIC.

Second the proponent recognizes that the project development process involves important costs yet the contract indicates that these costs will be deducted from the income derived from the selling of carbon credits. It is clear from the research we conducted that these financial dimensions are not properly understood by community members and that therefore FPIC is completely undermined.

3.6. Unfair and Problematic contracts

A preliminary analysis of some of the SftF contracts (see **Annex 10**) that we were able to access (which proved very difficult due to lack of transparency and confidentiality clauses) reveals that villages are asked to sign two separate contracts: one for the transfer of carbon rights, the other concerning the sharing of benefits. MISA lawyers analysed all the clauses in these contracts between proponents and

villages and found serious issues (see **Annex 1, pp. 28-31, for a full list of legal issues that should be seriously considered**).

Key concerns about the SftF contract include:

- a) unsatisfactory FPIC process;
- b) unclear and detrimental termination clauses;
- c) inadequate dispute resolution mechanism involving the district despite the existence of a clear conflict of interest since the district receives a share of the carbon credits sold and may not wish to see the contracts terminated;
- d) involvement of the district legal officer as witness and facilitator leading to a lack of independent process;
- e) confidentiality clause impeding the FPIC process;
- f) restrictions on the use of the land for any other uses during the duration of the contract.

On page 72 of the PDD, the proponent indicates in response to our earlier complaints regarding the contracts, that:

- “The Comment provides no evidence the LMRC team is offering 5-year contracts”. We provide this evidence in **Annex 9** which is a MoU stating in its clause 3.1. that the agreement is for 5 years.
- Drafts of the contracts have not been kept confidential – instead the villages have shared them widely and were available for MISA to review. We refer to Annex 10 which is a copy of a SftF contract and to its confidentiality clause which indicates that confidentiality is indeed part of the ways of working of the proponent, impeding FPIC.”

According to Tanzanian law, villages are supposed to participate in formulating the contracts. **Village councils are the competent authority to formulate, sign and supervise the carbon contracts. However, we found that they are excluded from the drafting process beyond determining the size of the pasture-land to be included in the contract.**

3.7. Impacts on grazing practices and communal land use

The project repeatedly claims that it will “revitalize traditional pastoral mobility.” This is highly misleading. The system described in the PDD—rapid rotational grazing (RRG)—involves tightly grouped herds, externally coordinated movements, prescribed grazing schedules, and formal monitoring by project staff. This is not a continuation of traditional Maasai grazing practices. It is a new and externally structured system inspired by Western science tested in other climatic conditions (US, France) that are not replicable.

The PDD itself acknowledges that the approach requires behavioural change, that it may conflict with existing cultural practices, and it imposes new forms of regulation on pastoral movement. Framing this as “traditional” obscures the scale of social transformation involved and risks misrepresenting the nature of the intervention to both communities and credit buyers.

In fact there are many concerns and fears held by Maasai pastoralist communities within the project area, the key ones of which are as follows:

- The project will **severely restrict land use and mobility** and disrupt traditional grazing practices;
- The project will **displace traditional land use practices** and take the land out of the community's control to place it in the hands of an outsider, dismissing Indigenous knowledge;

- The project will **introduce rigidity in land use and prevent communities from responding to climate variability** in a flexible way. Community members pointed out that their current grazing practices and mobility allow them to maximise access to water, salt licks or grass. With climate change, protecting and ensuring full mobility will be more important than ever, they argued. Some also indicated that the very dry Longido climate makes it unrealistic to keep grasses at levels above 10 cm;
- The project will prevent Maasai pastoralists from **sharing grazing areas with other Maasai**⁸. We asked participants to identify and list all the communal grazing areas they rely on at different times of the year and share with other Maasai. All the people we interviewed were able to designate these areas in detail as well as their arrangements with other communities. Beyond sharing grazing areas with neighbouring villages, we found that most communities go long distances to graze in common areas they share with other Maasai - especially in times of severe drought -- or welcome other communities into their areas. They are concerned that these grazing areas will be incorporated into one of the two soil carbon projects and hence reduce or block their availability for grazers not within that project.
- The project will bring **intra- and inter- community conflicts and tensions**. A typical example that was given was the following case. If village A shares a grazing area with village B and village A enters into a carbon agreement, then allowing access to livestock from village B or taking livestock outside the project boundaries will result in financial loss. In the process of implementing (rapid) rotational grazing, livestock movements will be monitored to ensure that a) there is no encroachment (livestock from other areas coming in) and b) there is no leakage (livestock leaving the project boundaries). While this will not be strictly prohibited, it will lead to fewer carbon credits sold, hence less financial revenues. There seems to be nothing in place in the projects to address such concerns.
- The project will **restrict access to refuge areas in times of drought**. Maasai community members explained to us that they keep aside some refuge areas that are mostly used in case of severe drought. Despite the fact that these places are within the village land (Engaruka, Magadini, Loondolwo, Ngarasero) they always welcome and accommodate pastoralists from outside those particular villages to use these strategic areas. For instance, the plain between Gilai mountain to Oldonyo Lengai to the outskirts of Kerimasi mountain are communally shared by three districts such as Ngorongoro, Longido and Monduli. The community representatives also explained to us that they welcomed pastoralists from Ndinyika and Sanjan in Malambo from Sale Division of Ngorongoro following the 2022 eviction where the great plain of Sanjan was turned into a Game Reserve and the people were left without alternative rangeland. Our meetings also showed that pastoralists from outside the villages had to construct temporary/seasonal bomas (Ronjoi) in the pasture land until the drought ended, when they returned to their villages. People in Ketumbeine Division (Olopolosek, Orkeju Loongishu, Engushai, Armanie) fear that if the villages surrounding Ngarasero, Oldonyo Lengai and Engaruka enter into contract carbon business, it will be the end of pastoralism. **Maps of Longido⁹ and Monduli¹⁰ show the grazing areas** used for the different

⁸ See <https://www.youtube.com/watch?v=yUluca680VE> and https://www.youtube.com/watch?v=J6_5rSYWSr8 for explanations of the Maasai communal grazing system by the Maasai themselves during an event in Brussels organized by Carbon Market Watch)

⁹ https://dtlp.nottech.co.tz/Longido_GA.html

¹⁰ https://dtlp.nottech.co.tz/Longido_GA.html

seasons. The grazing areas are communal and extend beyond village boundaries. The DLTP project has also documented livestock routes in Longido. While long-distance migration is observed among pastoralist herds in all districts, the longest distances are observed in Longido because it is the driest district in the country. **This means that mobility will be key to survival in Longido. Strategic mobility is a key coping mechanism against livestock death in times of drought and should be preserved as climate change brings more frequent and severe droughts.**

3.8. Undue influence and interference of the state

No legislation exists to guide dispute resolution. The procedures outlined in the reviewed contracts lack legal standing and are impractical, especially since the designated authorities are also project beneficiaries and tend to be biased toward the proponents.

3.9. Absence of national legislation regulating soil carbon projects

In October 2022, the Minister of State, Vice President's Office, Union and Environment published the Environmental Management (Control and Management of Carbon Trading) Regulations, 2022, under Government Notice (GN) No. 636, signalling Tanzania's formal participation in the global carbon trading industry. Amendments were introduced in October 2023 under GN 721. The Regulations establish the institutional framework for carbon trading, requirements and steps for carbon project registration (from concept note to project document to international validation), stakeholders' involvement, and the introduction of a costs and benefit sharing scheme. In addition, non-binding National Carbon Trading Guidelines were published in October 2022 (**see Annexes 18 and 19**).

The regulations were not initially designed for soil carbon projects. It is unclear if and how the benefit-sharing percentage provided in the guidelines applies to soil carbon. In addition, the Regulations prioritise conservation and profit over land and human rights.

One of the main changes introduced by the 2023 amendment to the Regulations is that, in the case of non-REDD+ projects (like soil carbon), the distribution of benefits is to be negotiated directly between the project proponent and the Managing Authority. **This means that the benefit-sharing agreement depends entirely on the ability of villages to negotiate with SftF. This does not adequately protect local communities.**

3.10. Claimed social benefits are expansive but weakly substantiated

The project makes wide-ranging claims about potential improvements in livelihoods, health, education, and well-being. However, many benefits are described in very general terms, key implementation details remain undefined, and there is limited empirical evidence supporting projected outcomes.

The Project Document contains only limited and high-level information regarding the structure and operation of benefit-sharing arrangements. While it refers to the existence of mechanisms through which participating communities will receive a share of project revenues, it does not clearly specify how these revenues are calculated, what costs are deducted prior to distribution, or how net benefits are ultimately determined.

In particular, there is no transparent accounting of what revenues will be net of. It is reasonable to assume that a range of costs—including those associated with project development, implementation, technical partners, validation and verification, registry fees, and administrative overheads—will be deducted before any distribution to communities. However, the Project Document does not clearly set out these cost structures, nor does it provide sufficient detail to allow participating communities or external reviewers to assess the likely magnitude of net returns.



The Project Document also refers to contractual arrangements underpinning the project’s financing (such as from Volkswagen) and carbon credit transactions, but provides no detail on the terms of these agreements or their implications for benefit distribution. It is therefore unclear how revenues from carbon credit sales will be allocated over time, whether any priority claims exist over those revenues, or how risks—such as underperformance or reversal—would affect payments to communities.

As with the consultation and consent processes described above, the documentation provides little evidence that the details of these financial arrangements have been fully communicated or understood at community level. Our field research conducted in January 2025 and on an ongoing monitoring basis since then raises concerns that community members were not aware of the specific terms governing benefit sharing, including how revenues would be calculated or distributed.

More broadly, while the Project Document repeatedly refers to a “benefit-sharing mechanism”, it does not clearly describe how this mechanism operates in practice. There is limited information on who is responsible for managing funds, how decisions on allocation are made, what governance or oversight structures are in place, and what accountability mechanisms exist to ensure transparency and equitable distribution.

The PDD states that “51% of net revenues will be distributed to the community as per government regulations”, yet, as discussed above, there is no government regulation to oversee this. What the proponent likely means is that this provision follows the government guidelines, but even this is incorrect. **The government guidelines explicitly state that such a percentage should refer to gross revenues. The difference is significant: benefit-sharing agreements based on gross revenues rather than net revenues provide a fairer, more consistent, and more transparent flow of funds to communities, as they avoid potentially questionable and 'creative' profit-based accounting models.** Given that this project's benefit sharing is based on net revenues, the risk of unfair practices and creative accounting to reduce the amount of money reaching communities is significant. The PDD states that “Summaries of financial reports to demonstrate transparency of project cash flows will be presented to the Advisory Council”. This is particularly worrying given that the PDD commits only to sharing summaries of financial reports rather than full, integral financial reports, which can obscure how significantly gross revenues may differ from net ones.

The concerns above are compounded by the absence of detailed, publicly accessible information on benefit-sharing arrangements, which creates a significant risk of opacity, mismanagement, and unequal distribution of project revenues. Specifically, it is not stated which financial vehicle would be used for flows of carbon credit revenues, and what access supposed beneficiaries would have to the audited financial records of that vehicle to ensure they are receiving their rightful allocation. In large-scale, long-term projects of this nature, such lack of clarity risks communities not receiving their fair allocation, and is likely to undermine community trust and may give rise to disputes or unintended social impacts. In the absence of such information, it is not possible to determine whether the project’s claimed community benefits are substantive, or whether they may be significantly reduced by upstream financial and contractual obligations, or not be transparently allocated at all. This in turn determines whether the communities’ understanding of the likely benefits (an important part of the ‘Informed’ in FPIC) is justified or not.

3.11. Carbon rights arrangements transfer effective control away from communities

The project states that carbon rights originate with communities as landholders. However, communities are required to sign carbon rights assignment agreements, project ownership is effectively vested in the project proponent, and the proponent controls issuance and sale of credits. This creates a clear asymmetry: communities bear long-term land-use constraints and risks, while control over carbon assets



and market participation is centralized. The implications for benefit distribution, liability, and long-term autonomy are not adequately addressed.

4. Conclusions

This project proposes to generate large volumes of carbon credits from a complex and highly variable pastoral system using indirect measurement, contested assumptions, and a governance model that raises serious social concerns. The key risks—non-additionality, leakage, monitoring uncertainty, and lack of permanence—are not incidental. They are structural features of the project design. Given the strong similarities to earlier projects that have already faced significant criticism, it is not sufficient to assume that these issues have been resolved. On the contrary, they remain central and unresolved. In its current form, the project does not provide a credible basis for the issuance of carbon credits and should not be validated under either the VCS or CCB.

Comment 95

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

MIMI [REDACTED] ni mwananchi wa kijiji cha Sinonik wilayani Longido, Kijiji changu kilisaini mkataba wa biashara ya kaboni bila ushirikishwaji na ridhaa ya huru. Alikuwa siku moja tu kwenye mkutano wenye watu wachache na kusema ameelewa biashara hii na kwa hiyo anaenda kusaini mkataba. Tunaomba mradi huu usipitishwe.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED], a resident of Sinonik village in Longido District. My village signed a carbon trade contract without participation and without free consent. He came for only one day to a meeting with just a few people and said that he understood the carbon business, and therefore he would sign the contract. We request that this project not be approved.

Comment 96

Date: 04 April 2026

Sent by:

Organization:

Country:



Comment:

MIMI [REDACTED] ni mwananchi wa kijiji cha Sinonik wilayani Longido, Kijiji changu kilisaini mkataba wa biashara ya kaboni bila ushirikishwaji na ridhaa ya huru. Alikuwa siku moja tu kwenye mkutano wenye watu wachache na kusema ameelewa biashara hii na kwa hiyo anaenda kusaini mkataba. Tunaomba mradi huu usipitishwe.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I, [REDACTED], am a resident of the village of Sinonik in Longido District. My village signed a carbon trading agreement without consultation or free, informed consent. He came only one day to a meeting with a few people and said he understood this trade and therefore was going to sign the agreement. We ask that this project not be approved.

Comment 97

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

[REDACTED] natoka kijiji cha Kitenden, mradi huu umeletwa kimya kimya kwenye vijiji vyetu. [REDACTED] hawakutaka kuweka wazi kuhusu uwepo wa mradi huu wa kaboni. Changamoto ni hizi zifuatazo;

1. Hakuna ridhaa huru kwani wananchi hawakupewa elimu hya kutosha na badala [REDACTED]
2. [REDACTED] wamedictate bila ridhaa ya wananchi [REDACTED] alichagua watu wachache kwenda kwenye semina na kuwaacha wananchi walio wengi bila kua na taarifa
3. Jamii ipo kwenye taharuki
4. Hatuoni faida zozote za biashara hii kwani inatuletea migogoro na kutuongezea umaskini.

VERRA isiidhinishe huu mradi kamwe mpaka tupate elimu sahihi kuhusu biashara hii.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from Kitenden Village.

This project was introduced secretly into our villages. The [REDACTED] did not want to be transparent about the existence of this carbon project.

The challenges are as follows:

1. There is no free consent, because community members were not given sufficient education; instead, [REDACTED] dictated decisions without the consent of the citizens/community.
2. The [REDACTED] selected only a few people to attend a seminar, leaving the majority of community members without any information.
3. The community is in a state of anxiety.
4. We do not see any benefits from this business, as it is causing conflicts and increasing poverty among us.

We request that Verra should not approve this project under any circumstances until we receive proper education about this business.

Comment 98

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

[REDACTED] natoka kijiji cha Kitenden, mradi huu umeletwa kimya kimya kwenye vijiji vyetu. [REDACTED] hawakutaka kuweka wazi kuhusu uwepo wa mradi huu wa kaboni. Changamoto ni hizi zifuatazo;

1. Hakuna ridhaa huru kwani wananchi hawakupewa elimu hya kutosha na badala [REDACTED]

[REDACTED] wamedictate bila ridhaa ya wananchi

2. [REDACTED] alichagua watu wachache kwenda kwenye semina na kuwacha wananchi walio wengi bila kua na taarifa

3. Jamii ipo kwenye taharuki

4. Hatuoni faida zozote za biashara hii kwani inatuletea migogoro na kutuongezea umaskini.

VERRA isiidhinishe huu mradi kamwe mpaka tupate elimu sahihi kuhusu biashara hii.

The original language of this comment was Swahili and it has been translated into English. Verra may use AI-powered tools to generate translations without prior notice to stakeholders. Any reliance on this translated content is at the reader's own risk.

English Version

I am [REDACTED] from the village of Kitenden.



This project was introduced secretly into our villages. The [REDACTED] did not want to be transparent about the existence of this carbon project.

The challenges are as follows:

1. There is no free consent, because community members were not given sufficient education; instead, the [REDACTED] dictated decisions without the consent of the citizens/community.
2. The chairman selected only a few people to attend a seminar, leaving the majority of community members without any information.
3. The community is in a state of anxiety.
4. We do not see any benefits from this business, as it is causing conflicts and increasing poverty among us.

We request that Verra should not approve this project under any circumstances until we receive proper education about this business.

Comment 99

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

I am commenting regarding the Carbon credits business that is operating on lands of Indigenous Pastoralists of Monduli and Longido living in the Northern Tanzania. This is based on my experience obtained from the Soil Carbon research we have conducted in January 2025 . In this research we have observed that the affected communities have no fully information about the carbon credits business that is being implemented in their localities by the Soil for the future company, this implies that there is no free prior and informed consent process in developing this project in pastoralists areas, the entirely process of projects development is not transparent and clear to communities especially to women and Youth . Furthermore , the project will employed rapid rotation grazing systems which is against the traditional grazing practices as well as interference of our way of sharing rangelands resources through livestock mobility .

In my opinion even the public comment in the VERRA website's implies the lack of transparency by the actors of this projects , because who is making sure that the affected communities access the Internet and provide their inputs , complaints, comments and concerns?

We recommend to not approve this project as it doesn't reflects communities needs .

[REDACTED]

Orkeju Loongishu Village , Longido District, Tanzania

Comment 100

Date: 04 April 2026

Sent by:

Organization:

Country:

Comment:

My name is [REDACTED]. A [REDACTED] working across Longido and Monduli. In January 2025, I participated in extensive research on carbon business in Longido and Monduli villages, which the proponent (SfTF) has either contracted or in process to contract. It is clear from the findings that the whole process for designing and implementing the project is cracked. Across pastoral landscapes in Tanzania, the expansion of carbon credit initiatives presents a subtle yet profound risk to pastoral livelihoods and Indigenous land rights. Governments, keen to harness the revenue potential of international carbon markets, are advancing large-scale carbon export arrangements as part of broader climate and economic strategies. While climate finance is publicly framed as a development opportunity, the institutional architecture of many carbon projects remains highly centralised, technocratic, and top-down. Contract structures, revenue-sharing mechanisms, and long-term land-use implications are often opaque. Lessons from neighbouring Kenya demonstrate that pastoral communities can become bound by restrictive land-use clauses that inadvertently constrain grazing mobility under the banner of carbon sequestration performance. Where pastoral movement is regulated by externally defined carbon metrics, the adaptive logic that has historically sustained rangeland resilience is compromised. What is presented as climate mitigation can, in effect, translate into diminished autonomy over ancestral lands.

The imbalance of power and knowledge within carbon markets intensifies this risk. Carbon credit schemes are governed by complex verification standards, baseline calculations, monitoring protocols, and long-term contractual commitments that demand specialised legal, financial, and technical expertise. Most pastoral communities lack the capacity to independently assess carbon accounting methodologies, verify sequestration claims, or fully evaluate the opportunity costs embedded within binding agreements. Without transparent information and independent advisory support, communities may sign contracts without clarity regarding duration, benefit-sharing formulas, land-use restrictions, or dispute resolution provisions. The opacity of carbon pricing and brokerage arrangements further obscures whether communities are receiving equitable returns for the ecosystem services their lands provide.

The finding has established that carbon credit companies are already at early stages of engagement within project villages in Longido and Monduli actively seeking to secure contractual agreements. There are credible reports of village chairpersons being approached with ethically questionable inducements to expedite consent. The risk is neither hypothetical nor distant. Without timely intervention, strengthened governance oversight, and robust safeguards grounded in free, prior, and informed consent (FPIC), communities may enter into skewed agreements that redefine land use in ways that undermine pastoral systems and long-term resilience. Unless carefully regulated, the carbon credit business risks reproducing historic patterns of dispossession (and/or colonization) — this time under a contemporary green banner.

But it gets complicated. Evidence gathered during the field suggests instances of undue pressure in the push for carbon credit agreements. In one case, a village that expressed reluctance to enter into such arrangements reportedly experienced indirect sanctions, including exclusion from certain government



revenue disbursements. forexample Eluaway Village in Monduli. There were also accounts of subtle intimidation and coercive messaging implying that refusal to consent could result in administrative or financial disadvantage.

Such practices, if substantiated, raise serious concerns regarding the integrity of FPIC. They risk undermining community autonomy and eroding trust between local authorities and Indigenous communities. Consent obtained under perceived pressure cannot be considered meaningful consent. A climate finance agenda that is advanced through coercion rather than dialogue ultimately weakens both governance legitimacy and long-term sustainability.

I hope my Concern will be considered

Yours, [REDACTED]

Comment 101

Date: 05 April 2026

Sent by:

Organization:

Country:

Comment:

Dear Secretariat,

I commented on project 4924 using the Verra page comment box but wish to remain anonymous for security reasons.

Criminalization of Maasai human rights defenders is very high and the people supporting them are often stopped from entering the country.

I ask you to redact the comment so my name and email don't appear when comments are published.

I also wish to comment that such projects take a long time to develop and that the comment period in comparison is left open for a very short duration.

Community members are not informed of the comment period and are hard to reach due to long distance and limited time.

This is a serious flaw in the process.

Best wishes

[REDACTED]

Comment 102

Date: 05 April 2026

Sent by:



Organization:

Country:

Comment:

There is a lot of worry among Maasai communities and among German citizens on short and long-term effects of the project which to a large extent has been developed and is implemented above the heads of the local people. And a major question always comes up: Why the German company VW is not focussing on CO2 reduction in their local production and CO2 impact of their cars, instead of putting pressure on mere victims of the global warming. For many observers this has a smell of a kind of "sustainability of green colonialism". Furthermore, to have a project for 40 years in this very sensitive eco-system is obviously much too long as nobody can predict how the environmental and social situation will be in 20, 30 or 40 years.

Comment 103

Date: 05 April 2026

Sent by:

Organization:

Country:

Comment:

Sorry, I did send my short comment on your homepage without my name. I couldn't correct this afterwards.

Here it goes again:

There is a lot of worry among Maasai communities and among German citizens on short and long-term effects of the project which to a large extent has been developed and is implemented above the heads of the local people. And a major question always comes up: Why the German company VW is not focussing on CO2 reduction in their local production and CO2 impact of their cars, instead of putting pressure on mere victims of the global warming. For many observers this has a smell of a kind of "sustainability of green colonialism". Furthermore, to have a project for 40 years in this very sensitive eco-system is obviously much too long as nobody can predict how the environmental and social situation will be in 20, 30 or 40 years. I use the opportunity to send you an annex and a link to 2 articles [redacted] published on the issue in Austria and Germany.

Looking forward to hearing from you on the issue

[redacted]

<https://nam02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.suedwind-magazin.at%2Fwie-volkswagen-die-maasai-vertreibt%2F&data=05%7C02%7Csecretariat%40verra.org%7C8b795a2b47b54b3b7b5d08de9318d07>



I did send my short comment on your homepage but couldn't connect an annex which I am doing now.

There is a lot of worry among Maasai communities and among German citizens on short and long-term effects of the project which to a large extent has been developed and is implemented above the heads of the local people. And a major question always comes up: Why the German company VW is not focussing on CO2 reduction in their local production and CO2 impact of their cars, instead of putting pressure on mere victims of the global warming? For many observers this has a smell of "sustainability or green colonialism". Furthermore, to have a project for 40 years in this very sensitive eco-system is obviously much too long as nobody can predict how the environmental and social situation will be in 20, 30 or 40 years.

I use the opportunity to send you an annex and a link to 2 articles [redacted] published on the issue in Austria and Germany.

Looking forward to hearing from you on the issue

[redacted]

<https://nam02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.suedwind-magazin.at%2Fwie-volkswagen-die-maasai-vertreibt%2F&data=05%7C02%7Csecretariat%40verra.org%7Cf39900dff0443ea82c008de9319b473%7C5ac623379df945edb350f01f884c94e4%7C0%7C0%7C639109935848945134%7CUnknown%7CTWFpbGZsb3d8eyJFbXB0eU1hcGkiOnRydWUsIlYiOiwlLjAuMDAwMCIsIlAiOiJXaW4zMtSikFOljoIjWFBpbCIsldUjIjoyf0%3D%3D%7C0%7C%7C%7C&sdata=vAYICBPisIbc18eMUfziKAipI%2BLDormtiS4B6pxf24s%3D&reserved=0>

Comment 106

Date: 06 April 2026

Sent by:

Organization:

Country:

Comment:

My name is [redacted] a residents of Orbomba Village in Longido district. I'm hereby officially making my complain for the Longido and Monduli Rangelands Carbon Project under (SFTF) because of the following reason, 1. The proponents of this project have ignored the FPIC process and regulation which requires that any areas which the project expected to be implemented must clearly be recognized through legal document and no boundaries conflict with neighbours according to Tanzania carbon guideline/regulation. My village have boundaries disputes with Kimokouwa village ,Its unfortunately the proponent inter a contract with Kimokouwa village without resolving this boundaries conflict. For this reason there are Big possibility soon in future the two community of Kimokouwa and Orbomba inter in a very serious conflict of rangelands resources of whom the Sftf will have caused without follow the regulation. I have been also learning of this projects and found many finds many controversial concerning the similar soil carbon project like the Northern Kenya carbon project from



neighbouring Kenya demonstrate that pastoral communities can become bound by restrictive land-use clauses that may constrain grazing mobility under the banner of carbon sequestration performance. Where pastoral movement is regulated by externally defined carbon metrics, the adaptive logic that has historically sustained rangeland resilience is compromised. The additionality and Leakage demonstrated in PDD document it can be translate into diminished our autonomy over ancestral lands and culture.

████████████████████

Comment 107

Date: 06 April 2026

Sent by:

Organization:

Country:

Comment:

Dear Secretariat team,

I am here officially to file my complaint about the way Soil for the Future, A soil carbon project Proponent in my Village does their project against FPIC, Tanzania Carbon regulations, transparance and addingt restriction from accessing, managing and owning the project as a Community.

My name is ██████████, a resident of Orbomba Village in Longido district Tanzania, in East Africa. I'm hereby officially making my complaint for the Longido and Monduli Rangelands Carbon Project, under Soil for the future (SfTF) because of the following reasons;

1. The proponents of this project have ignored the FPIC process and regulation which requires that any Carbon project which is expected to be implemented must clearly be recognized through legal documents and no boundaries conflict with neighbours according to Tanzania carbon guideline/regulation.

My village has boundary disputes with Kimokouwa village. Unfortunately the proponent entered a contract with Kimokouwa village knowing this boundary was unagreed, between the two communities, and the proponent entered into cntract anyway without resolving it. For this reason alone, predict any time in the future conflict may arise if remain un addressed.

I have been also learning of these projects and found many controversial concerns. The similar soil carbon project like the Northern Kenya carbon project from neighbouring Kenya demonstrate that pastoral communities can become bound by restrictive land-use clauses that may constrain grazing mobility under the banner of carbon sequestration performance.

Where pastoral movement is regulated by externally defined carbon metrics, the adaptive logic that has historically sustained rangeland resilience is compromised.



The additionality and Leakage demonstrated in the PDD document can be translated into diminished our autonomy over ancestral lands and culture.

As a resident and a Pastoralist, with interest on Rangeland resources such as pasture, water and land, i am here by advising Verra to not certify the SFTF project in our rangeland until they help settle the specific boundary diasgrement and address other challenges like the issue of RRI that is Rapid rotational grazing as the proponent pushing for it.

They need to address it by making writting on the contract tha they will abide by the traditional grazing system which is flexible to alow communities to adjust their grazing plans based on wheather as a driver on the dry landscalpe of Northernern Tanzania where the project is proposed.

Issue of benefits need to be adressed as well,by SFTF by improving the amount per tone contry to current suggested prices per Hactor which is 2\$ uniformly without describing the fluctuation of prices based on the market. I propose SFTF to set a price at least at 5-15\$ per tone of soil carbon sequestrated in our rangeland.

SFTF, need also to increase more transpancy on the project by making sure that communities are meaninfully involved in Carbon quantification process to help communitues atleast to be able to tell amount of Carbon sequestrated at their grazing land.

Regard

██████████

Comment 108

Date: 07 April 2026

Sent by:

Organization:

Country:

Comment:

Subject: Objection to validation of the Longido and Monduli Rangelands Carbon Project (LMRCP) implemented by Soils for the Future Tanzania – FPIC violations, threats to Maasai pastoralism, and climate risk

Dear Madam or sir,

I am writing to formally object to the validation of the Longido and Monduli Rangelands Carbon Project (LMRCP), implemented by Soils for the Future Tanzania (SfTF) in the Maasai rangelands of Longido and Monduli districts in Northern



Tanzania.

I base this objection on my direct participation in field research in January 2025 in several of the affected villages, on documented findings from that study, and on testimonies from Maasai pastoralists, especially women and youths.

From what I have seen and documented, the project design and implementation seriously violate the principles of Free, Prior and Informed Consent (FPIC), undermine traditional Maasai pastoral livelihoods, and fail to account for climate-change realities in these fragile dryland ecosystems.

Systematic violations of Free, Prior and Informed Consent (FPIC)

FPIC is not being respected in the targeted villages. Only a very small fraction of the village population has been informed about the project, and meaningful community-wide consultation has not taken place. In several villages, less than 10% of the residents were involved in any information meetings or decision-making, and those who participated were mainly village leaders or council members. Women and youth were frequently excluded from discussions, and many community members still ask basic questions such as what exactly is being sold, for how long, and what consequences this will have for their land and way of life.

Crucially, against principles of FPIC, people are not being informed about potential negative impacts of signing the contracts. The information shared is selective and focuses on expected benefits, while restrictions on land use, livestock mobility, and the long duration and rigidity of the contracts are not clearly disclosed. Under these conditions, any signatures collected cannot be considered “informed”.

The situation is further aggravated by the lack of access to neutral legal advice. Communities are not supported by independent lawyers who would explain the contracts and their implications from a community perspective. Instead, district lawyers and officials – who have a clear financial and political interest in the project going ahead – are involved, which creates a serious conflict of interest. This means villagers are effectively entering into long-term land and carbon agreements without having had a real opportunity to understand or negotiate the terms.

Incompatibility with Maasai pastoralism and climate-resilient mobility

The project promotes short-cycle rotational grazing, including 14-day rotations, as a core management practice. This is fundamentally incompatible with Maasai pastoral systems and the ecological realities of the Longido and Monduli rangelands, especially under climate change.

Traditional Maasai pastoralism is built on flexible, seasonal and often long-distance mobility. Movement is the main strategy for coping with variable rainfall, patchy pasture, disease dynamics, and localized resource scarcity. In periods of drought, herders must be able to move quickly and over large areas to reach remaining grass, water points and natural salt licks. Fixed and rigid rotational schemes, especially with such short intervals, do not reflect this reality. They ignore the need to adjust grazing routes and timing according to rainfall, pasture condition, and herd health, and may trap animals in overgrazed or resource-poor areas at the worst possible moments.

The proposed 14-day rotations make no clear provision for guaranteed access to water, salt licks and safe grazing areas in each block or at each time step. There is also no credible plan for what happens during severe droughts, when herders must cross village boundaries and move flexibly to survive. Imposing rigid rotation in such a context not only undermines pastoral resilience but also risks causing major livestock losses, food insecurity, and conflict over shrinking resources.

From my review of available evidence and the research I participated in, there is no robust scientific basis to claim that such rapid rotational grazing in dryland rangelands like Longido and Monduli will reliably increase soil carbon storage in a way that justifies the social, cultural and livelihood costs. At the same time, climate change – with more frequent and severe droughts – will likely trigger significant releases of stored carbon and force pastoralists to move across large areas, directly contradicting the basic assumptions of fixed, tightly controlled grazing regimes.

Problematic contracts, land rights and power imbalances

The contract structure as reported by community members and documented in the research is deeply problematic. Villagers were verbally told that agreements would last only 2–5 years, yet written contracts reportedly lock them in for 30 years plus an additional 10-year period, amounting to 40 years of commitments. This is far longer than the 10-year village land use plans currently in place and leaves no room for changing community needs, demographic shifts or evolving climate conditions over four decades.

The contracts appear to be standardized across villages, with only the village name and land size changing, which indicates that communities have had no real bargaining power to negotiate terms that reflect their specific circumstances. Drafting project documents in this way effectively transfers control over large areas of village land and key decisions on land use to external business entities, while Maasai communities lose autonomy over how to manage their ancestral rangelands.

This is occurring in a context where the legal and regulatory framework for carbon markets and for securing pastoral land rights in Tanzania remains weak and incomplete. Several of the targeted villages reportedly lack Village Land Certificates, Customary Certificates of Right of Occupancy (CCROs), or have unresolved boundary disputes. Entering long-term carbon contracts under such conditions creates a high risk of reinforcing existing land conflicts and producing new ones, and is at odds with any responsible due-diligence standard.

4. Questionable climate benefits and additionality

The project narrative implicitly portrays Maasai pastoralism as a problem to be fixed in order to generate “additional” carbon benefits. This disregards the fact that Maasai pastoralists have been stewarding and maintaining grassland ecosystems that store carbon for centuries, without any recognition or compensation. Asking them now to radically alter their way of life to fit externally designed carbon accounting models raises deep ethical questions.

Moreover, there is insufficient scientific evidence that the particular rotational grazing model being pushed in Longido and Monduli will produce significant, long-term additional soil carbon sequestration in these drylands. At the same time, the project does not adequately consider the risk that drought-induced vegetation loss, livestock die-offs and forced movements will lead to large



Verified Carbon Standard



Climate, Community & Biodiversity Standards



Sustainable Development Verified Impact Standard



Plastic Waste Reduction Standard

emissions that undermine the claimed carbon benefits.

The danger is that the project could generate carbon credits that are not backed by real, durable climate benefits, while shifting a heavy burden of behavioural change and risk onto pastoral communities.

Given the seriousness of the FPIC breaches, the structural power imbalances between project developers and pastoral communities, the questionable scientific basis of the proposed grazing changes, and the profound implications for Maasai culture and survival under climate change, I urge Verra not to validate this project.

Yours sincerely,

██████████

██████████
