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ENDIGENOUS POPULATIONS

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(BACKGROUND INFORMATIONS ) INTRODUCTION ABOUT THE BARABAIG .

BARABAIG Are one indigenous minority group who settled their live in Northern Tanzania, in Arusha region around mount Hanang. This area is very rich with essential resources for Pastoralism (cattle grazing) which is The chosen livelihood of the Barabaig. We have been in our traditional land earlier than anybody else. The area has natural open Pastures known as Mohajega (Plains) which is the best place (Land) for cattle raising. ~~there are also natural lakes, rivers, springs and seasonal dams.~~ Cattle grazing for the Barabaig is like any other profitable business and without potential land with that of Mohajega nature (The part of open land that carries the best grasses for cattle to graze on, the water sources and traditional medicines) There is no reliable production for cattle. In order to practice Pastoralism a member of a community itself needs enough and free space (area) to raise cattle.

As many other indigenous people of the world the Barabaig have their own language and they still maintain to keep their cultures and traditions in many aspect, as knowledge and beliefs and their contribution to the world heritage of e.g. art, music, technologies, medicines and livestock are valuable despite of being disrupted by external factors. The Barabaig peoples represent an enormous cultural diversity, living in extremely diverse geographical social and political settings. They through processes of external or internal colonization and nation building have lost control over decisions affecting their situations and therefore are in a especially vulnerable position. The vast majority of them live in the country (Tanzania) experience economic, social and political marginalisation. Furthermore, many of them inhabit areas which are considered crucial for the conservation of biodiversity and maintain social and cultural practice which permit a sustainable use of these resources.

Generally, the Barabaig Indigenous peoples aspiration is not to loose their cultural identity in mainstream, social and economic development but they are claiming self-determination in relation to their own development, by which They want to regain control over their land, life and resources.

Historically, the Barabaig Indigenous people have been portrayed as antagonists to development effort, but it should be recognized that they hold their own concepts of

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development. These concepts will generally not be expressed or valued in pure economic terms and may be an alternative to the models imposed on their societies. They are victimized or seen as backwards and as passive receptors of development interventions. Instead, it should be recognized that their development should be based on their own diverse values, visions and priorities, bringing out the full potential of the Barabaig culture. This view would engender mutual respect and appreciation of the positive contribution from the Barabaig society and set the principles for a genuine partnership with other societies.

**THEIR POPULATIONS.** It is estimated that the total population of the Barabaig is 360,000 people. It is also estimated that 10% of this population are living in Hanang district, the traditional territory of the Barabaig people. The rest of the population i.e. 90% are living in other Regions of Tanzania as in Dodoma Region, Iringa region, Mbeya Singida and Shinyanga region.

The majority of the Barabaig are in out of their traditional territory after being displaced by NAFCO wheat farms and big private farms that took large and best part (resourcefully land) of the land. The Majority of those Barabaig who are in outside the Hanang district are not in a permanent settlement as in the case of Usangu area where they have been notice to move out of the area without allocated by the Government another place to go to but only told to move out of the Usangu area in order to give room for environmental conservation and reduce the population and livestock overstocking at Usangu area. Most of the pastoralists people like the Barabaig and Masai have moved to enter others communities lands (territories) and causes conflicts or sometimes tribal clashes, after their traditional territories taken by agricultural activities and National parks. There is a very big tendency of the Government to re-allocate (took ~~over~~) the pastoralists land without them being participated in the establishment of the intended project, not only that once the Government is decided to set or put a certain project in a certain pastoralists occupied land there is <sup>always</sup> no any arrangements made to make sure that the moved families have an alternative land to live. This means that the pastoralists land is considered as an empty land to re-allocate for any other project such as agricultural, National Parks and other Activities.

**EDUCATION STANDARDS:** If you take the population of the Barabaig which is estimated to be 360,000. ~~People~~ only 10% of the population have attended Primary School level and 2.5% of those who have gone to primary school have secondary school education level and 2.5% of those who have reached up to secondary school level have high school (form 5 & 6) level of education. 25% of those who completed high school have University education levels; So you can see from this estimates that very few of the Barabaig people have a formal education. The main reason is <sup>due to</sup> marginalization <sup>and</sup> lack of formal Education and minimum Political power and very few of them being in various government sectors have caused them to be:

- (1) Further Marginalized
- (2) Discriminated e.g. Collective Punished (e.g. Mass arrest in 1968 & 1976)
- (3) Suffer misrepresentation and discrepresentation in the National state level

## THE LAND RESOURCE

**DIVINATION OF LAND:** Include soil vegetations and other resources e.g. medicinal plants, minerals, water and human and animals bases.

**LAND OWNERSHIP:** For the Barabaig land ownership is based on community base and individuals have right to use e.g. house plots (Radanga), wells but not for exclusive right of presidency. The resources like pastures and Natural water points & sacred site are owned by the community

**NATURAL RESOURCE MANAGEMENT:** The community as a whole have the responsibility of taking care of the all resources available and shared equally by traditional laws. E.g. security of natural water points as it carries some spiritual significance, sacred sites (graves) (Bungeda) pastures, and protection of the environment.

### PROBLEMS OF LAND OWNERSHIP AND LAND MANAGEMENT.

1. Pastureland is considered by mains tream as open ~~and~~ unoccupied land.
2. STATE Laws is put land ownership on private ownership which is a contradictions between the Barabaig traditional land ownership systems and state laws of land ownership systems.
3. Most of National State laws are not known by the Barabaig people and are in Foreign languages. The Barabaig can utilize traditional system, which is emphasizing communal land ownership and Management.
4. Lack of community participation on Land issues that threatens riots of tribal wars on resources for instance:
  - (a) Between Hadza and the Barabaig in Mongo wa Mono where the Hadza are claiming that the Barabaig have invaded their land and they are distracting their environment and pushed away the animals which are the important food resources (staple) for Hadza people.
  - (b) NAFCO Wheat farms and the Barabaig where the NAFCO ~~farms~~ have forcibly occupied a very big and best land (70,000 acreage's) of the Barabaig..
  - (c) Private big farmers from Mbulu district to Hanang district. **Caused**
5. Land grabbing and peoples displacements ~~(by NAFCO wheat farms and private big farmers) which causes land squeezing and improper re-allocation of pastoralist families.~~
6. Privatization policy of the state increases land grabbing and selfishness and put more emphasis on individuals ownership rather than communal land ownership
7. Lack of National state laws accessibility and lack of dissemination of the related law materials.

- 8 Lack of Education and appropriate skills to the Barabaig indigenous people which are much more contributed by Marginalization

#### ATTEMPTED WAYS TO SOLVE THE LAND PROBLEMS

As people organizations (CBOs, NGOs and the community itself) the following points are the attempted ways to solve the land problems.

- (i) Peoples ~~community~~ education~~s~~, mobilizations and awareness creations, in order that they are identifying their problems and finding the solutions
- (ii) Advocacy and lobbying of politicians and Administrators in order to see the prevailing problems and to solve, e.g. by suggesting, explaining emphasizing and put pastoralists land policies.
- (iii) Training and disseminations of legal literatures through paralegal workshops and from other sources.
- (iv) Creation of peoples organizations e.g. CBOs, NGOs, etc and to structure and empower the Barabaig forum.
- (v) To liaise with other stakeholders e.g. Hadza people in Mongo wa Mono, Nyaturu people in kinyangaa village and Big farmers (Government and private) in order to understand the problems and try to solve.
- (vi) <sup>We have</sup> Open the Barabaig land cases Vs NAFCO wheat farms Bassotu area in Hanang district e.g. the case of Yoke Gwaku Vs Wheat farm and Ako Gembul Vs warer wheat farm. All the case are in the court of appeal and high court respectively