

**STATEMENT BY ADAM KULEIT OLE MWARABU, SECRETARY FOR THE
PARAKUIYO COMMUNITY ON THE PRINCIPAL THEME "*INDIGENOUS
CHILDREN AND YOUTH*", AT THE 2ND SESSION OF THE UN PERMANENT
FORUM ON INDIGENOUS ISSUES FROM 12th -23rd MAY 2003,
NEW YORK, UNITED STATES OF AMERICA.**

MR. CHAIRPERSON:

Distinguished delegates from indigenous peoples, UN member states, UN specialised agencies and others, as a representative of the Parakuiyo community I would like to thank you for allowing me to take your floor, and express our appreciation for being invited and funded to participate in this session.

MR. CHAIRPERSON:

I am delivering my statement on behalf of my community on the principal theme "*Indigenous children and youth*". The Parakuiyo community is happy with the creation of the Permanent Forum on Indigenous Issues within the United Nations system. The coming of all peoples from different backgrounds and meet together with indigenous peoples to discuss issues of mutual benefit is very encouraging and remarkable results is highly expected. But the existence of this body in the higher level of UN does not necessarily bear valuable contributions to free life of indigenous peoples if they are not respected and their natural resources exploited without their consent. We all know that land is the central item to present and future life of indigenous peoples, their children and youth. For indigenous peoples, loss of land means no future. Our children and youth need to inherit our cultural values rooted into our lands; unfortunately land has become a scarce resource to many nations causing an increased antagonism between the users. Apart from competition over limited natural resources the advent of external conservation wisdom into indigenous peoples homelands have been seen in conflict with theirs.

MR. CHAIRPERSON:

An ambiguous wisdom of external conservationists has been seen in Mkomazi Game Reserve in Tanzania. The philosophy misled conservationists to blame the Parakuiyo pastoralists who were the local inhabitant as a threat to the wild life management in the Reserve. In 1988, the pastoralists were evicted on the reasons that they were jeopardizing biodiversity. Even so, the way in which biodiversity values have been measured and interpreted in Mkomazi raises questions over its legitimacy of their use as a standard of relative conservation importance, it has been used to deny the customary rights of the pastoralists.

MR. CHAIRPERSON:

Eviction has increased concentration of communities outside the reserve and is now one of the main causes of poverty in the area because the pastoralists have lost large herds of livestock to diseases. Favour of external theory in wildlife management does not bring a sustainable use of the natural resources and improve wildlife management if the wisdom of local people is neglected. Level of poverty among the evicted pastoralists and those that have their lands being alienated for agricultural activities is increasing. Many Parakuiyo Maasai families are now in abject poverty. This situation forced young people and women to migrate to urban areas seeking for

small income earning activities. Separation of the parents and their children during the movements is bringing loneliness and lack of ethical support to the family children. Since parents are the ones who provide education to the children it is now difficult to have enough time to communicate with them. Many young people have been accused of engaging in crimes at their working places in towns and many ended up in prison. The pastoralist movements to urban areas have been also the source of an advent of HIV/AIDS into the Parakuiyo homeland.

MR. CHAIRPERSON:

From this situation we have learnt that it is necessary for development managers to include various sociological factors of different spheres of life in a specific area or in a specific community. The main implication from this is that people have significant development potentials in their knowledge and in their cultural forms. The general view of today conservationists is that wildlife conservation and pastoralism or animal husbandry are unable to coexist something that has no scientific prove. It is clear that the need for local people participation in development affecting their livelihood and co-existence of livestock keeping and wildlife management in Tanzanian rangelands for successful management of the environment, natural resources utilization and self development of local inhabitants is vital.

We all know that full involvement of local people in discussing their own development in an informed way its sustainability is high. Separation of pastoralists and wildlife does not bring sustainable management of the wildlife as a result many local people will become poor like in Mkomazi, and there will be no significant improvement of the wildlife management in the area. The pastoralists need to be recognised and their cultural way of life integrated into the policies and laws of the land. Access to decision-making areas at all levels and respect of traditional grazing lands is inevitable to present and future life of the Parakuiyo pastoralist children and youth in Tanzania.

I THANK YOU ALL FOR YOUR KIND ATTENTION:

Presented by Adam Kuleit Ole Mwarabu
olparakuoni@hotmail.com