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Abstract This article discusses the  
development of economies based on

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nonindigenous domestic cattle, sheep, goats, and donkeys in eastern Africa from the Lake Turkana basin south. It specifically addresses a previously noted delay of over a millennium in development of pastoral economies in the region.

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bibliog., index. ISBN

978-1-78920-990-7 \$145.00/£107.00

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This study intends to show an anthropological perspective toward the post-globalization era with the ethnographic case study on internally displaced persons (IDPs) in East African Pastoral Societies. The IDPs has created the minute local flow of

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towards the Post...*

East Africa possesses a rich historical and archaeological record documenting the significant influences of pastoral land use on savanna habitats. In this article the author explores the heterogeneity of savanna

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landscapes and its effects on local  
resource use.

*Pastoralism, biodiversity, and the  
shaping of savanna ...*

Abstract. Pastoralist societies in East  
Africa (Kenya, Tanzania, Uganda) face  
more demands on their way of life than



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at any previous time. Population growth, loss of herding lands to farmers, ranchers, game parks, and urban growth, increased commoditization of the livestock economy, out-migration by poor pastoralists, and dislocations brought about by drought, famine, and civil war

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are increasing throughout the region.

*East African Pastoralism in Transition:  
Maasai, Boran, and ...*

East African Perspectives Modern  
human evolution in East Africa East  
Africa played a central role in all  
phases of human evolution, and

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current evidence suggests that it was critical in shaping the modern human lineage as well – both in terms of the environmental context of the first modern humans, and in terms of the direction and extent of subsequent dispersals.

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“Pastoralism and Prejudice: Ideology and Rural Development in East Africa”, in *Society and Social Change in Eastern Africa*, Apthorpe, R. and Rigby, Peter, eds. Nkanga Editions no. 4. Kampala : Makerere Institute for Social Research .

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*Pastors and Pastoralists: The  
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Pastoralism is a livelihood pursued by  
more than 20 million Africans across  
about 50 percent of the continent's  
total area. In drier parts of the  
continent pastoralists concentrate

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mainly on camels and goats, but, in higher rainfall lands, they focus on cattle, sheep, and goats. The first archaeological evidence of livestock domestication on the continent can be traced to between 10,000 BCE and 9000 BCE, although there is some debate in the literature about the exact

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dates and causes for...

*Pastoralism - African Studies - Oxford  
Bibliographies*

Pastoral nomadic sites are identified based on their location outside the zone of agriculture, the absence of grains or grain-processing equipment,

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limited and characteristic architecture, a predominance of sheep and goat bones, and by ethnographic analogy to modern pastoral nomadic peoples

Juris Zarins has proposed that pastoral nomadism began as a cultural lifestyle in the wake of the 6200 BC climatic crisis when Harifian pottery



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Making hunter-gatherers in the Sinai  
fused with Pre-Pottery ...

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Rangeland, forests and riverine  
landscapes of pastoral communities in  
Eastern Africa are increasingly under

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threat. Abetted by states who think that outsiders can better use the lands than the people who have lived there for centuries, outside commercial interests have displaced indigenous dwellers from pastoral territories. This volume presents case studies from Eastern Africa, based on long-term

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field research, that vividly illustrate the struggles and strategies of those who face dispossession and also discredit ideological false modernist tropes like 'backwardness' and 'primitiveness'.

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To improve their well-being, the poor  
in developing countries have used

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both collective action through formal and informal groups and property rights to natural resources. Collective Action and Property Rights for Poverty Reduction: Insights from Africa and Asia examines how these two types of institutions, separately and together, influence quality of life and how they

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can be strengthened to improve the livelihoods of the rural poor. The product of a global research study by the Systemwide Program on Collective Action and Property Rights (CAPRI) of the Consultative Group on International Agricultural Research, this book draws on case studies from

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East Africa and South and Southeast Asia to investigate how collective action and property rights have contributed to poverty reduction. The book extends the analysis of these institutions beyond their frequently studied role in natural resource management by also examining how

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they can reduce vulnerability to different types of shocks. Essays in the volume identify opportunities and risks present in the institutions of collective action and property rights. For example, property rights to natural resources can offer a variety of advantages, providing individuals and



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groups not only with benefits and incomes but also with assets that can counter the negative effects of shocks such as drought, and can make collective action easier. The authors also demonstrate that collective action has the potential to reduce poverty if it includes more vulnerable groups such

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as women, ethnic minorities, and the very poor. Preventing exclusion of these often-marginalized groups and guaranteeing genuinely inclusive collective action might require special rules and policies. Another danger to the poor is the capture of property rights by elites, which can be the result

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of privatization and decentralization policies; case studies and analysis identify actions to prevent such elite capture.

Presented At The

Africa is overwhelmingly a rural continent. Depending upon the country, three to four out of every five

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people live and work in the rural sector. Agriculture is far and away the most important economic activity on the continent, both in terms of personal and national income. Yet, African agriculture is today in a state of crisis. The University of Florida's Center for Africa Studies and the

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Institute of Food and Agricultural Sciences sponsorship brought together the authors of this book to discuss their differences and personal perspectives. No single book, conference or even series of conferences can, in and of themselves, alleviate the food

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production crisis and economic stagnation in Africa. Individually and collectively the contributors to this volume and the editors have furthered our understanding of the nature of the seamless web of political, technical and structural constraints that have served to create the stagnation of

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livestock production as part of the larger intractable food problem confronting Africa and its people.

**CULTURAL ANTHROPOLOGY: AN APPLIED PERSPECTIVE** not only provides a comprehensive overview of the discipline, but also fully integrates

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the application of the theories, insights, and methods of cultural anthropology to contemporary situations that students -- both majors and non-majors -- are likely to encounter in their lives. The Eleventh Edition is streamlined (with each chapter trimmed by ten percent),



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Further strengthens its two themes of economics and the environment and community and social responsibility, and speaks more directly to students with a greater number of contemporary examples that deal with non-academic career opportunities and the application of anthropological concepts

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Throughout the 1980s there have  
been calls, often from development

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Organizations of global repute, for the incorporation of social science perspectives into the design and management of sustainable development programmes. Practising Development is the first collection to offer first-hand critical assessments of the success and failures found within

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actual responses to these calls. By combining academic and practical experience from anthropology, development and aid organizations the contributors examine the processes of intervention, the methods by which this intervention can be assessed, and explain the socio-economic and

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political worlds within which  
intervention and development evolve.

This book tells the sweeping story of  
the role that East African savannas  
played in human evolution, how  
people, livestock, and wildlife interact  
in the region today, and how these

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relationships might shift as the climate warms, the world globalizes, and human populations grow. Our ancient human ancestors were nurtured by African savannas, which today support pastoral peoples and the last remnants of great Pleistocene herds of large mammals. Why has this wildlife thrived

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best where they live side-by-side with humans? Ecologist Robin S. Reid delves into the evidence to find that herding is often compatible with wildlife, and that pastoral land use sometimes enriches savanna landscapes and encourages biodiversity. Her balanced, scientific,

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and accessible examination of the current state of the relationships among the region's wildlife and people holds critical lessons for the future of conservation around the world.

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