

indigenous peoples maasai

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Explore the rich and vibrant culture of the Maasai people, an indigenous group inhabiting parts of Kenya and Tanzania. Known for their distinctive customs, traditional attire, and close relationship with cattle, the Maasai continue to maintain their unique way of life in the face of modern challenges, offering a fascinating glimpse into the diverse tapestry of African cultures.

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Being Maasai, Becoming Indigenous

What happens to marginalized groups from Africa when they ally with the indigenous peoples' movement? Who claims to be indigenous and why? Dorothy L. Hodgson explores how indigenous identity, both in concept and in practice, plays out in the context of economic liberalization, transnational capitalism, state restructuring, and political democratization. Hodgson brings her long experience with Maasai to her understanding of the shifting contours of their contemporary struggles for recognition, representation, rights, and resources. *Being Maasai, Becoming Indigenous* is a deep and sensitive reflection on the possibilities and limits of transnational advocacy and the dilemmas of political action, civil society, and change in Maasai communities.

Maasai

Describes the customs, traditions, food, clothes, and homes of the Maasai people, who live in the grasslands of eastern Africa.

Indigenous Elites in Africa

This book investigates the formation, configuration and consolidation of elites amongst Kenya's Maasai. The Maasai ethnic group is one of the world's most anthropologized populations, but research tends to focus on what appears to be their dismal situation, analysing how their culture hinders or challenges modern ideas of economic and political development. This book instead focuses on the Maasai men and women who rise to the position of elites, overcoming the odds to take on positions as politicians, professors, CEOs, and high-end administrators. The twenty-first century has seen new opportunities for progression beyond the social reproduction of family wealth, with NGOs, missionaries, tourists and researchers providing new sources of global capital flows. The author, who is Maasai herself, demonstrates the diverse local, national, and global resources and opportunities which lead to social mobility and elite formation. The book also shows how female elites have been able to navigate a

patriarchal society in their journey to attaining and maintaining elite status. This book will be of interest to researchers across the fields of anthropology, political science, international development, sociology, and African studies.

Moving the Maasai

This is the scandalous story of how the Maasai people of Kenya lost the best part of their land to the British in the 1900s. Drawing upon unique oral testimony and extensive archival research, Hughes describes the intrigues surrounding two enforced moves and the 1913 lawsuit, while explaining why recent events have brought the story full circle.

Naserian of the Maasai

In this first book of the Indigenous and Ethnic Culture series, readers are transported to Tanzania, Africa, to experience a day in the life of Naserian, a young Maasai girl. The story follows Naserian, a young Maasai girl as she makes the lengthy and potentially perilous journey across the Tanzania grasslands to her school. Her family wants one thing for her, but she has other dreams. The series is intended to provide a glimpse into the life of minority cultures from different parts of the world and how such cultures are forced to adapt to survive in a world that threatens to leave them behind. The Maasai are a semi-nomadic group of people who are found in Kenya and Tanzania. Traditionally, herding livestock is very important for the Maasai way of life. Livestock products are sold and traded for needed goods such as grain and charcoal. It is also the means by which some Maasai parents pay for school uniforms and school fees. Changes in the world are forcing many Maasai to adjust their way of life in order to survive. Many Maasai have turned to small-scale farming where they grow maize and other crops to supplement their pastoral diet of milk, meat, and blood. Some Maasai go on to look for work in the city and live a more modern life in contrast to their traditional rural lifestyle.

Oreteti

This volume is an attempt to provide this intersectional and reflexive space. The thinking behind the book began in Lamu in mid-2010. It was a time when growing community resistance emerged towards the Kenyan government's plan to build a second seaport under a trans-frontier infrastructural project known as the Lamu Port- South Sudan-Ethiopia Transport Corridor (LAPSSET). The editors agreed that a book that draws community activists, academics, researchers and policy makers into a discussion of the predicament of indigenous rights and development against the backdrop of the Endorois case was timely and needed. Assembled here are the original contributions of some of the leading contemporary thinkers in the area of indigenous and human rights in Africa. The book is an interdisciplinary effort with the single purpose of thinking through indigenous rights after the Endorois case but it is not a singular laudatory remark on indigenous life in Africa. The discussion begins by framing indigenous rights and claims to indigeneity as found in the Endorois decision and its related socio-political history. Subsequent chapters provide deeper contextual analysis by evaluating the tense relationship between indigenous peoples and the post-colonial nation-state. Overall, the book makes a peering and provocative contribution to the relational interests between state policies and the developmental intersections of indigeneity, indigenous rights, gender advocacy, environmental conservation, chronic trauma and transitional justice.

Indigenous People in Africa

The land question remains an emotive issue across Kenya regardless of one's ethnic origins. Today, almost every Kenyan seeks to own a kplot, a piece of earth however small, that one can call one's own. The resultant conflicts that arise with this mindset are many and are at the centre of displacement and marginalization of many Kenyans while enriching a few in the privileged class. Yet this need not be the case if we all learnt from our past and especially the manner in which communities perceived land and the relationship that existed between the people (communities) and the land. In *Tears of Disinheritance*, Ben Ole Koissaba systematically analyzes many of the issues arising from matters of land from the perspective of the Maasai. Going as far back as memory and written records reach, Dr. Koissaba captures the story of the Maasai, their origins, belief system, and migrations to vast stretches of land that form most of the Rift Valley, both in Kenya and Tanzania. He succinctly captures the genesis of many a conflict, displacement, and subsequent impoverishment, including treaties purportedly signed on behalf of the Maasai at the advent of colonialism; treaties that even independent Kenya has failed to address. *Tears of Disinheritance* makes the case for the rights of indigenous peoples in Kenya,

drawing parallels with similar cases in countries like Canada, Australia, and the USA. This book is thought-provoking in more ways than one on matters of land and how best to view and use the land as well as how best to protect the land rights of indigenous people in Kenya.

Tears of Disinheritance

Serah Shani examines the socioeconomic and cultural forces behind the success of “model minority” immigrants from sub-Saharan Africa in the United States. In particular, Shani looks at the integral role of the Ghanaian Network Village, a transnational space that provides educational resources beyond local neighborhoods in the US.

African Immigrant Families in the United States

Describes the customs, housing, and food of the Masai; how they live on a daily basis; and how they have dealt with modern forces, such as wildlife preserves, tourism, and money.

The Masai of Africa

Indigenous peoples have long suffered from exoticization. Outsiders elevate their beauty, remoteness and difference and do not see beyond this to the real problems they face. The No-Nonsense Guide to Indigenous Peoples looks beyond the exotic images, tracing the stories of different indigenous peoples from their first (and often fatal) contact with explorers and colonizers. Much of this history is told here by indigenous people themselves. They vividly describe why land and the natural world are so special to them; how it feels to be snatched from your family as a child because the government wants to “make you white”; why they are demanding that museums must return the bones of their ancestors; how can they retain their traditional culture while moving with the times; and what kinds of development are positive. This short guide discusses all this and more, raising countless issues for debate.

The No-nonsense Guide to Indigenous Peoples

How native people—from the Miwoks of Yosemite to the Maasai of eastern Africa—have been displaced from their lands in the name of conservation. Since 1900, more than 108,000 officially protected conservation areas have been established worldwide, largely at the urging of five international conservation organizations. About half of these areas were occupied or regularly used by indigenous peoples. Millions who had been living sustainably on their land for generations were displaced in the interests of conservation. In *Conservation Refugees*, Mark Dowie tells this story. This is a “good guy vs. good guy” story, Dowie writes; the indigenous peoples' movement and conservation organizations have a vital common goal—to protect biological diversity—and could work effectively and powerfully together to protect the planet and preserve biological diversity. Yet for more than a hundred years, these two forces have been at odds. The result: thousands of unmanageable protected areas and native peoples reduced to poaching and trespassing on their ancestral lands or “assimilated” but permanently indentured on the lowest rungs of the money economy. Dowie begins with the story of Yosemite National Park, which by the turn of the twentieth century established a template for bitter encounters between native peoples and conservation. He then describes the experiences of other groups, ranging from the Ogiek and Maasai of eastern Africa and the Pygmies of Central Africa to the Karen of Thailand and the Adivasis of India. He also discusses such issues as differing definitions of “nature” and “wilderness,” the influence of the “BINGOs” (Big International NGOs, including the Worldwide Fund for Nature, Conservation International, and The Nature Conservancy), the need for Western scientists to respect and honor traditional lifeways, and the need for native peoples to blend their traditional knowledge with the knowledge of modern ecology. When conservationists and native peoples acknowledge the interdependence of biodiversity conservation and cultural survival, Dowie writes, they can together create a new and much more effective paradigm for conservation.

Conservation Refugees

When American sociologist and wellness expert Tanya Pergola first visited Tanzania and Maasailand, she became startlingly aware that she was in a place and with people who could teach her something profound. She sensed that lodged within the colorful and beautiful rituals and ceremonies of the indigenous Maasai people were gems of wisdom that could be harvested and shared as antidotes for our increasingly complex, stressful, and often enigmatic modern lives. Dr. Pergola undertook a ten-year apprenticeship with Maasai traditional healers, led by her guide Lekoko Ole Sululu, in exchange

for implementing sustainable development projects in Tanzania. In "Time is Cows" she shares the mind-body-spirit medicine of the Maasai, the proud pastoral people of East Africa. In a voice that is at once crystal clear and spiritually alive--one that thousands around the world have already come to know in her talks and classes on wellness, yoga, and nature healing--her insight, inspiration, and empathy are present on every page as she shares her own knowledge and the wisdom of the Maasai compassionately and wholly. Enriched with photographs, stories and "suggested practice" tips, "Time is Cows" is a handbook to help you simplify your life as you uncover its profound meaning.

Time is Cows: Timeless Wisdom of the Maasai

With a Foreword by Prof. Asbjørn Eide, a former Chairman of the UN Working Group on Indigenous Populations, Chairman of the UN Working Group on Minorities, President of the Advisory Committee on National Minorities of the Council of Europe Following the internationalization of the indigenous rights movement, a growing number of African hunter-gatherers, pastoralists and other communities have channelled their claims for special legal protection through the global indigenous rights movement. Their claims as the indigenous peoples of Africa are backed by many (international) actors such as indigenous rights activists, donors and some academia. However, indigenous identification is contested by many African governments, some members of non-claimant communities and a number of anthropologists who have extensively interacted with claimant indigenous groups. This book explores the sources as well as the legal and political implications of indigenous identification in Africa. By highlighting the quasi-inexistence of systematic and discursive – rather than activist – studies on the subject-matter, the analysis questions the appropriateness of this framework in efforts aimed at empowering claimant communities in inherently multiethnic African countries. The book navigates between various disciplines in trying to better capture the phenomenon of indigenous rights advocacy in Africa. The book is valuable reading for academics in law and all (other) social sciences such as anthropology, sociology, history, political science, as well as for economists. It is also a useful tool for policy-makers, legal practitioners, indigenous rights activists, and a wide range of NGOs. Dr. Felix Mukwiza Ndahinda is Associate Professor at the International Victimology Institute Tilburg (INTERVICT), Tilburg University, The Netherlands.

Perspectives on the Rights of Minorities and Indigenous Peoples in Africa

This book makes current issues in political ecology and the question of globalization accessible to undergraduate students, as well as to non-academic readers. It is also empirically and theoretically rigorous enough to appeal to an academic audience. CONSERVATION AND GLOBALIZATION opens with a discussion of these two broad issues as they relate to the author's fieldwork with Maasai herding communities on the margins of Tarangire National Park in Tanzania. It explores different theoretical perspectives (Neo-Marxist and Foucauldian) on globalization and why both are relevant to the case studies presented. Students are introduced to the practice of multi-sited ethnography and its centrality to the anthropological study of globalization. While drawing on examples from specific Maasai communities, the book is more broadly concerned with the historical and contemporary links between these communities and a global system of institutions, ideas, and money. The ecological incompatibility of Western national park-style conservation with East African savanna ecosystems and Maasai resource management practices, are highlighted. The concept of national parks is traced temporally and geographically from Maasai communities to the enclosure movement in 18th century England and westward expansion in 19th century North America. The relationships of parks to Judeo-Christian assumptions about "man's place in nature," colonial ideologies like Manifest Destiny and the Civilizing Mission, and capitalist notions of private property and "The Tragedy of the Commons," are explored. The book also looks at the latest conservation paradigm of "Community-Based Conservation," and explores its connections to the Soviet Collapse, economic and political liberalization, and the global proliferation of NGOs.

Human Rights of Indigenous Peoples

At an 1887 council when his people were told to learn farming in the semidesert region east of the Wind River Mountains, the Shosone chief Washakie exploded with "God damn a potato!" His instincts were all against the cultivation of semiarid land. The relationship between the buffalo hunter and the potato eater?between indigenous peoples and industrial empire?is the basic theme of the studies in *The Struggle for the Land*. As the editor, Paul A. Olson, points out in his introduction, the theme is as old as the biblical battle between the descendents of Nimrod, the city dweller, and of Abraham, the

pastoralist. But the environmental cost of developing the world's semiarid regions is a new and urgent concern. Soil erosion, the loss of lands to dams, the pollution of once productive regions through mining, and the destruction of native food plants have everywhere decreased the quality of life for indigenous peoples, who have been forced to adopt the Western agricultural practices, property concepts, and economic institutions that created the environmental crisis. The eleven chapters in this collection look at the industrial and indigenous relationships in the lands of the North American Plains Indians, the Australian Aborigines, the Kazakhs in the USSR, the Maasai in Kenya, and several groups in southern Africa, and Alaskan and Lapp (Saami) native peoples. Representing a broad range of disciplines, including anthropology, history, ecology, and agricultural science, the contributors are John W. Bennett, Anatoly Khazanov, Russel L. Barsh, Gary C. Anders, Robson Silitshena, Peter Iverson, Patrick Morris, Annette Hamilton, J. Baird Callicott, O. Douglas Schwarz, and Solomon Bekure and Ishmael Ole Pasha. They recommend realistic solutions for the problems facing people who have essentially been disenfranchised by Western-style development of their native semiarid lands.

Indigenouness in Africa

This book explores the history, culture, rights and the effects of globalization on indigenous people in the Americas, Asia-Pacific, and Africa from an evaluative and critical perspective. Unlike discipline-based textbooks, this volume seeks to contribute to the social discourse around indigenouness and to engage readers in a shared sense of humanity and empowerment for these groups of individuals. Among the issues addressed are: who indigenous people are, culture and colonization, self-determination, the impact of legal theory and judicial decisions, land rights, poverty, lack of healthcare, international human rights law, tourism, treaties, and globalization. The book concludes by addressing what it means to be an indigenous person in the 21st century, and calling upon policymakers to recognize the importance of preserving indigenous people's territories, languages, cultures and collective rights.

Conservation and Globalization

xts across Africa, Asia, the Middle East, North & South America and Oceania.

The Struggle for the Land

Many African countries are experimenting with schemes that put local people back into the conservation equation. This beautifully illustrated book with text by such as writers as Antjie Krog, Chenjerai Hove looks at the issues and the people involved.

The Maasai and the State

This work examines the world's indigenous peoples, their cultures, the countries in which they reside, and the issues that impact these groups.

Indigenous People and the Roles of Culture, Law and Globalization

The Maasai or 'Maa' language is a member of the East Nilotic branch of the Nilo-Saharan language family spoken in southern Kenya and northern Tanzania. The Maasai tribe is a unique and popular tribe due to their long preserved culture. The Maasai people of East Africa live in southern Kenya and northern Tanzania along the Great Rift Valley on semi-arid and arid lands. The Maasai have a reputation of being fierce warriors renowned for their bravery and valor in battle. Warriorhood prepares young males to be responsible both to themselves and their community. Despite education, civilization, Christianity and western cultural influences, the Maasai people have remained loyal to their traditional way of life, making them a symbol of indigenous Kenyan culture. Maasai's distinctive culture, dress style and strategic territory along the game parks of Kenya and Tanzania have made them one of East Africa's most internationally famous and easily recognized people in the region. Language and culture are inseparable and it is hoped that all readers will find the book a useful guide in not just understanding the Maasai language, but also gaining valuable insight on aspects of Maasai culture and traditions.

Indigenous Peoples' Wisdom and Power

A day-by-day photographic journal of the annual migration path taken by the animals of the Serengeti Plain as they follow the cycle of the rains.

Equity in the Loita/Purko Naimina Enkiyo Forest in Kenya

BG (copy 1): From the John Holmes Library collection.

Sustaining and Enhancing Forests Through Traditional Resource Management

An interdisciplinary collection, *Gender and Culture at the Limit of Rights* examines the potential and limitations of the "women's rights as human rights" framework as a strategy for seeking gender justice. Drawing on detailed case studies from the United States, Africa, Latin America, Asia, and elsewhere, contributors to the volume explore the specific social histories, political struggles, cultural assumptions, and gender ideologies that have produced certain rights or reframed long-standing debates in the language of rights. The essays address the gender-specific ways in which rights-based protocols have been analyzed, deployed, and legislated in the past and the present and the implications for women and men, adults and children in various social and geographical locations. Questions addressed include: What are the gendered assumptions and effects of the dominance of rights-based discourses for claims to social justice? What kinds of opportunities and limitations does such a "culture of rights" provide to seekers of justice, whether individuals or collectives, and how are these gendered? How and why do female bodies often become the site of contention in contexts pitting cultural against juridical perspectives? The contributors speak to central issues in current scholarly and policy debates about gender, culture, and human rights from comparative disciplinary, historical, and geographical perspectives. By taking "gender," rather than just "women," seriously as a category of analysis, the chapters suggest that the very sources of the power of human rights discourses, specifically "women's rights as human rights" discourses, to produce social change are also the sources of its limitations.

Once We Were Hunters

Among Western historians, it remains common to deny the historical existence of the Maasai as a people with a dense and complex culture and polity. Within Kenya, this denial is used to rationalize the continued seizure and occupation of Maasai land, which is key to the extractive agendas of the Kenyan state. This denialist version of the history is flatly contradicted by the colonial sources through which it was built, as well as by the Maasai's own rich and deep oral history, which it ignores. However, as Maasai exist far from the centers of knowledge production empowered to define them, it has largely remained unchallenged. Until now. Here the prominent Maasai leader and activist Meitamei Dapash, along with the Maasai people he represents, teams with renowned historian Mary Poole to offer the Maasai side of the story. Through their rich and detailed narrative, we learn not only about the history of the Maasai as they understand it, but also about the politics of Western history; about the specific ways that historical study was used as a weapon against Maasai people; about the untold history of Kenya both pre- and post-nationhood; about why the creation of nation-states is not synonymous with liberation; and about how and why Indigenous approaches to land obstruct global processes of resource extraction. Ultimately, what is offered is not only a new version of Maasai history, but also a new, clearly articulated case for how the lens of settler colonialism upends received narratives of post-"independence" Africa and offers opportunities for the emancipation of Indigenous communities from neo-colonial regimes the world over. For its groundbreaking new insights into Maasai history and its bold interventions into Indigenous studies more broadly, *Decolonizing Maasai History* is a must-read for scholars and students of African studies and Indigenous studies, as well as for Maasai and other Indigenous peoples fighting for decolonization.

Native Peoples of the World: An Encyclopedia of Groups, Cultures and Contemporary Issues

Drawing on case studies from Pacific Islands, Africa, Latin America and Southeast Asia, this book examines ecotourism enterprises controlled by indigenous people in tribal reserves or protected areas. It compares indigenous ecotourism in developed and developing countries and covers cultural ecotours, ecolodges, and bungalows, hunting and fishing tours, cultural attractions and other nature-based facilities or services.

The Maasai Language: an Introduction

What is the power of 100 people working together on any project in the world to create positive change? Heidi Totten had no idea what she was getting herself into when she succumbed to peer pressure and got on a plane to go to Kenya, Africa in March 2015. A series of small and life-altering experiences changed the trajectory of the rest of her life. A few months later, on Sunday, July 12, 2015, she got out of the shower and heard a voice that said, "Go start a group on Facebook called

100 Humanitarians. I'll let you know why." Six years later, she has taken over 200 people to Kenya on several expeditions each year, and her organization has helped hundreds of families with economic development and self-reliance. This book is her "How to be a humanitarian and create your Promise Legacy Project." It includes some of her most personal spiritual experiences that kept her going back to Kenya when she wanted to give up. It's a journey of extreme and radical faith, love, and friendship. And overcoming a crap ton of opposition that she mostly brought on myself. And a crap ton of miracles. Her question to you is, "Do you want to go to Kenya?" About 100 Humanitarians International What is the power of 100 people working together on any project in the world to create positive change? We are a community of entrepreneurs, small businesses, and individuals around the world collaborating to create opportunities, both locally and internationally, for self-reliance, education, and economic development. We are committed to sustainable projects that support communities, and preserve the culture of indigenous tribes. One of our major objectives is to help prevent human trafficking within families by eradicating the practice of Female Genital Mutilation and Early Marriage. Our Mission "To mentor families globally through education and entrepreneurship in an effort to eliminate physical, mental, spiritual and emotional poverty, while preserving culture and tradition." Families in Kenya don't need a handout, they need a hand up. We go a bit deeper by joining hands and teaching each other. We teach families how to leverage their resources through economic development and self-reliance. They teach us about love, gratitude, simplicity, and joy. If you arrived here, it's because you were led here. You know that the best personal development is found when serving others. Our expeditions will take you deep into the heart of the Maasai Mara in Kenya, and you will experience two years of personal development in two weeks. Are you ready?

Tribes of the Great Rift Valley

Involving Indigenous peoples and traditional knowledge into natural resource management produces more equitable and successful outcomes. Unfortunately, argue Anne Ross and co-authors, even many "progressive" methods fail to produce truly equal partnerships. This book offers a comprehensive and global overview of the theoretical, methodological, and practical dimensions of co-management. The authors critically evaluate the range of management options that claim to have integrated Indigenous peoples and knowledge, and then outline an innovative, alternative model of co-management, the Indigenous Stewardship Model. They provide detailed case studies and concrete details for application in a variety of contexts. Broad in coverage and uniting robust theoretical insights with applied detail, this book is ideal for scholars and students as well as for professionals in resource management and policy.

Salvaging Nature

Minorities and indigenous peoples in Kenya feel excluded from the economic and political life of the state. They are poorer than the rest of Kenya's population, their rights are not respected and they are rarely included in development of other participatory planning processes. This report discusses the abuse of ethnicity in Kenyan policies, arguing that ethnicity is a card all too often used by Kenyan politicians to favour certain communities over others in the share of the nation's wealth. Kenya: Minorities, Indigenous Peoples and Ethnic Diversity exposes these concerns in detail via the analysis of budgetary expenditure in the poor Turkana region, which is dominated by the minority Turkana people, and in the richer Nyeri region, home of Kenya's current President. The author, Maurice Odhiambo Makoloo, calls for immediate action to address the inequalities and marginalization of communities, as a way of ensuring that Kenya remains free of major conflict. It calls for disaggregated data - by ethnicity and gender - and a new Constitution to devolve power away from the centre, so that minority and indigenous peoples stand to benefit from current and new development programmes. The report argues that Kenya's diversity should be its strength and need not be a threat to national unity. Suppressing and denying ethnic diversity is the quickest route to inter-ethnic conflict and claims of succession. The report calls for urgent action.

Indigenous Peoples and Protected Areas in Africa

How can we map differing perceptions of the living environment? Mapping the Unmappable? explores the potential of cartography to communicate the relations of Africa's indigenous peoples with other human and non-human actors within their environments. These relations transcend Western dichotomies such as culture-nature, human-animal, natural-supernatural. The volume brings two strands of research - cartography and »relational« anthropology - into a closer dialogue. It provides case studies in Africa

as well as lessons to be learned from other continents (e.g. North America, Asia and Australia). The contributors create a deepened understanding of indigenous ontologies for a further decolonization of maps, and thus advance current debates in the social sciences.

Gender and Culture at the Limit of Rights

Many of the people who identify themselves as Maasai, or who speak the Maa language, are not pastoralist at all, but framers and hunters. Over time many people have 'become' something else, and what it means to be Maasai has changed radically over the past several centuries and is still changing today. This collection by historians, archaeologists, anthropologists and linguists examines how Maasai identity has been created, evoked, contested and transformed. North America: Ohio U Press; Tanzania: Mkuki na Nyota; Kenya: EAEP

Decolonizing Maasai History

Essay from the year 2018 in the subject Philosophy - Practical (Ethics, Aesthetics, Culture, Nature, Right, ...), grade: A, , course: Law, language: English, abstract: Cultural appropriation is defined as taking intellectual property, traditional knowledge, cultural expressions or artefacts from someone else's culture without permission. This also includes the unauthorised use of another's culture's dance, dress, music, language, folklore, cuisine, traditional medicine, religious symbols and the likes. Any process of borrowing necessarily involves acts of appropriation, which are means by which borrowing occurs. The first problem lies in the fact that developing countries like Kenya have not sufficiently defined their cultural industries within the Intellectual Property context. It is only recently that cultural industries have started realizing the full economic benefits that would be open to them, should they be granted adequate Intellectual Property protection and promotion.

Indigenous Ecotourism

Land, Indigenous Peoples and Conflict presents an original comparative study of indigenous land and property rights worldwide. The book explores how the ongoing constitutional, legal and political integration of indigenous peoples into contemporary society has impacted on indigenous institutions and structures for managing land and property. This book details some of the common problems experienced by indigenous peoples throughout the world, providing lessons and insights from conflict resolution that may find application in other conflicts including inter-state and civil and sectarian conflicts. An interdisciplinary group of contributors present specific case material from indigenous land conflicts from the South Pacific, Australasia, South East Asia, Africa, North and South America, and northern Eurasia. These regional cases discuss issues such as modernization, the evolution of systems and institutions regulating land use, access and management, and the resolution of indigenous land conflicts, drawing out common problems and solutions. The lessons learnt from the book will be of value to students, researchers, legal professionals and policy makers with an interest in land and property rights worldwide.

My Maasai Name is Nemparnat

Indigenous Peoples and the Collaborative Stewardship of Nature