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PASTORALISM: Solution to a Problem

Pastoralism: a form of ecosystem management by people evolved over long periods of time, based on the use of domestic herbivores to make use of lands not suitable for cultivation and often low in productivity.

Pastoral systems are characterized by:

- certain kinds of environments
- animals with certain characteristics
- certain kinds of human/institutional arrangements

Rangelands: non-arable, non-forested land characterized by grasslands, woodlands, and/or shrubland vegetation.

Domestic Herbivores:

1. Domestication
2. Ruminants: Cloven-hooved mammals with foregut fermentation capability.
Domesticated ruminants include cattle, sheep, yaks, and goats. Examples of wild ruminants include deer and antelope.
3. Non-ruminants: Include horses and elephants.

Social and Institutional Arrangements

1. reciprocity
2. mobility, nomadism, transhumance
3. common lands
4. traditions and rules

Patterns

1. sedentary pastoralism
2. transhumance
3. public land allotments

communal land tenure: Tenure involving substantial community control of land access and use, which will typically include household and individual rights short of full ownership in some types of land and common property in other land and resources. A community can exclude nonmembers from the commons. (*A review of tenure terminology*, John Bruce, 1993, Land Tenure Center, University of Wisconsin, Madison).

FROM: Should Pastoral Fulani Sedentarize? A Literature Review and Theoretical Framework on Policy Issues in the Socioeconomic Transformation of the Pastoral Fulani of Nigeria
By Ismail Iro, Ph.D. <http://www.gamji.com/fulani2.htm>

Writing on the importance of cattle to the Karimojong, Navile Dyson-Hudson (1966, 83) summarizes: Milk and blood of cattle are drunk; their meat is eaten; their fat used as food and cosmetics; their urine as cleanser; their hides make sleeping-skins, shoulder capes, anklets; their horns and hooves provide snuff holders, feather boxes, and food containers; bags are made from scrota; their intestines are used for prophecy, and their chyme for anointing; their droppings provide fertilizer....

Animals are prestige-makers, barter items or currency, insurance against disasters, and sources of food and labor (Henriksen 1974; Jacobs 1980; Goldschmidt 1980; Arhem 1989; and Bekure 1983). Having many herds is important for food stability in pastoral societies (Galaty 1980; Salzman 1980a; and Cossins 1983a) In addition to the use of milk, herdsmen eat meat, "...almost every animal not sold ends its career in the pot" (Brokensha, Horowitz, and Scudder 1977, 25). In Niger, animals are raised primarily for auto-consumption, and "...only secondarily for milk" (Swinton 1988, 128). During birth, death, marriage, and circumcision rituals, the Fulani slaughter (the Masai suffocate) a goat, a sheep, or a barren cow. The meat is shared among guests, friends, relatives, and

neighbors (Vengroff 1980; and Arhem 1989). Apart from killing of the beasts to grace ceremonies, or to entertain important guests, the Tamasheq eat red meat every two weeks for good health (Smith 1978)....

Sheep, goats, and cattle represent the major and in some societies the only form of capital investment. Animals are a walking capital, a convenient way of storing wealth (Fricke 1979; Horowitz 1980; Schneider 1981; and Swinton 1988). They are the coins of social relations and stock friendship that are an important aspect of pastoral life (Frantz 1978; and Goldschmidt 1980). For the pastoralists, the cattle are more dependable trade items than national currencies. The Fulani will not trade cattle just for cash, the value of which fluctuates in a market where they have no control. In the rural areas, the bovine provides the power for plowing, threshing grains, moving goods, and drawing water from the wells. The animals help convert energy stored in grass for human use (Sandford 1982). Bangladeshis use dung as home plastering and as fossil fuel for cooking (Wennergreen, Antholt, and Whitaker 1984). West African farmers use browsing animals to remove unwanted shrubs. The Food and Agriculture Organization (F.A.O.) has suggested the use of goats in clearing stubble in Nigeria's Guinea Savanna where hand and machine have become costly and ineffective in removing re-growth (Livingstone and Ord 1981, 224).

See the website for references!

ESPM 186: Management of Grasslands and Woodlands

Rich in biodiversity, woodlands and grasslands provide wildlife habitat, recreation, open space, and forage.

Learn about how people can care for these ecosystems, and the ecological principals that guide good stewardship.

The course examines the ecological underpinnings of rangeland management, as a complex of human, animal, and plant inter-relationships: a place where human cultural practices and ecosystem dynamics meet.

How can we predict, change, or understand the results?

Pastoralism General References

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