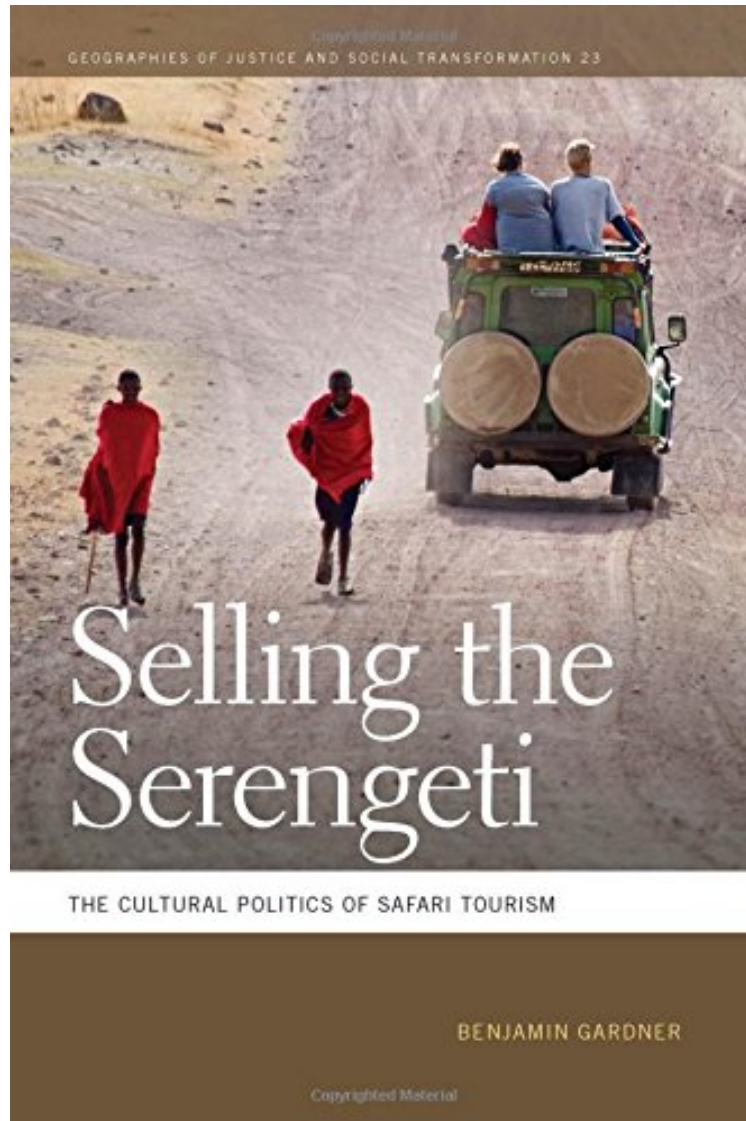


[Library ebook] Selling the Serengeti: The Cultural Politics of Safari Tourism (Geographies of Justice and Social Transformation Ser.)

Selling the Serengeti: The Cultural Politics of Safari Tourism (Geographies of Justice and Social Transformation Ser.)

Benjamin Gardner

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#879388 in Books Gardner Benjamin 2016-02-15 2016-02-15 Original language: English PDF # 1 8.90 x .70 x 6.00l, .0 #File Name: 0820345083248 pages Selling the Serengeti The Cultural Politics of Safari Tourism | File size: 39.Mb

Benjamin Gardner : Selling the Serengeti: The Cultural Politics of Safari Tourism (Geographies of Justice and Social Transformation Ser.) before purchasing it in order to gage whether or not it would be worth my time, and all praised Selling the Serengeti: The Cultural Politics of Safari Tourism (Geographies of Justice and Social Transformation Ser.):

2 of 2 people found the following review helpful. Can neoliberal economics offer people like the Maasai opportunity and at the same time conserve Tanzania's natural heritage? By Lyndon Brecht. This is an informative book on a topic of considerable importance. Be aware that it is not a natural history, not essays about wildlife and conservation, and not a book that environmentalists in general will like. It should strongly appeal to a fairly narrow readership, those interested in the interplay between governments and other actors on the national and local levels in the context of conserving African wildlife. Gardner has wide experience in Tanzania; this is essentially an academic study, although rather more accessible than such studies usually are. Gardner is not easily described; the book uses terms like "political ecology" but I'd say policy studies and economics are aspects as well. The specific area is the Liliondo area (and adjacent lands) in Tanzania, populated on the local level mostly by Maasai. The book covers about two decades of Maasai dealing with their national government, outside corporations, NGOs and the implications of an increasingly dominant neoliberalism (think of the Chicago school of economics, although it's more than that). The book provides historical context, such as Tanzania's vaguely socialist period (ending about 1985, with neoliberalism increasingly dominant in the country since). Among the issues are ownership of land: a grazing commons such as is Maasai tradition seems to neoliberalism to be inefficient and wasteful, and in Loliondo leasing or selling land to organizations or companies that offer safari expeditions (he cites an estimate that one hunter spends as much in Tanzania as 50 to 100 non-hunting tourists) and some that offer other expeditions. The Maasai in this area, says Gardner, find the neoliberal approach to offer some possibilities to better preserve their rights and control over development, mostly by negotiating directly with outsiders. The Maasai as well benefit from increasing world interest in traditional peoples. Their position in the country is uncertain, because Tanzania is short on financial resources and local bureaucrats (as bureaucrats anywhere) don't particularly like resistance. The basic issue is land ownership, which to the Maasai is tied up with their group identity. That's the book. I hope it doesn't sound too dry, it really is full of information. A lurking presence is the future. As I was writing this, I looked up some population projections. The 11 million Tanzanians of 1963 grew to 44 million in 2014 and will be 100 million by mid-century, with an end of century projection of 200 to 400 million. The country will strain to feed, educate and create employment for these people, and the Serengeti will have to produce substantial income to justify Tanzania's large investment in conservation, or its future is moot. Population projections for nearby nations also show sharp growth: Kenya for example by mid-century may exceed 100 million.

Situating safari tourism within the discourses and practices of development, "Selling the Serengeti" examines the relationship between the Maasai people of northern Tanzania and the extraordinary influence of foreign-owned ecotourism and big-game-hunting companies. It looks at two major discourses and policies surrounding biodiversity conservation, the championing of community-based conservation and the neoliberal focus on private investment in tourism, and their profound effect on Maasai culture and livelihoods. This ethnographic study explores how these changing social and economic relationships and forces remake the terms through which state institutions and local people engage with foreign investors, communities, and their own territories. The book highlights how these new tourism arrangements change the shape and meaning of the nation-state and the village and in the process remake cultural belonging and citizenship. Benjamin Gardner's experiences in Tanzania began during a study abroad trip in 1991. His stay led to a relationship with the nation and the Maasai people in Loliondo lasting almost twenty years; it also marked the beginning of his analysis and ethnographic research into social movements, market-led conservation, and neoliberal development around the Serengeti."

Based on more than two decades of engagement with the Maasai, this study is a landmark in a new kind of living geography in which people play the starring role. Conservation efforts that consist primarily of enclosure and dispossession have led the Maasai to become the unlikely cheerleaders for neoliberalism and the hostile detractors of even the best-intentioned efforts of the Tanzanian state (and those of the earlier, less well-intentioned British and German colonial governments) to protect the Serengeti as a world treasure. When such treasures are sequestered for the enjoyment of even the most ecofriendly tourists to say nothing of wealthy trophy hunters from the Middle East they have been fiercely resisted by the proud people who have tended this part of the Serengeti for centuries. Selling the Serengeti is itself a gem of a book, one that Gardner has polished and passed on generously to a world in need of its marvels. (Paul Farmer, Kolokotronis University Professor of Global Health and Social Medicine, Harvard Medical School) Based on more than two decades of ethnographic research, [Selling the Serengeti] is a rich chronicling and sophisticated analysis of on-going everyday and historic struggles over identity, culture, and resources in a neoliberal age... The specific points of Loliondo are intriguing and important for understanding how neoliberal conservation processes are unfolding in other parts of Tanzanian Maasailand and beyond. The book will thus appeal to a broad set of readers interested in the effects of conservation, tourism, and neoliberalism on communities and landscapes across Africa. (Mara J. Goldman African Studies) Gardner delivers a timely text focusing on the cultural politics of safari tourism among the Maasai people of northern Tanzania. Offering a pensive approach to the juxtaposition in which the Maasai find themselves, the author takes readers through two decades of how such competing forces shaped cultural

belonging and citizenship among this indigenous African people...The stories are vivid and plentiful throughout. (K. M. Woosnam Choice)About the AuthorBENJAMIN GARDNER is an associate professor in the School of Interdisciplinary Arts and Sciences at the University of Washington Bothell, where he teaches global studies, cultural studies, and environmental studies. He is also the chair of the African Studies Program at the Henry M. Jackson School of International Studies at the University of Washington.