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FOREWORD

Dear Authors and Esteemed Readers

It is with deep satisfaction that I write this Foreword to the Proceedings of the 2nd International Conference on the Future of Tourism (ICFT) held in Arusha, Tanzania, April 16 - 17, 2019.

ICFT continues a tradition of bringing together researchers, academics and professionals from all over the world, experts in tourism and hospitality. The conference particularly encouraged the interaction of research students and developing academics with the more established academic community in an informal setting to present and to discuss new and current work. Their contributions helped to make the Conference as outstanding as it has been. The papers contributed the most recent scientific knowledge known in the field of Sustainability of Tourism; Domestic Tourism and SMEs Development; Tourism and Economic Development; Culture and Tourism; Innovation in Tourism; Customer Care in Tourism; Methods of Measuring Tourism; and National Tourism Policy.

In addition to the contributed papers, two invited keynote presentations were given: by Mr. Richald Rugimbana, the Executive Secretary of Tourism Confederation of Tanzania who spoke about the Issues for future tourism development with special focus of Tanzania; and Prof. Zororo Muranda, Pro-Vice Chancellor, Chinhoyi University of Technology in Zimbabwe who gave presentation on the Future of tourism: Tourism of the future.

The Conference was preceded by a tailor made training in *e-Tourism and Management of World Heritage sites*. The facilitators of training were: Prof. George Oreku, a professor of ICT from the Open University of Tanzania and Mr. Erick Kajiru, an expert of Management of UNESCO World Sites from the UNESCO Commission in Tanzania.

These Proceedings will furnish the scientists of the world with an excellent reference book. I trust also that this will be an impetus to stimulate further study and research in all these areas.

We thank all authors and participants for their contributions.

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LAND DEGRADATION AND ITS IMPACTS ON CULTURAL TOURISM AMONG THE INDIGENOUS PEOPLES IN TANZANIA: A CASE OF THE HADZABE

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Abstract

Land is the most important natural resource among the indigenous peoples in the world. Land provides them most of their requirements in terms of wild game, honey, roots and tubers for their livelihoods. This paper aims at determining the causes of land shrinkage and degradation and its impacts on cultural tourism among the Hadza community in northern Tanzania. Both probability and non probability sampling techniques were used to select the appropriate sample. Primary data was collected through self administered questionnaire, interview and focus group discussions while secondary data was obtained from various reports collected from official document, records at Local Government offices. Satellite imagery analysis was done to establish Hadzabe land cover change over time by using Arc View. The study results revealed that the major problem faced by the Hadza people was the decrease of the land that they originally occupied as more land was taken for large scale farming, pastoralists, settlements and conservation activities which collectively took hunter- gatherers areas leading to degradation and shrinkage. Consequently the Hadza people are compelled to change their indigenous livelihood systems, which adversely impacts cultural tourism activities. It is concluded that the Hadza society deserve to live as free citizen in a free country, exercising and perpetuating their cultural values and traditions with minimum interference, which is a basis for cultural tourism activities. The study recommend that implementation of land management training, structure and support to provide ability to preserve own land and culture whole empowering Hadzabe of Mang'ola and Olpiro/Endulen to mitigate conflicts on land encroachment legally and more peacefully.

Keywords: Land degradation, Indigenous People, Hadza/Hadzabe Cultural Tourism

Introduction

The Hadza, or Hadzabe people, (in the old text syn. Watindiga, Wahi, Hatsa, Kindinga, Kangeju and Hadzapi), (Johnston and Begashowe, 1924; Marlowe, 2010) are an ethnic group in North-central Tanzania, living around Lake Eyasi in the central Rift Valley (Matthiessen, 1972). They are considered to be among the few last people on the world that continue to live as nomadic hunter-gatherers (Gibbons, 2018). They are neighbours to the great Serengeti ecosystem of which

Ngorongoro Conservation Area (NCA) marks its southern boundary (Armitage, 1996; Woodburn 1968 and Marlowe, 2010). The Hadza population is low and was estimated to be between 1,000 and 1,500 (Wood and Marlowe, 2010). Some 300–400 Hadza live as hunter-gatherers, much as their ancestors lived for thousands of years ago (Marlowe, 2010). The Hadza is not closely genetically linked to any other people, (Tishkoff et al. 2007; Lee, 1999).

Before and few years after independence the Hadzabe foraging area was restricted by other ethnic groups and their associated socio-economic activities (Matthiessen, 1972). However, since then this area has been decreasing drastically due to degradation, increasing land clearing for cultivation; pastoralists whose cattle drink their water and graze on their grasslands, professional hunting and pastoralists. The area is also attractive to scholarly anthropologist tourists have been for many years studying various aspects of the evolution of human.

The Hadza society as hunter gatherers are prone to lose the opportunities gained from cultural tourism because of the increasing natural habitat degradation and area reduction due to the changes in land uses. Changes in vegetation (Zahabu and Jambiya, 2008) ultimately affect the composition of wild fauna and flora that are used as food by Hadza people. This community does not engage in social economic activities other than hunting and gathering. Social economic activities like farming, pastoralist and mining cause land degradation and reduction of the area where they formerly get wild food resources which would ultimately attract cultural tourists. There is a high rate of deforestation due to increasing demand for agricultural land and firewood that has destroyed water catchment systems within the Eyasi Basin. The increasing soil infertility vulnerabilities due to land erosion, threatens biodiversity as a result of poorly protected forests its socio-economic significances and implications toward Hadza cultural tourism potential, food security, livelihood and at large their sustainability.

The Hadzabe are the typical example of vulnerable indigenous people who need specific policy attention if they are to survive. On the other hand, indigenous peoples may not have the capacity or access points to engage with high levels of governments to express their needs and contexts and to ask for help when they need it. Since this research is aimed to assess reduction of Hadzabe land due to encroachment and degradation and its implication to Hadzabe cultural tourism development, there is a need to determine the nature and extent of how it has ruined the wildlife conservation as well as Hadzabe area, rendering it less attractive to cultural tourism as it once was.

The Hadzabe community of Tanzania are believed to be the last hunter gatherers in Africa. They have unique culture, language,(local dialect) and artefacts that

are important to be preserved. As the land hungry communities surges Hadzabe land, land policy inconsistency and stigma increases, they have lost most of their traditional land through degradation from various drivers. Under such degradation there might be changes in flora and fauna hence distribution. This community have little or no cash practiced among themselves which now have to seek for other opportunities that will sustain them without compromising their environment/ habitat. Cultural tourism can be the best option but its success greatly depends on the healthy environment that Hadzabe has depended on many centuries immemorial. It needs whistle blowers to speak aloud on Hadzabe land right and protection, if this community is meant to survive the shackles of modern civilization whilst losing their land with no defence at all.

So far there are limited recent detailed studies undertaken to document the degree or plight associated with Hadza land reduction and degradation and its implications on cultural tourism development. There is a need to determine abundance/ diversity and distribution of the types of fauna and flora used by Hadza on which will determine if cultural tourism development is feasible and sustainable under current situation of land degradation and shrinkage. This paper therefore presents the causes and extent of land degradation and land-use changes of the Hadzabe land and its implication on cultural tourism in Karatu and Ngorongoro districts.

Materials and Methods

The Study Area

This study was conducted in Karatu and Ngorongoro districts in northern Tanzania, covering Mang'ola and Endulen wards respectively. The study villages for this were Olpiro (Endulen ward) and Endamagghay (Mangola ward). In these villages the Hadza people are affected by the degradation and shrinkage of their land due to socio-economic and political activities such as pastoralism, hunting/poaching, tourism and villagilization, as well as large farming activities. This Hadza territory lies between latitudes 3°20'- 4°05' S and longitudes 34°50'- 35°30' E (Mabulla, 1996).

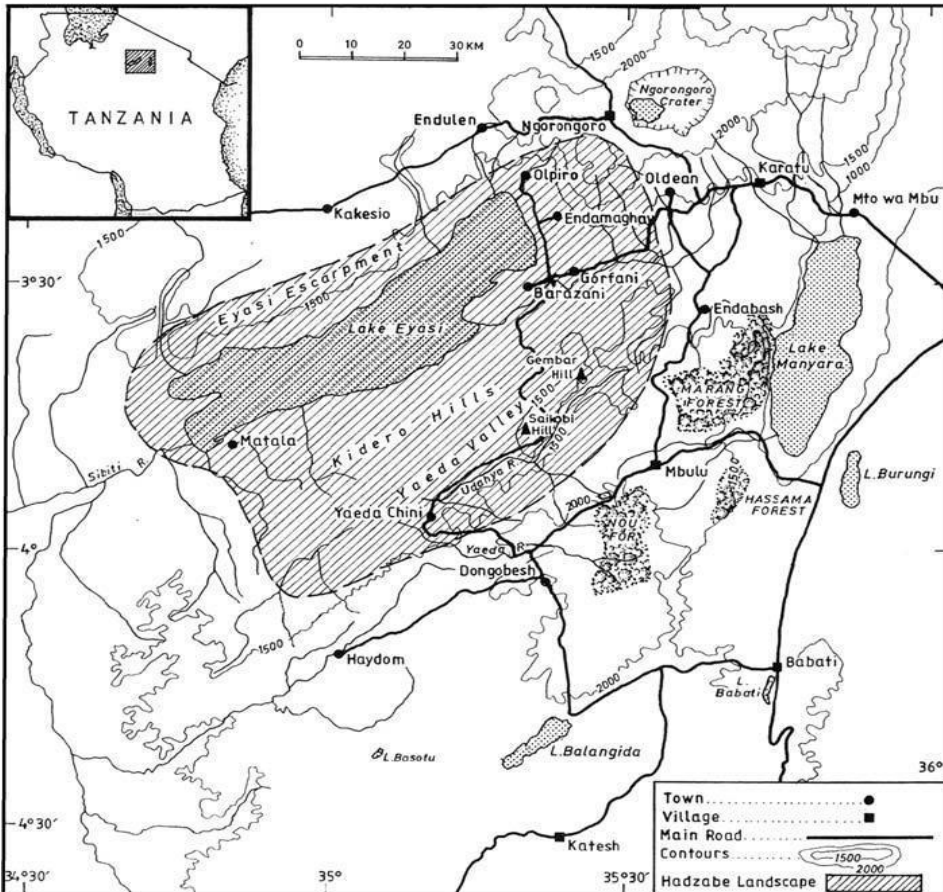


Figure 1: Map of north-central Tanzania showing the Eyasi Basin, the Hadza Hunter-forager landscape (Source: Adopted from Mabulla, 2007).

It is located about 200 km southwest of Arusha town and 50 km southwest of Karatu town. It is about 50km from Olduvai Gorge an area sometimes called a Cradle of mankind and 30km from the Prehistoric site of Laitole footprints. The nearby town to Olpiro village is Mang'ola which is 22km from East. The village can be reached from Karatu town via Endamaghay which is 85km east and from Ngorongoro Conservation Headquarters passing through Endulen-Embarway route through Rift valley escapement which is 54 Km. The village is bordered by Endulen and Osinoni villages in the northwest, Endamaghay and Makhoromba villages in the East and in the South it is bordered by the shores of Lake Eyasi.

Research Design

A Cross-sectional research design was employed in this study as it allows studying different groups of respondents at one point at a time (Bailey, 1994). A combination of probability and non-probability sampling techniques were used

to select the appropriate respondents. The study areas had eight camps and six were picked for interview. Systematic sampling and Simple random sampling was used to select camps and respondents respectively, as well as farmers and pastoralists. Purposive and judgmental sampling technique were used to select key informants such as District and Ward community development officer, Ward Executive Officer and Ngorongoro Conservation Area Authority representative, tour companies, health facilities, Game wardens; extension and development officers working in the study area.

Data was collected using face to face administered questionnaires employed to the heads of households; indepth interviews with key informants, focus group discussions and observations. A total of 55 respondents were interviewed using the questionnaires which aimed at finding out major forces to land degradations and their consequences to Hadza society as hunter gatherers with respect cultural tourism among others. The magnitude of Hadzabe indigenous land alienation, degradation and land use changes was studied by remote sensing technique using satellite imagery of the past 26 years from 1987 to 2014 obtained from the Institute of Resources Assessment of the University of Dar es Salaam. The range and expansion/incursion by other communities and institutions was obtained from wards/village councils' population growth records for the past 30 years. Reduction of natural Hadza foods in terms of quantity and quality and distribution recorded over the same period.

This study used descriptive statistics and inferential statistic on data analysis. Quantitative data collected was analyzed through SPSS and produced frequencies, mean, resulting into figures such as histograms, pie charts and graphs which were used to assess respondents' characteristics and present key finding of the study. Qualitative data collected through discussion with key informants were analyzed by using content analysis. This was to give summary of each topic discussed and identify the content of discussion. Contingency tables were used to establish relationships between various community opinions by gender in which Fisher's exact test was used as the analytical tool (Zar, 1999).

Results and Discussions

Demographic Characteristics of respondents

Majority of respondents for this study were young adults ranging between 15 and 25 years. Males dominated the respondents constituting about 78% and most of them were farmers and livestock keepers. Majority of respondents had acquired primary level education (Table 1).

Table 1: Socio-economic characteristics of respondents

Variables		Frequency	Percentage (%)
Age group in years	15 -25	20	48.8
	26 – 35	13	31.7
	36 – 45	8	19.5
Total		41	100
Sex	Male	32	78
	Female	9	22
Total		41	100
Occupation	Black Smith	2	4.9
	Hunter gatherers	39	95.1
Total		41	100
Marital Status	Married	33	80.5
	Single	6	14.6
	Widow	2	4.9
Total		41	100
Education Level	Primary Education	29	70.7
	Secondary Education	3	7.3
	Higher Education	0	0
	None	9	22
Total		41	100

The age groups notably ranging from 15 to 45 include mostly those who are a bit or fluent in Swahili language which was used in the questionnaires. The surrounding / interacting community forms the agro-pastoral and black smith activities (Datoga) while Hadza remain exclusive hunter gatherers with sporadic engagement in cultural-tourism.

Major Problems Facing the Hadza Community

The results from interviews with the key Hadza respondents showed the major problem that they were facing was decrease of the land area that they originally occupied. They insisted that diminishing and shrinking of Hadza traditional hunting and foraging zone was primarily due to immigrants that have inhabited the Hadza area who kept livestock while others made charcoal and in this respect cutting down trees that are habitats for wild animals as well as honey bees foraging grounds. Use of Agro-chemicals adjacent to the remaining Hadza land is likely to cause significant drop of wild honey bees. In addition, the honey harvested is likely to contain toxicants accumulated along food chain hence honey quantity and quality would also be threatened in this perspective.

The second problem Hadza community were facing was the water scarcity. In the discussion the members confessed to have great shortage of water due to primarily most water being used for irrigation, increased human population, and increased livestock and to some extent climate change. At times Hadza use roots (The roots called hatibi in Hadza) as source of water. Deforestation was a third

common feature in the Hadza land where intruding immigrants cut down trees for the purpose of lumbering and charcoal making.

The Extent of Land use Change and Shrinkage of the Hadza Land

Results for land use changes and the shrinkage of Hadza land for the past 26 years are shown in Figures 1 and 2 and Table 2. The study revealed that the Hadza indigenous land does no longer exist because most of it is permanently being occupied by pastoralist Datoga who also practice scattered farming, which is evidently proved by observation, personal interview and satellite images analysis. The overall findings from satellite imageries shows that between 1987 and 2013 there was significant increase of areas that is under cultivation that led to the observed decrease in bush-land, grassland and woodland.

The land cover change has been largely affected by farming on the expense of forests, grasslands, water sheds, bare land and bush-lands all important to survival of wild flora used as food sources for Hadza and animals as well. There has been an increase of cultivated land at the expense of grass and bush land, woodland and forestland. Figure 1 (A and B) presents the land use patterns and the magnitude of shrinkage of Hadza land since late fifties. Such land use alteration can be significantly manifested on the health of the ecosystem. Worse still there is intrusion by livestock herders, charcoal makers, and scattered farming in the remaining areas. Table 2 further presents how the Hadza land have changed since 1987 to 2013 indicating gains and losses for the period of 26 years, the area has witnessed significant increase of farming and scattered farming, while grasslands and woodlands have decreased to a very large extent.

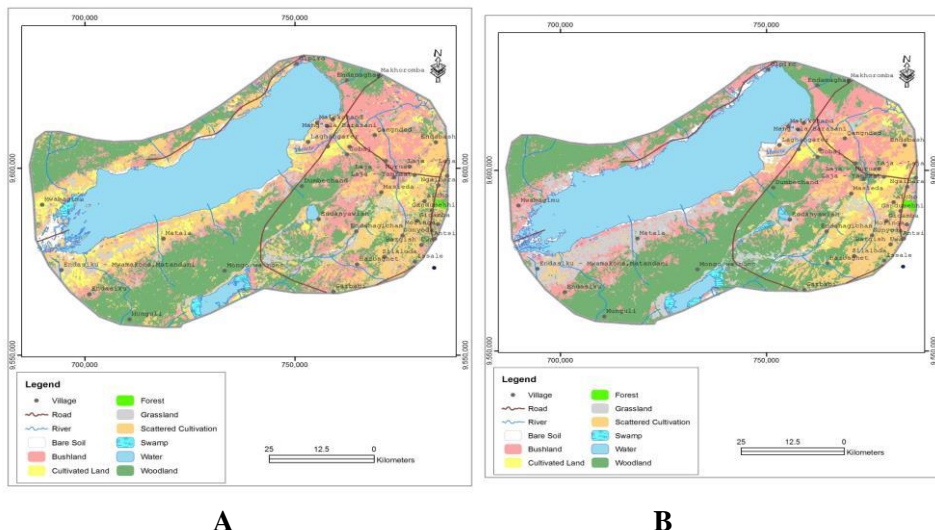


Figure 1 (A and B): Land use patterns and the resultant effects of land use changes in the span of time from 1987 to 2013

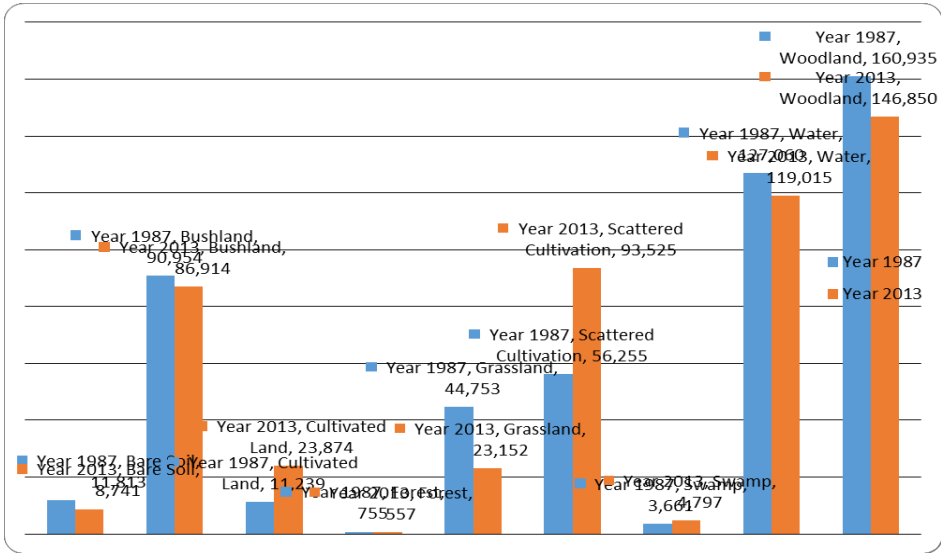


Figure 2: Hadza Land as Losses and Gains from 1987 to 2013
(Source: GIS Lab. IRA, 2014)

Table 2: Land Cover Change and Net-Loss and Gains

Land Use/ Cover Types	Land Cover				Land Cover Change 1987-2013	
	Year: 1987		Year: 2013			
	Ha	%	Ha	%	Ha	%
Bare Soil	11,813	2	8,741	2	-3,072	-1
Bush land	90,954	18	86,914	17	-4,040	-1
Cultivated Land	11,239	2	23,874	5	12,635	2
Forest	755	0	557	0	-198	0
Grassland	44,753	9	23,152	5	-21,601	-4
Scattered Cultivation	56,255	11	93,525	18	37,270	7
Swamp	3,661	1	4,797	1	1,136	0
Water	127,060	25	119,015	23	-8,045	-2
Woodland	160,935	32	146,850	29	-14,085	-3
	507,425	100	507,425	100		

Causes of Hadza land shrinkage

Survey results indicate that the main cause of land shrinkage and degradation of the Hadza land in deforestation and agricultural activities (Table 3)

Table 3: Causes of Degradation at Hadza Land

Causes of degradation	Frequency	Percentage
Agriculture activities	13	31.71%
Deforestation	23	56.1%
charcoal making	4	9.75%
livestock keeping	1	2.43%

Due to land degradation and shrinkage of the Hadza land, food sources are becoming scarce and hence foraging and hunting is at present a cumbersome endeavour. For instance, at Olpiro village it was observed that collection of fruits such as *Grewia bicola* (Figure 3), women spends about 8 hours (from 7.00 a.m. and came back to camp at 3.20 p.m.) to get a handful of the fruits for her family. Due to the accompanied scarcity of fruits, tuber and roots near camps, Hadza women are compelled to walk more than 7 km. Daily in search of these food sources. These natural foods can be of utmost importance for visitor attraction regarding their nutritional values.

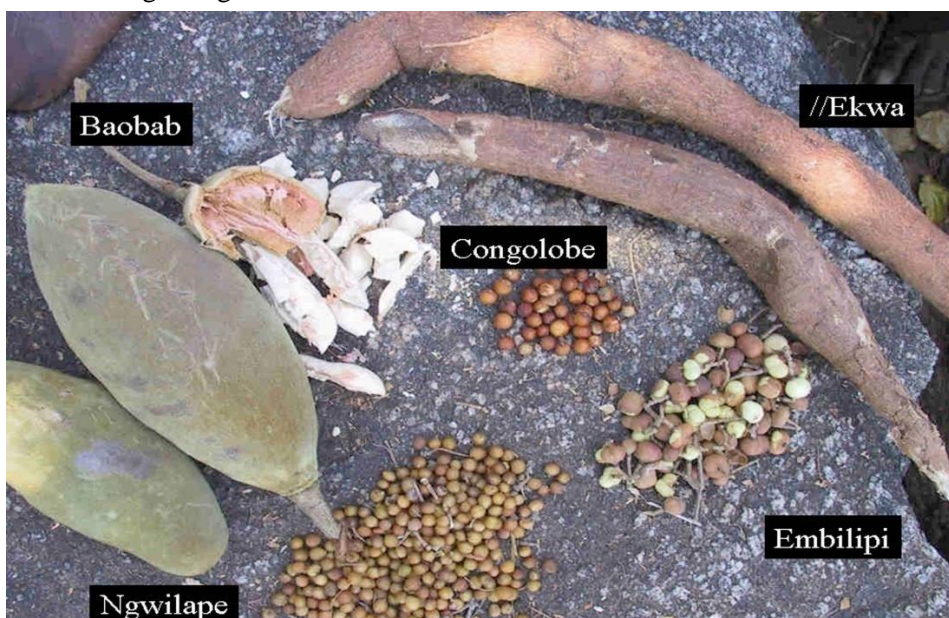


Figure 3: Various Fruits, Berries and Roots Commonly Used by the Hadza
(Source: Murray et al., 2001)

Discussions

It is evident from the present study that Hadza land has been subjected to shrinkage and degradation recently, stemming from early immigration of pastoral and agro-pastoral ethnic groups that surged to seek for pastures and

land for tilling (Ehret 1974; Ochieng 1975; Ambrose 1982; Sutton 1992). Lack of proper land tenure system existing in many nations, Tanzania included, has rendered weaker ethnic groups, particularly the indigenous groups such as the Hadza vulnerable to their rights on land uses. Formerly livestock keepers were the first to intrude the Hadza land. However, in the recent years pastoralists are being replaced by farming and scattered farming (Woodburn, 1962). Hadza area which measured almost 6440 square kilometres in late fifties have been greatly reduced. This shrinkage adversely impacts on the Hadza livelihoods systems as well as their unique culture, which is one of cultural tourism attractions.

Culture is a main 'pull factor' which influences visitors' initial decision to travel to destinations in diverse parts of the world. Thus in most regions of the world, predominantly in Europe and North America, cultural attractions have become significant in the development of tourism. At the global level, cultural attractions are usually perceived as being icons of vital streams of global culture (Richards, 2001). All the same in most Tanzania/African countries, the rich and diverse indigenous cultures (i.e., the living heritage of the Tanzania/African people), with Africa's multiplicity of ethnic material and non-material culture has not been developed for tourism. Nevertheless, the diverse indigenous Tanzania/African cultures can be apparent as having a dormant proportional advantage in the development of cultural tourism because they possess unique cultural and nature based lures. These are the very tourist fascinations which people from key tourist generating countries are looking for.

Hadzabe land has numerous items to offer in terms cultural tourism in the sense that their way of life have not changed much compared to any other. As hunters, they live naturally in harmony with the environment utilising what nature can offer without threatening it. Interested visitors can have the opportunity to share activities which Hadzabe community do day in day out such as; fruit, roots, tubers gathering which they can taste, or share the recipes preparations , hunting, fire making by friction using sticks, dancing, collection of traditional medicinal herbs, arrow targeting decoys etc. Hadzabe natural foods are highly nutritious for having adequate crude digestible proteins, crude fibre, digestible carbohydrates and vitamins. With increasing supply of cultural attractions there is stiff competition among attractions at the local, regional and international level. "Tourists will not come lest their needs are met." This means that it is important to recognise the structure and development of the cultural tourism fair. This goes hand in hand good infrastructure such as all year round passable roads, promotional materials such as brochures, leaflets etc. Customer care should be carefully observed to create good image of the Hadzabe community and the nation at large. In turn, Hadzabe community and others will benefit in a number of ways from the tariffs paid by the visitors. Guides leading tourists in the walking safaris can also benefit personally if given tips.

Culture deserves to be treated on progressive plain than other human forms because it is so central to defining who we are as a species. It is the distinguishing characteristic of humankind and its barriers. We must, consequently, elevate this focus on cultural tourism to the status of a “well-regarded trust” and not view it simply as another economic enterprise to be exploited in less than a moral manner. Land degradation ought to be checked with all efforts to preserve the Hadzabe land to increase its ecological value hence cultural tourism. Only through active participation by all stakeholders in the tourism scheme will success be achieved the development in cultural tourism.

With regard to Hadza land shrinkage, our findings correspond to the study by Urio and Kanyama (2015) who found that 35% of surveyed respondents in Mbulu district had felt land shrinkage, resulting from encroachment by farmers, pastoralists and timber loggers. On the other hand, PINGOS (2013) indicate that between 1990 and 2010 grasslands had decreased by 11%, whereas the cultivated area increased by 15%. These changes have adversely impacted the Hadza livelihoods through loss and/or decrease of honey, wildlife, local fruits and other food sources (Bill and Warren, 2007).

The relationship between land degradation and cultural tourism can be reflected in the shortage of food animals and plants in Hadzabe community habitat. Degraded land cannot support plant life and in turn animal life. Wooded shrub land and grass lands are best habitat for wild animals which Hadza community lives in and likely to attract cultural tourism, because the tourists will be more fascinated and satisfied finding them in their true natural habitat.

From the findings of this study it is evident that all these rich cultural tourism attractions from the Hadza people are being jeopardized by land degradation and shrinkage of the Hadza land. Unless actions are taken to curb the situation, it is no wonder that in few decades to come the indigenous people’s culture such as the Hadza will no longer exist, adversely affecting cultural tourism initiatives in the country.

Conclusion and Recommendations

Adequate and safe food availability in Hadza land is foremost important issue, followed by other basic human requirements like good shelter with other development indicators like health and education. Their ethno-cultural activities and traditions to be respected and in a broader perspective the right of their traditional land where degradation has caused loss of essential flora and fauna. Regions on the periphery of global economy are asserting their identity as means of preserving cultural identity and developing their socio-economic potential (Ray 1998).

Recommendations can be based on the conditions existing within the Hadza propinquity (surrounding environment) or with regard to existing situation in the nation's policy on marginalised societies. From this perspective Hadza challenges can be turned to opportunities by the assistance from the existing expertise of a given technology and indeed philanthropy towards addressing Hadzabe land degradation and shrinkage issue. Cultural tourism is an activity which is environmentally and culturally friendly venture that can be used to rejuvenate what little is left for this community in terms of land, culture and traditions.

Tourism has been steadily progressing within Hadza communities, largely due to the underlying fact that their core areas are adjacent to most visited tourist attractions in East Africa such as the Ngorongoro Conservation Area and the giant Serengeti National Park, and the advancing interest in cultural tourism. NCAA and TANAPA being government affiliated organizations can at large stimulate cultural tourism among Hadzabe through promotions of the Hadzabe culture and traditions just as they have done with the Maa societies within and around protected areas. Through this, hundreds of people will go visit Hadzabe around Lake Eyasi as they travels around the northern circuit of Tanzania's protected areas. In the course of this a fraction tourists can venture further into Hadzabe camps around the Northern zone of Lake Eyasi.

Given the current situation as outlined in this paper and given short term prospects for reversing this situation, any type of action has to recognise the fact that it will be a long-term procedure needing long-time obligation to its resolution requiring flexibility and an ability to adjust to changing situations. Increasing land stresses, declining and /or inappropriate government services and failure to treat Hadzabe on equivalent terms to other Tanzanians have all contributed to make the situation challenging from a number of perspectives explored i.e. revising discriminatory processes and reversing the policy environment.

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