

**ASSESSMENT OF THE COMMUNITY WILDLIFE
MANAGEMENT PARTNERSHIP: A CASE STUDY OF
THE UGANDA WILDLIFE AUTHORITY AND LOCAL
COMMUNITIES AROUND MOUNT ELGON
NATIONAL PARK, UGANDA**

by

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in Sustainable Development in the Faculty of Economic and Management Sciences at
Stellenbosch University*



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DECLARATION

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ABSTRACT

Although Community Participation (CP) in Africa dates back to colonial times, it is more oriented towards embracing indigenous knowledge systems. CP encourages self-reliance, community empowerment, capacity-building, social learning and sustainability among community members.

This study describes how Collaborative Wildlife Management (CWM) was implemented in Ulukusi, a community on the border of Mount Elgon National Park (MENP), eastern Uganda. It assesses livelihood strategies before and after the implementation of CWM. The study further identifies a wildlife management strategy that would embrace the needs of the local community and the Uganda Wildlife Authority (UWA). Open ended questions were developed and administered through interviews with both household and key informants, and by means of focus group discussions and observations.

The findings of the study indicate that the implementation of CWM led to the development of a Resource User Agreement (RUA) which promoted wildlife resource regeneration due to restricted resource harvest and park access. There was general agreement among interviewees and key informants that the relationship between the UWA and the community had improved compared to the time when the park was under the management of the Uganda National Park. Findings further indicate that CWM was inappropriately implemented considering the fact that the UWA used a top-down approach to influence the signing of the RUA. This is evident in that communities did not directly participate in decision-making.

Therefore, in order to promote sustainable wildlife management, communities should participate in decision-making since they are the people affected by the mismanagement of wildlife. Conservation authorities should also integrate indigenous knowledge into their management policies and promote continuous sensitisation meetings to empower the community members. Above all, for any development to embrace all stakeholders' needs, conservation authorities should also integrate the "building blocks" of development to promote conflict resolution.

OPSOMMING

Alhoewel gemeenskapsdeelname in Afrika terugdateer tot die Koloniale tydperk is die beginsel van gemeenskapsontwikkeling meer gerig op die aanvaarding van inheemse kennisstelsels. Gemeenskapsdeelname moedig selfstandigheid, gemeenskapsbemagtiging, kapasiteitsbou, sosiale leer en volhoubaarheid onder gemeenskapslede.

Hierdie studie ondersoek hoe samewerking en gemeenskaplike beplanning beoefen word in Ulukasi, 'n naburige gemeenskap van die Mount Elgen Nasionale Park, Oos Uganda. Die studie assesser die Collaborative Wildlife Management (CWM) strategie voor en na implementering. Verder identifiseer die studie 'n omgewingsbestuur strategie wat die behoeftes van die gemeenskap en die van die Uganda Wildlife Authority effektief aanspreek. Verskillende data insamelingsmetodes, insluitend onderhoude, fokusgroepe en deelnemendewaarneming was aangewend. Die respondente was verteenwoordig deur plaaslike gemeenskapslede en amptenary, plus addisionele sleutel informante.

Bevindinge van die studie dui daarop dat die implementering van die CWM gelei het tot die ontwikkeling van 'n hulpbron gebruikersooreenkoms (Resource User Agreement) vir die bevordering van die behoud van wild en beperkte oes en toegang tot die park.

Daar was ook 'n algemene instemming tussen informante en sleutel informante dat die verhouding tussen UWA en die gemeenskap verbeter het teenoor die tydperk toe die park onder die bestuur was van die Uganda nasionale park. Bevindinge dui ook daarop dat CWM onvanpas geïmplementeer was, oorwegend die feit dat UWA 'n voorskriftelike benadering gebruik het wat 'n invloed gehad het op die ondertekening van die RUA. Dit is dus duidelik dat gemeenskappe nie direk betrokke was by besluitnemingprosesse nie.

Ten einde volhoubare natuurlewebestuur te bevorder moet gemeenskappe betrokke wees in besluitneming aangesien hulle direk geraak word deur die wanbestuur van wild. Natuurbewaringsowerhede moet ook inheemse kennis integreer in bestuursbeleid en deurlopende sensitisering vergaderings gebruik om lede van die gemeenskap te bemagtig.

Bo alles, vir enige ontwikkeling moet alle belanghebbendes se behoeftes aangespreek word en moet bewarings owerhede ook die boustene van ontwikkeling integreer om konflik te bestuur.

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Conducting this study has been a journey of sacrifice, pain and adventure. It involved isolation from my family and friends in order to concentrate on and complete my studies within the allocated time. I would like to express my appreciation to the following individuals for their cooperation and encouragement.

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Lastly, I am indebted to all individuals, friends, family and relatives who supported and encouraged me to pursue my master's degree.

DEDICATION

I dedicate this work to my parents Mr and Mrs Yusuf Kiiza and my grandparents Mr and Mrs Noor Juma. I love them so much and they are the reason I wake up with a smile.

LIST OF ACRONYMS AND ABBREVIATIONS

AWF	African Wildlife Foundation
CAMPFIRE	Communal Areas Management Programme for Indigenous Resources
CARE	Cooperative for Assistance and Relief Everywhere
CBD	Convention on Biological Diversity
CBOs	Community Based Organisations
CBWM	Community-based Wildlife Management
CCS	Community Conservation Services
CITES	Convention on International Trade in Endangered Species of Wild Fauna and Flora
CMS	Conservation of Migratory Species of Wildlife Animals
CP	Community Participation
CWM	Collaborative Wildlife Management
DFID	Department for International Development
DNPWM	Department of National Parks and Wildlife Management
EC	European Community
FACE	Forests Absorbing Carbon Dioxide Emissions Project
FD	Forest Department
IFAD	International Fund for Agricultural Development
IGPs	Income Generating Projects
INGOs	International Non-Government Organisations
IUCN	International Union for the Conservation of Nature and Natural Resources
KWS	Kenya Wildlife Service
MEAs	Multilateral Environmental Agreements
MECDP	Mount Elgon Conservation and Development Project
MENP	Mount Elgon National Park
MERECP	Mount Elgon Regional Ecosystem Conservation Programme
MoU	Memorandum of Understanding
NEMA	National Environmental Management Authority
NFA	National Forestry Authority
NGOs	Non-Government Organisations
PASP	Protected Area System Plan
PMACs	Park Management Advisory Committees

RoU	Republic of Uganda
RUA	Resource User Agreement
RUC	Resource User Committee
RUGs	Resource User Groups
SAAVI	South African AIDs Vaccine initiative
SAS®	Statistical System Analysis
SCIPs	Support Community Initiative Projects
TANAPA	Tanzania National Park
TNP	Tarangire National Park
UN	United Nations
UNCED	United Nations Conference on Environment and Development
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNFAP	United Nations Fund for Population Activities
UNP	Uganda National Park
UPDF	Uganda People's Defence Force
UWA	Uganda Wildlife Authority
UWA-FACE	Uganda Wildlife Authority-Forests Absorbing Carbon Dioxide Emissions Project
WD	Wildlife Department
WWF	World Wide Fund for Nature
Z\$	Zimbabwean Dollar

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CHAPTER 1

BACKGROUND

1.1 INTRODUCTION

Wildlife is a keystone to development in Africa; considering that a substantial proportion of the rural population depends on wildlife resources for survival (Borrini-Feyerabend & Sandwith, 2003: 3). However, human population growth has led to increased demand for agricultural and development land, which threatens the habitat for wildlife resources. In order to reduce threats to wildlife, protected areas including national parks, wildlife reserves and sanctuaries were created to control human interaction with wildlife (Luckett, et al., 2003: 7).

The idea of creating protected areas was introduced during the colonial era in Africa and it was referred to as the “protectionist model”. The model involved restricting African communities from accessing wildlife resources whilst conservation authorities had access to these protected areas. The “protectionist model” did not embrace Community Participation (CP) in the management of protected areas since community members were seen as a threat to wildlife. Africans who largely depended on wildlife for economic, cultural and social benefits did not receive any kind of compensation. This culminated in resource use conflicts between the colonialists and resident communities and ultimately impacted negatively on wildlife resource conservation. During the “protectionist model”, more wildlife resources became extinct as community members violently poached and destroyed wildlife resources (Adams & Hulme, 2001: 11; Matiku et al., 2013: 112).

From the 1960’s when most African countries gained independence, the “protectionist model” lost the support of the new Governments and local communities since wildlife resources were declining. A key lesson learnt from the “protectionist model” was that local communities should be an integral part of wildlife resource management, for any success to be realised. Through the support of the International Union for the Conservation of Nature and Natural Resources (IUCN), various countries were encouraged to develop wildlife management policies that promoted CP (King, 2009: 3). Case studies on successful CP in wildlife management in Africa indicate sustainability and effectiveness of wildlife management hinges

on authentic community empowerment to promote stewardship¹. Examples of successful wildlife management programmes that placed CP at the centre include Community Based Wildlife Management implemented by Communal Areas Management Programme for Indigenous Resources (CAMPFIRE) in Zimbabwe (Child, 1996a: 369- 398), the Collaborative Wildlife Management programme by the Uganda Wildlife Authority (UWA) (Chhetri et al., 2003: 28-49; Barrow et al., 2000: 52) and the Protected Area Outreach Initiative implemented by Tanzania National Park (TANAPA) in Tanzania (Barrow et al., 2000: 45). Case studies are further discussed in chapter three.

1.2 PROBLEM STATEMENT

According to Brynard and Hanekom (2006: 15), a problem statement guides and focuses the research and its planning. It requires few and precise words with a maximum amount of information regarding the topic of interest. Community Participation through Collaborative Wildlife Management (CWM) has been implemented in several conservation areas across Uganda including Mount Elgon National Park (MENP). However what is unclear is how the implementation of CWM has taken place and what perceptions the communities surrounding these protected areas have. Limited studies have been conducted to assess how CWM was implemented in these protected areas. The Ulukusi community is one of the communities where CWM was implemented but it has been reported that CWM was not appropriately implemented. This has resulted in conflicts and misunderstandings between the UWA and the Ulukusi community as they considered the national park to belong to the UWA.

1.3 RESEARCH OBJECTIVES

- To assess how Collaborative Wildlife Management in MENP was implemented.
- To assess the livelihood strategies before and after the implementation of Collaborative Wildlife Management.
- To suggest wildlife management strategies that would embrace the needs of the local community and the UWA.

¹ The term stewardship refers to “a way of thinking about environmental responsibility that is based on the metaphor of human beings as stewards: persons who are responsible to an owner for the care or management of that person's household and goods” (Callicott & Frodeman, 2009: 282).

1.4 RESEARCH QUESTIONS

Research questions were developed based on each objective:

To assess how collaborative wildlife management in MENP was implemented

- What led to the implementation of collaborative wildlife management?
- What was the process for the implementing collaborative wildlife management?
- Who were the main partners involved?

To assess the livelihood strategies before and after the implementation of Collaborative Wildlife Management

- What resources were restricted from MENP?
- What are the major resources harvested from MENP?
- What are the benefits derived from bordering neighboring the park?

To suggest wildlife management strategies that would embrace the needs of the local community and the UWA

- What measures should be taken to improve the relationship between the UWA and the Ulukusi community?

1.5 RESEARCH HYPOTHESIS

Bless et al. (2013: 83), describe a hypothesis as a suggested, preliminary, yet specific answer to a problem, which is tested empirically before it can be accepted as a concrete answer and incorporated into a theory. Therefore, the hypothesis of the study was; *CP in wildlife management promotes sustainability since it creates a sense of ownership among community members. CP is promoted through sharing of authority, benefits and responsibility among stakeholders to mitigate wildlife resource management conflict between the UWA and local communities.* This has been tested in the case study of Chikwarakwara in Zimbabwe whereby the CAMPFIRE project shared authority, benefits and responsibilities among stakeholders in the management of wildlife (Child, 1996a: 369- 398).

1.6 STUDY DESIGN

The study was conducted in MENP, Eastern Uganda, drawing on a case study of the Ulukusi community. The Ulukusi community is one of the rural villages on the slopes of Mount Elgon but lying close to MENP. In the study, household interviews, key informant interviews and focus group discussions were conducted. Focus group discussions included 10 individuals who were previously not interviewed during household or key informant interviews. Focus group discussions comprised of community elders, youths and UWA game rangers, while 55 interviews were conducted during the study.

1.6.1 Study area

Geographical location of Mount Elgon National Park

Mount Elgon, from which the park derives its name, is a large mountain bordering Uganda in the east and Kenya in the west, rising to an altitude of 4,320 metres above sea level. In Uganda, the mountain covers 1145 km² and stretches between 0° 52' - 1° 25'N and 34° 14' - 34° 44' E. The mountain is bordered by eight districts including Mbale, Bududa², Manafwa, Sironko, Bukwo, Kween, Bulambuli and Kapchorwa in Uganda (Kiggundu, 2007: 37). Figure 1.1 shows the location of MENP and the Ulukusi community.

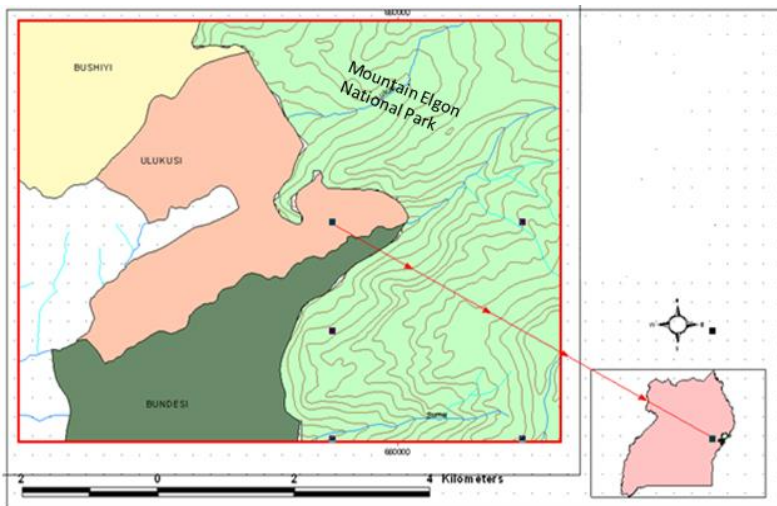


Figure 1.1: Mountain Elgon National Park and the location of the Ulukusi community

Source: (UWA, 2014).

Climate

The mountain is dominated by seasonally alternating moist and dry winds. The main rainfall influence on MENP is its proximity to Lake Victoria. The area receives a mean annual rainfall

²Ulukusi community is found in Bududa district

of about 1500 mm -2000 mm with the wettest period between April – October while July, August and January tend to be relatively dry. The mountain slopes have moderately different temperatures ranging between 15⁰C and 28⁰C (Mugagga & Buyinza, 2013: 257).

Hydrology

The mountain is important for water catchment with major and minor rivers that cascade from the caldera. Major rivers such as Manafwa, Sisi, Lwakaka, Simu, Sironko, Bukwa, Suam and Sipi flow all year round, serving several districts near the mountain. The rivers also serve as tributaries to Lake Victoria, Lake Kyoga and River Nile (Lang & Byakola, 2006: 21).

Geology and volcanism

The mountain is characterised by dark humus loams. The steep slopes of the moorlands are characterised by very shallow red soils while red brown clay loams have formed on the gentle slopes. The red brown clay loams, under natural conditions, support tropical forest vegetation and agriculture for the community bordering the park (UWA, 2009:1).

Biodiversity

The mountain has a unique biodiversity: it comprises a combination of mixed montane forest, at an elevation of 2500 metres, a broad cover of bamboo and low canopy montane forest which covers about 2400-3000 metres, a high montane heath from 3000 metres - 3500 metres and moorland above 3500 metres (Muhweezi et al., 2007: 215). The mountain also supports a range of large mammals such as: monkeys (black and white colubus, blue and de Brazza's), leopards, elephants, buffaloes, bush pigs, sitatunga and duikers. The mountain is a home to over 296 bird species, 171 butterfly species and 71 moths normally associated with tropical mountain massifs. Therefore the mountain is conserved for its 37 regional and globally threatened species (2 insects, 22 mammals, 13 bird species and 8 endemic species) (Mugagga & Buyinza, 2013: 257). It is because of this unique biodiversity that the national park was gazetted in 1993.

Ethnicity

The Bagishu ethnic group settled predominantly on the southern and western slopes of the mountain. They are believed to be the first settlers before 1500 AD and are largely crop farmers with limited animal keeping. The Bagishu depend on bamboo shoots (*malewa*) which are traditionally used for cultural purposes and as a source of food. They consider Mount Elgon as the home of their ancestral father, '*Masaba*' (Lang & Byakola, 2006: 23). The other ethnic

group on the mountain is the Sabiny who are believed to have settled on the northern slopes in the 17th century and are traditionally pastoralists with less crop farming (Katto, 2004: 38).

1.6.2 Research design

Bless et al. (2013: 130) define research design as “a specification of the most adequate operations to be performed in order to test a specific hypothesis under a given condition”. The major purpose of the research design is to ensure high internal validity. Internal validity is concerned with questions such as: do the observed changes in independent variables relate to changes in dependent variables; it also checks whether the data collection methods and analysis address the research questions adequately (Bless et al., 2013: 131). The study was conducted in the Ulukusi community because CWM was piloted in this community through the signing of a Resource User Agreement (RUA). Also the arising conflicts between the UWA and the community the management of MENP motivated the research to consider the Ulukusi community as a case study.

1.6.3 Sampling procedure

48 Ulukusi households and 7 UWA staff members were drawn, totalling 55 respondents. Household respondents were selected through the use of various sampling methods including: systematic random sampling, convenience or availability sampling and snowball sampling as discussed below:

Systematic random sampling: a systematic random sampling of every third household was interviewed on a predetermined route and only one house head was interviewed, such as fathers/mothers/elders depending on who was available. The selection of every third household reduced the risk of interviewing people from the same family since most families lived close to each other (Babbie & Mouton, 2001: 190).

Convenience or availability sampling: the research examined some participants in the trading centre, especially on market days (weekends and Wednesday). This was because some areas were inaccessible and some respondents were not found at home since they went farming early in the morning and came back late in the afternoon. During market days most people left their homes and stayed in the market centre for entertainment which allowed easy identification of respondents. This technique was risky due to the chances of interviewing individuals from the

same family or those that were previously interviewed (Bless et al., 2013: 172). However, this was mitigated by asking respondents who their family heads were before interviewing them.

Snowball sampling: this involved identifying participants that were relevant to the study. Relevant participants included people who once managed or contributed to the signing of the RUA. The participants connected the research to other relevant informants hence adding value to qualitative research obtained from the field through participatory observation, literature analysis, household interviews and key informant interviews (Bless et al., 2013: 172).

1.6.4 Data collection methods

This study is situated in qualitative research methodology. Babbie and Mouton (2001: 278) attest that “qualitative research emphasizes the study of human action in their natural setting through the eyes of the actors themselves, together with an emphasis on detailed description and understanding of a problem within the appropriate context”. In this study, qualitative research was conducted to gain an in-depth description and understanding of a CWM between the UWA and the Ulukusi community.

Data was collected with the support of three trained research assistants from the Ulukusi village who translated questions into Lumasaba (native language) and answers into English. Questionnaires were designed based on each research objective and categorised into ‘Section 1’ and ‘Section 2’ (see Annex I). Section 1 was addressed to both community households and UWA staff while section 2 served as a benchmark for focus group discussions. Questionnaires were administered to households, key informants and focus group participants. In addition, participatory observation and literature analysis helped to identify, assess and sort the quantitative data obtained during interviews.

Literature/ documentary analysis: relevant literature on African wildlife conservation and management, including case studies regarding CP in wildlife management were reviewed. Both qualitative and quantitative data was obtained during literature analysis which provided an overview on CP in wildlife management.

Household interviews: semi-structured questionnaires were administered to obtain primary qualitative data from the Ulukusi community and the UWA. Most household interviews were conducted at the homes/ offices of the respondents. The purpose and procedures of the

interviews were clearly explained to the respondents prior to the interview and the interviews commenced only if they had agreed.

Key informant interviews: these were conducted to gain a better understanding of CP in the management of MENP. Various stakeholders who were either directly or indirectly involved in the management of wildlife were considered as key informants. These included UWA administration staff, the Ulukusi community leaders and Resource User Committee (RUC) members. The research managed to identify one member from RUC since some members had died while others were resettled during the 2010 landslide.

Focus group discussion: Rubin and Rubin (2012: 30) define focus group discussion as “a group of individual representatives of the population whose ideas are of interest”. In order to avoid domination by specific members, the researcher facilitated the discussion. Problems faced in the management of MENP were discussed by group participants who identified solutions to improve the management of MENP.

Participatory observation: the researcher becomes a member of the group she or he is studying (Babbie & Mouton, 2001: 293-295). During participation observation, the researcher investigated the physical location of various households, community behaviour and their access into the park. This helped the researcher to understand the community, and also to notice ignored aspects such as community livelihoods. Therefore participatory observation helped the researcher to understand the community interaction.

Qualitative data from the field was analysed using Statistical Analysis System (SAS®) software, due to its ability to conduct exploratory analysis of large qualitative data (SAS® and Teredata, 2009: 1). To generate presentable graphs, Microsoft Excel was also used.

1.7 LIMITATION OF THE STUDY

The following limitations were encountered during the field study:

Accessibility: the Ulukusi community is a remote mountainous village with poor transport and communication networks. It is a 13 hour walk to the Ulukusi community from Bududa district headquarters due to the topography of the area. The topography of the area was also a challenge during data collection as some households were difficult to find. Some houses seemed closer

to each other yet in reality they were further away as the researcher had to navigate the mountain ranges to reach the next house. This was mitigated through increasing the time allocated for data collection and also mobilising focus group discussions to obtain a more representative opinion.

Confidentiality: stakeholders (the UWA and the community) were unwilling to share information due to confidentiality issues such as how the RUA was signed and the content in the RUA among others. At the community level, this was mitigated by using the appropriate point of entry, for example village leaders introduced the researcher to the community. The researcher also explained the intentions to the community. On the UWA side, an introductory letter from UWA (Kampala headquarters) explaining the main purpose of the study was presented to all UWA staff and local community leaders. The researcher also applied for an ethical clearance from Stellenbosch University which confirmed expressed the researcher's interest.

Limited key informant respondents: due to the frequent landslides that occur on Mount Elgon, most communities bordering the national park were evacuated to other districts. Some community members among the Ulukusi, such as those that were on the RUC, were evacuated to Western Uganda. On the UWA side, due to staff transfer, retirement and annual leave, some UWA members who were responsible for the management of the park on the Ulukusi side were transferred to other national parks. Those that replaced them lacked detailed historical information on the management of the park. This was mitigated by reviewing historical documents on the management of MENP.

Gender issues: the Ulukusi community is conservative, and gender concerns are still low. Most of the respondents were men since most women were shy to answer questions before their husbands or men. This was mitigated by isolating interviewees so that they could openly share. The researcher, being a female, hampered the participation by some men. This was mitigated through allowing the male research assistants to interview male respondents who felt uncomfortable.

1.8 ETHICAL IMPLICATIONS

According to Babbie and Mouton (2001: 293-295) ethical issues in social research (human behaviour and interaction) are considered to be important. To address the ethical concerns that would be associated with the study, the researcher applied for an ethical clearance from the ethical committee at Stellenbosch University to obtain permission for conducting research. An ethical clearance document was also obtained from the UWA headquarters (Kampala) introducing the study to MENP (UWA offices) to carry out research on MENP. The researcher was also introduced to the Ulukusi village leaders, who allowed her to conduct the study. Prior to conducting the research, the researcher explained the intentions of the study and the interviewee had a choice to withdraw from the interview if he/she felt uncomfortable.

1.9 THESIS STRUCTURE

The study comprises six chapters. Chapter one provides a background of the study including the research problem, hypothesis, study design, limitations of the study and ethical implications. Chapter two discusses the theoretical perspectives of CP in development to promote the building blocks of development; furthermore levels and types of CP in development were discussed. Chapter three highlights the theoretical perspective of CP in wildlife management, drawing case studies from Southern and Eastern Africa. Chapter four discusses Uganda's policy, legal and institutional framework towards promoting CP in wildlife management. Chapter five presents results and discussions obtained from the field study that was conducted in the Ulukusi village based on the objectives of the study. Chapter six provides the conclusion and recommendations of the study.

CHAPTER 2

THEORETICAL PERSPECTIVE ON COMMUNITY PARTICIPATION IN DEVELOPMENT

2.1 INTRODUCTION

Empowering local communities through conservation requires them to share the authority, benefit and responsibility with conservation authorities. Conservation can no longer afford to consume its precious wildlife resources fighting its most promising allies, the local communities on the borders of conservation areas (Borrini-Feyerabend et al., 2003: 5).

This chapter reviews the theoretical perspective of Community Participation (CP) in wildlife management issues. It provides a brief history of CP during colonisation in Africa. It explains the present CP in development, through appreciating the indigenous knowledge of the beneficiaries in community development. It further explains the building blocks of development viewing the levels and types of CP and discusses the advantages and disadvantages of CP in development.

2.2 HISTORY OF COMMUNITY PARTICIPATION

There is no single definition for a community. Wood and Judikis (2003: 8-12) define a community as a “group of people who have a sense of common purpose(s) and/or interest(s) for which they assume mutual respect, who acknowledge their interconnectedness, respect individual difference among members, who commit themselves to the well-being of each other and the integrity and well-being of the group.” Oakley (1991: 17) further describes CP as a “strategy that breaks the mentality of dependence and fear to promote self-awareness, self-reliance, pride, responsibility, creativity and confidence so that community members can examine problems and solutions to the common problem.”

CP dates back to the 20th century during colonial rule in Africa. Colonialists, especially the British and the Germans, used indirect rule to manage most African resources (Lee & Petter, 1982: 159). Central Government and traditional leaders were delegated to manage and control community resources. In the 1930's, indirect rule was further supported by the British Government since they realised that it was the best way to manipulate and exploit Africans to gain access to their natural resources. During this period, African natural resources, especially

wild animal parts and minerals, were exported to Europe in exchange for small items such as mirrors and weapons. In 1939, the British Publicity Department in Britain persuaded the British colonial Government in Africa to design a Bill that would advocate community participation through public awareness to improve community standards of living (Lee & Petter, 1982: 159).

According to Phifer et al. (1980: 19-20) CP started in the USA in 1908 with the *Country Life Commission* Report which led to the implementation of the *Co-operative Extension Service*. The *Co-operative Extension Service* established community organisations to improve standards of living through promoting better farming systems, education, creating more happiness and better citizenship. However this type of community development did not embrace community indigenous knowledge or their participation in decision-making. In 1921, India developed an *Institute for Rural Reconstruction* to embrace CP with the objective “to bring back life in all its completeness, making the villagers self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of modern resources for the fullest development of their physical, social, economic and intellectual conditions” (Brokensha & Hodge, 1969: 40-41). The program emphasised the use of local resources and indigenous knowledge to promote development (Swanepoel & De Beer, 2011: 34). This system was implemented in some African countries during colonial rule and it was referred to as “mass education” programmes since public awareness through filming had failed.

“Mass education” programmes aimed at teaching local communities how to improve their standards of living, for example, through promoting improved agricultural skills, health and development, management of their affairs and inculcation of ideas of citizenship and service. Africans were encouraged to enrol in missionary schools to promote literacy. Mass education was a crucial aspect to encourage communities to actively participate in initiating development schemes (Smyth, n.d: 3-4). International African Institutes were established to promote an understanding and integration of African languages and social institutions. This was supported by the American Fund and aimed to promote community empowerment and enable Africans to become self-reliant. Colonialists adopted observation techniques to monitor community opinion and behaviour in order to create room for change towards community empowerment (Pearson, 1948: 26).

In the 1980s, a development slogan “community-led development” was developed by international agencies such as the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The idea behind community-led development was that donors and Non-Governmental Organisations (NGOs) could empower deprived communities to directly benefit from development (Khwaja, 2004: 427). Through the support of UNESCO, communities in the Avatime district in Togo learnt a modern method of spinning and weaving that was taught by the Achimoto college students. The community was using an old traditional method which was time consuming and the products were not durable. The modern skills promoted development in the community; as the weaving industry grew, local markets expanded and more cotton was grown (Smyth, n.d: 7-8). CP in development was advocated for in Africa as the only way to empower communities. According to Kotzé and Kotzé (2008: 85) and Samah and Aref (2009: 51) communities will not necessarily change in a particular direction in a project that has been introduced by external planners if they are not empowered and participating in promoting development.

2.3 COMMUNITY PARTICIPATION IN DEVELOPMENT

CP is important in all sectors of development including: infrastructural development, promoting sanitation, wildlife conservation, agriculture and health projects among others. CP influences the sustainability of a project even after project activities have phased out in the community since it empowers local communities with acquired skills (Abbott, 1996: 3- 4). For development projects to be sustainable, development agencies should partner with beneficiaries to promote development in the community. CP may include participatory decision-making, sharing of power, resources and ideas to break a top-down approach to community development (Hauser, 2002:1). A top-down approach to community development promotes delivery of public goods and services but the community remains dependant on external support which is not sustainable. This approach has lost support from funders and donors due to its unsustainability and increased dependence by communities on external support. Indigenous knowledge should be integrated into development planning in accordance with legal and institutional frameworks.

Planners should develop a mutual understanding to address community problems with regards to cultural rights, rules and laws in a particular community before identifying solutions for the community (Abbott, 1996: 5-8). This is because community members are more knowledgeable

about their society and surroundings than external planners. Therefore, CP only occurs when communities organise themselves to take responsibility and action in managing their own context-specific local problems through facilitation by the external planners. External planners should not directly lead the community towards development but instead should facilitate the community to promote social learning, planning and partnership (Kotzé & Kotzé, 2008: 78).

Theron and Mchunu (2014: 111-128) assert that CP can be viewed as a “means to an end” or “an end in itself”. Under the “means to an end” approach the community participates passively to achieve specific objectives and benefits are short term. This approach is more or less the same as the top-down approach. In the “end in itself” approach, communities voluntarily participate in promoting development through capacity-building and empowerment to create self-help projects with less support from NGOs and donors (Theron, 2008a: 42). In this approach, the community actively participates in the development process from the initial stage to promote change. Regardless of the approach used, not all community members benefit from a project unless development is based on a high level of input, responsibility, accountability and transparency (Hauser, 2002:5).

2.3.1 Community Participation benefits in development projects

Finsterbusch and Van Wicklin III (1987: 7) indicate that community benefit depends on the organisation of the community, for example organised groups have greater benefit and bargaining power over resources than the unorganised community. This is witnessed in Amboseli National Park where the Masaai ranching groups were organised to promote Collaborative Wildlife Management (CWM) with the Kenya Wildlife Service (KWS) (Mburu et al., 2003: 63). Under CWM, direct beneficiaries differ depending on the project type, for example women empowerment and youth development projects are targeted to specific groups. In such projects, planners should collaborate with Community Based Organisations (CBOs) to organise community groups at grass-roots level to benefit from the project. For example, the Communal Areas Management Program for Indigenous Resources (CAMPFIRE) programme in Zimbabwe empowered grass-root communities to manage wildlife resources on communal land. This was through stimulating disadvantaged groups to undertake management, protection and the promotion of wildlife through the use of indigenous knowledge and skills (Child, 1996a: 369-398). Therefore, community development must acknowledge the indigenous knowledge and also the input of local beneficiaries (Theron, 2008b: 222) to empower the community to influence, direct, control and own a project.

2.3.2 Community Participation through indigenous knowledge systems

Indigenous knowledge is also referred to as people's knowledge, traditional knowledge or local knowledge. Ngara and Mangizvo (2013: 21) define indigenous knowledge as local knowledge that is unique to a given culture or community; this type of knowledge provides experience and explanation relating to the environment they live in. Indigenous knowledge in African cultures is passed on from generation to generation usually through storytelling by elders and respect for taboos, norms and cultural rituals. This knowledge has been the basis for agriculture, food preparation, health care, education, wildlife conservation and the wide range of other activities that sustain livelihoods through grooming stewards (Semali, 2002: 3).

According to the International Fund for Agricultural Development (IFAD) (2003: 13) NGOs and CBOs should embrace indigenous knowledge, since it promotes a sense of belonging among community members. Most communities have been deprived of their local rights through "civilisation" since indigenous knowledge is viewed as out-dated knowledge to solve community problems (Ngara & Mangizvo, 2013: 21). Most community project planners tend to introduce new knowledge – technology – which they assume the community should take up to promote development. This sometimes turns out to be a myth in some communities leading to project failures. Therefore indigenous knowledge should be embraced by external planners in order to enhance the "building blocks" of development.

2.4 BUILDING BLOCKS OF DEVELOPMENT IN COMMUNITY PARTICIPATION

When promoting CP in development, planners should consider the "building blocks" of development since they interact with each other to promote development. Meyer and Theron (2000: 1-5) relate CP strategy to a social learning processes linking the "building blocks" of development. The "building blocks" of development are tools or principles used to transform learning and decision-making in order to manage resources for the fulfilment of the community's basic needs (Mac Kay, 2004: 22). Examples of the "building blocks" in development include; partnership, social learning, capacity-building, empowerment, self-reliance and sustainability.

2.4.1 Community Partnership

Brinkerhoff (2000: 218) defines CP as "a dynamic relationship among diverse actors, based on mutually agreed objectives, pursued through a shared understanding of the most rational

division of labour, based on respective comparative advantages of each partner”. CP in development promotes respect, creates a sense of belonging, opens up the community to opportunities and creates room for social learning. According to Swanepoel and De Beer (2011: 50), it is believed that when CP is promoted, indigenous knowledge will be embraced and used as a strategy for development.

CP can be promoted through capacity-building and social learning from all stakeholders. Participating parties exchange information, thoughts, experiences and beliefs which become their learning ground. However, CP may mean taking part in an initiative without being the leader to complete a given task and in this case the community has no power to influence decision-making. According to Narayana (2002: 6), if well implemented, CP breaks the cycle of dependency in top-down development. In this regard, the community participates and contributes towards development through a bottom-up approach. Figures 2.1 and 2.2 show the effect of top-down and bottom-up approaches to CP in promoting development.

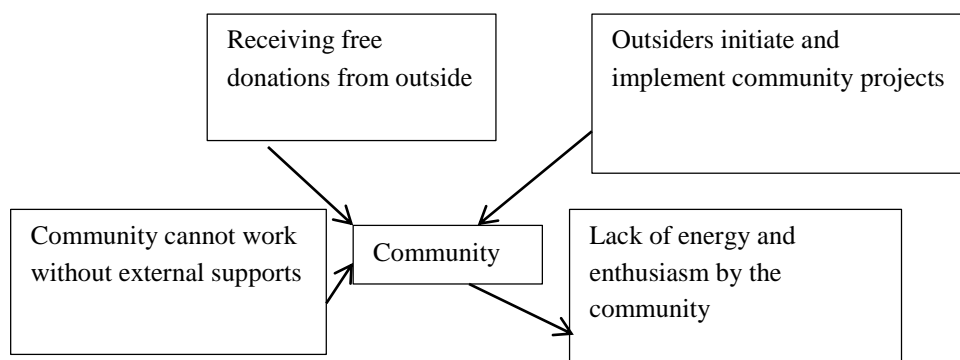


Figure 2:1: Effect of a top-down approach in CP to promote development

Adapted from Narayana (2002: 6)

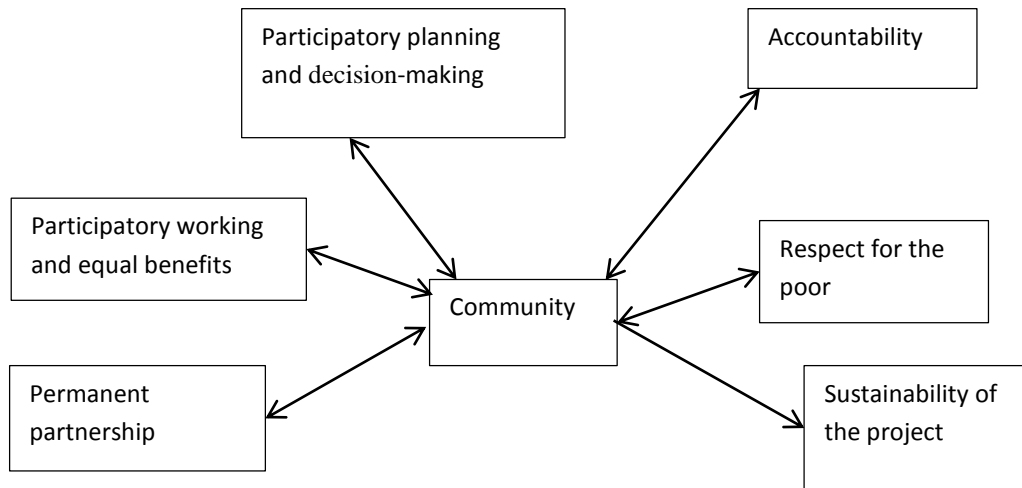


Figure 2:2: Effect of a bottom-up approach in CP to promote development

Adapted from Narayana (2002: 6)

2.4.2 Social learning

Social learning in the context of CP refers to “a collective process whereby neighbourhoods, villages, communities and the nation prepare, not only to adjust to change, but also to direct change to suit their own purposes” (Soedjatmoko, 1986: 20). Just like CP, social learning has an influence on both communities’ and planners’ behaviour, thinking and understanding through social interaction. Social learning transforms partnerships to create a new relationship built on a co-operative understanding, increases acceptability of the project, trust and management of the project in the community (Soedjatmoko, 1986: 20). Social learning is intended to embrace indigenous knowledge and social capital to mitigate complexity, uncertainty and conflicts in the community. Social learning can be achieved through a deliberation process which involves all types of communication to raise concern and understanding among stakeholders to develop substantive decisions (Schusler et al., 2003: 312). As shown in figure 2.3, social learning is a process that involves various activities to promote change in the community.

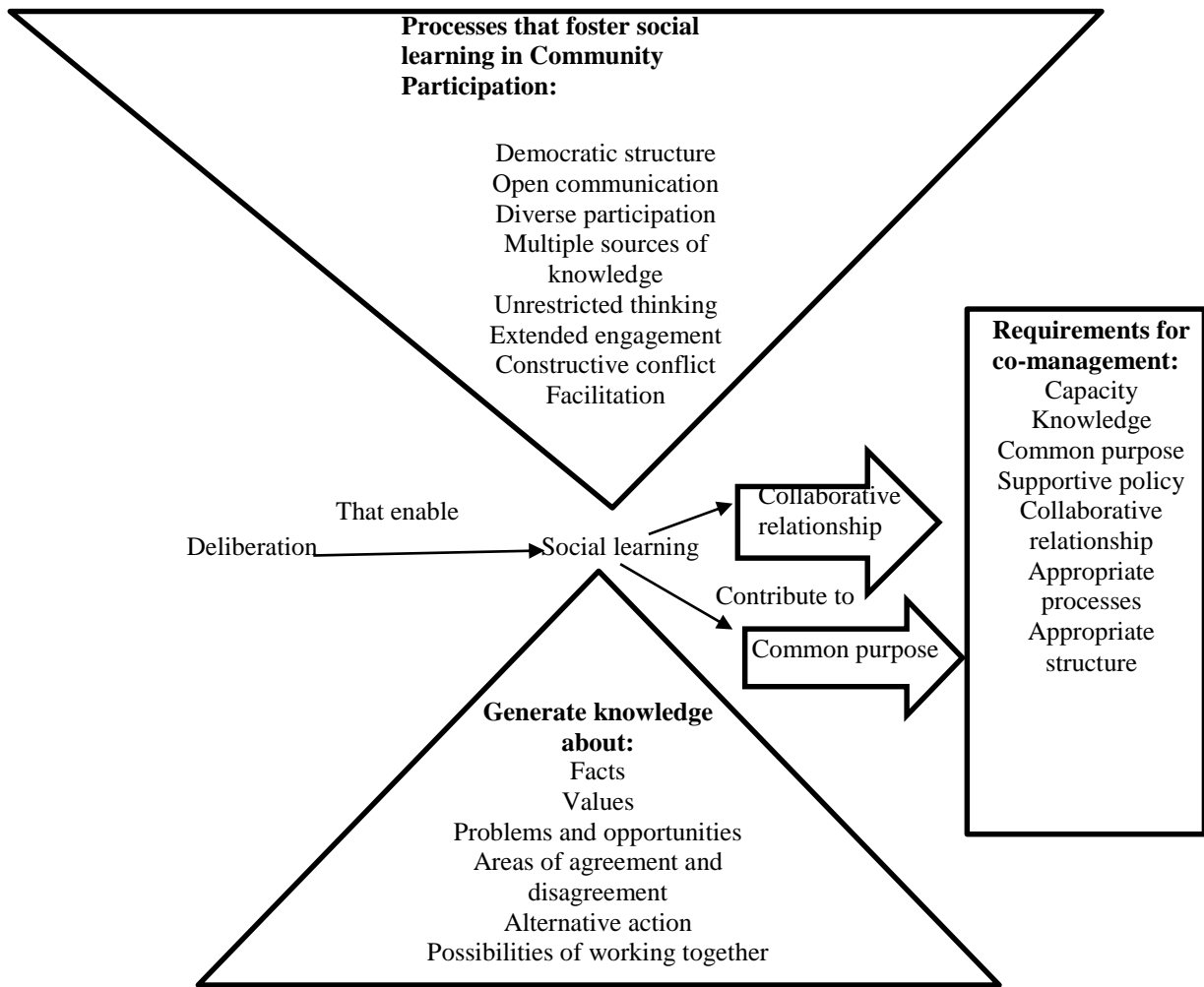


Figure 2.3: The process of social learning to impact change

Adapted from Schusler et al. (2003: 318-322).

From figure 2.3, various processes foster social learning in CP which are further summarised by Schusler et al. (2003: 318-322):

Open communication: it creates a platform for dialogue where community issues are openly discussed with all stakeholders. Such platforms for dialogue create an understanding between different individuals.

Unrestrained thinking: the community gets an in-depth understanding since they are allowed to share ideas that may support their development. Unrestrained thinking creates room for open communication and develops a mutual understanding.

Constructive conflict: it helps to identify areas where communities agree or disagree to seek solutions to problems. Through constructive conflicts, participating parties identify the strengths and weaknesses of various individuals and how they relate to one another in the

community. It also helps both the experts and the community to identify problem sources and how they can be resolved.

Democratic structure: it creates room for community members to develop new ideas and possibilities. Communities are allowed to elect their representatives who will remain accountable to their community. For example the Resource User Committees in wildlife management present community needs to the conservation authorities or other participating partners.

Multiple sources of knowledge: to identify alternative solutions, generate policy choices and also activities that may reduce the occurrence of the problem in the community. It is noted that communities consist of different talented and knowledgeable persons who are well informed about their society and this provides room for extensive information about a problem.

Extended engagement: social learning is a continuous process in a community. Extended engagement increases the relationship between facilitators and the community, builds trust and social learning among stakeholders.

2.4.3 Capacity-building

According to Swanepoel and De Beer (2011: 26), capacity-building is the strengthening of personal and institutional ability to undertake and execute tasks. This includes CP in decision-making and access to project resources, as well as increased awareness and power sharing among targeted groups. Monaheng (2000: 135) argues that capacity-building in CP increases access to information, promotes social mobilization, financial resources, and creativity among communities through acquired indigenous knowledge and social capital from the community. This can be achieved by supporting the community-initiated skills that may trigger working together to impact a positive change (Swanepoel & De Beer, 2011: 26-27). In order to promote capacity-building, planners should work directly with the community groups, individuals, or a community as a whole to empower and build confidence in disadvantaged communities. Swanepoel and De Beer (2011:26) find that capacity-building is best understood when considered as an integral part of an on-going process. Their argument is founded on the premise that capacity-building helps individuals to acquire skills and competence, and enables them to be stable, independent and self-confident. It is only when people enter into such a range of situations that they can actively seek solutions that work for them.

2.4.4 Empowerment

Community empowerment is often misused by agencies/organisations. For example, some organisations refer to empowerment as partnership, while others regard it as equipping community members with skills to carry out a particular job. Some refer to it as providing information, and implementing a project in a community. Swanepoel and De Beer (2011: 52) argue that empowerment does not only involve the above. It also includes a set of activities such as decisions-making sharing power, providing communities with knowledge/skills and promoting self-reliance. Empowerment should be carried out through all project stages. It should ideally encourage maximum participation of community members in all project phases³ to promote positive change in the community (Becker, 1997: 155). However, this is not the case, since some projects are time and fund limited while others are influenced by politics leading to less community empowerment.

2.4.5 Self-reliance

Self-reliance in CP is “a state of mind with regards to one’s mental and material resources as a primary stock to draw on in the pursuit of objectives, and finds emotional fulfilment not only achieving the objectives but of having achieved them primarily by using one’s own resources” (Fonchingong & Fonjong, 2003: 199). Therefore communities learn how to appreciate their local knowledge and skills to solve identified problems; this may begin with small groups to solve little problems with less support from experts (Burkey, 1993: 50). Self-reliance enables communities to comfortably identify and voluntarily contribute towards the required local resources to solve local context-specific problems. Self-reliance has the same principles as self-help and mutual help; it enables local communities to explore their potentialities and resources that were dormant or exploited by experts or external agencies. In this regard, self-reliance breaks the cycle of poverty and ignorance through empowering communities (Fonchingong & Fonjong, 2003: 198-199). According to Burkey (1993: 51) self-reliance is a learning process. However, it cannot be given as a material to the community as top-down approach does.

2.4.6 Sustainability

Drexhage and Murphy (2010: 20), indicate that Governments and agencies should develop project plans that involve local authorities and communities to promote community environmental awareness and management. Sustainability can be implemented through

³ initiation, designing, organising, and implementing activities

encouraging transparency, accountability, respect and partnership among participating stakeholders to influence decision-making on environmental management. Project plans for sustainability can be viewed in the context whereby activities are maintained in the community even if the actual project is phased out. In this way, sustainability enables communities to adapt to change and make independent decisions with or without external support thus avoiding exploitation from external planners. In addition, sustainability can be best promoted through community empowerment and capacity-building that may trigger self-help projects among community members (Tango International, 2009: 8-9).

Project sustainability can also be viewed as a golden rule whereby no development project should harm the environment (Swanepoel & De Beer, 2011: 53). This is because most of the development projects directly or indirectly affect the environment as a whole. Therefore, development projects should promote social, economic, political and bio-physical development in a community, thus promoting sustainable development. According to the Bruntland Report (1987: 16), sustainable development is “development that meets the needs of the present without compromising the ability of the future generation to meet their own needs”. Swilling and Annecke (2012: 51) further assert that sustainable development should not be seen as a fixed state of harmony, but a process of change towards conservation for present and future needs. However, Norgaard (1994: 117) argues that it is difficult to promote sustainable development when the existing communities (especially in Africa) are poor and depend on natural resources for survival. This becomes difficult for the present generation to sustainably utilise natural resources thus breaking the principles of sustainable development. Nevertheless, community empowerment depends on the type and level of Community Participation in a project.

2.5 TYPES AND LEVELS OF COMMUNITY PARTICIPATION

There are different levels and types of CP according to Theron & Mchunu (2014: 111-128). For the purpose of the study, the researcher presents the following types and levels of participation.

2.5.1 Types of Community Participation

Theron and Mchunu (2014: 111-128) summarise four types of responses in CP.

2.5.1.1 Anti-participatory mode

The community voluntarily participates in development, although they are not allowed to participate in decision-making. Under this mode, Governments make decisions on behalf of the ruling class to promote their interest and wealth. The anti-participatory mode oppresses the poor and promotes inequity in view of the fact that it only empowers and promotes the interests of the ruling class.

2.5.1.2 Manipulation mode

Communities get “involved” in decision-making, project initiation, designing, organising and implementation, through the support of the Government. However, the Government’s interests towards promoting community development may differ from those of the community. This mode is deemed manipulative because the Government has a hidden agenda: winning parliamentary seats.

2.5.1.3 Incremental mode

This mode aims at empowering a group of people/communities that were previously excluded from developmental projects. Such groups include: the poor, women, disabled, old people and HIV and AIDS patients among others. These are empowered to participate in decision-making, identify community problems and solutions. Agencies and NGOs may provide technical support if required by the community.

2.5.1.4 Authentic community participation

The aim of authentic CP is to fully empower the community. In this mode, community members actively participate in all stages of development with less support from the external agencies. In this way, the community is able to identify its local resources through the use of indigenous knowledge and seeks alternative solutions to the problem. Authentic CP promotes the “building blocks” of development.

2.5.2 Levels of participation

Community levels of participation depend on the type, process and project cycle (duration) of the community project. Various scholars, for example Pretty and Hine (1999), Arnstein (1969) and Paul (1987), have identified different levels of CP. The study will adapt Arnstein’s (1969: 217-218) eight levels of participation that indicate the extent to which the community contributes to development, as shown in figure 2.4.

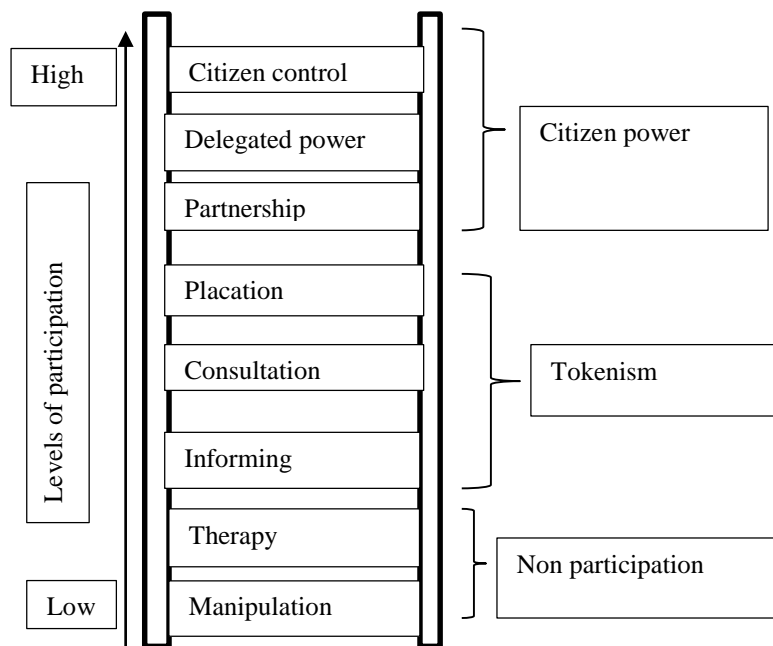


Figure 2:4: Levels of participation in community development

2.5.2.1 Non-participation

In this type, the community does not participate in any project activity or decision-making. Under non- participation there are two levels of CP:

Manipulation level: the community is powerless to impact change. However, it works to meet the needs of the project heads. For example community members may be asked to collect data albeit unaware of the objectives of the project and unable to participate in decision-making (South African AIDs Vaccine Initiative, (SAAVI), 2010: 1).

Therapy level: this aims at educating communities on what should be or should not be done. It is more a case of giving therapy or relief to a community while relevant problems would not be solved (Arnstein, 1969: 217). According to SAAVI (2010: 1) the therapy level is a decoration stage whereby community members are showcased. For example, the community may be invited to be present, sing and dance at the opening of the project but they will never fully participate in any other project activities thereafter.

2.5.2.2 Tokenism

In this stage, the community is told about the project and allowed to participate in decision-making. Under tokenism, there are three levels of participation, namely informing, consultation and placation:

Informing: Theron and Mchunu (2014: 128), assert that information at this level flows through the top-down approach. The community is told about the project, and what is expected of them. Communities may participate, depending on the project activities although their ideas may not influence change in the project.

Consultation: this involves the use of beneficiaries as a sounding board and eliciting opinions, suggestions and advice about an issue before or after a decision has been taken. Under this level, the community is asked to give opinion and input about the project but this does not mean communities will either participate in decision-making or that their information will influence the project (Theron & Mchunu, 2014: 111-128).

Placation: community representatives are elected on behalf of the community. For example in wildlife management, a Resource User Committee (RUC) may be elected on behalf of the community to manage wildlife resources. However, the committee may only be a token in the project since they do not participate in decision-making or their views may not be incorporated into the project decisions (Arnstein, 1969: 217).

2.5.2.3 Citizen power

The community has power to manage and control its own projects. This encompasses three sub-levels:

Partnership: the community participates in projects based on some agreements and negotiation between the community and the agencies. They also have a right to make decisions although agencies hold more power and continue to decide on what is to be done. Local people and outsiders share their knowledge to create new understanding and work together to form action plans with outside facilitation (Arnstein, 1969: 217).

Delegated powers: communities with the major seats on the committee are delegated power to dominate decision-making. The community with major seats ensures accountability,

transparency and responsibility among one another towards promoting community development (Theron & Mchunu, 2014: 111-128).

Citizen control: communities have a degree of power to manage a development programme with less or no influence from power holders or agencies. Community project management starts from project initiation stage to design, organisation, implementation and evaluation (Arnstein, 1969: 217).

2.6 ADVANTAGES OF COMMUNITY PARTICIPATION

Swanepoel and De Beer (2011: 45-47), identify the following advantages of CP:

Promotes awareness: this is through sensitisation and consultation meetings. For example; poverty eradication programmes may promote community awareness on how the community can use indigenous knowledge to sustainably utilise local resources to develop an income generating project. This can be through learning to appreciate, use, manage and protect their environment. Therefore, awareness also creates a positive disposition from the victims of poverty to stand together as a community to eradicate poverty.

Further development: if the CP is well implemented to influence development, there are chances that the community will further the project even if its scheduled activities have ended. For example, if the community attained success in the first project, they become more aware of their own ability to address local, context-specific problems.

Demonstration effect: a successful project in the community reduces fear and tension among community members and planners. Communities also tend to learn about the success or failures of a project to formulate or solve their own community problems. They may also use the same skills to mitigate similar problems without external support. Communities also learn to work together by pooling their diverse skills for the success of their projects.

Social learning: it reduces the psychological effects of similar problems such as poverty. Social learning has a greater effect on the community than the project itself since its benefits spread wider making a big impact on the community by promoting self-reliance. It also promotes efficiency and effectiveness among community members by using skills and knowledge learnt from previous projects to further development. Agencies should also learn from the community

to understand and address certain issues in a particular community, with direct support from the community (also see 2.4.2).

Community building: CP creates oneness in a community, since people learn to work with one another and respect one another's ideas. People become self-reliant when solving personal or community problems. Community leaders also become accountable, responsible and transparent to their community members regarding resource management.

2.7 LIMITATIONS TO COMMUNITY PARTICIPATION

Murphy (2013: 3) identifies the following limitations to CP:

Not representative: elected community representatives may not fully represent the community. Some community representatives may fail to fulfil community needs when in power, become selfish and drive personal or family developments rather than supporting the community development agendas. Most community representatives are elected depending on their ability, income level and literacy. This leaves the disadvantaged such as the poor, disabled persons with less support from the project. This has been witnessed among Resource User Committees (RUC) especially in wildlife management since most of the RUC members are ignorant of what is happening in top management, while other RUC members are benefiting more than the affected people.

Excessive costs and time: community engagement is time consuming and costly. It is hard to define timing of the project since CP is slow, and requires enormous planning within the community. This may require patience with the community if the "building blocks" of development are to be promoted. Supporting community engagement may be expensive since it involves many activities such as sensitization and consultative meetings before actual project activities commence.

Most CP projects are influenced by political and power struggles: people that are influential in community engagements are sometimes driven by political power and hidden agendas. Other community engagement projects may be short term with less impact due to hidden short term goals that may not be known to the community.

2.8 SUMMARY

CP is important in any sector of development since it influences the sustainability of the project in a particular community. If CP is well implemented, it helps to identify direct beneficiaries which enable community empowerment through embracing community indigenous knowledge, social learning and capacity-building. CP in development evolved from colonial times, as it was considered as the only way to reduce ignorance; communities were encouraged to participate in education programmes such as film shows. However, it is noted that CP should be more than educating the community; it involves various activities such as partnership, capacity-building, social learning, empowerment, self-reliance and sustainability, the so called “building blocks” of development. As Arnstein (1969: 217) identifies through the various levels of CP in development, a community is only fully empowered at the citizen power level when it participates in decision-making and project management. Although CP has a number of advantages such as empowerment and creating awareness it also has limitations such as time and cost, since it requires a lot of patience and learning from the community. Chapter three concentrates on CP in wildlife management in Africa while drawing case studies from Zimbabwe, Uganda and Tanzania.

CHAPTER 3

COMMUNITY PARTICIPATION IN WILDLIFE MANAGEMENT

3.1 INTRODUCTION

Africa is endowed with various wildlife species which include both wild animals and plants although most of these species are threatened by invasive species that outcompete the indigenous species (Tererai et al., 2013: 90). African wildlife is mainly conserved in protected areas such as national parks, game reserves and sanctuaries. During colonial times, a “protectionist model” was used to preserve and manage wildlife resources. The model involved enclosing wildlife in protected areas. During this period communities that lived within the protected areas were evicted and access into protected areas was restricted (Gibson, 1999: 2). The model activities are still used in conserving some national parks for example Mount Elgon National Park (MENP) in Uganda. Communities were evicted from MENP since they were seen as a threat to wildlife. Furthermore, Oonyu (2009: 153) argues that it was necessary to evict communities from the park since they were exploiting wildlife resources. Community eviction promoted restricted resource use and made it easy for biodiversity growth to be monitored by the Uganda Wildlife Authority (UWA).

Conservation and management strategies have shifted from Government management (top-down) to community participation (CP) in the management of wildlife (bottom-up) (Hulme & Infield, 2001: 106). Approaches to CP in wildlife management include: Collaborative Wildlife Management, Protected Area Outreach Initiatives and Community-based Wildlife Management (Barrow & Murphree, 2001: 31).

3.2 THE PROTECTIONIST MODEL IN WILDLIFE MANAGEMENT

Wildlife was conserved by African communities through the use of indigenous knowledge systems even before colonial times. Africans adapted traditional agricultural methods like shifting cultivation, water harvesting and hunting practices which were environmentally sustainable. In Cameroon, wildlife has been conserved through traditional customs and norms. Various clans belong to different totems (mammals, reptiles, insects, birds, trees etc.); for example the totem for the Bafices clan is a tortoise and it is taboo for a clan member to eat or kill this animal. In other words, traditional beliefs (indigenous knowledge) have embraced wildlife conservation through cultural attachments (Ngouffo & Tchoffo, 2001: 16-17).

In Uganda, the National Forestry Policy (1929) was implemented by the British to gain formal control of wildlife resources for water catchment, timber and soft wood production. Under the National Forest Policy, the central Government (British Government) was empowered to manage Crown forest reserves while regional administration managed small forest reserves through the protectionist model (Obua, et al., 1998: 114). Furthermore, communities were required to apply for timber harvesting permits which most of them could not afford since they were expensive. Hence the British continued to harvest and trade timber on both national and international markets. Most forest reserves were exploited due to commercial timber production and indigenous forest reserves were replaced with invasive tree species for the sake of fast growing trees.

In Southern Africa, about 20 million wild animal and plant species like blue buck, quagga, elephants and buffalos and wild peach, wild olives, African mahogany tree, and health grass respectively were threatened with extinction due to the introduction of invasive species (Tererai et al., 2013: 90). Wildlife habitats were also subjected to extensive agriculture and infrastructure development such as railway lines. The forceful eviction of native communities had detrimental effects on both wildlife and community livelihood. For example, the native communities in areas of Zimbabwe and Namibia were largely dependent on wildlife for survival and after eviction these communities struggled to survive. This forced them to carry out poaching for survival (Kreuter et al., 2010: 508; Jones & Murphree, 2001:41). In this regard, it is ironic that the current poaching scare in Africa has a colonial link as do many political, economic, social and other current challenges. This is a reality that is not often contextualised.

The protectionist model lost support in Southern Africa, particularly in Zimbabwe, as Child (1996b: 52) summarises:

- The model lacked sensitivity to the context-specific needs of the local people.
- An inability to understand that people and wild animals historically share the same habitat in a sustainable manner.
- Too much faith placed in the effectiveness of law (command and control), irrespective of whether it is realistic, acceptable, equitable, enforceable or practical.

This rigid approach to wildlife management motivated many countries to find better wildlife management policies that would promote an equitable approach to wildlife management. Through the support of NGOs and International Non-Government Organisations (INGOs), such as the World Bank, the African Wildlife Foundation (AWF), the World Wide Fund for Nature (WWF), and the Department for International Development (DFID) improved wildlife management policies were implemented in most African countries. These policies sought to ensure a more realistic CP approach to promote wildlife management through integrating local livelihood needs in decision-making (King, 2009: 3) as discussed in the case studies.

3.3 CASE STUDIES OF COMMUNITY PARTICIPATION IN WILDLIFE MANAGEMENT

According to Barrow and Murphree (2001: 31) local communities should actively participate in promoting sustainable wildlife management, through partnership with conservation authorities. CP approaches towards wildlife conservation include: Protected Area Outreach Initiative, Collaborative Wildlife Management (CWM) and Community-based Wildlife Management (CBWM).

3.3.1 Protected Area Outreach Initiative in Tarangire National Park, Tanzania

Protected Area Outreach Initiative is a management strategy which promotes a positive working relationship between the park community and the conservation authorities (Venter & Breen, 1998: 804). Protected Area Outreach Initiative aims at problem resolution among protected area park boundary communities and the conservation authorities. It also promotes development and sustainable use of wildlife resources for livelihood support. Local communities are capacitated and empowered to promote wildlife management although conservation is not by the people (Barrow et al., 2000: 42). Various wildlife initiatives are formed with the support of the conservation authorities and national and international agencies under the guidance of national and international legislation. Conservation authorities advocate sustainable wildlife management, alternative community income generating activities, improving infrastructure systems and regulating wildlife harvests (Venter & Breen, 1998: 804). These developments tend to reduce human-wildlife conflicts and promote behavioural change and attitude among local communities towards wildlife management. Indigenous knowledge systems are not appropriately incorporated in management since protection is still in the interest of the Government (Barrow et al., 2000: 45). Protected Area Outreach Initiative has been

implemented in Tanzania by Tanzania National Parks (TANAPA⁴) in the management of Tarangire National Park (TNP).

The National Agricultural Policy 2013 advocates sustainable development especially for the rural poor and local communities on the borders of protected areas (United Republic of Tanzania, 2013: 9-10). The Tanzanian Government, supported by the African Wildlife Foundation (AWF) established TANAPA to promote CP groups referred to as Community Conservation Services (CCS) initiatives in 1985 (Kangwana & Mako, 2001: 151).

Protected Area Outreach Initiatives capacitated local communities as cleaners and guides for safari agencies in Emboreet village to improve their standards of living. Scholarship opportunities were also granted to communities bordering the park by tourist companies such as Tanzania Big Game Safari, Luke Samaras Safaris and Bunds Safari (Meyer & Haileab, 2008: 13). In 1990, Dorobo Safaris and Oliver's Camp's private tourism companies partnered with TANAPA to support park communities so that they could benefit from wildlife tourism. The drive by Dorobo Safaris and Oliver's Camp's private tourism companies was to promote wildlife conservation since their businesses depended on wildlife. In Emboreet for example, Dorobo Safaris gave back to the communities in the form of corporate social responsibility activities including: fixing water tanks and providing hospitals with medicine and wheel chairs in hospitals (Sachedina, 2006: 14; Kangwana & Mako, 2001: 152). TANAPA also constructed corral fences to reduce human-animal problems. This was done in one village with the assumption that other villages would construct the same fences (Sachedina, 2006: 15). However most of the villages did not erect the fences, citing the lack of skills. Sensitisation and awareness programmes were established to educate people on the values of conserving wildlife on communal lands. This was done through study tours, conferences and seminars which exposed the various stakeholders to practical community wildlife management and the value of a CP approach (Kangwana & Mako, 2001: 153).

Although tourism generates revenue for the Tanzanian Government, TANAPA does not provide any monetary benefits to its communities. TANAPA sets up community initiative projects such as Income Generating Projects (IGPs) and Support for Community Initiative

⁴ TANAPA is a parastatal organisation charged with the management of the 16 national parks in Tanzania. TANAPA created community outreach initiatives to promote and empower communities on the borders of national parks in Tanzania (TANAPA, 2013: 17)

Projects (SCIPs) to which communities write proposals. Proposals are analysed by IGPs and then sent to TANAPA for approval. This seems to be a longer process and communities that are illiterate may fail to be considered hence promoting imbalanced development (Sachedina, 2006: 15-16). TANAPA has tried to ensure CP by promoting conservation at TNP; however, the type of CP in wildlife management is mainly non-participatory since communities do not participate in the actual management. According to Meyer and Haileab (2008: 14) Protected Area Outreach Initiative programmes are also not fully implemented in this protected area. TANAPA should support community initiated programmes instead of introducing its intended programme in order to promote a sense of ownership and integrate the “building blocks of development” in the communities.

3.3.2 Collaborative Wildlife Management of Mount Elgon National Park, Uganda

The implementation of CWM in Mount Elgon National Park (MENP) was also due to the historical conflicts between the community and the conservation authorities. These conflicts resulted from the continual changing of the park boundary from 1937-1996.

3.3.2.1 History of the management of Mount Elgon National Park

Mount Elgon is a protected water catchment reserve. In the 1929- 1930 period, there were attempts to gazette the mountain as a forest reserve but these failed due to resistance by neighbouring communities (Soini, 2007: 25). However, in 1937, a successful attempt was made which involved forceful evacuation of communities in the demarcated area. The mountain was referred to as a Crown forest reserve which was managed by the Forest Department (FD) under the British Government (Mugagga, 2011: 11). The FD allowed communities to obtain natural resources from the reserve for subsistence use while other commercial activities such as lumbering required one to apply for a permit from the department. In 1948, the area was re-demarcated as Central forest reserve under the FD. In 1951, a new boundary was identified and it was gazetted as a Demarcated Protection Reserve. In 1963, the reserve boundary was moved further down the slope and covered approximately 120,000 hectares (Soini, 2007: 26). According to Reed and Clokiet (2000: 155) communities such as the Benet people (Sebei group) have stayed in the park since 1937 to date. This group was permitted by the FD to remain in the reserve and graze their animals without licences.

In 1987, the idea to designate all natural forest reserves of about 100km² as forest parks was developed; and Mount Elgon Demarcated Protection Reserve was changed to a Conservation

Forest reserve. The protection of Mount Elgon Conservation forest reserve was to preserve and protect its water catchment areas, biodiversity, cultural and scientific sites. In 1988, the Government of Uganda enacted the Forest Policy which made provision for forestry to provide environmental values including timber, fuel, poles and pulp. Forest rehabilitation programmes were initiated by the IUCN and the European Community (EC) in collaboration with the Ministry of Environment and Protection (MEP) and the FD. The programmes were aimed at the restoration of biodiversity on Mount Elgon since more than 20 per cent of the mountain had been encroached on for agriculture and settlement. About 1.4 million hectares of the reserve was rehabilitated with fast growing trees. According to the programme, the FD was to preserve 50 per cent of the rehabilitated area while the other 50 per cent was managed by the community through controlled timber harvesting (Mugagga & Buyinza, 2013: 260).

In October 1993, Mount Elgon Conservation forest reserve was gazetted as a national park under the management of the Uganda National Park (UNP) and followed a new boundary which included a settlement area of about 7500 ha (Soini, 2007: 27). The UNP conserved and managed the physical, ecological and cultural resources of MENP for both the present and future generations. In the period, 1993-1996, community activities such as timber harvesting, and collecting of other natural resources (firewood, bamboo, fruits etc.) in the park were banned. This was because the conservation authority thought that the community was over exploiting the park (Himmelfarb, 2006: 9). The most recent boundary was marked around 1993-1996, and more community members were evicted from the park.

The main reasons for the continual modification of boundaries related to changes in administration, for example, creation of new districts around Mount Elgon. It is also assumed that there was a lack of accurate mapping due to poorly skilled surveyors. It is noted that the various changes of boundaries, names and administration in the management of MENP did not involve participation with local community members. Conservation authorities aimed at conserving protected areas but they did not consider the affected communities. The change of Mount Elgon from a forest reserve to a national park increased conflicts between the UWA and the community since local communities burnt the forests, poisoned wild animals which led to the decline of wildlife resources (Kiggundu, 2007: 36).

In 1996, the Uganda Wildlife Authority (UWA) employed military tactics to enforce laws on park management but this further intensified park conflicts. In response, the UWA established

CWM, which involved partnering with local communities to reduce park management conflicts (Himmelfarb, 2006: 6). Collaborative Wildlife Management was aimed to promote sustainable wildlife management and also reduce human-animal conflicts (Mugagga & Buyinza, 2013: 260).

3.3.2.2 Collaborative Wildlife Management practice

According to Saito (2007: 9) “CWM seeks to forge agreements between local resource users and conservation authorities for negotiated access to natural resources which are usually under the control of statutory authority”. CWM is categorised as a CP approach. In Uganda, CWM in national parks promoted a move away from a traditional legal framework (protectionist model) to CP in the management of wildlife resources (Kiggundu, 2007:8).

Chhetri et al. (2003: 30-31) argue that communities around MENP have traditionally used the park to harvest natural resources for commercial and subsistence use. The CWM on MENP began as a result of a phase II mid-term review of the Mount Elgon Conservation and Development Project (MECDP). The phase highlighted the ineffectiveness of the traditional protectionist approach that was used to manage the park. The MECDP’s overall objective was to protect the Mount Elgon ecosystem for the present and future generations (Oonyu, 2009: 154). Since CWM was a new approach to promote wildlife conservation in MENP, two pilot parishes (Mutushet and Ulukusi) were selected. Meaningful negotiations between the UWA and the communities were reached which led to the development of a memorandum of understanding. However, the process was slow due to the negative attitude of the community towards conservation and the ensuing conflicts with the UWA (Hinchley et al., 2000: 1).

Education and sensitisation of local communities regarding wildlife management issues were given a high priority by the UWA through the support of the MECDP. Regular dialogues with local communities and their political representatives were undertaken to explain the wildlife management policies and laws, as well as park management actions which impacted on the communities. Indeed, when developing the long-term management plan for Mount Elgon National park in 1999, an extensive series of participatory meetings was held with communities bordering the park. It has been found that regular dialogue provides a forum in which to discuss potential conflict and can also act as an important conflict mitigation measure. In addition, CP strategies such as community workshops, radio broadcasts and posters were used to spread conservation messages to communities. In some communities around MENP, residential

environmental education centres were set up in cooperation with the IUCN. This has provided successful short courses for school children on environmental issues, educating a new generation on the value of conservation (Chhetri et al., 2003:34).

The Mount Elgon and Conservation Development Project supported alternative income generating initiatives such as energy saving stoves, soil conservation methods and agroforestry. As MECDP activities phased out in the community, the UWA partnered with the Forests Absorbing Carbon Dioxide Emissions Project (FACE) to form the Uganda Wildlife Authority-Forests Absorbing Carbon Dioxide Emissions Project (UWA-FACE). The UWA-FACE encouraged fast growing trees on the slopes and boundary of MENP. However, more people were evicted during the implementation of the UWA-FACE since the project needed more park land. The project involved planting a two to three kilometre wide strip of trees in the national park for about 211 kilometres from the park boundaries. This project was a source of employment for local communities although it limited community access into the park (Lang & Byakola, 2006: 16). Another trans-boundary project known as the Mount Elgon Regional Ecosystem Conservation Programme (MERECP) was implemented in 2003 as UWA-FACE was phasing out. The MERECP promoted biodiversity conservation, ecological functions and intrinsic values of biodiversity (Oonyu, 2009: 154). It is noted that the underlying benefits of all the projects was to promote environmental awareness and improve the relationship between the UWA and the community.

According to Soini (2007: 28) out of the 60 communities bordering the park, there are about 26 valid agreements between the UWA and the communities bordering MENP. Illegal access to resources, resource-use conflicts and lack of adherence to resource harvesting quotas by the community are challenges in the management of the park. This has been partly a result of local leaders who are more inclined to tolerate encroachment and exploitation of protected areas due to local political pressures and economic interests, than conservation (Mugagga & Buyinza, 2013: 257).

The selected Resource User Committee (RUC) negotiates on the resources to be harvested, when and how much. The committee is responsible to oversee/control resource extraction in accordance with stipulated limits; to monitor the status of the forest; to collect resources as agreed between the community and the UWA; to enforce penalties and to participate in boundary management (Taungya system) (Soini, 2007: 28). Under the UWA-FACE project,

UWAthe UWA signed an agreement with the Bududa district allowing communities that had signed collaborative agreements with the UWA to cultivate annual crops under the planted trees for about five years. No permanent or temporary settlement was permitted in the park and communities could only access their gardens between 7:00 am- 6:00 pm (Wanzusi, 2009). However, Lang and Byakola (2006: 16) note that the park is still managed using military law enforcement tactics as a result of which CP is given less attention.

3.3.3 Community-based Wildlife Management (CBWM) in Zimbabwe

Child and Lyman (2004: 5) define CBWM as a “process by which local stakeholders gain access and use rights by promoting sustainable wildlife management”. Different from the previously discussed approaches, CBWM empowers neighbouring communities to manage wildlife through transfer of user rights and management rights to local communities by conservation authorities. The CBWM promotes authentic CP since it involves full empowerment of community members through decision-making. Under CBWM, institutional, economic and political goals are combined to promote sustainable community wildlife use (Child, 2009: 187).

In 1982, the Zimbabwe Communal Areas Management Programme for Indigenous Resources (CAMPFIRE) was implemented through the support of the Department of National Parks and Wildlife Management (DNPWM). The CAMPFIRE was designed as an institutional mechanism to improve wildlife management through empowering local communities to manage protected areas on communal land (Mohamed-Katerere, 2001: 127). The success of CAMPFIRE has been influenced by the political commitment of Rural District Councils, which have promoted accountability, transparency and responsibility principles towards wildlife resource management as noted in the Brundtland Report 1987 (Drexhage & Murphy, 2010: 26). Benefits from wildlife are allocated to communities from which the benefits were derived. Entrusting communities with revenue sharing has also promoted economic development and improved wildlife management systems. The Wildlife Department (WD) monitors how much the councils use to support their administration, how much is funnelled back into management and how much is returned to the local communities. Based on this support, the CAMPIRE programme has been successful and has promoted development in various communities such as Chikwarakwara (Child, 1996a: 391).

Chikwarakwara is a remote village bordered by the Limpopo and Bubi rivers, separated by silt and flood waters from South Africa's Kruger National Park. The village is characterised by a diversity of natural resources, poverty, poor infrastructures and high population density (Sterner, 2003: 416). The Chikwarakwara community had an irrigation scheme which supported several farmers, although by 1989 the scheme collapsed due to poor management. As Chikwarakwara's population increased, the community cleared the luxuriant riverine vegetation to grow dry land crops. Due to the lack of Government support, the community was kept in poverty since most of their natural resources were extinct (Sterner, 2003: 416).

Chikwarakwara village falls under Beitbridge District whose council decided to embrace the CAMPFIRE principles of devolving management and benefits since the district wildlife was under threat. In 1989, the council decided to sell hunting permits to village members allowing them to hunt up to four buffalos, three elephants and some animals in a year that would be sold to safaris hunters for about 96,000 Zimbabwean Dollars (Z\$). The benefits from the sales would go back to the community (Child et al., 1997: 23). Each household could decide either to take the whole amount home or contribute towards a community identified project. Additionally, the council decided that all revenue from the hunting would be allocated to the village in which the hunting occurred. Since Chikwarakwara village had more wildlife resources compared to other villages in the district, it received more revenue compared to other villages. About Z\$ 60,000 was earned in trophy fees from the total income of Z\$ 96,000. Based on the council's new principle, it gave back Z\$ 60,000 to the community. Before the distribution of the money the community listed the number of animals that had been hunted and attached monetary value to them. Only identified and registered village members were entitled to receive benefits. The funds were equally distributed among 149 households in the village and each household received Z\$400 from the Z\$60,000 income (Child, 2006: 24-25). The community identified a number of projects. After a majority vote, a grinding mill and a school project were agreed on. Capital was allocated to these two projects and each household was requested to contribute Z\$170 to the grinding mill project and Z\$ 30 to the school construction (Child, 2006: 25).

The CAMPFIRE programme, through applying the principles of CP, has promoted successful community wildlife conservation. For example, CAMPFIRE has integrated the "building blocks of development" (partnership, social learning, capacity-building, empowerment, self-reliance and sustainability) and promoted citizen power as identified in Arnstein's participatory ladder

(Arnstein, 1969: 217). Newmark and Hough (2000: 590), argue that “the success of the CAMPFIRE project is much more dependent on the willingness of the community to promote wildlife conservation in the long term than pursuing alternative land uses”. When the economic benefits derived from wildlife decreases, communities will substitute wildlife with more income generating activities. Recently, (Staff Reporter, 2013) the Chikwarakwara wildlife benefits have been affected by the movement of people along the border of Zimbabwe and South Africa. This is threatening the seasonal migration of animals from the Kruger National Park in South Africa to Gonarezhou National Park in Zimbabwe and the Chikwarakwara elders are calling upon the Government to mitigate human movement. Table 3.1 summarises the components of each wildlife management approach as discussed in the literature.

Table 0.1: Summary of wildlife management approaches

Component	Protected area outreach	Collaborative wildlife management	Community-based wildlife management
Who is responsible?	Protected area conservation authority	Protected area conservation authority and neighbouring community	Neighbouring community
Who owns the process?	Protected area conservation authority	Legally the State, but in partnership with the neighbouring community	Neighbouring community
Who plans?	Protected area conservation authority, although some outreaches are jointly planned	Protected area conservation authority and the neighbouring community	Neighbouring community but only offered technical assistance
Who controls?	Protected area conservation authority	Protected area conservation authority with less joint effort from the community; land belongs to the State.	Neighbouring community but under some form of State legislation
Ownership of resources/ area	Protected area conservation authority	Protected area conservation authority	Neighbouring community
Dominant objective	Wildlife conservation through promoting integrity of protected areas	Promote conservation and rural development	Sustainable development to enhance the needs of the neighbouring community

		through regulated resource access	
Fate of conservation resources	Protected area maintained as State's conservation heritage	Protected area maintained as State's conservation value although gradually accessed by the local communities	Conservation is maintained if culturally and economically valuable.
Tradition rules and regulations	Less is incorporated as part of a strategy to build positive community relations	Depending on the traditional rules, they are integrated with State rules, although most State rules are enforced	High to govern access and resource use although some form of State regulation is observed
Conservation type	Conservation for or with the people	Conservation with or by the people	Conservation by the people for the people

Source: (Barrow et al., 2000: 42)

3.4 SUMMARY

Some protected areas in Africa are still managed through the protectionist model which was introduced by the Europeans during colonialism. This approach denies the community both the use of and access to protected areas; however this approach has lost support from donors and funders of wildlife management. Various agencies such as the AWF, WWF, DFID, and the IUCN are advocating active CP in wildlife conservation and management. Various approaches have been developed to promote CP in wildlife management in Africa. For example, Protected Area Outreach Initiatives have been implemented in Tanzania through the support of TANAPA. Under Protected Area Outreach Initiatives, conservation authorities develop income generating projects to support communities bordering protected areas. However, this approach is not sustainable since the community relies on outside support and decisions. Under CWM, conservation authorities partner with communities bordering a protected area to manage wildlife resources based on agreed terms and conditions. This approach partly empowers communities although control and management of wildlife is in the hands of the conservation authorities. It is identified that the CBWM approach fully empowers communities since it promotes the “building blocks” of development. CBWM involves promoting community management of wildlife with less technical support from the management authority. As noted

by Arnstein (1969: 217-218), this approach promotes citizen power since the community makes independent decisions in the management of wildlife.

Wildlife management is affected by both national and international legal frameworks. Chapter four presents policies and legal frameworks and institutions that influence wildlife management and CP.

CHAPTER 4

THE POLICY AND LEGAL FRAMEWORK FOR WILDLIFE MANAGEMENT IN UGANDA

4.1 INTRODUCTION

Wildlife conservation and management transcends the ecological system, encompassing both terrestrial and aquatic systems and it is affected by the type of management system in place. Most wildlife resources especially national parks in Uganda are trans-boundary and therefore, management activities on one side may affect wildlife existence on the other side (country). For example, Mount Elgon National Park (MENP) is shared between Uganda and Kenya (Laman, et al., 2001: 2), while Bwindi Impenetrable and Mount Rwenzori National Parks are shared between Uganda and the Democratic Republic of Congo (Namara, 2006: 43; Fauna and Flora International & Uganda Wildlife Authority, 2012: 11).

Wildlife in Uganda has been threatened by population growth, corruption and nepotism among others. International organisations such as the International Union for the Conservation of Nature and Natural Resources (IUCN) raised concerns on the decline of natural resources which led to the creation and signing of Multilateral Environmental Agreements (MEAs) (Njogu, 2012: 109). MEAs advocate sustainable natural resource use among countries sharing the resource boundary. Wildlife management concerns have increased from local to global concerns and a number of African countries, including Uganda, have participated in the negotiation of various legal arrangements to promote sustainable wildlife management. Examples of MEAs include the Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES), the Convention on Migratory Species of Wildlife Animals (CMS), the Ramsar Convention and the Convention on Biological Diversity (CBD).

Article II of CITES provides the fundamental principles on the regulation of threatened, endangered or other type of wildlife that may endanger the survival of other species (CITES, 2014: 2). The Ramsar Convention promotes “the conservation and wise use of all wetlands through local, regional and national actions as well as international cooperation, as a contribution towards achieving sustainable development throughout the world”. This is promoted through advocating Community Participation (CP) to promote natural resource conservation (Ramsar Convention Secretariat, 2006: 1). Article II of CMS (1979) outlines the

fundamental principle to protect, promote, conserve and manage migratory wildlife species (United Nations Environmental Programme & United Nations, 2002). Agenda 21, a product of the United Nations Conference on Environment and Development (UNCED) (1992), is a comprehensive local, regional and global plan of action for sustainable development. Its major goal is to promote sustainable use of environmental resources for the benefit of both present and future generations (United Nations Sustainable Development, 1992). Article I of the CBD (1992) states that “the conservation of biological diversity includes the sustainable use of its components to promote fair and equitable sharing of benefits arising out of the utilisation of genetic resources, including appropriate access to genetic resources, transfer of relevant technologies, taking into account all rights over those resources and technologies through appropriate funding” (United Nations (UN), 1992).

The MEAs advocate sustainable resource management through promoting CP. It is noted that natural resources cannot be sustainably protected without the participation of local communities. Legal frameworks and institutions should appreciate that wildlife survival is at the expense of local communities and therefore, they should embrace and promote CP in wildlife management. Uganda, being a member of the MEAs, has formulated a comprehensive legal and policy framework to promote sustainable wildlife management through advocating CP based on international treaties.

4.2 THE POLICY FRAMEWORK FOR WILDLIFE MANAGEMENT IN UGANDA

The Government of Uganda, through the support of various institutions, has developed various wildlife policies such as the Uganda Wildlife Policy, the Uganda Forestry Policy and National Environmental Management Policy.

4.2.1 The Uganda Wildlife Policy (1999)

According to the Republic of Uganda (RoU) (1999: 12), the overall aim of the Uganda Wildlife Policy is to “promote the long-term conservation of the country’s wildlife and biodiversity in a cost effective manner which maximises the benefits for the people of Uganda”. The policy provides that wildlife should be managed in protected areas and wildlife management areas. Protected areas include: national parks and wildlife reserves which are legally gazetted and managed by the Uganda Wildlife Authority (UWA) in partnership with local communities. Wildlife management areas include: wildlife sanctuaries and community wildlife areas which

are managed by the central government and other concerned agencies such as the National Forestry Authority (NFA), the National Environmental Management Authority (NEMA) and the community land owners. Communities bordering protected areas are empowered to participate in wildlife management to address human-wildlife problems.

CP in national park management has been initiated by the UWA through conducting extensive sensitisation and participation meetings with communities to develop a Protected Area System Plan (PASP) (RoU, 1999: 5-6). This plan encourages and promotes CP to enhance sustainable wildlife management through information sharing and the monitoring of resource use. CP, in extensive meetings conducted by the UWA led to the Collaborative Wildlife Management (CWM). The CWM involves revenue and benefit sharing, restricted resource access and the creation of alternative income generating activities such as agro forestry, piggery and bee keeping (RoU, 1999: 5). The CWM has been implemented in many of Uganda's national parks such as, Mount Elgon, Mount Rwenzori, Bwindi Impenetrable, and Lake Mbuho National Parks. Wildlife protected areas are conserved for purposes including biodiversity conservation, recreation, scientific resources, and the restricted harvesting of selected resources through authorisation by conservation authorities (RoU, 1999: 12). The Uganda Wildlife Policy is a major policy that promotes wildlife management; however, other policies such as the Uganda Forest Policy and the National Environmental Policy have an influence on the management of wildlife.

4.2.2 The Uganda Forestry Policy (2001)

The overall goal of this policy is “to promote an integrated forest sector that achieves sustainable increases in the economic, social and environmental benefits from forests and trees by all people of Uganda, especially the poor and vulnerable” (RoU, 2001: 15). The policy notes that the local community should obtain adequate benefits from the protected areas through participatory management (RoU, 2001: 20). This is through permitted access and sustainable resource harvesting such as firewood, herbs and vegetables from the forest reserves. Communities are also allowed, through CP, to practice tanguay agriculture to protect forest reserve boundaries. However this is carried out based on the agreement signed between the NFA and the local community.

4.2.3 The National Environmental Policy (1995)

The overall goal of this policy is “to promote sustainable social and economic development which maintains or enhances environmental quality and resource productivity on a long-term basis that meets the needs of the present generations without compromising the ability of future generations to meet their own needs” (RoU, 1995a: 35-36). The policy consists of various sections on environmental management and it provides sectorial policy goals, objectives and strategies in the management of various sectors of the environment. For example, the major objective for wildlife conservation is to “conserve and manage wildlife resources in protected areas, public and private lands”. This is based on guiding principles including the development of a wildlife management policy framework and guidelines for the protected areas to identify buffer zones in and around protected areas and reduce conflicts between multiple uses and users (e.g. livestock and wildlife). In order to promote sustainable wildlife management, the policy advocates CP through the development of park Management Advisory Committees (PMACs) at community levels (RoU, 1995a: 35-36).

4.3 THE LEGAL FRAMEWORK

In order to operationalise and enforce provisions in wildlife policies, the Government of Uganda, in line with the National Constitution (RoU, 1995b) enacted legislation including the Land Act (Cap 227 of 1998) (RoU, 1998), the National Forestry and Tree Planting Act (8 of 2003) (RoU, 2003), the Uganda Wildlife Act (Cap 200 of 1996) (RoU, 1996), and the National Environmental Act (Cap 153 of 1995) (RoU, 1995c).

4.3.1 The Constitution of the Republic of Uganda (1995)

The Constitution of the Republic of Uganda (RoU, 1995b) identifies good governance, the rule of law, the environment, social and economic development, human rights and freedoms, and culture among others in promoting development. Section XXVII (ii-iv) of the Constitution empowers the State to take actions to reduce damage and destruction of natural resources such water, land and air through sustainable natural resource use (RoU, 1995b). The State, through the support of local government is empowered to create protected areas such as parks, recreation areas, and reserves to promote conservation and management to enhance rational utilisation of natural resources (RoU, 1995b). Based on the lessons from the “protectionist model”, sustainable natural resource can only be successful through promoting CP. In support of this objective, the government enacted the Uganda Wildlife Act (Cap 200 of 1996) (RoU,

1996), National Environmental Act (Cap 153 of 1995) (RoU, 1995c), Land Act (Cap 227 of 1998) (RoU, 1998) and National Forestry and Tree Planting Act (8 of 2003) (RoU, 2003).

4.3.2 Wildlife Act (Cap 200 of 1996)

As in many African countries, the State holds ownership of protected areas on behalf of the community and the community has controlled access to protected resources. It is noted that even if natural resources are won private land, private owners are obliged to manage wildlife based on established laws and policies (Kameri-Mbote, 2005: 5).

According to section 3 (1) of the Act, ownership of wildlife is vested in the government on behalf of, and for the benefit of, the people of Uganda (RoU, 1996). Collaborative agreements based on a Resource User Agreement (RUA) between the community and the UWA are made on the management of wildlife. The RUA is renewed every two years. However it can be terminated at any time if the community is not complying with the agreed terms and conditions. Section 69 (4) provides that collaborating communities are eligible for a revenue benefit of 20 per cent from park entry fees which is used for the development of their community. However, in practice most communities do not receive the 20 per cent revenue due to corruption and influence at government level. The funds are miscellaneously disappearing within the administration and the local communities are left with no benefits from wildlife management. Under section 59, communities or individuals are not allowed to hurt or kill protected wildlife unless they have been legalised by the UWA. In the event that an individual kills or hurts a protected wild animal (accidentally or in self-defence), they may report the action to any officer in charge and they are requested to provide proof of their statement.

4.3.3 National Environment Act (Cap 153 of 1995)

The National Environmental Act (Cap 153 of 1995), section 2 provides for the general principles of environmental management in order to conserve and protect the environment and its resources for the people of Uganda (RoU, 1995c). The Act (Cap 153 of 1995) obligates equitable sharing of benefits for both present and future generations while considering the population growth and resource productivity. In order to embrace CP, section 42 (VI), suggests that environmental management may be promoted through the integration of indigenous knowledge and scientific knowledge. Embracing indigenous knowledge promotes a sense of ownership and respect among community members since they feel they are part of the project (RoU, 1995c). Section 67 (2) (a & b) of the Act, suggests that if the State identifies any person

exploiting natural resources, an environmental restoration directive may be issued under subsection 1 requiring a person or community to restore the destroyed environment to its original state. Section 102 identifies that offenders of this Act may be subjected to a fee of between thirty thousand and three million Ugandan shillings or imprisonment of not less than three months or the offender may serve both punishments (RoU, 1995c).

4.3.4 The Land Act (Cap 227 of 1998)

Section 43 of the Land Act (Cap 227 of 1998) suggests that any person who owns or occupies land shall manage and utilise it in accordance to the National Forestry and Tree Planting Act (8 of 2003), the National Environment Act (Cap 153 of 1995), the Uganda Wildlife Act (Cap 200 of 1996) and any other relevant law.

Section 44 (1) of the Land Act (Cap 227 of 1998) states that the government shall hold in trust for the people and protect all natural resources be it surface and under-ground water, national parks, and any other land reserved for ecological and touristic purposes to benefit the people of Uganda. The land shall be leased out or otherwise alienated any natural resources referred to in this section by the government or local government (RoU, 1998). It is noted that local government on behalf of the State represents local communities at the State level. However, local government does not fully embrace CP since it works under the influence of the State but not the local community. Section 43 (4-5) identifies that the government or local government may issue permits or licenses to local communities or persons to promote sustainable utilisation of natural resources. The government or local authority will continually monitor communities with licences or permits to check whether the environmental performance is under the agreed terms and conditions (RoU, 1998). This promotes responsibility of good citizenship as identified in the Constitution of Uganda (RoU, 1995b). Communities with permits are expected to monitor and report any unsustainable activity to the local government while in return using sustainable harvesting permitted wildlife resources.

4.3.5 The National Forestry and Tree Planting Act (8 of 2003)

According to section 8 (4) (c), of this Act, the State shall promote CP in forest management to ensure sustainable forestry use especially in rural communities (RoU, 2003). Section 8 (c) identifies that animals and plant indicators shall be maintained and managed by the concerned authority such as the UWA and the NFA in partnership with the local community (RoU, 2003).

4.4 INSTITUTIONAL ARRANGEMENTS

According to legal and policy frameworks, various institutions have been organised to promote wildlife conservation both within and outside protected areas, such institutions include:

4.4.1 The National Environment Management Authority

The National Environment Management Authority was established as a principal agency to promote, supervise and monitor all environmental activities (RoU, 1995c). The NEMA works with other authorities such as; UWA and NFA in order to manage the environment and promote sustainable development (Kameri-Mbote, 2005: 2).

4.4.2 The Uganda Wildlife Authority

The Uganda Wildlife Authority is an established body that promotes sustainable wildlife management through implementing and monitoring collaborative arrangements with the communities bordering protected areas (RoU, 1996). The UWA works under the guidance and support of the Ministry of Tourism, Wildlife and Antiquities. The Ministry provides the overall supervision, and monitors how policies are being implemented in relation to other National policies through consultation with the NEMA, the UWA and other parastatals. Parastatals including the Uganda Wildlife Education Centre promote sensitisation to wildlife conservation especially for the young generation. The Centre protects wildlife that has been rescued from smugglers, poachers or the community. According to section 32 (4-9), the UWA in partnership with local government, should promote CP through implementing CWM (RoU, 1996). The implementation of CP is cost effective and promotes community empowerment through sensitisation meetings that are conducted by the UWA, the Uganda Wildlife Education Centre and other parastatals.

4.4.3 The National Forestry Authority

The National Forestry Authority was established to promote management of forest reserves. Forest management is done in partnership with the local communities to promote social and economic development and international obligation(s). Some forested areas such as national parks and wildlife reserves are held and managed in trust by the UWA (RoU, 2001: 2, 26).

4.5 POLICY IMPLEMENTATION AND APPRECIATION

The UWA has developed a law enforcement base in Kampala city which is responsible for coordinating and monitoring the operation of all protected areas and wildlife reserves in Uganda. Units have been developed in protected areas to monitor the management of wildlife by the community. The UWA works closely with the Uganda Police Defence Force (UPDF) to enforce the provisions of the law in protected areas and also to monitor illegal exports of wildlife and their products.

The NEMA in partnership with the UWA and the NFA has managed to reduce human settlement and encroachment into protected areas. This is done through the deployment of law enforcers in the protected areas in order to evacuate the populations living there and, in so doing, facilitate educational programmes concerning the benefits of conserving such protected areas. Effectiveness and efficiency in environmental conservation and management have been affected by increased levels of corruption and nepotism within the authorities which have limited CP benefits from wildlife management.

The UWA has also established a multidisciplinary Wildlife Use Rights Committee, usually based at community level to promote sustainable resource use. Committees include RUCs, bee keeping committees, park boundary management committees and revenue sharing committees. It is noted that these committees are only functioning in areas that are bound with the conservation legislation while in those communities that have failed to abide by the conservation legislation, the UWA deploys law enforcement. Most of the community committees act as shadows and they do not participate in decision-making with the conservation authorities. According to Arnstein (1969: 217) this type of CP is regarded as tokenism since the communities do not fully participate in decision-making concerning the wildlife management. Local governments claim that resources such as finance allocated to wildlife and environmental management are less to facilitate CP at the community level.

According to Rwakakamba (2009: 125), the government has a limited budget allocated to environmental management which has impacted negatively on the implementation of relevant environmental policies by both local authorities and the government. Implementing these policies is difficult due to the increased population and poverty levels. Uganda's population is estimated to be 35.4 million and it is estimated to increase by 37.9 per cent by 2015 exerting more pressure on Uganda's natural resources, especially through the need for more agriculture

and land settlement (RoU & United Nations Funds for Population Activities (UNFPA), 2013: 136).

4.6 SUMMARY

Wildlife is considered a significant part of socio-economic development in Uganda. As a result, Uganda is a signatory to the MEAs that pertain to wildlife management. This country has a comprehensive policy, a legal and institutional framework to promote CP in wildlife management. Uganda has further developed local policies such as the Mount Elgon Environment Plan based on the wildlife policy. However, there are challenges, mainly relating to policy implementation and law enforcement. Clearly these challenges mainly pertain to lack of financial, institutional and human resources as well as technological capacity. Furthermore, while political will exists, corruption is also a major constraint in promoting CP in sustainable wildlife management. If all policies, a legal and institutional provisions could be religiously implemented, Uganda would be on a sustainable path in wildlife management through the establishment of CP to promote CWM especially in national parks.

Chapter five presents results and discussions from the field study that was conducted in Ulukusi village based on the objectives of the study.

CHAPTER 5

RESULTS AND DISCUSSION

5.1 INTRODUCTION

This chapter presents the results of the study followed by a discussion of the challenges and issues concerning the community and the UWA in the management of Mount Elgon National Park (MENP) in eastern Uganda. The study focused on the Ulukusi community and the Uganda Wildlife Authority (UWA) to identify how Collaborative Wildlife Management (CWM) practice was implemented. The chapter further discusses how the Ulukusi Community Participation (CP) was practised by the UWA to promote CWM. Furthermore, the current wildlife management strategies are explored with the aim of improving the management of MENP to embrace the needs of both the UWA and the community.

5.2. Respondents' general information

5.2.1 Gender

The majority (81%) of the respondents were males and 19 per cent were females. The difference in gender was due to the willingness of males to freely share information compared to females. As discussed under the limitation of the study in chapter 1, due to the traditional setting in this community, family heads (men) shared information on behalf of their family, which contributed to an increased number of the male respondents compared to females as shown in figure 5.1.

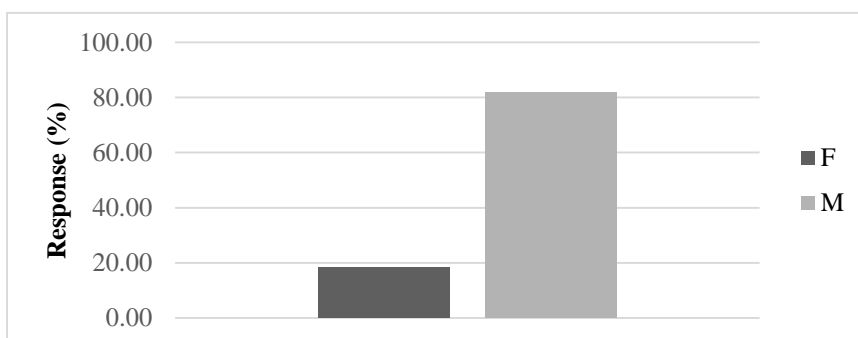


Figure 5.1: Gender of respondents

5.2.2 Age

Mount Elgon was first demarcated as a forest reserve early in 1937 under the management of the Forest Department (FD) (Soini, 2007: 25) and changed to a national park in 1993 (Himmelfarb, 2006: 9) under the management of the Uganda National Park which was later managed by the UWA in 1996. In order to obtain both a historical and a current trend on the management of the park, the study identified respondents from the age of 18.

From figure 5.2, the majority (22 %) of the respondents were between the ages of 21-30 and 41-50 (22%) while the least (4 %) of the respondents were between 10-20 and 81-90. Since the study had a range of age respondents, it provided a historical and a current park management perspective.

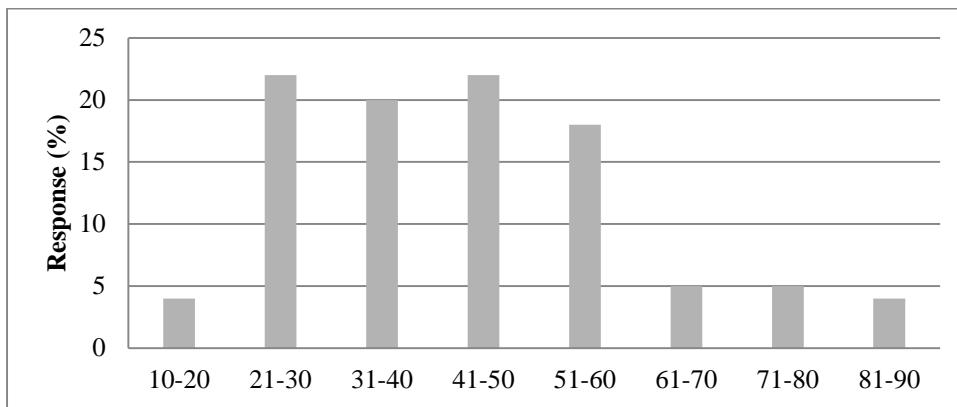


Figure 5.2: Age of respondents

5.3 IMPLEMENTATION OF COLLABORATIVE WILDLIFE MANAGEMENT PARTNERSHIP

5.3.1 Management of Mount Elgon forest reserve before the implementation of Collaborative Wildlife Management

The majority of the respondents reported that local chiefs guided and managed the forest reserve through preservation of indigenous knowledge (16%), other respondents said the reserve was managed through open access (15%). Some respondents indicated that forest reserve rangers permitted communities to harvest wildlife resources besides timber (13%). Furthermore, some respondents noted that they were allowed to stay in the forest reserve on a temporary basis since it was part of their land (13%). The least respondents mentioned that the reserve belonged to the community and that they were responsible for their actions towards the

management of the park (4%). Other respondents reported that the park was preserved through peace talks that were held by chiefs and the community (2%).

Based on the above responses, it can be concluded that Mount Elgon forest reserve belonged to and was managed by the community and local chiefs. The findings indicate that indigenous knowledge alone as proposed by Ngara & Mangizvo (2013: 26) cannot ensure sustainable wildlife management. Indigenous knowledge should be blended into policies and other control measures to ensure that wildlife resources are harvested sustainably. Accordingly, the FD allowed community members to access and harvest wildlife resources excluding timber and temporarily settle in the reserve. This meant that there was no control over how much resources were harvested from the reserve. In fact, this was the main reason why the UWA took over the reserve and restricted community access (Bintoora, 2014). This further validates the argument that indigenous knowledge alone, without responsibility from the conservation authority and restrictions on quantities of resources that can be harvested at a given time, cannot ensure sustainable management of natural resources.

5.3.2 The implementation of Collaborative Wildlife Management

The majority of respondents indicated that the UWA took over the management of Mount Elgon forest reserve from the FD and the community because it wanted full control over the reserve (35%). Some respondents pointed out that they were not sure why the UWA took over management (20%) and other respondents identified that the UWA wanted to restrict access (29%). Few respondents noted that the UWA wanted to regulate resource harvesting since resources were becoming scarce and nearing extinction (9%) while other respondents indicated that the UWA wanted to promote CP (4%).

These results indicate that when the UWA took over the management of the park, the community felt that the UWA wanted to control the park. Moreover, some respondents indicated that they did not know why the park was claimed by the UWA. This implies that the UWA did not appropriately implement CP in promoting CWM. This was witnessed by deploying the Uganda People's Defence Force (UPDF) to restrict Park access. For example, Lang and Byakola (2006: 16) identified that the UWA implemented a collaborative taskforce management with the UPDF rather than the community to protect and preserve the park. Currently UWA rangers have undergone paramilitary training to promote park management. This has created fear among community members about accessing the park.

However, Uganda Wildlife Policy 1999 (RoU, 1999: 5) states that the UWA should support CP to promote sustainable wildlife management while ensuring conflict resolution. CP can be implemented through information sharing and the monitoring of wildlife resource use. This empowers and capacitates the community since it creates a sense of ownership. However this is not the case between the UWA and the community since resource user conflicts are increasing due to top-down management of the park.

5.3.3 Process for the implementation of Collaborative Wildlife Management

The majority of the respondents reported that the UWA set strict laws on how the park would be managed by the community through restricting access (33%). It also involved forceful eviction of community members from the park (11%). Furthermore, CWM involved sensitisation and consultative meetings to educate the community on the benefits of wildlife conservation (15%). Other respondents indicated that CWM involved signing of a Resource User Agreement (RUA) (9%). The least respondents pointed out that the process involved negotiations on resource harvesting, days, identifying age limit into the park and amount of resources to be harvested (4%). Furthermore, some respondents said that corruption and influence characterised the implementation (7%) since most community members did not participate while others said that CWM was implemented through military tactics (4%).

For a CWM to be implemented, frequent sensitisation and participation meetings should be put in place to educate the community and to understand community perception of desired wildlife management. However, according to the respondents, sensitisation and participation meetings did not involve the community at large which created a negative attitude among community members in the management of the park. This contradicts Oonyu's (2009: 160) findings which indicate that the majority of the communities around MENP had a positive attitude towards the management of wildlife resources based on the sensitisation and participation meetings that were conducted by the UWA.

According to Barrow et al. (2000: 42) CWM is subject to the level of benefit derived from the agreed resources by parties, equal representation, share of power and conservation with or by the people. This may determine the level of motivation by the participating parties to promote conservation. However, judging from the findings, it is clear that CWM was not appropriately implemented since the UWA did not consider communities in decision-making and did not seek equal representation and power sharing. The UWA set objectives that were presented and

implemented for the management of the park, and this indicated a top-down approach in wildlife management. The RUA was not adequately implemented between the UWA and the community. For example, on the one hand, the UWA was powerful, para-military, and well informed about wildlife conservation policies and laws while on the other hand, the community was ignorant and unaware of their rights in relation to the management of the park. Therefore, the UWA promoted a stance of negotiation based on a position of strength rather than open-minded dialogue with the community (Blomley, 2003: 245).

Respondents observe that the process of signing the RUA was marked by corruption and power influence. For example, Mr. Kakak, who was a village member and UWA staff, was elected by the UWA to sign a RUA on behalf of the community. Through corrupt tendencies and abuse of his influence, he promoted UWA needs rather than the community that he was representing. This clearly shows how CWM was inappropriately implemented.

5.3.4 Participants in the signing of the Resource User Agreement

From figure 5.3, it can be seen that the majority of the respondents reported that the UWA did not involve any community member in the signing of the RUA (45%), while 22 per cent of the respondents said the UWA partnered with community leaders to sign a RUA. Furthermore, 21 per cent of the respondents were not sure of the partners involved in the signing of the RUA. The least respondents mentioned that the UWA partnered with the RUC on behalf of the community (9%), while other respondents said that the UWA partnered with local government at the district level (3%) to sign the RUA.

This indicates that the majority of the respondents were not aware of the partners participating in the signing of the RUA. It confirms Namara's (2006: 52) findings that the UWA influenced the signing of the RUA with less participation by the community. The UWA promoted a top-down approach during the signing of the RUA. As Arnstein (1969: 217) notes, at the CP level, in this case it may be regarded as tokenism since community members were just informed, not consulted to elect a community representative (RUC). The RUC may act as a shadow since they do not participate in decision-making to influence development. This type of CP does not promote sustainable resource management because it does not empower, capacitate, and promote social learning and self-reliance among community members.

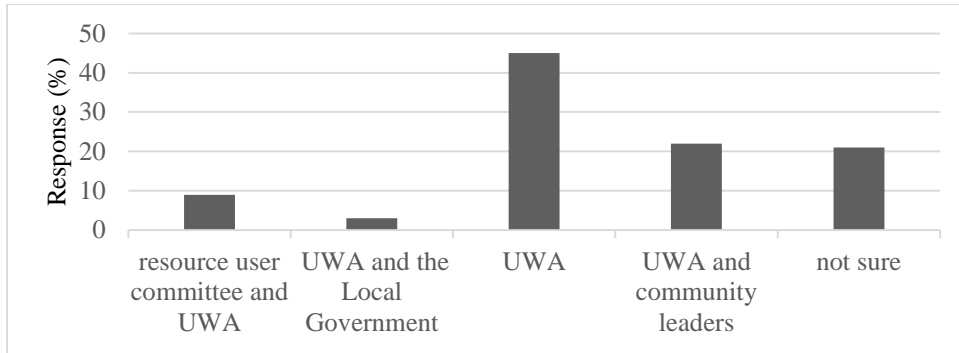


Figure 5. 3: Participants in the Resource User Agreement

5.3.5. Role of partners towards the management of the park

From figure 5.4, the majority of the respondents indicated that the community had no role towards park management (35%); other respondents said that the role of the community was to follow the UWA’s rules and laws (29%), while other respondents noted that both the UWA and the community had to restrict resource access in order to promote sustainable harvesting (24%). The smallest number of respondents said that the UWA monitored resource use (4%) and law enforcement (4%) and that community elders negotiated with the UWA in case the community needed access to cultural sites (4%).

On the one hand, the community was expected to sustainably harvest wildlife resources from the park, report illegal activities in the park, partner with the UWA to create buffer zones and help during emergency periods such as wild fires (Matanda, 2014). On the other hand, the UWA would monitor community resource use and park access. This shows that the community was given more tasks in return for fewer benefit that the UWA.

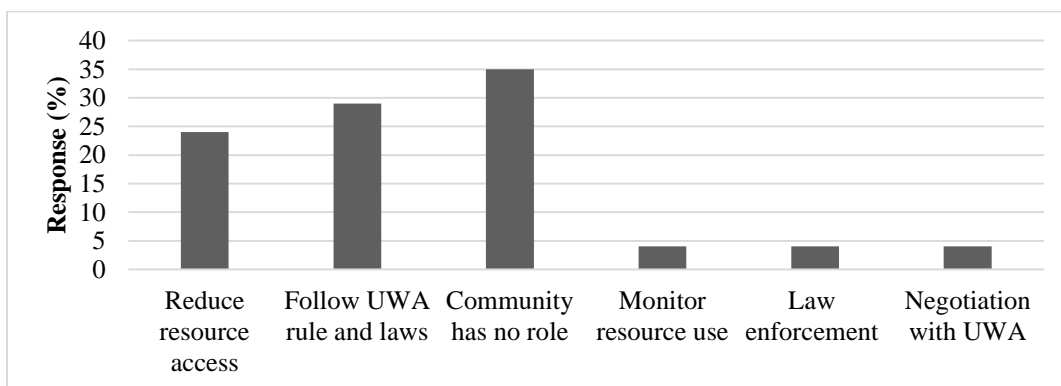


Figure 5.4: Role of partners towards the management of MENP

5.3.6 Impact of the partnership on the management of MENP

The majority of the respondents pointed out that the partnership led to resource harvest reduction through restricting park access (31%). Other respondents identified that the partnership increased resource use conflicts (20%) while some identified that the partnership led to destruction of their culture (11%). The least number of respondents reported that the partnership led to improved park and community security (4%) and reduction in financial expenses (4%). In addition, 2 per cent of the respondents said the partnership created a sense of ownership among community members.

The results obtained are consistent with Obalim (2014) who noted that the RUA that was signed between the UWA and the community in 1996 led to the restriction of park resource access. Resource harvesting days (Saturday and Sunday between 0800hrs - 1800hrs) and amount of resources to be harvested were set for the communities. The partnership promoted law enforcement to promote resource restriction which contributed to cultural destruction. For example, game rangers deny community members access to cultural sites even on agreed days, asking for an access fee. According to Nansira (2014), her brother had gone to consult his *grandfathers* since his children had been sick for a long time, when he was beaten and arrested by the rangers.

The partnership also promoted community empowerment through efficient, effective and sustainable wildlife management. It is suggested that in the long run, CWM has cut down UWA financial expense on resource management in the park. Through empowerment, communities have learnt to develop alternative resources thus reducing resource access (Namara, 2006: 41).

Furthermore, it was reported that CWM has led to improved security. UWA deployed game rangers patrol the park and the community. The results obtained during the study are consistent with Kiggundu (2007: 70) who observed that there was a reduction in cases such as crop and animal raiding, although resource use conflicts still exist in the community. It is worth pointing out that tension still exists between the community and the UWA since the community feels it has lost its park land to the UWA. Lang and Byakola (2006: 16) note that park rangers are trained in a military way which has caused more conflicts among community members. For example, it has been reported that 50 people were killed in Mabembe village which borders MENP by the UWA rangers. Mabembe people felt that the UWA was more concerned about

wildlife survival than human survival and this led to a deliberate destruction of wildlife resources by the community.

5.3.7 What is protected in the park

As presented in table 5.1, the majority of the respondents pointed out that wildlife animals such as monkeys (especially the black and white colobus monkey), baboons, elephants and kobs were protected in the park (33%). Other respondents said both the UWA and the community are protecting government resources (29%) while 15 per cent of the respondents suggested that the UWA was protecting cultural sites. The least number of respondents indicated that they were protecting water catchment (7%) and bamboo plants (5%).

It is evident that most community members are aware of what is being protected in the park. According to Azanya (2014), resources such as bamboo were in abundance and sustained all community members; however, at present bamboo is scarce even during its harvesting season due to population increase and unsustainable harvesting. Most of the population (123,103) in the Bududa district (Statoids, 2014)⁵ settled around the park and depended on park resources for survival thus exerting pressure on park resources. Therefore, park resources such as bamboo should be protected if sustainability is to be achieved. Mugagga and Buyinza (2013: 257) maintain that MENP is conserved purposely as a water catchment area with rivers that cascade from the mountain and serve both Kenya and Uganda's rivers. The park also consists of a number of threatened species such as wild animals (the black and white colobus monkey⁶) and birds.

Table 5.1: Type of resources protected in MENP

Responses	Percent
Water catchment	7
Bamboo	5
Wild animals	33
Cultural sites	15
Government resources	29
Trees	11

⁵ www.statoids.com/uug.html

⁶ It is of great value to Bagisu culture during the circumcision period

5.3.8 Is the Resource User Agreement renewable and how often is it renewed?

As shown in table 5.2, the majority of respondents (84%) were not sure of how often the RUA was renewed since they had never participated in the signing of the agreement. However; the respondents said that they heard from their village leaders that there was a RUA which was signed in 1996. The least number of respondents (16%) said that the agreement was renewed after two years.

The least respondents' answer is similar to the Wildlife Act (Cap 200 of 1996), which points out that the RUA is renewed after two or three years (Republic of Uganda, 1996). However, the agreement can be terminated if the community does not follow the agreement terms and conditions. According to UWA staff the CWM is only implemented in communities that are willing to support and resolve wildlife management conflicts with the UWA (Matanda, 2014).

Table 5.2: Renewal of the Resource User Agreement

Response	Percentage
Not sure	84
2 years	16

5.3.9 Components of the Resource User Agreement

The majority of respondents (70%) were not sure about the components of the agreement since they had never seen it. The least number of respondents (30%) said that the agreement contained resource harvesting days, methods, time and how much was to be harvested.

According to Matanda (2014) RUAs of communities bordering MENP have almost similar components except the harvesting days. Based on the 1996 agreement, the Ulukusi community agreed to harvest resources during the weekend (Saturday and Sunday) since most of the school going population are home to provide labour. Matanda (2014) further noted that the Ulukusi RUA expired in 1998 and it was not renewed due to financial constraints and resource use conflicts between the UWA and the community, although the community was allowed to temporarily access the park while following the 1996 agreement. An example of a RUA that was signed in Kapwai which is similar to that of Ulukusi is presented in Annex II.

5. 4 LIVELIHOOD STRATEGIES BEFORE AND AFTER THE IMPLEMENTATION OF A PARTNERSHIP PROGRAMME IN MENP

5.4.1 Major resources harvested from the reserve before the implementation of CWM

The information provided in figure 5.5 indicates that the majority of the respondents harvested bamboo shoots (80%), firewood (75%), vegetables and fruits (70%), banana stalks (45%) and bamboo stems (35%) from the forest reserves. The least number of respondents collected bush meat (20%), animal salt (19%), honey (15%) pasture (13%) herbs (10%) and also accessed cultural sites (17%).

Like any African country, most rural communities directly depend on wildlife resources for survival (Jones & Murphree, 2001: 41). The Ulukusi community depended on the reserve resources such as bamboo, firewood and vegetables. Bamboo shoots (*malewa*) are highly prized in the Bagishu culture. Before the reserve was changed into a park, the Bagishu people used to harvest and roast bamboo shoots from the reserve. They stayed in the reserve for about three to four days singing and chanting traditional folk songs and dances (Himmelfarb, 2006: 7). During this period indigenous knowledge was transferred from elders to the youths. The Bagishu people believe that harvesting and consumption of bamboo shoots is part of their cultural connection with their ancestors during ceremonies such as weddings and circumcisions (Lang & Byakola, 2006: 23). Besides bamboo shoot harvest, communities were allowed to graze their animals in the reserve. It is believed that during this time animals destroyed wildlife resources compared to the times when the reserve was changed into the park.

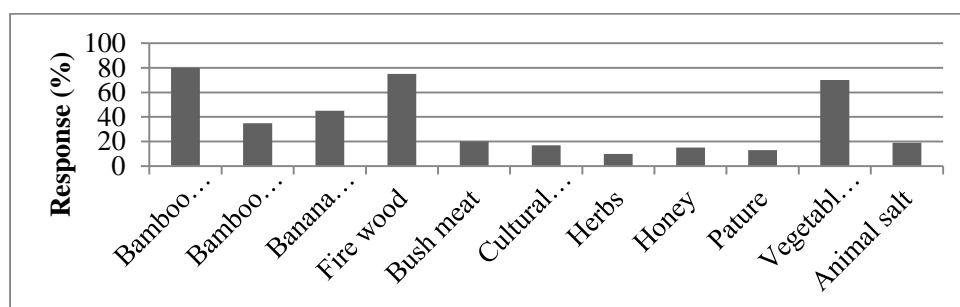


Figure 5.5: Major resources harvested from the reserve before the implementation of CWM

5.4.2 Major resources harvested from the park after the implementation of CWM.

From figure 5.6, the majority of the respondents harvested bamboo shoots (53%), firewood (47%), banana stalks (25%) and some respondents said they no longer access the park (24).

Other respondents pointed out that they harvested vegetables (20%), animal salt (16%), bamboo stems (16%), herbs (16%), honey (13%) and used cultural sites (7%) in the Park.

The amount of resources harvested from the Park has reduced compared to the times when it was a forest reserve. According to Kutosi (2014), due to fear, most members rarely access the park and some have settled for agroforestry to generate alternative sources. Buyinza et al. (2007: 48) argue that local communities around MENP practice traditional agriculture and farming of trees and fodder which is essential for livelihood support and this has reduced their dependency on park resources. Cultural sites, including burial sites, are still of great importance to the park community although they are less accessed. The park consists of cultural sites such as the Bulecheke and Khauke caves in MENP and a number of burial sites that are of importance to the local communities (Mugagga, 2011: 11).

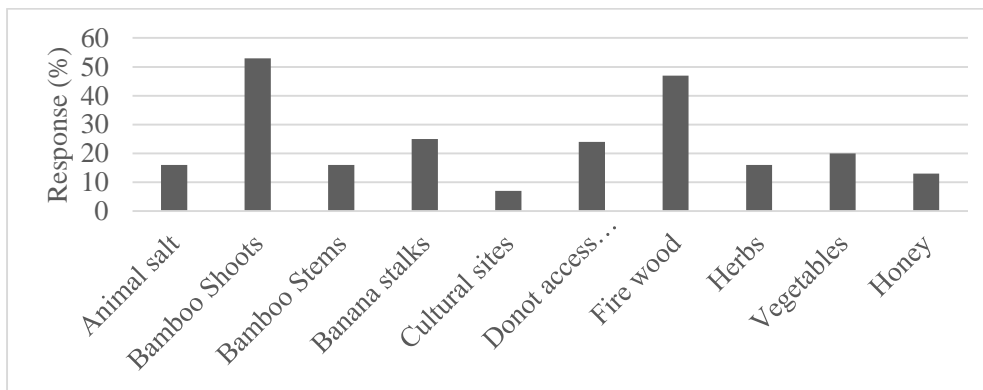


Figure 5.6: Major resources harvested from the park after the implementation of CWM

5.4.3 Distance from home and amount of resources harvested after the implementation of Collaborative Wildlife Management

During the changes to the park boundaries, communities were repeatedly evicted (Kiggudu, 2007: 6) which affected the distance to resource access. The implementation of CWM promoted the reduction to park access and the amount of resource harvested (Barrow et al., 2000: 42) as identified in Annex II. From the study objectives, findings discussed previously maintained that the community had fewer ideas about the RUA; however their responses below are based on the 1996 RUA. The distance from home and amount of resource harvested after the implementation of CWM are discussed as follows;

Animal salt

The majority of the respondents walked for 5 hours (4%), 4 hours (4%), 6 hours (4%) to harvest 2 kgs of animal salt. The other respondents walked for 2 hours (2%) and 1 hour (2%) to collect 2 kgs of mineral salt. Communities are not allowed to take animals into the Park since they destroy the flora and fauna resources (Kiggundu, 2007: 12). The amount of animal salt carried out of the Park was reduced to 2 kgs (1 small basin). Before the implementation of CWM, communities took their animals for salt licking and they rarely carried animal salt out of the Park. After the implementation of CWM they were only allowed to carry a small basin (2 kgs) of animal salt (Matanda, 2014).

Bamboo shoots and bamboo stems

The majority of the respondents walked for 5 hours (20%), 4 hours (20%), 2 hours (15%) and 6 hours (14%) to harvest 1 head bundle of bamboo shoots and 1 head bundle of old bamboo stems. The smallest number of respondents walked for 3 hours (13%) to harvest 1 head bundle of bamboo shoots and 1 head bundle of old bamboo stems.

It is noted that bamboo shoots and bamboo stems are found within the same ecological zone on Mount Elgon at 2400-3000 metres (Muhweezi et al., 2007: 215). As discussed earlier, bamboo shoots are of benefit to the Bagisu culture while bamboo stems are used for construction, weaving and musical instruments. Before the implementation of CWM, communities harvested about 150-200 bamboo shoots in two weeks since they were allowed to roast the shoots in the Park, which reduced the weight they carried. However, after the implementation of the CWM, communities were not allowed to set any fires in the Park and this directly affected how many shoots were to be carried (Wansama, 2014). This shows that bamboo harvest before CWM was high and if the UWA had not passed regulation measures bamboo would be under threat.

Banana stalks

The highest number of the respondents walked for 1 hour (4%), 3 hours (4%) and 2 hours (4%) to harvest 1 banana stalk, while a smaller number of respondents walked for 4 hours to harvest 1 banana stalk (3%).

Based on the field observations, the topography of the area is mountainous and characterised by fertile soils. Most community members are agriculturalists, cultivating mainly bananas

(*Matooke*). Bananas are tall perennial crops that need support during the fruiting period, hence the increased harvest of stalks and tendering plants that may support the banana plants.

Cultural sites

The majority of the respondents did not visit the cultural sites (80%) while others walked for 6 hours (3%) and 7 hours (3%). The least number of respondents walked for 5 hours (1%) to reach the cultural sites. Cultural sites are occasionally visited after seeking permission from Park managers by village leaders (Kiggudu, 2007: 12).

Bush meat

Respondents walked for 6 hours (8%) and 5 hours (7%) to reach hunting zones. However, the distance depended on the type of animal to be hunted. All these respondents (15%) said that the agreement did not permit them to hunt but they illegally accessed the Park overnight to hunt animals such as the black and white colobus monkey. The black and white colobus monkey, especially the skin, is used for cultural ceremonies like circumcision. Bush meat is also a source of income to support their livelihood.

Firewood

The majority of the respondents walked for 2 hours (10%) and 5 hours (15%) to collect 1 head bundle of firewood. The rest of the respondents walked for 1 hour (9%), 30 minutes (8%) and 3 hours (7%) to collect 1 head bundle of firewood. A head bundle may consist of 20-30 pieces of firewood.

Vegetables

The majority of the respondents (9%) walked for 1 hour and 4 hours (7%) to collect 1 kg of vegetables while the least respondents (4%) walked for 2 hours to collect 1 kg of vegetables. The reduction in vegetable harvest from the Park has been influenced by subsistence agricultural practices.

Herbs

4 per cent of the respondents walked for 1 hour, 3 hours (4%) and 2 hours (4%) to collect 1 kg of herbs while the least respondents (3%) walked for 4 hours to collect 1kg of herbs from the Park.

Honey

4 per cent of the respondents walked for 3 hours, 7 hours (3%), and 2 hours (3%) to collect 2 litres of honey while other respondents walked for 4 hours (2%) and 5 hours (1%) to collect 2 litres of honey from the tree trunks in the Park.

Communities are allowed to collect only natural honey from the Park and they are not allowed to raise beehives (Matanda, 2014). This has reduced the chances of fire off-set during the beekeeping process and also reduced Park access since some members have invested in domestic beekeeping.

5.4.4 Advantages of staying close to the park

As presented in figure 5.7, majority of the respondents mentioned that MENP boasted agricultural production (26%) and provided fresh clean water (22%). Furthermore, some respondents noted that the Park provided rainfall and fresh air (13%), firewood (13%) and food (13%). The least respondents pointed out that the Park was a source of cultural practice (4%), herbs (4%) and building material such as bamboo stems (4%).

Based on the field observations, the Ulukusi community largely depends on agriculture for survival. Communities mainly cultivate onions, bananas (*matooke*), passion fruit, tomatoes and other vegetables. Agriculture has been influenced by annual rainfall of about 1500-2000 mm received around the mountain (Mugagga & Buyinza, 2013: 257) and this has also promoted water catchment in the area.

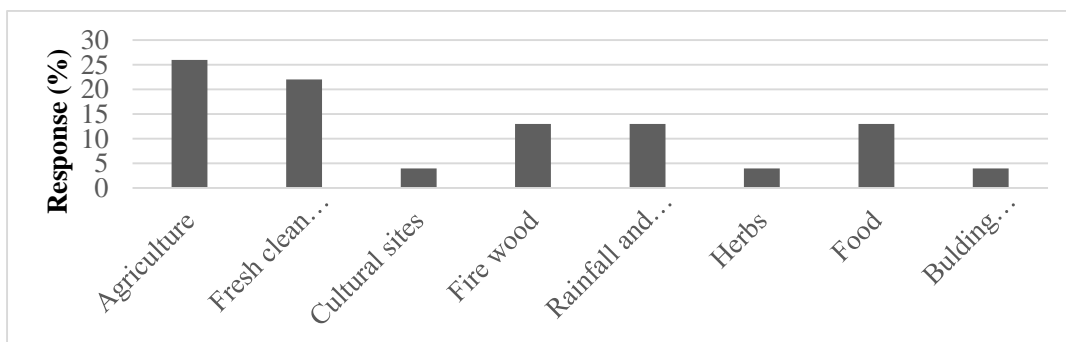


Figure 5.7: Advantages of staying close to the park

5.4.5 Disadvantages of staying close to the park

Figure 5.8 shows that 26 per cent of the respondents found that that UWA rangers mistreated community members who were found staying in the Park. Other respondents identified low

development (21%) shortage of land (20%) and destruction of culture (16%). The least respondents identified issues of insecurity (5%) and landslides due to heavy rainfall (11%).

Watata (2014) was beaten by UWA rangers, who nearly broke his hand. When the case was reported to police, the police officer asked for time to search and interview the suspects, however the case was dismissed in court. This indicates a lack of justice and mistreatment of community members. It was observed that some communities that stay close to the Park boundaries face insecurity problems (animal problems). For example, in Kibale National Park, chimpanzees raid community crops. The community faces greater challenges at the expense of conserving chimpanzees (Mackenzie, 2012: 92). The Constitution of Uganda (RoU, 1995b) sets compensation costs to communities that are affected by wild animals. These costs however do not match the injuries incurred. The Ulukusi community members face a challenge of landslides due to heavy rainfalls, agricultural practices and sub-surface water drainage within the concave slopes. It is reported that during the 2010 landslide about 300 people died in the Nametsi village in the Bududa district (Mugagga, 2011: 51- 71).

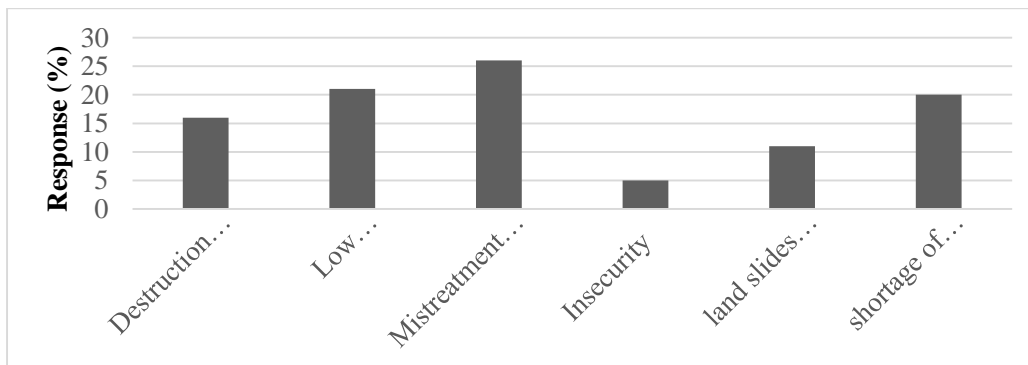


Figure 5.8: Disadvantages of staying close to the park

5.5 WILDLIFE MANAGEMENT STRATEGIES THAT WOULD EMBRACE THE NEEDS OF THE LOCAL COMMUNITY AND THE UWA

As shown in table 5.3, the majority of the respondents wanted more land in the Park (33%) and capital from the UWA (31%) while other respondents suggested that the UWA and the community should reconcile and develop a new RUA (22%) while other respondents indicated that they wanted their Park back (20%). Furthermore, participants pointed out that the UWA should embrace indigenous knowledge (18%), professionally train its workers (16%) and promote sensitisation programmes (15%). A minority of the respondents mentioned that both

the UWA and the community should promote proper partnership (4%), create job opportunities for local communities (4%) and infrastructure development (4%).

Wansama (2014) suggests that the UWA should extend the community into the Park since it has virgin fertile soils. He further asserts that land production has declined due to population growth and poor farming methods. This confirms Oonyu's (2009: 157) findings with regards to the conservation of MENP as most villages demanded agricultural land in the Park. However, extending communities into the Park may not be a sustainable solution but alternative income generating activities may be implemented to reduce Park dependence.

According to Matanda (2014) the UWA should provide capital to small community groups to start small income generating activities such as subsistence beekeeping, piggery and eco-stoves among others. The UWA should also partner with other agencies to promote continual sensitisation meetings to educate people on the benefits of wildlife conservation, sanitation and health, family planning methods to regulate community population and entrepreneurship. This will capacitate, empower and create room for social learning among community members.

Furthermore, the UWA should resolve resource user conflicts with the community through drafting a new RUA based on key principles such as transparency, accountability, responsibility and equal share of authority. For example, as indicated during the implementation of Community-based Wildlife Management (CBWM) in Zimbabwe, community representatives and conservation authority followed these key principles to promote sustainable wildlife management. This reduced the tension and fear among community members on the borders of national parks.

The community also indicated that they needed to manage the Park; they believed that the Park once belonged to them and it was conserved through indigenous knowledge. According to Mubiita (2014) the Park is presently managed based on the UWA's rules that do not embrace indigenous knowledge. They assume that the community will take up the new knowledge. For example, the success of CAMPFIRE in Zimbabwe promoted management and protection through including indigenous knowledge in conservation policies (Child, 1996a: 369-398). This should be incorporated into the UWA's wildlife management policies.

None of the UWA staff members are reported to come from the Ulukusi community and this has not empowered or capacitated the Ulukusi members. Therefore the UWA should create employment opportunities to empower the Ulukusi members. Some respondents (40%) suggested infrastructure development such as schools, health centres and roads. The community has three primary schools and a gravity water project that was rehabilitated by the Cooperative for Assistance and Relief Everywhere (CARE) in partnership with the Directorate of Water Development and the UWA in 1997 (Blomley, 2003: 244). For other facilities such as health care centres, the community has to walk to a neighbouring village which is a 5-6 hour walk.

Besides infrastructure development, the Ulukusi community does not receive revenue benefits from the Park while other communities, for example those neighbouring Bwindi Impenetrable National Park, are receiving revenue benefits from wildlife resources. The UWA argues that MENP receives less revenue from tourists since most of the tourists view wildlife from the Kenya side. Of the little revenue collected from MENP per year, 20 per cent is allocated to the districts (in this case it is the Bududa) that identifies community needs. It was found that most community members did not know about the 20 per cent sharing benefits from the management of the Park.

Table 5.3: How CP would improve the management of the park

UWA and community responses	Percentage
More land into the Park	33
UWA professionally train its workers	16
Proper partnership	4
Capital from UWA	31
Sensitisation programmes	15
Community should be given back their Park	20
UWA and community should reconcile and develop a new agreement	22
Employment opportunities	4
Consider indigenous knowledge	18
Infrastructure development	4

5.6 SUMMARY

Mount Elgon was managed by the FD before it was changed to a national park. Communities had free access in and out the reserve but they preserved some resources for indigenous knowledge practice. When the reserve was converted into a national park, the UWA implemented CWM to promote sustainable wildlife resource harvesting since most resources were nearing extinction. During the process of implementing CWM, the UWA promoted sensitisation and participation meetings with the community, although this was not a continuous process since the meetings were expensive to conduct. However, CP was not properly implemented by the UWA since it used a top-down approach to influence the community and this hindered community empowerment and social learning. The top-down approach increased conflicts between the UWA and the community since some community members were ignorant about the collaboration. However, community leaders have played a great role towards informing the community of what is required from them to manage the Park.

Although the implementation of CWM has promoted resource regeneration, conflicts still exist in the management of the Park. Most people complain about the UWA game ranger misconduct, the UWA not respecting their culture or taking indigenous knowledge into consideration. The community also has fewer infrastructure developments which place a threat on wildlife resources. Despite these challenges, the community still appreciates the benefits derived from the Park. It is noted that the UWA and the community should promote an open-minded dialogue to understand each other and also provide a platform for conflict resolution.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 CONCLUSION

Wildlife in Africa, right from the European time is enclosed in protected areas such as national parks and wildlife reserves. Most protected areas were managed through the “protectionist model”, whereby native communities were denied access into protected areas since they are seen as a threat to wildlife. Europeans exploited African wildlife reserves as they traded wildlife resources at international markets while other wildlife resources were replaced with fast growing trees purposely for soft wood production. Due to the increased decline of wildlife and resource use conflicts between the community and the conservation authorities, the “protectionist model” lost support from funders and donors. Various agencies such as the African Wildlife Foundation, International Union for the Conservation of Nature and Natural Resources and the World Wide Fund for Nature advocated for community participation (CP) in wildlife management. It is believed that the existence of wildlife is at the expense of the community. It is therefore imperative, if not indispensable, that communities participate in the management of these wildlife resources.

CP in wildlife management was implemented through the Protected Area Outreach Initiatives implemented in Tanzania through the support of TANAPA. The Collaborative Wildlife Management (CWM) implemented by the UWA through sensitisation meetings with the Resource User Groups (RUGs) in Uganda. The Community-based Wildlife Management (CBWM) implemented in Zimbabwe by the CAMPFIRE. CBWM is reported to be a most successful wildlife management approach towards promoting CP since it empowers disadvantaged communities through embracing indigenous knowledge to manage wildlife. The implementation of CP by the CAMPFIRE promoted empowerment, capacity-building, social learning, self-reliance and sustainability (called the “building blocks” of development).

In order to promote wildlife management based on the international legal frameworks, Uganda is a signatory to the Multilateral Environmental Agreements (MEAs) such as the Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES), the Convention on Migratory Species of Wildlife Animals (CMS), the Ramsar Convention and the Convention on Biological Diversity (CBD). The country has developed comprehensive

policies and laws in line with the MEAs to advocate CP in wildlife management although these policies and laws are not appropriately implemented. Most National parks in Uganda are managed through CWM; the present study assessed the manner in which CWM was implemented in Mount Elgon National Park (MENP). The study also evaluated the Ulukusi community livelihood strategies before and after the implementation of CWM. The study further suggested wildlife management strategies that embraced the needs of both the local community and the conservation authority.

Wildlife protected areas are managed by the UWA in partnership with the local community based on policy and legal frameworks. The implementation of CWM led to the signing the Resource User Agreement (RUA) between the Ulukusi community and UWA to promote sustainable wildlife resource use and conflict resolution. Of present, the CWM has promoted resource regeneration, improved the relationship between the UWA and the community compared to the times when the park was managed by the Uganda national parks. However conflicts still exist in the management of the park as the UWA does not embrace indigenous knowledge and CP in decision-making. The Ulukusi community demands more land in the park while other community members need their park back. Therefore, the study further recommends the following strategies to promote conflict resolution in the management of wildlife resources:

6.2 RECOMMENDATIONS

It is generally true in principle that wildlife should be managed in partnership with the neighbouring communities. CP should not only end at sensitisation but empower and capacitate community members to understand their roles and responsibilities towards promoting wildlife management. According to Borrini-Feyerabend et al. (2003: 5) local communities should be empowered through authority, benefit and responsibility sharing to promote conflict resolution. In this study, the community and the UWA suggested recommendations as discussed under section 5.5, however the research further recommends the following strategies:

In partnership programmes/projects a bottom-up management approach must be priority. This approach is cost effective in a long run and it promotes the “building block” of development, although the UWA has integrated some “building blocks” of development such as Community Participation (CP), social learning and capacity-building to promote wildlife management.

These blocks have not been fully implemented to influence other building blocks such as empowerment, self-reliance and sustainability. Failure to implement these blocks of development has created a need for the UWA to continuously promote sensitisation meeting in the local community since they are not aware of their responsibilities towards the management of wildlife resources.

In thus makes common strategic planning sense that to an extend a CP planning partnership, local resource users should be trained in sustainable development; that authorities should appoint local users as guides, wardens, information officers, etc. Sustainable development, as the “building blocks” of development principle suggests, entails empowering local beneficiaries by giving them a stake in their own development through co-planning and management. Authorities should consider, sponsored by international agencies, cadets-type/learner training options. Environmental cadets/learners from local neighbouring communities can be exposed to basic environmental management practices, can liaise with users from the communities they represent by presenting workshops; addressing school groups; taking tourists on walks, etc. such a programme can be linked to local economic development programmes can be linked to local economic development programmes in communities, not only leading to job creating and educating future wildlife user, but also creating awareness-building.

With regards to the above suggestion on training of community members, park rangers should be specifically trained how to address and work with community members who break the agreement. Punishments should be executed as agreed and community members should also be empowered to arrest whoever acts against the agreement. If this is the case, the community will attach more legitimacy to the programme/project and all “building blocks” will be commended.

The UWA should promote inter departmental coordination between the various sectors in the department. For example the tourism, finance, administration departments should work as a whole to promote CWM. Field studies should be conducted by all departments to understand and interact with park neighbouring communities. In this case, during the field visit, none of the administration or finance members had knowledge about the CWM in the Ulukusi while other officers did not know where the Ulukusi was located.

Better inter-Government coordination, for example wildlife management should not be looked at as the UWA's responsibility but other ministries such as tourism, forestry, agriculture and among others should work as a group to promote the management of wildlife since it affects most environmental sectors directly or indirectly.

It is of importance that the case study authorities (in this thesis) scrutinise best practice and having assessed those, consider implementing it if appropriate. In addition, it is recommended that the study authorities conduct field trips (to more successful programmes, in and outside Uganda) to learn from them and to work more closely with international agencies and universities who represent expertise in the field. In addition, a complex field like wildlife management cannot be addressed by wildlife departments and experts alone and this is a classic mistake made by most wildlife authorities. The wildlife managers should, following an inter and trans-disciplinary approach to sustainable planning, work more closely with social scientists (anthropologists/sociologists), engineers (system engineers), health practitioners (epidemiologists), agriculturalist (agricultural economists); social foresters, to name a few. Currently wildlife management thinking is somewhat "fenced in", in that planning is often done in silo's. Sustainable strategic planning requires wildlife authorities to reach beyond their analytical and policy-making borders. This is a challenge to many professional disciplines. It is noted that addressing development (as in sustainable livelihoods) entails an inter/trans-disciplinary approach to development management. Wildlife management cannot be addressed in isolation from other, even larger one might say, challenges like poverty, unemployment, health. If we think and plan holistically, wildlife management should not fall in the trap to "fence itself in".

Following the above suggestion with regards to holistic approach to local development, the Ulukusi is a rural poor community with little infrastructure development. It is noted that agriculture is the main source of income for the community although faced with a lot of constraints such as poor infrastructure systems. The Government of Uganda should address these constraints holistically to improve community livelihoods. The Government should also provide funding schemes to the community. These schemes may be used as capital for communities to start income generating activities to reduce the park dependency. The UWA should also employ the Ulukusi community in park management, as stated above, and related sectors as a form of empowerment.

Uganda has framed wildlife management policies that promote CP. The problem here is that professing that an agency or government supports CP, does not say much. CP experts tell us that major confusion exists in the CP debate. The latter relates to the fact that what is called “CP” often smacks of window-dressing and placation. Scrutinising “CP” the world over, often leads to the discovery that authentic and empowering CP is mostly replaced by mere “involvement” and “consultation” strategies. The classic test for a programme/project which professes that it is based on CP is rather simple: can those who participate actually influence, direct, control and own the process? This test shows, also in the case study, that CP strategies and policy makers still do not fully comprehend its principles. The case study organisation thus will do well if they critically reflected upon how the concept, principles and practice of what is so fondly referred to as “CP” transpires in Uganda.

The RUA, Memorandum of Understanding (MOU)’s, social compacts/contracts which are established between the State and local communities are sound on (the content) paper. To make these agreements sustainable living organisms through which both the State and communities benefit is rather challenging. An agreement through which both the State and communities benefit is rather challenging. The case study organisation requires to re-assess and audit their agreement, to workshop its aims and outcome to ensure that it’s still vibrant and beneficial. If/when the latter is considered, it is of importance that the beneficiaries are key participants in the assessment of the (new) future role to be assessed. It is not clear if the case study organisation fully honours its commitments, neither that the beneficiary communities benefit in full. The agreements thus require to be re-visited in due course as a standard sustainable practice. Furthermore, the 20 per cent revenue allowance should be honoured as it is stated in the Uganda Wildlife Act (Cap 200 of 1996) (RoU, 1996).

Through local community participation, UWA should involve all community members in an arrangement that involves the management of the national park instead of selecting a few members to represent the community. Murphy (2013: 3) argues that community representatives may not fully represent the community since some become selfish-driven rather than representing the community. It is known that some community members or groups often try to hijack local development. This must be stopped, as all members should stand the same chance to benefit. Some community representatives are elected depending on their intelligence, income and literacy level. For example Mr. Kakak represented the Ulukusi community on the Resource

User Committee, yet he was a member of UWA. Based on this scenario community needs were not well represented. In other cases, the Resource Use Agreement (RUA) that was signed by RUC affects all community members and it should directly be communicated to the community other than getting information from rumours. It is of utmost importance in partnership programmes/projects like this, that free and open communication channels exist, that participants, as argued previously, experience that they can influence, direct, control and own programme/project outcomes.

In the light of the above recommendations, UWA and the community should create an open dialogue to involve all stakeholders, promote continuous sensitisation and participation meetings to increase environmental awareness to reduce wildlife resource use conflicts. The beneficiary community must experience the reality that through their CP, they can actually influence, direct, control and own local development in partnership with UWA.

Therefore, in summary, communities in partnership with wildlife authorities are ideally located to render inputs in management regimes due to the fact that they are exposed to the challenges of wildlife management. Besides living from local wildlife resources, they possess indigenous knowledge which goes a long way towards assisting management to think and plan wildlife management in a holistic manner. A CP planning partnership in this regard integrated two knowledge systems, that of the professionals, with that of the local users as local experts. This is the ideal sustainable planning partnership in that the principles of the “building blocks” of development, as previously discussed, are all integrated. This proves that sustainable wildlife management should be promoted through CP. This affirms the hypothesis that CP in wildlife management promotes sustainability since it creates a sense of ownership among community members. This is promoted through sharing authority, benefits and responsibility among participating stakeholders.

Following this study, its conclusions and recommendations as presented, numerous direct and indirect topics for further research exist. In this regard the researcher plans as follows:

- To present the main findings and recommendation to the case study organization
- To workshop with both the case study and the case study community relevant issues identified by the study

- To work with a local NGO in women capacity-building with regards to empowering women on the topic
- To write and present an academic paper based in the topic at a relevant conference
- To arrange a radio talk show on the study
- To write a newspaper article on the study and
- To write a scientific journal article on the study

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ANNEX I

Questionnaire

Section 1

General Information

Name: Sex:

Village: Age:

To assess how Collaborative Wildlife Management in MENP was implemented

1. How was MENP managed before the implementation of the Collaborative Wildlife Management partnership in Ulukusi community?
2. What led to the implementation of Collaborative Wildlife Management in Ulukusi community?
3. What was the process followed in the implementation of Collaborative Wildlife Management in Ulukusi community?
4. Who were the participants in the signing of the Resource User Agreement?
5. What were/are their roles towards the management of the Park?
6. What were the impacts of the collaboration?
7. What are the examples of wildlife being protected in the national Park?
8. From the time of implementing the resource user agreement, is the agreement renewable and how often is it renewed?
9. What are the components of the agreement?

To assess livelihood strategies before and after the implementation of a partnership programme in MENP

10. What were the major resources harvested from the reserve before the implementation of a partnership programme?
11. What were the major resources harvested from the Park after the implementation of a partnership programme?

Resource	Distance from House	Amount harvested (Units)

12. What are the advantages of staying around the Park?
13. What are the disadvantages of staying around the Park?

To establish a wildlife management strategy that would embrace the needs of the local community and UWA

1. What measures should be taken to improve the relationship between UWA and Ulukusi community?

Section 2

Focus group discussions

Community elders

1. How were/are elders involved in the management of the Park?
2. What are the main resources obtained from the Park?
3. What informal rules did exist and helped protect the forest? Who designed them?
How were they enforced?
4. How is the management of the Park affecting your culture?
5. What are the challenges faced in the management of the Park?
6. What are the solutions to these challenges?

UWA game rangers

1. What is the role of game rangers in the management of the Park?
2. What is the relationship between UWA and the community?
3. What are the challenges faced in the management of the Park?
4. What are the solutions to these challenges?

Youths

1. What are the major resources harvested from the Park?
2. What is the relationship between UWA and the community?
3. What are the challenges faced in the management of the Park?
4. What are the solutions to these challenges?

ANNEX II

Example of a Resource User Agreement that was adopted from Kapkwai in 2006

Allowed resources	Access right and amount	Where products can be collected	Harvesting method
Firewood	1 head/back bundle per household on agreed days	Resource use area Not on visitors' trails	Only dead fallen trees
Bamboo shoots	1 head/back bundle per household on agreed days	bamboo zone	With pangas and roasting from the Park
Bamboo stems	1 head/back bundle per household on agreed days	bamboo zone	Cut dry stems
Honey	Natural honey from the ground and trunks up to 2 litres on agreed days	Resource use zone	Only bee smokers to be used
Vegetables	1 basket per household on agreed days	Resource use zone	Hand plucking
Mushrooms	Amount enough for household meal on agreed days	Resource use zone	Pick from fallen trees and on ground
Banana stalk	One per household	Resource use zone	With pangas
Salt licks	About a small basin per household	Specific and agreed sites	Excavation and carrying outside the Park with a basin
Clay	1 head/back bundle per household on agreed days	Specific and agreed sites	Excavation and deep holes should not be made
Medicinal plants (herbs)	One handful per herbalist	Resource use zone	Proper picking of leaves No complete de-backing No removal of roots from trees
water	Enough for household use	Agreed water points	Without animals

Adapted from Kiggundu (2007: 66)