

AN ANALYSIS OF UUKWALUUDHI COMMUNAL COMSERVANCY:

ALLEVIATING OR ADVANCING RURAL POVERTY?

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ABSTRACT

This legal research presents information on the implementation of Namibia Communal Conservancy Programme. It highlights the problems in the relationship between the enacted Nature Conservation Amendment Act of 1996 and the customary law of the Namibia's traditional communities in the rural areas. It assesses the legal impact that Namibia's incentive-based conservation laws have put on communal areas residents' lives and find out what conservancy programme has produced in terms of the Nature Conservation Amendment Act in relation to poverty reduction within the framework of the Poverty Alleviation Strategies for Namibia of 1999. A case study on Uukwaluudhi Conservancy in the Omusati Region was used to provide information on the contributions that wildlife and tourism make to livelihoods of the Uukwaluudhi local people.

The interest is to recount what has been done by the conservancy in terms of wildlife and tourism development and also to take stock of what has been accomplished by the conservancy in terms of the provisions of the Nature Conservation Amendment Act.

In this research, literature reveals that in Namibia, wildlife conservation was designed to operate in free-hold land long before 1968. The white commercial farmers were granted rights by the then regime to join their lands and establish conservancies for private gain. Such rights were re-enforced by the passage of the Nature Conservation Ordinance of 1975. Such rights were however not granted to communal farmers. It

wildlife species, because wildlife is needed to meet the core intention of the conservancy which was to increase wildlife for trophy hunting, the sale of game, etc. Therefore, the conservancy was extended to include sections formerly used as grazing areas by the community members for stock farming as well as crop production. As a result, people had to give up their rights to communal farmland to the conservancy, which lead to serious economic losses for those who had to be relocated. The research observed that problems of consequences suffered by rural people after loosing their communal land to conservancy include the violation of customary rights over communal land and wildlife. This situation presents in essence lack of legal mechanisms in the current conservation law (Nature Conservation Amendment Act of 1996) that protect rural communities' customary land rights. There are also elements of violations of fundamental human rights as provided for under Article 16 of the Namibian Constitution which provides for just compensation. These rural communities are exposed to socio-economic impact and made to face challenges during the shifting period without being compensated for that and this postulates exploitation sentiments.

The conservancy financial report ended December 2008 indicates an increase of income of the conservancy as well as an increase on the wildlife population, but the findings do not reveal any local investment made neither payout of cash to local members. It however shows a lot of in-kind incomes to the local community in a form of meat and water supply to hostel of the nearby school. Nevertheless, the way in which the Uukwaluudhi Conservancy distributes its benefits which it derives from the conservancy resources remains an issue of concern.

The study suggests certain law reform that could bridge the gap in lack of statutory rights over communal land occupational rights. The study submits that there is no legal protection available to those affected by the change in the land tenure system, because the amended Act does not provide for any remedy. Finally, the existing conservation statute is found to be inconsistent with the Aakwaluudhi's inherent customary rights over wild animals. And for that reason, the study recommends for alternative legislative framework that addresses the issue of community rights under customary law which brings about fair treatment of rural communities if rural developments is wish to be ensured.

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DECLARATIONS

I, Prisca Anyolo, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof has not been submitted for a degree in any other institution of high education.

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Prisca Anyolo

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Date

LIST OF ABBREVIATIONS

AGM	Annual General meeting
CBNRM	Community Based Natural Resources Management
CBTE	Community Based Tourism Enterprise
DRFN	Desert Research foundation of Namibia
DRWS	Directorate of Rural Water supply
HWC	Human Wildlife Conflict
LIFE	Living a Finite Environment
LAC	Legal Assistance Center
MET	Ministry of Environment and Tourism
MRCC	Multi-disciplinary Research Consultancy Center
NACOBTA	Namibia Community Based Tourism Association
NGO	Non-governmental Organisation
NNF	Namibia Nature Foundation
RWS	Rural Water Supply
Sida	Swedish International Development Agency
UNAM	University of Namibia
UNDP	United Nations Development Programme
UNOPS	United Nations Office Projects
USAID	United States Agency of International Development
WWF	World Wide Fund for Nature

CHAPTER 1: INTRODUCTION

1.1 Introduction

This chapter gives the general overview of conservancies in Namibia as a study background. The content of this chapter presents a trend of an increase in the number of communal conservancies, wildlife, and income received by conservancies as well as number of jobs created since communal conservancies came into the lives of the rural communities of Namibia. It also shows how the conservancies programs benefited the rural residents and how their implementations contribute to the living standards of rural residents in terms of poverty reduction strategies. It further presents the statement of the problem, research question, study objectives, significance of the study and ends with study limitations.

1.2 General overview of communal conservancies in Namibia

Namibia is renowned for its vast wilderness setting and rich wildlife populations. However, prior to 1970 national wildlife populations were on a downward trend, and it was not until 1968, when freehold farmers were given limited rights of proprietorship over wildlife, that commercial farmers acquired incentives to manage their wildlife for gain (Wolmer, 2003, p.47). These rights were reinforced through the passage of the *Nature Conservation Ordinance of 1975*, and since then wildlife numbers on commercial land have increased.

This *Nature Conservation Ordinance of 1975* gave rights and enabled private white commercial farmers to join their farmlands and establish conservancies within a particular boundary. The law granted freehold farmers rights to use wildlife from which they can generate income and in contrast to communal lands the wildlife on commercial farmlands increased by more than 80% (Barnes and de Jager, 1996, p. 23-24).

These same rights however, were not extended to communal area farmers. Communal area farmers depended on government permits for hunting of game during government-declared hunting seasons (GRN, 1997, p.11).

Hinz (2003, p.21) points out that the development of nature conservation laws in Namibia is dated back to 1909, with the German Hunting *Verordnung*, which regulated the hunting of wild animals, and it was based on the concept that wild animals were *rus nullius* (not privately owned). Hinz maintains that during colonial times, the State took control of wildlife and managed it from central government. This alienated the local people from their resources. The author narrated that the immediate successor law to the German Ordinance was the Game Preservation Ordinance, 13 of 1921, which introduced the categories of royal game, big game and small game to categorise animals for the purpose of hunting.

Saruchera (2001 p.24) opines that it was due to that differential treatment that made the rural people who live with wild animals on communal land simply see wild animals as human and livestock threats in their natural habitats. Besides that, the Eurocentric education and values, which until recently did not recognise wild animals

as a valuable economic resource, also contributed to a general belief that wildlife conservation was in opposite to rural development in communal areas.

It was only after the promulgation of the South African colonial policy of so-called separate development (RSA, Odendaal Plan, 1964) that the hunting of wildlife in communal areas received legal attention. Two pieces of legislation were enacted for Owambo and Kavango traditional communities to regulate hunting in certain cases. The Executive Council of Owambo, for example, received the authority to determine hunting season and issue hunting licences to hunt the protected game, among others, buffalos, lions and elephants (Hinz, 2003, p.23).

This historical background puts into perspective that previously, conservancies were designed and legally authorised to operate on commercial land but could not be formed on communal land.

Soon after independence the Ministry of Environment and Tourism (MET) in 1990 conducted series of surveys in communal areas of the north-west and north-east of the country where wildlife population trends allegedly continued declining. Then in December 1991 in an effort to emulate a similar recovery of wildlife populations on Namibia's communal lands, the MET approved a policy entitled (National Nature Conservancy Policy of 1991) that was aimed at creating equitable rights to wildlife between freehold and communal area residents (UNEP,UNDP,WRI, 2005).

As a result, in 1996, the Namibian Parliament through the Ministry of Environment and Tourism (MET) enacted a piece of legislation, the *Nature Conservation*

Amendment Act, Act No 5 of 1996 which amended the *Nature Conservation Ordinance of 1975* to enhance the livelihoods of the poorest rural Namibians.

The passage of the conservancy legislation has initiated a national conservancy movement that seeks to promote and integrate where appropriate wildlife production and tourism development efforts into the welfare and livelihoods of many communal area residents (MET, 2005, p.2).

The 1999 Conservancy Policy and Section 24A of the Nature Conservation Amendment Act of 1996 define communal conservancies as areas in which rural communities gain rights to use, manage and benefit from the consumptive and non-consumptive use of wildlife within defined boundaries. Conservancies are self-selecting social units or communities; therefore, any group of persons residing on communal land who choose to work together for the purpose of conserving and using wildlife sustainably, and who desire to have the area on which they inhabit or any part thereof can apply for that area to be declared a conservancy and subsequently become registered with the MET.

The above two legal documents allow communities to establish Conservancies and Wildlife Councils in communal areas and jointly manage, conserve and utilise the wildlife and other natural resources within that defined area (GRN, 1997, p.2). This is a unique version of the conservancy model because legislation has only allowed for the establishment of conservancies on land that is formally registered as communal, that is land without title or within parks or protected areas such as game reserves. By

forming a conservancy, local communities are able to add sustainable use of wildlife and tourism to their existing land use and income sources.

The amendments of the old conservation law first allow for formation of conservancies on communal land as well as to implement the CBNRM. Secondly, to provide for an economically based system of sustainable management and utilisation of game in communal areas and to fulfil the environmental policy approach for wildlife as required by the Namibia's policy on Wildlife Management, Utilisation and Tourism in Communal Areas of 1995 as per Cabinet Decision no. 8th/16 03 95/005 (MET, 2005, p.3).

The new Policy and amended legislation of Namibia in this regard also aims at an increase on wildlife population through harvesting quotas agreed to by the ministry, trophy hunting, and sale of live game as well as from tourism development rights (MET, 2007, p.23).

Namibia is said to be the only country in the world which specifically addresses habitat, conservation and protection of natural resources in her Constitution (Gibson, 2001, p.37). Particularly Article 95 (1) of the Constitution states that "the State shall actively promote and maintain the welfare of the people by adopting, *inter alia* international policies aimed at the following: maintenance of ecosystems, essential ecological processes, and biological diversity of Namibia, and utilization of living natural resources on a sustainable basis for the benefit of all Namibians, both present and future."

It was confirmed that the MET's conservancy policy and the amended legislation drew its conservancy policy based on modern conservation, and this conclusion was based on the experience of freehold farms' conservancies (MET, 2007, p.24). This was done on the assumption that if local communities have control over the use of local natural resources and can derive direct financial benefits from this use, they will want to look after the resources carefully and use them sustainably.

Based on the above argument, the Government of the Republic of Namibia (GRN) since its independence in 1990 has introduced an innovative conservancy formation strategy that has engaged many rural communal area residents in a national conservation movement (Weaver, 2003, p.1). The conservancy movement is said to have markedly changed the attitude of communal area residents and communities in Southern Africa and they are now integrating wildlife and tourism enterprises into their livelihood strategies (Hulme, and Murphree, 2001, p. 25).

The central hypothesis was that multi-species of animal production such as; live game sales, game meat production, hide production and tourism provide greater financial returns for investments than single species domestic livestock systems. The background tends to stress maximising foreign exchange earnings. These shifts have been underpinned and encouraged by the government as they were found to be more ecological resilient and stable (Cumming, D.H.M. 1990).

The Communal Area Conservancy Programme in Namibia is said to have deep roots in a history of rural people's commitment to caring for wildlife, with origins in the Kunene Region, rural communities and their traditional leaders have been taking

responsibility for protecting wildlife since the early 1980's (GRN, 1997, p.2). The initiative has spread to the Caprivi, Otjozondjupa, Erongo, North-Central and recently the Southern regions of Namibia, coupled with a remarkable growth in wildlife populations. For example, in Namibia's arid north-west, black rhino populations have more than doubled since 1983, while in the same region springbok numbers have grown from less than 1 000 in 1982, to over 25 000 in 1999 (GRN, 1999, p.2-3).

According to the national census research of 2001, the population of 1,826,854 is largely rural, with more than 65% living on communally owned lands, which is one of the three predominant land-tenure regimes (NPC Census Office, 2001, p.6).

Barnard (1998, p.324) estimates that roughly 6,100 private farms occupy 44% of Namibia while communal lands encompass an additional 42% and a network of 21 protected areas covers the remaining 14%.

According to the Annual Review of Progress and Challenges Report of the MET (2007, p. 10), in 1998, there were only four communal conservancies covering 16, 821 square kilometres with about 14 500 residents. It is felt that the increased legal and policy support in the registration of the first four communal conservancies in 1998 has stimulated a conservancy movement that is unprecedented in Namibia, and perhaps elsewhere in Africa (GRN, 1999, p 5).

It was against that background that rural communities such as Aakwaluudhi, Mafwe, Aandonga and many others have established conservancies with particular regard to wildlife and many more other natural communal resources (MET, 2005, p.5). Since then many local communities have embraced these opportunities to manage their own

wildlife and tourism activities, and communal conservancies are now found in nearly all regions of the country.

By the end of 2007, almost ten years later, a total number of fifty (50) communal conservancies had been registered (MET, 2007, p.12).

The 50 registered conservancies vary greatly in character. Some are in desert areas while others are in zones of much higher rainfall where woodlands and large river system are features of the landscape. Some conservancies have abundant wildlife, scenic rugged terrain, and high tourism potential, while others have modest potential to benefit from wildlife and tourism. Their sizes also vary enormously, Nyae Nyae and N#-a-Jaqua for example in Otjozondjupa region both cover more than 9,000 square kilometres nearly 100 times bigger than the mere 95 square kilometres of Oskop in Hardap (MET, 2007, p.13). In addition to differences in climate, human population and culture, biodiversity values and landscapes, conservancies are also heavily influenced by location and a range of socio-political and economic factors.

Together these conservancies cover more than 118, 704 square kilometres of communal land. The above MET 2007 report states that about 220 600 people today live within the registered communal conservancies.

Similarly, the MET (2007, p.10) presents that an additional 25 communal conservancies are in the process of fulfilling the requirements to apply for legal status and a further 38 groups are working towards forming up community forests. It is important to say a few words on community forestry, because the 13 registered

community forests are located in the northern regions where there are significant woodlands. Some conservancies contain extensive areas of woodlands or forests and wildlife in these areas is often found in forests of communal conservancies. There is considerable overlap of interests between conservancies and community forests since wildlife is often found in woodlands of communal conservancies which are supposed to fall under community forests. A number of northern regions communal areas' communities have therefore combined forest and wildlife management together because the boundaries of the community forests overlap with that of registered conservancies. The core problem centers around the fact that there are two separate Acts that are governing these two closely linked fields but for the purpose of this study it is not important to discuss community forests, however community forests also constitute a model that can complement the management of game and wildlife resources.

The official statistics of the MET report (2007, p.11) show that over a quarter of all communal land in Namibia now falls within registered conservancies. This accounts for 39.8% of all communal land in Namibia. Communal conservancies is said to have added substantially to the network of conservation areas in Namibia. At the end of 2007 they covered 14.4% of Namibia's total surface area. These figures provide a picture of phenomenal growth and development in a relatively short period of time and this is an indication that rural communities have an interest in managing their own land and natural resources.

According to the former Minister of MET Konjore (2006, p.1), over the past decade, communal conservancies under the system of Community-Based Natural Resource

Management (CBNRM) have become an important vehicle for the Namibian Government to meet its goals of addressing both environmental and sustainable developmental issues in Namibia's rural areas.

Konjore further stresses that in an independent Namibia, Communal Conservancy Programme is a model of the CBNRM approach which is working towards restoring the link between conservation and rural development and achieving biodiversity conservation within the framework of the National Development Plans (NDP I, II and III), Vision 2030 and Poverty Reduction Strategies. It is for that reason, communal conservancies in terms of the Namibia's Environment Assessment Policy (GRN, 1995) are established to promote sustainable environmental management, rural development and improve income and livelihoods for rural families and communities.

The national CBNRM movement is said to have now moved from a series of pilot activities to a well-developed and cohesive programme that relies on a proven approach to conservancy development. It was also stated that the programme of nature conservation which was previously limited to certain geographic areas, are now spreading throughout Namibia, with much interest currently being shown by communities in southern rural Namibia (van Schalkwyk, 2001, p.13).

In terms of the National Poverty Reduction Action Programme (NPRAP) Communal Conservancy Management is based on the understanding that, if natural resources have sufficient value to local people, then the environmental policy must create appropriate incentives for people to use resources sustainably (MET 2005, p.15).

Gibson (2001, p. 11) in this regard postulates that the conservancy movement has markedly changed the attitudes of communal area residents, and communities are now integrating wildlife and tourism enterprises into their livelihood strategies. He further states that as a consequence, land-use patterns across Namibia's arid and semi-arid communal areas are changing towards more environmentally appropriate and sustainable forms of game production which concomitantly, enhances the viability of Namibia's extensive protected area network.

The GRN view conservancies as the way in which local communities can improve their economic and social conditions through managing, using and benefiting from wildlife, since in the past, communal area residents have received no benefits from wildlife but have suffered the costs caused by problem animals such as elephants and lions (MET, 2005, p.10).

Another pressurising factor that led to the amendment of the conservation law was the financial aspect, the MET (2006, p.38 and 2007, p.54) review reports provide that total income from conservancies is estimated to be increased from about N\$600,000 in 1998 to over N\$26 million in 2006. Wildlife populations is also said to have shown remarkable growth and recovery during the same period.

The MET (2007, p.22) progress report in particular provides a picture of phenomenal growth and development of communal conservancies since 2003. This publication demonstrates a trend of an increase in the number of conservancies, wildlife, and income received by conservancies as well as number of jobs created. It is stated that total benefits from CBNRM have risen from nothing in 1994 to almost N\$ 39.13

million in 2007. Benefits are divided into three categories namely: cash income payments to conservancies N\$ 20,582,789, non-cash or in-kind incomes to conservancies N\$ 7,066,336, non-cash identified are infrastructure such as buildings, roads, boreholes and offices as well as wildlife meat and income from CBNRM activities N\$ 11,479,858. This totalling to N\$ 39.127.982 (MET, 2007, p.47).

The report pinpoints that, in 2007 alone, communal conservancies generated more than N\$ 27.65 million of benefits, which represents approximately 71% of the total CBNRM income of N\$39.13 million. This represents an increase of 55% from 2006. The report further states that most of this growth has come from tourism activities such as, lodge investors, independent tourist, tour operators and wildlife utilisation especially the individual hunters, live game sales, shoot and sell and trophy hunting.

The MET review reports of (2005, p.11; 2006, p.30-52 and 2007, p.28-32) present that the conservancy programme in Namibia is implemented through partnerships between different levels of Government, Non Governmental Organisations (NGOs), the private sector and rural communities. It was also said that the huge efforts made to support and develop conservancies have produced considerable dividends, so much that the economic benefits of conservancies now far exceed the amounts of funding they received from donors. (MET 2007, p.63). It was however, said that it remains a challenge to most conservancies to ensure that benefits go to the people.

In parallel to the politically controversial development of game ranching on the freehold farms in terms of the Nature Conservation Ordinance of 1975, section 24A of the 1996 Amendment Act sets registration requirements for traditional communities

that wish to apply and become conservancies (UNEP et al, 2005, p.7). In essence, registration process require traditional communities to fulfil a series of requirements laid down in the legislation and associated regulations. The main requirements are as follows:

- A conservancy committee – this is the representative body of the community residing in the conservancy and which has ability to effectively manage the income and funds of the conservancy. This committee is required to have a clear plan with appropriate methods for the equitable distribution of financial benefits earned from the conservancy to the members.
- A conservancy constitution – this constitution must show commitment to, and strategy for, the sustainable management and utilisation of wildlife within the conservancy
- A map – the map which identifies clearly conservancies' geographical features
- Boundary –the conservancies must be legally constituted with clearly defined boundaries that are not in dispute with neighbouring communities.
- A defined management plan – for the distribution of conservancy benefits to members which clearly illustrates and expresses goals and objectives of a specific community.
- Membership – Conservancies must also have defined membership

Once these conditions have been met and approved by the Minister of Environment and Tourism, conservancies are registered and gazetted in the Government Gazette.

Once registered, (GRN, 1999, p.6-8) a conservancy acquires new rights and responsibility with regard to the use and management of wildlife.

These rights include both consumptive and non-consumptive rights. Consumptive rights according to MET review report of 2007 include the conditional ownership and use of game that can be hunted as trophies or used for local consumption by conservancy members, cropped for commercial sale of meat, or captured and sold as live game. Non-consumptive rights create opportunities for tourism, enabling conservancies to establish their own community based tourism enterprises or create joint venture agreements with private sector entrepreneurs (MET, 2007.p.13).

The law conferred such rights without making a distinction between conservancies on commercial and communal land, even the overall objectives for both are said to be the same (GRN, 1997, p.37). The law is supposed to take into account that there are differences in land tenure systems. In the sense that while commercial farmers own and benefit from the games on an individual basis, the communal farmers have to manage wildlife as a common property resource.

The study background has clearly shown that the enforcement of discriminatory nature conservation legislations and policies during the colonial era in the alienation of rural Namibian people from communal wildlife created hostility towards wildlife and conservation laws. In spite of that, with independence, wildlife-based enterprises

have become major generators of foreign exchange in many communal areas by attracting large numbers of tourists who wish to hunt big game, or simply to view wild animals in their natural habitats. It follows therefore that the principle behind the government initiative in creating and encouraging conservancies is for the rural communities to benefit from their natural resources.

1.3 Statement of the problem

So far in Namibia, the nature conservation policies, legislation and practices which were democratised and decentralised to the lowest grass roots level of communal areas have not been scientifically researched to prove whether what appeared in the State laws have effectively change the attitudes of communal area residents towards wildlife and subsequently have alleviated poverty from the livelihoods of the rural communities through the much spoken CBNRM programs.

The agenda of the communal conservancy under CBNRM is to efficiently and effectively integrate wildlife conservation with rural development and to promote wildlife ownership among the local communities and to facilitate the return of social and economic benefits from wildlife to the residents of the communal areas (MET, 2007, p. 61). But, still, there are signs of poverty in most communal area communities where communal conservancies have been introduced, this problem has not been explicitly investigated, and for this reason this study was embarked upon to provide empirical results in this regard.

In assessing the degree of success of the communal conservancy programme, the study seeks to examine the direct economic benefits offered to rural community of Uukwaluudhi through initiation of the CBNRM plan. The CBNRM philosophy dictates that rural communities should receive direct benefits through protection and sustainable use of wildlife. The idea behind the establishment and the primary purpose of communal conservancies in terms of conservancy legislation is to ensure that the economic returns from wildlife and tourism go to the local communities.

In assessing customary rights over wildlife of communal conservancy, the study examines the impact that conservation law has on traditional use of wildlife in relation to the impact of customary law as a relevant law used in providing guidelines particularly in allocation and use of communal land.

It can be deduced from the study background that communal conservancies are located within communal areas where rural communities' economy is heavily depends on soil and their livelihoods depends on living natural resources. In essence these people's homesteads and fields are now recognised as communal conservancies, meaning the rural residents have no longer access to the use of land and its natural resources. The study will therefore look at consequences suffered by local people for losing their land to conservancy without recompense.

Apart from the above issues the study examines the social, economic and cultural challenges that the Uukwaluudhi communal residents encountered since the implementation of communal conservancy programme in their communal area. It

explores on strategies to deal with the challenges. The emphasis is put on the uplifting of livelihood of the rural community who own this conservancy.

Furthermore, the study investigates strategies used by the Uukwaluudhi conservancy in ensuring equitable distribution of income and benefits derived from the conservancies' wildlife products among local beneficiaries.

The dynamism issue of poverty alleviation among the rural communities in terms of the nature conservation legislation and poverty reduction policy are the bone of contention here.

Finally the study analyses the impact of wildlife to human lives and their property, because communal conservancy areas are not fully protected in terms of electrical fences as national parks. So, other information of predators which are problematic animals is therefore needed to assess their impact on human beings and their property.

1.4 Research Question

An analysis of Uukwaluudhi communal conservancy: alleviating or advancing rural poverty?

1.5 Objective of the Study

The purpose of the empirical research is to analyse the degree of success of the Uukwaluudhi conservancy. The interest is to recount what has been done by the conservancy in terms of wildlife management, but also to establish how the

conservancy has enhanced the livelihood of this rural community under the CBNRM programme.

1.6 Significance of the study

The CBNRM Programme is increasingly considered as a major rural development strategy. As a result, it is included in the National Development Plans (NDP I, II and III). It featured in the State-of-the-Nation address of 1999 of the former President, His Excellency Sam Nujoma and was commonly mentioned in Parliament sessions by the former Minister of Environment and Tourism, honourable Konjore.

The analysis of communal conservancies has the potential to benefit most of Namibia's rural communities who have given up their communal land to communal conservancy development. The findings of the study will make the communal land residents aware of their role in decision makings which affect their customary land occupational rights when it comes to land allocation for the establishment of communal conservancies. The study informs and educates the rural communities about the exercising of legal rights over natural resources as provided for under Article 95 (1) the Namibian Constitution.

The study is important because it generates information that may assist policy and law-makers to address legal implications under current conservancy laws that revolve compensation. It serves as a tool to all communal conservancy committees in addressing the challenges that affect progress in the field of communal conservancy

system. It facilitates joint decision-making process and ensures that both conservation and community concerns are equally addressed.

Finally, the study establishes ways to rectify the prevailing imbalances in wildlife resource distribution between management and communal conservancies' members. Its significance lies in the idea that it provides a picture of contemporary conservancy management in communal areas and reveals the existing discrepancies between the wildlife resource utilisation and benefit distribution. At the same time it definitely informs both national and local community leaders about the current status of conservancies in Namibia and serves as a source of information to future researchers.

The new challenge however, is to integrate communal conservancies into all levels of planning at local, regional and national levels (GRN, 2001, p.13).

1.7 Study limitations

Limitations applicable to this study were participation aspect of the respondents, which was voluntary. It was because of the voluntary aspect that the chairperson and the financial manager of the conservancy were reluctant and decided not to meet the researcher. Also time and funds limitations did not allow the researcher to cover all communal conservancies in all the regions in Namibia. Therefore, broader application outside the study setting may not apply and will have to be judged independently. Due to above mentioned constraints; the study field work was only carried out in one conservancy area of Uukwaluudhi but the research findings can be generalised to all

communal area rural residents affected by the system of communal area conservancies throughout Namibia.

1.8 Summary

This chapter covers the background of communal conservancy system in Namibia. For comparison purposes, the study highlights certain differences and similarities of some of the registered conservancies in character as well as in sizes. The conservancies' overview evidently shows that communal conservancies are mostly located within communal land and therefore situated in rural areas. The next chapter will deal with literature review and examine what has been done about the problem being studied.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter is concerned with the review of published literature which is related to the current study. In this component, literature is discussed and integrated with the discussion of the study results under Chapter 5, here under.

2.2 Conceptualization of the study

Traditionally, and as per Weaver (2003, p.89), Namibian communal area residents have depended heavily on substance crop and livestock agriculture to support daily livelihood needs. It was however, acknowledged that there was growing recognition of the unsuitability of much of Namibia for arable crop or sustainable livestock production.

History has it that by tradition wildlife is at the heart of the local communities and has been one of Africa's most valuable natural resources that contributed much to rural economies. The concepts of wildlife conservation in Namibian rural communities date back to time immemorial as their lives heavily depended and still depend, a great deal on nature and its resources. The best representative of this thinking is the study research question that examines the degree of success of the communal conservancies in regard to poverty alleviation. Although considerable achievements in terms of wildlife resources have been achieved and a lot of incomes have been earned, there remains a need for sustainable strategies for the long term financing of critical

services to the Uukwaluudhi conservancy. There is a need to provide for co-management for the coordination of the overall programme to ensure sustainability. This will therefore require the acquisition of additional skilled staff members, which in actual fact require more funding and resources and probably a greater engagement of private sector interests in the business-related activities of the conservancy.

Jones (2002, p.5) submits that during pre-colonial times in Namibia, people used and managed natural resources including wildlife under customary or traditional laws and rules. For example, certain species such as elephant, lion and hippo could be only hunted with permission from the king or traditional supreme leader. Others could only be hunted during certain authorised seasonal times of the year. The author establishes that during those days traditional communities utilised natural resources with care, because their lives heavily depended on them. For example, wildlife were hunted for own-use and sale. Jones further contends that in the past, natural resources like trees provided a variety of valuable products including fuel, building materials, fruit and shade and wildlife was their major food supplement during famine, draught or major flood seasons. It is noted that Jones' study raises many concerns that formed the bases of the empirical research conducted for the purpose of this paper.

Hinz (2003, p.16-17) presents that traditional hunting was a multifaceted event that entailed much for that killing of animals and further explains that in societies with centralised political institutions such as Oukwanyama, for example, large-scale hunting was very much controlled by the King. This study proposes along the same line that the Uukwaluudhi Conservancy with better business planning, financial management systems and accountability, greater percentages of revenues from

wildlife could flow to members as direct household benefits or community projects and this is to the advantage of most of the conservancy members.

Hinz's findings in the Kavango traditional communities reveals that traditional hunting used to be a very complicated social process, ranging from the initiation of the hunter, the exploration of all sorts of signs as to whether or not the planned hunt would be successful to the preparation of weapons. It was said that before hunting a dialogue requesting luck in hunting with the ancestors had to be conducted and rituals had to be performed before, during and after hunting.

According to Hinz, hunting activities were part of rituals in cases of serious epidemics, when a new homestead was build, and when a baby received his/her first haircut. The purpose of hunting was not only to obtain meat but also to achieve results in performance of certain rites. This concern is researched further in the current study to see whether wildlife under the communal conservancy scheme serve the same purposes.

Child (1988, p.11) and Wolmer (2001, p.9) in this regard provide details on the history of traditional game conservation in Zimbabwe. These two authors put forward that the presence of wildlife was previously considered detrimental to cattle ranching as a reservoir for disease and competitor for grazing. However the emergence of foreign domination changes the appropriate authority over wildlife to land owners in 1960s. Traditional conservation of wildlife here is not examined on a magnitude degree big enough to determine fully this aspect in cultural context. The current study

therefore assesses the social and cultural challenges encountered by virtue of provisions of the Amended conservation legislation.

Hinz (2003, p.18) on the issue of traditional hunting exposes that the traditional communities have been hunting wild animals for centuries for their survival without diminishing them, because the purpose of hunting was not only to obtain meat but also to achieve results in the performance of certain rites. Hinz concludes that the establishment of communal conservancies denies the existence of such concepts or ignores them because they are said to be irrelevant in view of the modern mainstreams which prevail in environmental approaches.

Similarly, Lindeque (1991, p.52-54) points out that, in the past, both wild animals and natural vegetation made a significant contribution to the traditional economies of indigenous Namibian people, and played an important role in their cultural heritage. It was further said that in some areas, local people have expressed a desire for the return of wild animals for the benefit of their children's children. The study findings satisfy the wishes of the above two authors and have shown how the Conservation Amendment Legislation of 1996 and the GRN Wildlife Policy of 1991 led to the subsequent creation of Uukwaluudhi Communal Conservancy under the CBNRM programme at Omakange in an effort to emulate similar recovery of the lost wildlife populations on communal land due to colonial actions in the 1970s and in light of that the management of the conservancy has successfully returned them in 2003.

Marsh and Seely (1992, p. 3) in their writings raised a concern regarding the fast development of the communal conservancy in rural area, notably their enormous

extension, the control of wildlife species and other natural resources by few, its impractical economic benefits to the local community and its untraceable role in poverty reduction. The undertaken study in the same roots reveals that the fencing off of the large area of the Uukwaluudhi communal area for the protection of wildlife is somehow not well appreciated by the rural communities in Uukwaluudhi especially the traditional healers who depend upon the natural resources for herbal production hence they use wild vegetation as medicine sources.

Marsh and Seely (1992, p.26) share the same sentiment on colonial attitudes towards the utility of wild animals by local people and expound that, ordinary local people in Owambo for example suffered costs of living with wildlife; crop damage by elephants, livestock losses to predators some even happen to lose their lives over lions and elephants attacks. On the question of wild/human conflict, the study finds that there is no legal protection available to these communities at the moment. The available legal instrument at their disposal that is the *Nature Conservation Amendment Act* does not provide for either rights based on communal land occupation under customary law or for loss of life or property due to a lot of human/animal conflicts. The study reveals how such legal ignorance has an effect to communal area conservancies' administration and depicts that local communities are not aware of such legal defects. The study finds that this is one of the major aspects that were overlooked by the amendment legislation which needs legislative remedy. The study therefore proposes law reform in this regard.

It is authoritatively narrated by Glazewski et al (1998, p.288) that in Namibia, under colonial conservation laws the State owned wildlife on communal land and the State

was the recipient of income earned from trophy hunting and tourism. Local people, by contrast, bore all the costs of living alongside wildlife, but were unable to reap any of its benefits. The customary rights of the traditional communities over world life are given a special attention in this study. Moreover, it is stipulated by the Uukwaluudhi Traditional authority during interviews that people in communal areas including Uukwaluudhi were forced to kill wild animals because of the past colonial discriminatory legislation and practices, which forbids the rural people who live with wild animals on communal land to make use or receive benefits from their wildlife resources.

Jones on the same element (2003, p.17) argues that although the Ministry of Environment and Tourism has initiated the development of new policy and legislation to provide communal area residents with the same rights as freehold farmers, experience has shown that the amended Act deprives local people the right to access to some other natural resources that they depend on for survival, for example the tree component such as mopane which is consisting of diverse mix of local multipurpose species including house hold construction, marula for oil and wine production, palms for fruit consumption and sale, figs and wild-berries fruits. All those wild trees bear fruits which are normally used for consumption and wine manufacturing leave alone game which consists of a wide range of activities such as meat consumption, skin for clothes, blankets, mats and upper-cross for carrying babies. The current study evaluates the benefits that communal area residents stand to gain from communal conservancies.

Lindeque (1991, p.55) claims that even trees which are used for craft production are also now being fenced off, thatching grass is also affected. Lindeque alleges that the

amended law also fails to address the crucial issue of right to just compensation for either loosing communal land to conservancies or compensating individuals for crop damage or loss of livestock to escaping predators from the proclaimed conservancies. It was therefore evident that there is a serious legal *lacuna* in the communal conservancy system that needed to be filled through in-depth research such as the undertaken one. The research conducted for this study proposes law reform in this regard.

The history of conservation in Africa is said to be a story of the eviction of indigenous communities from land and natural resources that they once enjoyed (Glazewski et al 1998, p.293). Now that their communal areas are being declared communal conservancies, the question is how the nature conservation legislation and the customary rights over natural resources will be harmonised.

The eviction story is confirmed by the Tsumkwe incident which took place in 2003 during the proclamation of the N#u Jaqua Conservancy. During this time, the rights of communal landholders were challenged when their land has been expropriated by the government for the establishment of a conservancy (Odendaal (2006, October 27, p.6).

Willem Odendaal (2006, October 27, p.7) alleges that the situation in N#u Jaqua became chaotic as hundreds of San community were pushed to the margins of their communal land to give way to conservancy. It was related that the individual black landholders have no legal rights to protect their land occupancy against the government. It was further argued that while Article 16 of the Namibian Constitution

(Act No 1 of 1990) provides that the government must compensate private landowners when it expropriates their land, there is no similar protection for traditional landholders in communal areas. This can be arguably violating Article 10 of the Namibian Constitution which calls for equality before the law.

The above-mentioned author strongly condemns such legal uncertainty as it puts communal landholders at great disadvantages in trying to make a living on their own land since they cannot even take action against such type of encroachments in Namibian courts. The main problem centers on the fact that, there is a need for just compensation for anybody including the traditional communities whenever an occupied land is expropriated in whatever manner. This view point is connected to one of the research question that looked on consequences for the local people losing their land for the conservancy without recompense

The MET (2007, p. 43) affirms the opinions of the above two authors and establish that unlike communal area conservancy residents, local residents in State conservancies are not granted any right to use, manage and benefit be it from the consumptive or no-consumptive use of wildlife within such defined boundaries. Local communities are not even authorised to benefit from natural resources such as wildlife, forests and water. It was already pointed out by Odendaal that lack of rights to use and benefit from natural resources has alienated local people from these resources. The MET reports in their valuation of conservancies' programmes fall short to indicate significant improvement in the livelihoods of rural Namibians (Odendaal, 2006, October 27, p.8).

It can be presumed that such kind of abnormalities occurs probably because Namibia signed and ratified the United Nations Rio de Janeiro Convention on Biological diversity of 1992 without any reservation. In terms of this Convention, states are obliged to conserve biodiversity and regulate the sustainable use of its component resources, for the government to comprehend the obligations created by the Convention which requiring international co-operation local communities have to suffer the consequences. Nevertheless, the Namibian government under Article 95 (1) of the Namibian Constitution adopts policies aimed at maintaining biodiversity for the benefits of the present and future generations (Glazewski et al, 1998, p.279). As to how the two complements each other, will be the dream of the millennium.

De Klemm (1993, p.297) affirms that biodiversity is humankind's common concern; similarly national communal laws recommend specific steps to conserve biodiversity and use its products sustainably. Although Namibia develops and adapts national biodiversity strategies and programmes, the situation was different when it comes to communal conservancies under the traditional communities' jurisdiction in terms of the Nature Conservation Ordinance No 4 of 1975. There was an apparent differential treatment in the sense that, the law permits private farm owners to hunt or remove game at their own convenient time, while restricting the local rural communities to do the same. It could be presumed that it was for that reason the Government of Namibia undertook a four year donor-funded program to review and revise its environmental legislation, and had appointed an environmental lawyer to manage the project, then what? (Lindeque, 1991, p.60).

Smit (1991, p.27) on the same subject postulates that village level tourism developments have proved to be successful in Zambia and Zimbabwe. He further states that there is considerable potential for these types of enterprises to make a significant contribution to the cash economies of villages throughout eastern Kavango. His study did not explain the methods applied by the neighbouring countries in ensuring true benefit over natural resources to the lowest possible level. It is therefore based on the above background that this study will find out the best possible ways and methods to be used in order to ensure poverty alleviation through communal conservation.

According to Glazewski et al (1998, p.288), it has been acknowledged globally that urgent measures must be taken to conserve species and ecosystems to curb the increasing number of loss of biological diversity. Glazewski's concern is more on the protection and conservation of natural resources without looking at the suffering it might have brought to people who have relied on the ecosystems to meet their basic needs such as food and water time immemorial. Based on the above discussion, Glazewski's writing is found to be relative.

Barnes and Humavindu (2003, p. 28) in a recent assessment of Gondwana Canon Park nature reserve in Karas region, found that incomes of many conservancies currently are being used to cover the operating costs and expenses of conservancies.

Weaver (2003, p.17) on the same vein opines that collaborative ventures with commercial conservancies and other protected areas may need to be explored. His study on Namibia conservancy indicates that in some instances, operating costs have needlessly continued to escalate, leaving inadequate funds to benefit members.

Deriving from the above issues the researcher considers these discoveries helpful to the current study on the question of equitable distribution of conservancy income and benefits.

Smit's (1991, p.27) literature discloses that there is a considerable conflict between wildlife and communal farmers around the registered communal conservancies in Kavango where crop raiding elephant and stock raiding lion are a constant problem in the surrounding villages.

Environment of Okavango Region Assessment Report (AREKR) (1993, p.27) concur with Smit's findings on the issue of human/wildlife conflict. The report discloses that conservancy animals in Kavango give people tough time especially during cultivation and harvesting times. It was related that people living in the conservancies' surroundings have to carry the costs of stock and crop losses hence without recompense. The assessment report claims that wildlife in communal conservancies is viewed as problematic. Some people also view the proclaimed communal area as wasted grazing lands and income from natural resources as income for few. All these evidence correlates well with the empirical research results on the question of the human/wildlife conflicts as an increasing problem.

Hinz (2003, p.104) investigates how traditional communities deal with game as an aspect of Conservation. Hinz's publication focuses on broad aspects of traditional conservation and the current condition of the management of the rule of law. Hinz further assesses the role that traditional leaders in the administration and management of natural resources under the current legal system whereby the amended Act of 1996

is silent about the traditional authority leadership in this regard. Hinz's study has also observed the issue of human rights in terms of communal land rights and also attempts to analyse the successes and failures in the communal conservancy management, nonetheless, the author did not address the issue of compensation and who should bear such liabilities when damage either to loss of human life, crops or livestock is realised as this should be a critical point in human rights and rule of law in terms of Namibian constitutionalism.

In a nutshell, it should be acknowledged that the above-mentioned author really produces a broad overview on the dealings with the sustainability of communal natural resources, but his writings are more on the cultural preservation of the natural resources from the customary law perspective.

Harring on the other hand (2002, p.33) interprets the inconsistency between the wording of the Namibian Constitution in Article 16 which deals with the right to property and the issue of sovereign ownership of natural resources under Article 100. His center of attention in this regard was land ownership and this cannot help much in the current study. Similarly, Harring submits that the state owns the communal land and could therefore dispossess it at will. These two studies are not in anyway providing any answer to the understudy research questions.

Tjipitua (2008, p.9) in her unpublished LLB dissertation entitled "The Relationship between Communal Conservancies and Community Forests" in Okavango and Caprivi regions states that the communal conservancy field has limited literature review, and the author categorically emphasises that this area of study has received

little attention in Namibia. Tjipitua's study looked at the relationship between communal conservancies and community forests in Namibia in relation to the application of the nature Conservation Amendment Act and the forest Act. Her study concentrates more on the legal provisions which affect the integration process. There is no where that the author raised a point about poverty reduction in her writings which is the main concern in this research study.

Jones (2003, p.23) analyses the process of devolution of limited and conditional rights over natural resources to communal area farmers in Namibia. Although his research seems to be in favour of the current study, the writer failed to figure out the solutions to the identified problem.

In the same vein Maithufi (2002, p.58) examines the concept of land regulations in South Africa, where rural communities suffer alike destiny as their Namibian counterparts due to colonial injustices. Maithufi's position just like the paper of Jones addresses the question of communal conservancy from the conditional rights point of view. Their researches therefore fall short in explaining as to how they wish the government to restore the customary rights or interests over wildlife of the ordinary rural people living in the proclaimed conservancies. Moreover they fail to specify how the re-introduction of wildlife has improved the livelihood of the rural people and show how the life of communities that are members of conservancies do well in terms of poverty alleviation or reduction.

Nevertheless government enthusiasm over communal conservancy programme is an un-debated one, this is evidenced by the speech of the current Minister of

Environment and Tourism, Honourable Netumbo-Nandi Ndaitwah with which she addressed the nature conservation workshop, held at Swakopmund early in the year 2009 (Ndaitwah, 2009, p.6). The minister during her closing remarks puts forward that communal conservancies are widely recognised as having successfully bridged the link between conservation and enhancing rural livelihoods. The devolution of rights over wildlife has empowered communities, and created jobs, other incomes and private-sector partnerships. It was further stated that attempts have been made by the State to disburse wildlife revenue and devolve authority to local communities in the communal areas through the CBNRM scheme. The central tenet of this scheme is that, in contrast to colonial-style 'fortress conservation' there should be no conflict between the economic survival of agricultural communities and foraging needs of wildlife (Hulme, and Murphree, 2001, p. 35-40).

The Minister authoritatively propounds that wildlife in rural areas have grown and the communal conservancy programme has been economically viable. The Minister confidentially uttered that those achievements have placed Namibia at the forefront of global conservation success. It was also said that in the next ten years most conservancies are expected to have gained financial independence, be institutional stable and have robust procedures for their administration and financial management (Ndaitwah, 2009, p.5).

The Minister proudly informed the gathering that her Ministry has developed a Communal Area Conservancy Constitution Model to serve as a guide for any interested community that choose to become registered (Ndaitwah, 2009, p.6). (MET, 2006, p.11). Apart from the elements which need to appear in all communal constitutions, communities are not expected to produce exactly the same documents

but their constitutions must meet the requirements that are set in the Act which enables them to acquire legal status.

2.3 Summary

This chapter reviewed literature and the researcher identified gaps in the studies done by previous researchers and showed how the findings of this study will attempt to bridge those gaps. The author has identified similarities in the reviewed studies and has also found some differences in which certain ideas held by some are being rejected by others. Literature reveals that communal conservancy programme improves livelihoods of the rural people and their incomes benefits are equally distributed among the conservancy members. But the evidence presented in the findings of this study discloses that none of the above has been realised so far. From the literature review, the following chapter provides the methodology used to acquire data required to gather research information for the study.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This Chapter presents the research methodology used by the researcher to obtain the required data for the study. From the identification of study design to final data collection, this chapter contains the description of research design, population, sampling methods, data analysis, research instrument and procedure used to obtain the detailed information.

3.2 Research design

This work was done by using qualitative data-collection methods, the study is therefore a qualitative which is based on the method of triangulation, consisting of empirical, interviews and desk study (Brink, 1996, p.119). The desk study primarily involved the collection of published information and analysis of secondary material relevant to the research topic. Sources such as books, official articles and media reports were explored in order to provide an understanding on the management of communal conservancies in Namibia and elsewhere. As part of the desk research, a number of pieces of pre- and post- independence legislations and policies which are having an impact on the customary rights of the communal residents on utility and benefit from wildlife in communal areas were also examined. Research materials were gathered from various library institutions across the country, the National Archives of Namibia, the Multidisciplinary Research Consultancy Center (MRCC) and through

the Internet, which is one of the most recognised source of academic information nowadays.

Another method used in data-collection was the empirical field research, a method which consisted mainly of personal interviews conducted with various identified key stakeholders. Information was also gathered through jottings method, this is scratch notes that one writes everyday on the spot on a note pad. A diary was also used to record interview dates as well as things that just struck the researcher as she was walking along. The diary was very helpful to note down emotional highs and lows while they were happening. Formal notes, these are descriptive notes that the researcher works in her script notes. Photographs were also taken during the data collection time. Photograph present incident episodes and event occurrences through interviews and are essential for figure presentations in the research document.

In considering the nature of the study, methods like conceptual analysis and audio recorder were also applied in the process. The most qualitative method used in this study was focus group discussions. This method was used on interviews with traditional leaders, CBNRM committee members and groups of villagers who happen to have particular interest on the topic. This method was also extended to members of local NGOs who have expertise on the subject matter.

The above outlined qualitative approaches have advantage of allowing for more diversity in responses as well as the capacity to adapt to new developments or issues during research process itself. The qualitative approach is expensive and time consuming because it uses many approaches but, it was chosen because it can answer

important questions about relevance, unintended effects and impact of programs more efficiently than quantitative approaches, particularly for understanding how and why certain outcome was achieved as well as what was achieved.

3.3 Population

The empirical study was carried out at Uukwaluudhi Conservancy in Omusati region. Uukwaluudhi is one of the eighth Ovawambo traditional communities in the Northern part of Namibia. Uukwaluudhi is selected because it is found to be a multicultural place consisting of Ovawambo, Ovaherero, Ovahimba, Ovazemba and the small community of the San community. These different traditional communities had to give up their land for the conservancy. Such process lead to serious economic losses for those who had to move away from the land now proclaimed as conservancy. With the nature of this particular area, real situations were studied and it enabled the researcher to compare situations on balanced phenomena with other conservancies from other regions of Namibia.

3.4 Sample

Sampling according to Burns and Grove (1995, p.403) is that part of statistical practice concerned with the selection of individual observations from a larger group. It is intended to yield some knowledge about a subject for the purpose of statistical inference. In this study however, random techniques through equal probability of selection design was used in selecting adult interviewees from the age of 18 on wards from each third household. For the qualitative study however, representative sampling

was the only justified procedure to choose over 500 individuals from the targeted households and to avoid biasness in the process. The person who was selected from that household was taken as representing others who were not selected since every adult was having equal opportunity to be selected.

3.5 Research instruments

The basic instrument used to obtain information in this field research structured questionnaires. According to Burns and Grove (1995, p.368) a questionnaire is a printed self report designed to elicit information that can be obtained via the written response of the subjects and is designed to determine facts about the subject matter and individual opinions on the subject under study. Two different questionnaires with pre-formulated questions for both conservancy management and members' focus group discussion interviews were developed for guidance, consistency and uniformity purposes only. Questionnaires were prepared in English and translated into Oshiwambo by a retired School Principle at Tsandi.

Notwithstanding the above instrument, audio tapes were found necessary for recording details that one needs to recall while observing events or listening to an informant, as human memory is a very poor recording device, and also to avoid assuming things that one likes to see or hear during the compilation of the research information.

Participatory observation was also employed in the process because the researcher went to the particular setting to familiarises herself with the actual situation on the

ground and experienced the real context in which the problem under study occurs. This research instrument enabled the researcher to experience the nature of informants to the larger possible extent.

3.6 Procedure

A total number of 540 people were interviewed through group discussions. Brink (1996, p.202) expresses that the advantage of using personal interviews is to obtain detailed qualitative and descriptive information which has a high degree of reliability and accuracy. Group discussions during fieldwork were therefore found useful qualitative approach to the gathering, analysing and recording of the required information in this study. The advantage of this procedure was that it provided for a relaxed and flexible manner in which information was shared from a broad spectrum of people with different levels of intellect, knowledge, literacy and experiences. Men and women aged between 18 to 80 years were interviewed. But the majority of respondents of the population interviewed were between 20 and 50 years old.

The significant numbers of respondents were females. This picture confirms the notion that females are more serious in any given developmental programme including the wildlife conservation phenomenon. Since the nature of the study topic requires both empirical and desktop research, the study of legal, social and anthropological literature were researched in other words, existing key literature pieces on the subject under study were reviewed.

The purpose of this intensive searching of information is to establish from the legal, anthropological and social perspective, what had been written on communal conservancies, how much research had been conducted and what areas the previous various authors have focused on. This procedure discloses controversies, concerns, unanswered questions and gaps in knowledge of communal conservancies that assisted the researcher to substantiate and increase findings on the researched subject in order to fill up such gaps.

Data was also collected through participatory observation method, this method helped the researcher to remember conversations with audience during the interview sessions. Participatory observation procedure was also used when the researcher noticed that the participants were hesitant in replying to certain questions for example questions that concerns financial matters.

Structured questionnaires were rephrased to fit the level of understanding of a respondent and this enabled the researcher to dig more information on the subject matter.

3.7 Data analysis

The data were analysed through a thematic method. The correlation between educational level and general understanding of the respondents indicate no relationship, therefore education level has no influence on the general understanding of either conservancy or wildlife management. At least high percentage of respondents had attended primary school and a considerable number of them attained

a secondary level of education. This was however not a requirement for the selection of participants in Uukwaluudhi.

Peil (1995, p. 19) argues that qualitative methods require researchers to carefully code data and discern and document themes in a consistent and reliable way. The aim is to address the perceived problem with reliability and imprecise modes of data analysis.

The researcher uses code instead of a name for every respondent in all the data and starts each field note with a number. This is how qualitative data analysis is really done. The collected data is categorised into patterns as a primary basis for organising data of same or similar thoughts or arguments. By coding data, the researcher establishes the themes that need to be indexed and patterns that need to be located and thought about.

During data analysis coding became an important professional ethic because it gave the researcher an opportunity to report results from analysis of documents and materials and evaluate them against findings obtained from field work simply by using codes. The system also gave the researcher an outlet for writing things which some respondents would not want to become part of a public record without them being prejudiced or victimised and most importantly it curbed personal biasness. This is logical as Chigwedere (1982, p.1) puts it "we can only make constructive comments and criticisms of a subject if we know what are the ideas of others all about".

3.8 Research ethics

The researcher adhered to the University and any other institutional ethical research protocols. With a thorough understanding of the concepts of risk of people who are participating in the study, the researcher acted ethically. As one never knows what would embarrass or hurt someone if sensitive data falls into wrong hands. In order to avoid Plagiarism, all consulted sources are fully acknowledged, as Plagiarism is one of the essential elements of research ethics which cannot be ignored.

The purpose of the study was explained to all respondents that the research does not intend to harm anybody. They are informed that their participation was voluntary and that they have the right to withdraw from the study at any time if they so wish or if they so decide. Informed consent was obtained for the use of confidential information and anonymity of respondents was respected at all times, because the central purpose of the research ethics is to protect the identity of the research respondent.

3.9 Summary

Data was collected through a qualitative data method. Thus the methodology used in preparing this paper was a combination of desk study of Government policies, legislations and academic papers relevant to the study and empirical research whereby interviews were conducted with various stakeholders in Uukwaluudhi in Omusati region. Participants were selected randomly. The next chapter deliberates on study results.

CHAPTER 4: RESULTS OF THE STUDY

4.1 Introduction

An analysis study on communal conservancy was undertaken at Uukwaluudhi Conservancy in Omusati region to take stock of what has been done by the conservancy so far in terms of wildlife management and to determine how the establishment of the communal conservancy uplift the livelihoods and develop the rural community members of this conservancy. The potential of communal conservancies and wild life resources (game) to effectively produce and market its natural resources have only begun to be tapped. An inclusive example is the Uukwaluudhi Conservancy.

A profile of the Uukwaluudhi Conservancy is hereby outlined in short.

4.2 Section A: Uukwaluudhi conservancy case study profile

4.2.1 Name: Uukwaluudhi conservancy

The Uukwaluudhi conservancy is situated in Omusati region in northern Namibia and is named after the traditional community area of Aakwaluudhi in that area. It was registered as a conservancy in March 2003. Its conservancy office is located at Omakange and its area covers 1.437 square kilometres (MET, 2007, p.113).

4.2.2 Boundary

Uukwaluudhi conservancy is located on the outskirts of Uukwaluudhi, where it is bordered by the Ongandjera to the east, Ombalantu to the north, Uukolonkadhi to the west, Kunene region in the South-west and Okaukuejo on the Southern side (Census Office, 2001). The boundaries are established in terms of Section 3 of the Uukwaluudhi Conservancy Constitution of 2001.

4.2.3 Membership

The conservancy was founded by a group of people from different traditional backgrounds excluding the inner villages of Uukwaluudhi. Its population which is eligible for membership is estimated to be approximately between 25 000 to 30 000 and is largely rural based. The conservancy area is in the Uukwaluudhi Traditional Authority's communal land. Uukwaluudhi is a multicultural place consisting of Ovawambo, Ovaherero, Ovahimba, Ovazemba and the small community of the San people (Census Office, 2001, p. 50).

4.2.4 Geographical features and climate

The core wildlife area is located on the flat landscape of Omakange, Onamwiithi and Onamweege villages in the southern side of the Uukwaluudhi. It is featured by small hills dot flat landscape of savannah woodlands. And the land is said to be 100 meters above the sea level. Its level of topography almost precludes the possibility of *Oishana* (shallow, often vegetated, interconnected channels and pans with very low

gradients in which water accumulates, moves, or stands depending on the amount of rain that falls in any one season). The banks of the core area are lined with trees and bushes. Rainfall averages are estimated to be between 350-400 millimetres per year (Barnard, 1898, p. 24).

4.2.5 Wildlife population

The major wildlife resources are: Black Rhino, Black-facet Impala, Kudu, Duiker, Hartebeest, Eland, Plain Zebra, Giraffe, Springbok, Elephant and buffalo (MET, 2007, p. 113).

4.2.6 Enterprises

The most common enterprises activities are: Trophy hunting, Museum, craft outlet, information center, shoot and sell, hunting and joint venture lodge (MET, 2007, p.113).

4.2.7 Support agencies

The conservancy is jointly funded by the Ministry of Environment and Tourism (MET), Rössing Foundation which is the main local Non-Governmental Organisation (NGO), Namibia Community Based Tourism Association (NACOBTA), Namibia Nature Foundation (NNF), Legal assistant Center (LAC), United States Agency of International Developments (USAID), Living a Finite Environment (LIFE Plus) and Word Wide Fund for Nature (WWF) (MET, 2007, p.113).

MET and staff of the local NGO have been the main collaborative supporters of the conservancy. For example the Rössing Foundation working group known as community rangers or environmental shepherds has worked closely with field-based MET and conservancy staff to assist in technical aspects of natural resources monitoring and management. They are also the local agent responsible for natural resources monitoring activities since 1996 (MET, 2006, p. 99).

The LIFE Project support to the Aakwaluudhi on the other hand comes in a number of forms, including assistance in mobilising the Aakwaluudhi into a conservancy, conservancy land-use zoning around different land uses for example wildlife and integrated livestock, development and maintenance of game water points, financial viability of the conservancy, support to the valuable disease-free buffalo herd, marketing and capacity building of the Uukwaluudhi Conservancy committee to manage the above activities

4.2.8 Leadership

The conservancy is managed by a part time management committee consisting of fifteen men and three women. Nine of these people form up the Executive committee. Two of these are employed and paid from conservancy-generated funds as community game guards but other staff members, like the road game count employees, are paid from funds received from donors. The conservancy uses the event book system to monitor waterholes and conduct road game counts quarterly (MET, 2006, p. 99).

4.3 Section B: Findings from research questionnaires

4.3.1 Introduction

Interviews were conducted through structured questionnaires with the Uukwaluudhi Traditional Authority, members of the conservancy, persons employed at the Uukwaluudhi conservancy office, field staff of the MET, officials from the local based NGO, joint-venture lodge representative and teachers and students from the Tjimuhiva combined school. Although the researcher secured an appointment with the conservancy chairperson and the treasurer in advance, both of them did not turn up for the arranged meeting. Nevertheless the above listed respondents provided sufficient information, and their answers are recorded as follows:

4.3.2 Poverty reduction strategy

In assessing the degree of success of the communal conservancy with regard to poverty reduction policy strategies in Uukwaluudhi, the following transpired:

In King (Chief) Taapopi's opinion, the short history of Uukwaluudhi conservancy has travelled a fruitful road. The chief expressed himself with satisfaction from the beginning of the interview held on the 30 June 2009 at King's palace at Tsandi that he spearheaded the conservancy movement in his area and made use of the small amount of the unused land under his jurisdiction particularly the *Okashana* (core wildlife area) sustainably. According to him, the end result of his idea has enhanced conservation of natural resources including wildlife and a lot of progress in terms of

financial income has been made since the inception of the conservancy in March 2003 (Field note no.1). The Chief went on saying that money received from the conservancy products made it possible for the traditional authority to assist one family in 2008 with financial assistance to bury their 3 children who lost their lives in a fire accident. It follows therefore that the principle behind the conservancy funds is for the rural people to benefit from their wildlife resources. The chief stressed the importance of the conservancy, and said that the conservancy funds enabled the traditional authority to supply building materials to that family to continue with life since the fire incident left them with nothing at all. The chief concluded by saying that the Uukwaluudhi conservancy in his opinion, will be able to produce many products which are in demand in many local markets and for that reason Tsandi can be a trading centre for the Omusati region, and this will contribute greatly to economic integration in the region.

At the same interview time the Chief deliberated on his personal involvement in the formation of the conservancy. He started saying that, the idea of animal conservation started way back from colonial time when he was serving as a 'minister' of agriculture and forestry for the 'Owambo administration' during the 1970s but the establishment of a conservancy in the area was totally rejected by the colonial government. According to him, there was little understanding among his community regarding communal conservancy issues and how people could be involved and benefit from it. He proceeded to explain that the conservancy idea was reintroduced to the Founding Father, Dr. Sam Shafiishuna Nujoma during his 2nd presidential term and it was fully supported. He thanked the GRN for bringing back their stolen wildlife and for giving the Aakwaluudhi people a long awaited opportunity to promote

wildlife conservation in their own area. The chief, in brief, stated that the GRN provided new opportunities for Aakwaluudhi to take part in the wildlife industry and that has just facilitated his vision to achieve his dream. In essence his aim was to address the economic gap within his community by providing opportunities for his traditional community to make a living out of the wildlife resources and their products and subsequently to alleviate poverty from their lives. He, however, expressed dissatisfaction with media reports, which publish negative publications about their conservancy. He says that today's media reports concentrate only on bad things, they are experts in criticising and they forget to see the good things done around. He is convinced that there is a benefit in joining the conservancy program and himself together with his entire traditional leadership are determined to continue mobilising resources from within and outside the conservancy to eradicate poverty amongst his traditional community.

According to the Uukwaluudhi conservancy management committee respondents interviewed on 7 July 2009 at Omakange on the same question, the first step towards improving the poverty situation among the Aakwaluudhi people through communal conservancy program was to acceleration developmental and employment opportunities of their inhabitants. It was recognised that in order for the conservancy to be successful, and to achieve aims and objectives of the CBNRM, there needed to be support structures with the implementation of the CBNRM activities in the area. To this end, a lot of assistance was received from numerous organisations, particularly NGOs in addition to the MET. Eventually in the year 2003, the Uukwaluudhi communal conservancy was established. The committee state that they held talks with people living alongside wildlife on this issue (Field note no. 8) and further said that

wide consultations were held between the Uukwaluudhi Traditional authority and several surrounding villages on the same issue too. It was related that the views of the local residents were taken into account and it was because of different views given that the traditional authority carefully considered several different approaches aimed at promoting sustainable conservation and use of wildlife in the area (Field notes no.1-6).

The management committee carried on explaining their duties, it was said that the primary duty of the conservancy management committee is to act on behalf of the community and to protect its interest thereof. The committee ensures at all times that the products from the conservancy are distributed fairly and equally to the members without any favour.

This position was confirmed by members during the interviews held between 10-11 July 2009 at Omakange A and B villages. The respondents gave details on the matter and said that one senior traditional councillor who was heading the delegation articulated during the public meeting held at Onamwiithi village in the year 2001 that conservancies programme was expanded since 1996 to rural communal areas. The GRN introduced the new conservation policy and amended the old nature conservation legislation to cater for wildlife programs in the communal areas. The amended legislation aim at increasing local responsibility and ownership over wildlife, the Uukwaluudhi Traditional Authority therefore recognises the need to involve local community in the establishment of the conservancy and will consider their views when taking decisions (Field notes no. 11 and 12).

The same information was however disputed by the Onamukuku respondents interviewed on 18 July 2009. Onamukuku members alleged that they only became aware of the conservancy idea when their village '*foromana*' (Traditional councillor) David Tjimuhiva, with a delegation from the Uukwaluudhi Traditional Authority, recently came to visit them. It was in that gathering that the senior traditional councillor (John Ndundu) informed them that they need to move out of their places to give way to the conservancy. One respondent recalled the words of the said senior traditional councillor and went on like this: "the government decided to bring back our stolen wildlife; by so doing it changed the colonial conservation law and came up with new law and policy that give rights over wildlife to communal area residents" (Field note no. 19).

The Uukwaluudhi conservancy executive management committee respondents interviewed on 6 July 2009 at Omakange A village, on the other hand, illustrated that several meetings discussing issues of benefits, distribution of incomes and individual prosperity of members were held in all the affected villages right from the initial stage of this conservancy. The traditional leadership advocated that, it was keenly explained to meeting attendants that while residents are required to surrender their land to conservancy, they will in return, benefit financially from increased wildlife through a range of activities, such as: harvesting quotas, trophy hunting, sale of live game and from tourism development. It was also emphasised that instead of the Uukwaluudhi community receiving income from conventional farming only, the conservancy will offer them new and alternative ways in which they will derive additional incomes (Field note no. 7).

The respondents from the Okambangula, Ehorongo and Onandjila villages interviewed on 13, 14 and 15 July 2009 respectively agree with the information provided by the above respondents i.e. the Omakange A and B villages and the conservancy management and executive committees. They continued saying that the introduction of the conservancy in their area helps them a lot because it provides employment to people from the conservancy members. According to them that is poverty alleviation.

Almost all respondents share the same opinion and state that the members benefit a lot from the conservancy benefits for example the meat from the animals shot for trophy hunting is distributed to the community. It was further explained that the elephant and hyena meat is given to them free of charge but they have to buy eland, kudu, and springbok meat at a lower price at a minimum of 5 dollars per piece. To them, this is another way of reducing poverty in the community said the respondents. Respondents from the above mentioned villages related that they were so excited to hear conservancy story because they found it extremely important in the area such as Owambo, where frequent droughts can have devastating effects on crop and livestock farming. They also believed that by practising a variety of income generating activities, they will have greater household security in future (Field notes no. 14, 17 and 18). The members interviewed stated that they are still hoping that communal conservancy will empower them to improve their livelihood, because as for now not so many of the beneficiaries have changed for the better.

They further said that their conservancy is now six years old but no household income has been received so far. Similarly, the respondent members of Omakange A and B

villages related that during the first off-loading of imported animals at the conservancy office in June 2006, Chief Josia Shikongo Taapopi in his addressing speech ensured them that wildlife in the conservancy belongs to the community, but the treatment they get from the conservancy committee is contrary to what was said by the chief.

One middle age man expressed that they are not even allowed to walk near the conservancy fence leave alone visiting the core-area, it was said that if a community member is seen moving towards that direction, the game guards will immediately sent them away, and reminded not to come near that area again unless they are provoking their authority.

Many respondents assert that many herdsmen asked not to move around the fence. A question posted by most of the interviewed members was that: "What happened to their rights over wildlife which was advocated during the shifting campaign and when and how these rights will be obtained?"

The conservancy management group interviewed on 7 July 2009 at Omakange related that the communal farmers of their area are trapped in a vicious cycle of poverty that is increasingly frustrating and frustration can fuel anger. People had high expectations but the conservancy administration is trying their level best to satisfy their members and live by their promises (Field note no. 8).

It was also said that the conservancy is very young compared to other communal conservancies elsewhere and their incomes are currently very low for distribution.

4.3.3 Conservancy implications to traditional land use

What are the conservancy implications to traditional land uses?

4.3.3.1 Expansion of communal conservancy area

The Uukwaluudhi Traditional Authority respondents (Field notes no. 2, 3 and 4) put forward that, they like many other communal conservancies in rural Namibia, caused the conversion of southern parts of its communal land to land to be administered as wildlife co-area as provided for by section 3 (2) of their conservancy constitution.

Only after the setting of the conservancy fence, was realised that the co-area demarcated for the wildlife was too small to cater for the imported and indigenous wildlife species. It was related that wildlife needed more space to meet the core intention of the conservancy such as trophy hunting just to mention a few.

In view of the above, the conservancy was extended to areas which used to be utilised as grassing area by the community members for stock farming as well as for crop production. As a result, people had to give up their land for the conservancy and this lead to serious economic losses for those who had to move away from the land now added to the conservancy (Field note no.1).

The chief's advisors respondents interviewed on 1st July 2009 on the same issue state that the communal conservancy programme has sparked a grass-roots movement by rural communities to integrate wildlife production activities into their livelihood strategies. In this instance, large territory of conservancy land has been zoned

exclusively for wildlife production and tourism. It was so, because they found that wildlife and tourism have substantial potential to complement and bolster the livelihoods of their community in terms of revenue generating and high level of employment than traditional agricultural farming. It was also said that the wildlife and tourism activities are significantly more ecologically friendly and sustainable for the area's semi-arid ecosystem (Field note no. 2).

The chief stressed that all those effects are explained to the affected members at the general meetings which they convene from time to time, and for that reason they cannot afford to compromise the purpose of establishing a conservancy that is to uplift the communities within the conservancy area, otherwise in the chief's opinion the conservancy will not reach its ultimate goal.

4.3.3.2 Conservancy management

The Chief's advisors group discussion interviewed at Tsandi on this point postulate that the Uukwaliudhi conservancy is operated and managed by part-time elected committee since its inception. The functions of the conservancy management committee include *inter alia*: to oversee management of conservancy income and expenditure, consult conservancy members on critical issues such as the distribution of money and use of resources and discuss policy matters with the MET. The group further say that the conservancy was expected at least by now to reach a stage where it manages its own affairs with minimum external assistance (Field note no. 2).

The chief's advisors went on explaining that there have been allegations of corruption, conflict of interest and mismanagement of funds levelled against the Uukwaluudhi Conservancy since 2006. Since the incidence of the alleged corruption in the conservancy management, the traditional leadership realised that there is still a need for some form of permanent support, much assistance in the financial sector need to be prolonged. Similarly, there is a need to increase the capacity of support to the organisation because it seems that their conservancy has not yet grown to the pace of conservancy independence (Field notes no.1-8).

4.3.3.3 Appointment of staff

The conservancy members of Amaupa (Field note no. 23), Okatseidhi (Field note no. 24) and Onamwiithi (Field note no. 25) alleged that the current chairperson of the conservancy is unlawfully appointed by the Chief of Uukwaluudhi and this have forced the members to seek legal intervention in the matter. These allegations were confirmed by the interviews with the group of junior traditional councillors held on 4th and 5th July 2009 at Uukwaluudhi traditional authority office at Tsandi see (Field notes no. 5 and 6).

The above group reiterate that irate members approached the Legal Assistance Centre for legal assistance in February 2009 claiming that the Chief has not been complying with the conservancy constitution since a Bank of Namibia employee was appointed as a chairperson of the conservancy in 2006 by the Chief of Uukwaluudhi which according to the members, is unconstitutional (Field notes no. 11-13). According to respondents from Omakange A, Omakange B, Onamwiithi, Onamweege and Amaupa

villages, section 8 of the Uukwaluudhi Conservancy Constitution stipulates that the conservancy staff shall be appointed by the conservancy committee, whose members are also elected by the conservancy members.

Omukwaniilwa (Chief) Josia Shikongo Taapopi of the Uukwaluudhi Traditional Authority during the interview confirmed that his office received complaints from the members of the conservancy in regard to the appointment of Paavo Amunyela, and members even wanted the Legal Assistance Centre to intervene (Field note No. 1).

According to him, members allege that the Uukwaluudhi Conservancy did not follow the provision of the constitution, which forms the basis for its establishment. In response to the allegation, the chief articulated that to date, Mr. Amunyela is working as the chairperson of the conservancy. He further reiterated that the idea behind appointing Mr. Amunyela was to curb corruption in the conservancy. Mr. Amunyela and the conservancy's financial manager are people with good jobs and are unlikely to mismanage the limited funds of the conservancy (Field note No. 1).

The Chief spoke in a raised tone that the general principle underpinning the conservancy's policy is to ensure that the principle of achieving and maintaining sustainable development must underpin all the programmes and projects undertaken within the conservancy. In particular the wise utilisation of the communities' financial resources and this must be done with responsible management because that conservancy must be sustained for the benefit of both present and future generations.

4.3.3.4 Impacts of Uukwaluudhi communal conservancy

There have been a lot of burdens experienced by different traditional communities in the Uukwaluudhi area. These problems came into light when a group of Uukwaluudhi conservancy members approached the Legal Assistance Centre in March 2009 on allegations of corruption at the conservancy (Tueumuna, 2009, March 20, P.3).

Information was given that communities from different cultural backgrounds gave up their communal land for conservancy development. During the moving out process communal residents suffered major social disruptions. One of these is that the environment from which people extract resources to meet some of their basic needs for food, shelter, fuel, grazing and water is now being fenced off and people have no longer access to these natural resources, these allegations were confirmed by most of the members interviewed during the study research in July 2009 (Field notes no. 8-27).

A lengthy interview with male respondents from the Omakange A, Okatseidhi and Onamwiithi villages held on 11 September, 12 September and 23 September 2009 respectively submit that the conservancy approach used in proclaiming their area was totally wrong because no negotiations were held with the affected community and no compensation arrangements were offered to them. All these things, according to the respondents, have proven to be non-effective management both as a conservation strategy and as a rural development strategy to them (Field notes no. 11, 13 and 25).

It is difficult to predict as to what extent the rural residents were involved in the establishment of community conservancy, but that is not a big issue.

It was however exposed by many respondents during interviews that the 'King' Chief of the Uukwaluudhi Traditional Authority had personal interest in conservation affairs and had used his position to advance the establishment of the Uukwaluudhi communal conservancy. It was also asserted that the traditional councillors were, and still are, at the forefront of the conservancy management. Thus far, there is no significant income to large numbers of household in the Uukwaluudhi Conservancy area (Field notes no. 11- 25).

Members interviewed claimed that a lot of human/animal conflicts in the area have been created by the incorporation of the surrounding crop fields in the conservancy boundaries and those crop fields suffer constant animal destructions (Field notes no. 11- 25).

The chief admitted that their communal conservancy has massive upside potential to extend income and benefits to their membership but, positive achievements must be acknowledged whereby the upsurge of support for conservancy is being generated by an escalating flow of other material benefits in parallel to the controversial financial support to the ordinary community members of Uukwaluudhi. There have been efforts by the conservancy to dispose wildlife meat of animals killed during trophy hunting sessions to nearby schools and the conservancy has also extend a hand in supplying water to Tjimuhiva school hostel children for a period of more than two months when Namwater taps to the school were cut off for a period of more than two months.

4.3.4 Different types of benefits to the community

In which way does the conservancy benefit the community and what types of benefits does the conservancy offer its community?

A member of the conservancy management committee expressed that, “in the world dominated by stories of environmental calamities and growing poverty, it is hard to report a success story.” But even though he said that the conservancy offers various types of benefits:

4.3.4.1 Wildlife benefits

Wildlife population is said to have shown remarkable growth and recovery during the 2006-2008 period (Field notes no 1-6). The 2008 annual road count report demonstrates a trend of steady increase in the number of wildlife and income received by the conservancy. It was estimated that there were only not less than 10 elephants and 20 kudus in the Uukwaluudhi jungle in early 1980s and the population of other small games had dropped by 60%-80% in early 1970s.

The Chief proudly announces that the success the approach taken by the conservancy is evident in the remarkable recovery and increase of wildlife population since 2003. The conservancy expressed its desire to have wildlife population rebuild after the introduction of government the return of wildlife scheme back to the communal areas. The chief announced that the conservancy received 50 herds of Kudus of which 3 died due to exhaustion from the long distance travel, 15 herds of buffalos, 50 Eland, 20

Zebras, 15 Giraffe, 50 Impala 15 elephants and a lot of springbok from the government during 2006 and all the populations are coping well with the environment (Field note no. 1). He further stated that another considerable amount of the same type of wild animals was also received in 2008. The purpose of these introduction according to the chief are manifold: to increase the Uukwaluudhi game populations, thereby allowing a larger and more diverse off-take of trophy animals; to increase the density of game in key areas of the conservancy, and in the general Uukwaluudhi ecosystem, so that tourism becomes a more attractive and viable development option; and to increase a number of meat-producing species of game so that sustainable harvesting of game can begin to conservancy. An additional intent is to increase the number of "buffer" species of game in the area, which is for example Springbok, Kudu and Oryx so predation pressure on more valuable species such as antelope and eland is reduced, thereby promoting the recovery of these species as well.

The Uukwaluudhi senior traditional councillors on the benefit issue put forward that several factors have contributed to this wildlife increase, including the management activities of the conservancy and the community acceptance of wildlife as a productive form of land use. In addition, the programme has been supported by financial assistance from many donor agencies and funding and technical assistance from international NGOs. This donor support, combined with material support from the MET, has had a cumulative value of several hundred million Namibian dollars.

Wildlife utilisation manifests itself in different forms of benefits such as: N\$ 200 522 from Trophy hunting concession fees; N\$ 270 000 from the distribution of meat from hunted trophy animals; N\$ 13 000 from game meat harvested for the conservancy's

own use; N\$350 000 from game meat sold to butcheries (shoot and sell); N\$ 8 185 from wages and benefits earned working for trophy hunters; and N\$ 12 350 from other premium or non trophy hunting, N\$130 640 from live game (Field note no. 8).

The direct use of wildlife plays an important role as a benefit to conservancy, and provided a net profit of N\$ 8904 582 in 2008. The Uukwaluudhi conservancy concluded a trophy hunting agreement worth N\$ 175 000 with USAID for 3 years in late 2008. The first trophy hunting concession carried out in 2008 provided an income of N\$ 30 000 to the conservancy. Trophy hunting has increased both in real terms and as a percentage of all benefits from 10% in 2006 to 16% in 2007. The Executive committee stresses that those increases were made possible by the higher wildlife of-take quotas approved by the Ministry of Environment and Tourism, and the effective management of the resources by the conservancy (Field note no. 7).

Most of the members interviewed argue that the above listed benefits could enable people to benefit from that wide range of income because the primary aim of income from conservancy is to be used for rural development and not for private profit (Field notes no. 20-25).

The conservancy management committee said that the most current revenue source of the conservancy is trophy hunting because it has attractive resources for guest hunters which are exploited commercially through joint venture lodge and tourism through tourists' activities (Field note no. 8).

All other sources of cash income to the conservancy such as bee farming and veld products are considerably smaller than those provided by various forms of wildlife use.

There are benefits which accrued to female community in the conservancy area. For example women in Uukwaluudhi earn a lot of money from the sale of mopane worms (*omagungu*) and the sale of thatching grass. It was however said that although veld products such as thatching grass and *omagungu* (caterpillars/ mopane worms) generate little income for the conservancy they did provide the third largest source of cash income to individuals. Most of this income comes from harvesting and marketing. This trend is likely to continue with increased demand of natural products from the outsiders for consumption (Field note no. 7).

It was further provided that the production and sale of local crafts creates income for local residents, especially women. Crafts are mainly manufactured from natural resources, and these resources need to be used sustainably if the industry is to continue to grow. The management committee respondents added that NASCO partners provide support in terms of craft development, quality and marketing.

Chief Taapopi informed that there is also a museum located at the palace. That museum contains a lot of traditional crafts and wildlife materials. These displays attract tourists and at the same time they are conserving Aakwaluudhi's cultural heritage while being a source of employment and revenue for local population.

Over N\$ 300, 000, 00 is from the bee farming and honey is sold at around N\$55,00 per kilogram. N\$ 5000, 00 is used to cover the cost of packaging material and transport. A portion of the royalty roughly estimated at N\$150, 000, 00 per year goes to the traditional authority. It was said that in terms of the Uukwaluudhi conservancy constitution the chief is supposed to be given 5 percent of the total conservancy income as a token of appreciation (Field note no. 8). However, members interviewed claim that forced chairman never communicated to them what or how much money was given to the chief. They further said that it is not clear whether the chief gets less or more than that 5 percent (Field notes no. 11, 12 and 23).

The management committee also provides the report of money received from different donors in 2008: An amount of N\$ 43 000 is received from the Namibia Country Lodges, this is a guaranteed annual support from this organisation and out of this amount N\$ 14 000 went to bee farming equipments. Another N\$ 20 000 was used to train 19 bee farmers at a local Agricultural College at Ogongo (Field note no. 8). The Spanish Embassy donated N\$ 1.5 million in December 2008 as part of conservancy equity to the joint venture with the Namibia Country lodges. The NNF donated N\$ 50 000 NACOBTA and LIFE plus donated N\$ 180 000 each, WWF N\$ 600 000 and UNDP donated N\$ 583 250 (Field note no. 8).

The deputy chairperson of the conservancy stated that in 2006 when the conservancy started its operations, it operated on a soft loan of N\$ 20, 000, 00 from Namibia Country Lodges and survived by small donations from Rössing Foundation. He further said that they managed to pay off that loan in November 2007. He also reiterated that the recovering wildlife populations are now translated into tangible

benefits for both the conservancy and its members in the form of cash returns to conservancy and in-kind benefits such as meat from game to the members.

The Chief and his advisors declared that their future plans with their conservancy's finances is that profits made from the conservancy to be pooled together to be used for the benefit of their community. They suggested that the money can be used for projects such as building schools, day-care facilities, clinics, school renovations or purchasing the most needed equipment such as ambulance, rather than funds be allocated to individuals as a payment for just being a member of the conservancy. They however anticipated that such approach is likely to be rejected by their members just because of lack of long term planning.

4.3.4.2 Employment opportunities

It was elaborated that the Uukwaluudhi conservancy, as a matter of fact, went a long way to institute a management that is inclusive of all the people from diverse and multiple identities. This conservancy is one of the organisations that can guarantee an administration that cares about the youth. The committee went on to charge that most of the positions available to the conservancy are being allocated to the local qualified youth (Field note no. 8).

Most of the youth in the area happen to get the first job opportunities especially during the annual animal road counts that entail annual analyses of the number of animals observed per 10 km. Furthermore community game guards are employed from the conservancy, who are tasked to count and monitor wildlife, the committee

added. The Executive Committee enlightened that the male youth are at the center of the programme. They have many major functions in both the protected area and the whole area of the conservancy. For example the job of community game guards is predominantly occupied by the male youth, which includes wildlife monitoring, policing, and checking poaching and providing information. They have virtually become the primary link between the community and the formal conservation authority. The 3 interviewed game guards expressed fairness in their work and asked if there was no possibility for them to be provided with guns for self-defence.

The conservancy employee respondents declared that the idea in the constitution of the conservancy which forms the basis for conservancy establishment is to empower the local people who cannot find jobs in the formal sector. But they are not happy that their conservancy is being run by chief executives and people with good jobs are being appointed as its financial managers (Field notes no. 9 and 10). They wonder why the conservancy could not employ the jobless qualified people in those positions.

4.3.4.3 Training programs

A lot of raining programs in areas of eco-system and wildlife management have been provided by the MET and Non-Governmental Organisation (NGO) during 2002,2003 and 2005 to conservancy management team. These training programs cover a variety of activities, including natural resource management, tourism and enterprise development, management of conservancy income and expenditure and policy issues (MET, 2007, p.44). It was said that the rapid growth of conservancies has far out-

striped the ability of support organisation (NGOs and government) to meet demands for training, planning assistance, and catalytic funding (MET, 2007, p.44-46).

Respondents reiterated angrily that all those efforts went in vain, in the sense that most of the trained management committee members are now replaced by the new management just because they fall out of the Chief's favour. In short, the optimisation of programme's potentials and vision cannot be achieved without the provision of democracy in the management. Combined developmental services for institutional, business and enterprise development, and skills for natural resource management and monitoring are however present (Field note no. 15).

4.3.5 Issues of distribution intervals

How often and when last did the residents receive benefits?

In assessing the conservancy benefits to the local rural community of Uukwaluudhi this is what the respondents came up with:

4.3.5.1 Material support

Beautiful examples were illustrated by the committee whereby the upsurge of support for conservancy is being generated by an escalating flow of material benefits in parallel to the controversial financial support to the ordinary community members of Uukwaluudhi. There have been efforts by the conservancy to hand out meat of animals killed in trophy hunting to nearby school hostels and also to assist the

Tjimuhiva Combined School hostel for a period of more than two months when the Namwater taps were cut off for a period of more than two months.

4.3.5.2 Financial Management

The conservancy's bank statement of end of July 2009 shows a balance of N\$ 800 000 in the account. And that entire surplus was accumulated during the period of the new chairman. It was stressed by the deputy chairperson that there was a deficit of N\$ 15 000 in the conservancy account in 2006 but because of the expertise of the current chairman, they managed to save up to N\$ 800 000. The Uukwaluudhi cheque book statement for the period ended 31 December 2008 shows that the total income from wildlife resources has increased from N\$ 50 555 in 2007 to 644 582 (Field note no. 7).

The research findings expose that none of the conservancy member has received cash income so far in the whole Uukwaluudhi. This issue or rather say this interview question dominated the interview process throughout the research period (Field notes no. 11,12,13,14, 20, 21 and 24).

These findings were acknowledged by the local NGO that there has been a general tendency for operational costs to escalate in parallel with rising income, which has left the conservancy with nothing available for benefits to members. Sustainability planning should therefore be sought to cap day-to-day operational expenditure to ensure that funds are available for community projects, costs associated with human Wildlife Conflicts and members' benefits (Field note no. 15).

Almost all the interviewed members from the surrounding villages postulated that more than 90 percent of the rural population are benefiting nothing from the conservancy cash income. It therefore cannot automatically be assumed that rural communities' livelihoods are being improved just because natural resources and wildlife are now fenced off and part of their communal area is registered as conservancy.

The executive committee spells out that in order for them to curb bankruptcy, the circumstances forced them to choose the highly qualified treasurer with sound accounting knowledge to rescue them from this deficiency trend. It was said that the organisation needed such kind of people who are able to advice committee members on financial matters, and people who can help in decisions regarding incomes and expenditures of the conservancy funds. It was spelled out that the appointed treasurer is the one satisfied those requirements (Field note no. 6).

The Onamweege and Onamwiithi discussion groups disagree with the above version arguing that during the 2008 meeting, financial report of the conservancy was not presented, where does his competence lay? (Field notes no. 22 and 25).

This information was however mitigated by the advisors to the Chief saying that there was a financial report given during the AGM (field note no. 2) but this was again disputed by the Omakange discussion group (Filed note no. 11) that the only financial report given at the AGM was a preliminary audited financial report which was apparently presented by a certain Ms Skei, an independent auditor.

The group further said that it was the audited financial report of 2007-2008 which revealed that over N\$200 000 of the conservancy money was un-accounted for (Field note no. 11). It was further alleged that there were no receipts or evidence that shows what or how much money was spent.

Members, especially those who came from the previous conservancy management dispensation, accuse the chairperson of appointing the conservancy treasurer who is a chief executive officer of the local electricity company. It was further alleged that the chairperson does not have mandate to appoint the treasurer; that is administrative work! Said one member who asked for anonymity.

Members further state that his position only allows him to chair the conservancy meetings and if he felt that the conservancy needed staff members, he could have discussed it with the management committee so that a treasurer can be appointed through the right recruitment processes (Field notes no. 16, 17, 18, 21, 22, 23 and 25).

The advisors to the chief together with the senior traditional councillors reiterated that the aim of appointing the paid staff members was to guard against expenditures from the limited funds from the conservancy coffers.

This idea was dismissed by the Omakange A and B discussion groups stating that, that cannot cover up the unprocedural appointments of working staff members and miss-management of funds, after all the conservancy makes enough money with which it can pay salaries for its employees (Field notes no. 11 and 12). It was aired that the management of the conservancy income though needed a qualified person to

manage conservancy finances, the conservancy is supposed to employ local desperate jobless people with financial backgrounds, those from the area, but not to take the already employed people who do not need jobs anyway (Field notes no. 9, 15, and 27).

The group discussions from Amaupa and Okatseidhi on the question of income benefits state that answers given by the conservancy management and the Uukwaluudhi Traditional Authority made no sense to them because according to them, apart from the conservancy income, the conservancy receives a lot of financial support from agencies. The respondents further stressed that the conservancy management supposed to device strategies for how such funds and grants can benefit members of the conservancy. According to them, such reasoning provided as answers in their opinions are null and void (Field notes no. 23 and 24).

Consequently, research findings show that the conservancy employed only three permanent employees who work as game guards and care takers of the co-area but without regular remuneration plus a secretary (Field note no. 10). Where does the finance go?

Members interviewed at Onandjila, Okapundja and Onamukuku villages disclosed that the conservancy has been without a financial manager for a long time since the departure of the secretary for study purposes. Conservancy money has been handled by that Secretary who has no financial background. It was articulated that focused training on minimum standard for financial management which has been provided to this conservancy secretary went in vain. Apart from being acting as a financial

manager of the conservancy, the secretary is apparently the only person who is in a position to answer most money related questions including money received from donors, the storage of financial books as well as expenses receipts (Field notes no. 17, 18 and 19).

One of the issues which all respondents repeatedly mentioned was that, the primary aim of the establishment of the conservancy was for the communities around the core-area, hence the Aakwaluudhi to gain rights to use the resources of the area and further to use the income derived by the conservancy as promised by chief Taapopi of the Uukwaluudhi traditional authority.

The secretary's absence during the research time has presented many obstacles to essential information needed for the research. In the same vain, the conservancy game guards and care takers expressed with anger that they are not happy with the financial training offered to the secretary because that training has nothing to do with her secretarial position (Field note no. 10) and according to them that is money wastage.

There is an urgent need for the establishment of financial sustainability or business plan in the conservancy. The conservancy manages up to four major sources of income, including joint venture lodges, trophy hunting, museum and craft outlet which, according to the employees, needs proper accountancy with transparency (Field note no. 7).

It will therefore be a considerable task for the conservancy to get simple and effective financial management system in place, to be able to be accountable to their members.

4.3.6 Equitable distribution plan

What are the mechanisms used by Conservancy Committees to ensure equitable distribution of benefits and income derived from the conservancy products?

4.3.6.1 Equitable distribution of income

The conservancy management committee (Field note no. 8) expresses that experience has shown that the constitutional approach of equitable distribution of income for all members to receive equal share of cash benefits cannot work in their conservancy. The committee at its own discretion came up with the alternative and effective approach to distribute cash benefits in exceptional cases, to the people who really need help, such as: school children, unemployed youth projects and people or families affected by natural disasters such as fire, flood and draught (Field note no. 8).

Chief Taapopi said that so far the biggest non-cash benefit currently distributed, which basically reaches the most members of the conservancy, is meat. Chief assured that meat benefits are distributed fairly and equitably to all members of the conservancy. Further non-cash benefits are the presence of wildlife, employment and training. It was further stated that conservancy employees including the conservancy committee members receive training on office administration, financial management and book-keeping, wild life management and tourism.

The committee admits that the conservancy generate cash benefits from cash donations, shooting and selling, trophy hunting, meat sales, craft sales, permit

payments, Joint ventures and honey sales. Much of the cash benefits is spent on other non-cash benefits which are of essence to the running of the conservancy such as office building, roads, boreholes, vehicles and conservancy fence from the remaining cash the conservancy use it to cover its operational cost which include, meeting sitting allowance, salaries, transport, cleaning materials, stationeries and many more other administrative costs. Out of this cash the traditional authority must receive 15% of the total income and the little money left is for investment.

Members interviewed expressed their unhappiness with the representative approach and discretionary powers which was implemented by their conservancy, (Field note no. 10) where the committee took decisions on behalf of the members without any consultation. This kind of system allows members not to be involved in key decisions on issues such as budget approval, benefit sharing, capital investment, committee work plans, wildlife use and land use zoning of the conservancy. Members demand a constitutional referendum to refine the powers and roles of committee leadership in this regard. Members believe that devolving decisions to local residents is the most effective way in any organisation because it ensures broader participation and gives both rights and responsibility to ordinary members and conservancy committee equally (Field notes no. 20, 21, 22, 23, 24 and 25).

According to most of the respondents from the above listed field notes; the Annual General Meetings (AGMs) in conservancy management are supposed to be the highest platforms for decision makings. It was stressed that these meetings are required by the conservancy constitution and the Ministry's legislation. It is supposedly where all members have the collective authority to make major decisions,

3). Members demand that apart from the AGM, they want their committee to hold quarterly meetings as well as at least two general meetings in addition to the normal AGM to provide information on matters such as game counts, audited financial reports and feedback on pertinent CBNRM issues, such as extension of the co-area. It was said that members want to do tracking of staff performance and tracing the progress made by management committee leadership in achieving the purpose and goal of the conservancy and also checking impacts of the conservancy as a whole as this enables members to take control of their own conservancy affairs.

By so doing, there is a big chance of increasing transparency. Moreover this will build confidence in the leadership and will also improve the relationship which will lead to collective decision-making process within the institution. (Field notes no. 13, 14, 16, 17, 18 and 25). It was stated by former (fired) members of the conservancy management committee that reports of the annual development plan and the budget no longer form part of the AGM as usual.

According to the NGO staff there was lack of fairness and transparency on the election of the management committee (Field note no. 15). Several discussion groups confirmed that there is not even one member in the current management who is not in favour of the chief. IT was further alleged that the current chairperson buys favour from the Chief by giving him all the meat of animals killed in the conservancy during trophy hunting expeditions (Field notes no. 18, 19 and 20).

However, the question of mechanisms used by Conservancy Committees to ensure equitable distribution of income and benefits derived from the communal

conservancies' resources will have to wait for a moment as well as the issue of returning funds and other benefits received from conservancies' products to rural residents.

4.3.7 Customary rights over wildlife

In assessing customary rights over wildlife, study findings are as follows:

It was recognised that in order for the conservancy to be successful, and to achieve the aims and objectives of the CBNRM, there is a need to have support of the various local communities within the earmarked area. To this end, numerous rallies were held to advocate for cultural change for the inhabitants to assist and support the conservancy to achieve its goals (Field note no. 2) but the Nature Conservation Amendment Act no. 5 of 1996 is silent about the right of land ownership and use rights under customary law.

Chief Taapopi established that to establish a conservancy is not an easy process but a cumbersome activity which require considerable support and assistance from the community. The chief indicated that a lot of dialogue and negotiations with his own community and some external agents who were interested in a conservancy took him a large amount of time and efforts to form this conservancy. To this end, Chief added the status of the conservancy can be a useful indicator of the health of underlying factor. But, according to chief Taapopi, for meeting these requirements, active involvement of community participation was highly needed. On top of that, before

adopting a conservancy constitution, it has to be proven that the majority of the members have agreed in affirmation.

The purpose of the establishment of the conservancy according to most of the respondents was to give rights over the wildlife of the conservancy to the local community that inhabit the area. Furthermore to develop the rural community of the conservancy by allowing them to derive income from the use of the conservancy's wildlife resources. In their opinion the customary rights over wildlife will remain a dream to many of them.

A group of Ovazemba group from Okapundja interviewed on 16 July expressed that they expected the traditional authority to reverse the situation and give the traditional community full rights over their wildlife. But all what they see is animals being locked up in a big camp. One middle-aged male respondent from Omuumba said that they have never seen wild animals being locked up in a kraal like cattle; he continued saying that their entire life as Ovazemba has been integrated with wildlife, long since their childhood, fencing off of wild animals is not how things are done in their tradition (Field note no. 18).

Respondents from Onamweege village stated further that the chief at a 2002 meeting held at the house of the village traditional councillor informed them that the aim of the conservancy is to use natural resources in a sustainable manner in a way that the local residents would receive incentives by practicing conservation of the area (Field note no. 22). They said that they feel they are being deceived by the Chief's words because, so far no person from their village receive direct benefit of the wild animals in the area.

A group of San community respondents from Okatseidhi reiterated that hunting wild animals is their fathers' culture. Hunting has been practiced by their forefathers time immemorial, but no reports or stories of wildlife disappearance were told during their time, so, the Uukwaluudhi communal conservancy is therefore a highly complementary factor to the San's culture (Field note no. 24).

The Tjimuhiva Combined School respondents on this point at least took a different position, it was elaborated that the wildlife and tourism enterprises have substantial potential to complement the learning process of their local school children. The school principal assessed the financial expenditures which the school incurred over the years on school tours to Etosha just for students to see wild animals. The respondents applauded the Uukwaluudhi traditional authorities for a job well done.

The group of about 25 herdsmen at Okatseidhi cattle post interviewed on 12 July 2009 argue that they do not have a problem with the Uukwaluudhi conservancy per se but, its wild animals are a serious threat to their livestock. It was expressed that mammal animals prey on their cattle, goats and sheep. The most dangerous ones are the hyenas and jackals. Lions are infrequently seen in the area. All of them agreed that they loose a lot of their livestock to the preying animals of this conservancy. What annoyed them most is the fact that there is no compensation arrangements put in place to provide for wildlife damage, and worst of all, they are not allowed to kill or touch those wild animals. When asked to consider moving away, the whole group cried that they were the first people to occupy the area before the conservancy and they are not ready to move, not even a single inch. Some said that there are no any other areas to go to

because most of the grazing area is taken off by the conservancy and they keep on extending its borders.

The management committee on this issue reiterated that at the moment the Uukwaluudhi Conservancy is well aware of the challenges facing these people. However, their conservancy is not yet developed and such a state of affairs requires government intervention. It was also mentioned that the committee has sufficient evidence that massive wildlife loss within the conservancy is owing to poaching by the herdsmen. The majority of them are responsible for wildlife losses.

4.3.7.1 Communication

Members recognise the need for the committee to communicate more regularly and openly. Members narrated that when they enquire about income and expenditure in order to judge whether the conservancy committee is being effective or not, they are told that that is none of their businesses (Field notes no. 14, 16, 17, 18, 19, 23 and 25). They nevertheless make follow-ups on the progress of the approved plans because they want to be aware whether decisions made on their behalf by the committee are to their benefit, they are being told that that was the responsibility of the conservancy committee and staff. It was alleged that there is no effective communication between the committee and members as well as with other stake holders. Good communication according to the Omakange A and B group discussions should be seen as an important aspect of good governance because it ensures transparency (Field note no. 17).

4.3.7.2 Gender

It was said by the MET field based respondents interviewed on 26 July 2009 at Omakange that although women are the most traditional users of natural resources, there is no women serving in the Executive committee, in that way women are excluded from top formal decision-making structures (Field note no. 27). They added that the conservancy needs to play a strong role in promoting gender balance in this very important local resource management. This concern is evidenced by the findings in the sense that over 60% of participants who attended interview meetings were women. These days' role of women in strategically powerful positions is a considerable factor and the conservancy needs to show an understanding of gender awareness by appointing female members within its managerial structure. This is necessary to build confidence, improve public speaking and break traditional stereotypes on the roles of women and men. (Field notes no. 26 and 27).

4.3.7.3 HIV and AIDS

The Tjimuhiva Combined School respondents apart from confirming the support and assistances they receive from the conservancy commented that the conservancy as a local level institution full of young community members should be a useful vehicle for promoting Human Immune Virus/Acquired Immune-Deficiency syndrome (HIV/AIDS) and Sexual Transmitted Infection (STI) related deceases awareness. Such strategies can be developed to help combating HIV/AIDS in the area. They proposed that HIV/AIDS sessions must be included in all conservancy meetings as well as in the training programs with the conservancy employees (Field note no. 26).

4.3.8 Impact of conservation law

In assessing the impact conservancy laws (Nature Conservation Amendment Act of 1996) on communal conservancy management under the CBNRM program, study findings are as follow:

4.3.8.1 The effect of conservancy legislation

It was tremendously expressed by both the local traditional leaders and the conservancy management committee respondents in a positive manner that the conservancy legislation has catalysed a fundamental shift in the negative attitudes of the Uukwaluudhi community members towards wildlife. Both groups stated that before that empowering legislation was passed, wildlife in Uukwaluudhi was deeply resented because only the state gained from the presence of wild animals that competed with livestock for grazing and water, preyed on livestock, many species particularly elephant routinely damaged crops, water infrastructure and homesteads. Given the hardships wildlife imposed on the community, there was little community support for these "State assets" and wildlife was routinely and widely poached (Field note no. 1-8).

In contrast to the above the joint-venture lodge representative specifies that, following the past five years of Uukwaluudhi conservancy receiving tangible benefits (income, employment, meat, etc.) from wildlife, there are now a documented 30, 000 registered conservancy members engaged in conservation activities in Uukwaluudhi conservancy representing more than 200 000 of the Uukwaluudhi communal area

residents (Rössing Foundation Wildlife Project, 2008, p. 2). Thus the mindset and attitude of many of Uukwaluudhi's communal-area residents have drastically shifted, whereby wildlife is now viewed as a community asset instead of a community liability.

4.3.8.2 Conservancy constitution amendment

The interview of the Executive management committee of the conservancy assert that the Uukwaluudhi Conservancy Constitution of 2001 is the most important tool for good self governance. Section 6 of this constitution provides the direction and rules for the conservancy's operation. Its section 7 clearly defines and distributes roles, decision-making and responsibilities within the structures, membership and staff of a conservancy. Further more procedures for accountability and transparency are stipulated, the rights of all conservancy members are confirmed, and opportunities and incentives for member participation are clearly described in this Constitution (Field note no. 7).

While all conservancies must have constitutions resembling the universal model constitution designed by the Ministry of Environment and Tourism as requirement for registration, in terms section 24 (A) (2) (b) of the *Nature Conservation Amendment Act of 1996*, the need to change the Uukwaluudhi Conservancy Constitution of 2001 has arisen as this conservancy evolves and develops. The committee has thus found it necessary to amend their constitution to pave way for major institutional developments and ways to improve governance. They actually amended section 4 of their constitution to include bee- farming. The key principle is to involve, at a

maximum level, the unemployed youth residing within the conservancy boundaries in this employment creation project (Field notes no. 7 and 8).

In response to growing demands, the management committee stipulates that a participatory constitution amendment drafting process was developed in Uukwaluudhi. The need for the constitution to be revised was prompted by several projects identified with the aim to bring the infrastructural developments, to generate income for the community, to create job opportunities for the local people and on top of everything to attract tourism to their area through eco-tourism (Field note no. 8). The committee regard bee-farming as one of its important and successful projects undertaken in Uukwaluudhi through their chief's creativity.

4.3.9 Social, economic and cultural impacts

Is there any social, economic or cultural challenges encountered due to the introduction of communal conservancy?

4.3.9.1 External non-members

The management committee respondents declare that this conservancy is facing increasing pressure from external non-members, that is people seeking temporary/permanent grazing or new homes in the area. This creates a problem of maintaining conservancy membership and clarity on who should be allowed access to the resources of the conservancy. Moreover, section 24A (4) of the Nature Conservation Amendment Act of 1996 expressly grants rights to wildlife to members

but it is silent about the rights of usage of wildlife and other natural resources by the outsiders who are not members of conservancies (Field note no. 7).

In certain cases women especially traditional healers from in land seek recognition as community natural resource monitors to monitor herbal plants and other natural vegetation that produce traditional medicines inside the conservancy. Some women are interested in certain trees with dye roots that can be used for baskets. Such women want to be part of local structures of the conservancy committee in order to take care of their interests (Field note no. 25).

The executive committee on the women issue reiterated that all registered traditional healers have unlimited access to medicinal trees or plants within the core-area as long as they identify themselves to the community guards. It was also provided that the living standard of the community of the Uukwaluudhi conservancy is uplifted in many ways, this community is given a platform to create crafts stands and sell their products such as baskets and wooden animals to visiting tourists.

4.3.10 Compensation strategies

Are there any compensation strategies applied in events of either economic or life loss due to predators?

4.3.10.1 Human wildlife conflicts

Almost all the respondents in all the interviews concerted that living with wildlife often carries a cost. Every person who attended the interview overwhelmingly affirmed that there are significant conflicts between people and animals in the area. It was said that the frequency of conflicts have increased with animal population increase and expansion during 2007 and 2008 when the conservancy received animals from the government. A total of 214 conflicts were reported from all the villages in the conservancy vicinity during 2008.

Respondents from Omuumba village describe the human/wildlife conflict situation being rather serious. It was alleged that their traditional leadership only cares about the recovery of wildlife population, their main concern is always about poaching but they do not care about the loss of lives of their community members. Two people lost their lives to elephant attacks during 2008 and 2009. A middle-age woman from Ehongo village was killed during 2008 and another man was again killed in August 2009, but nothing has been done to help the deceased families leave alone compensation for loss of these people's lives (Field note no. 20). Respondents further emphasised that elephants do also frequently destroy small vegetable gardens in some of the yards of the Omakange A and damage conservancy boreholes and Namwater water tanks installed in the area. Some respondents alleged that the destruction is far fetching because people and wildlife have now to dependent on fewer water holes in the surrounding and most casualties starts at those water points (Field note no. 11). The community demands for effective systems to be put in place to ensure safe access to water points.

The respondents of Omakange B related that significant increase in the number of human attacks took place in the north-west of the conservancy during 2007, probably as a result of the general increase in wildlife and the severe drought in 2007 (Field note no. 12). The following under-mentioned villages claim that the increased conservation land base provide opportunity for wildlife to move seasonally between the core area and the communal areas. This problem is more serious in times of drought or when poorly distributed rainfall force occurred. Wildlife moves out of the protected area in search of forage or water. Most of the incidents reported are of livestock being attacked by lions, particularly in villages such as Omakange A and B, Amaupa, Okandjila and Okatseidhi whereas crop damage incidents are most prevalent in the inner side of the communal area. The most affected villages in 2009 probably due to the impact of flooding which have driven people off the floodplains are; Onamukuku, Omuumba, Onandjila and Okatseidhi. These incidents are said to have also affected the amount of crop planting and harvesting (Field notes no 11-24).

Respondents relate that large portions of the communal land (Field note no. 26) is being zoned for wildlife and tourism in terms of section 7 (1) (4) (i) of the Uukwaluudhi Conservancy Constitution of 2001 for nothing because, such wildlife and tourism enterprises have not complemented their livelihood as advocated by the King (Chief) and his conservancy management team. They further said that the only visible output of their advocacy was the establishment of the conservancy but people must know that its formation was not community driven. In contrast, its driving force was its economic "beneficiaries" (Field notes no. 11-24).

The conservancy executive committee explained that the decline of the wildlife populations in the Uukwaluudhi area is believed to be the result of a number of interacting factors. One of them is the earlier construction of veterinary fences along the southern boundary of this area the Okaukuejo boundary. This has fragmented the historical migration routes of wildlife across the border. Concomitantly, the situation has been exacerbated by the settlement of the people on water points in the 1990s and the arising conflict between people and wildlife over access to water. Moreover, uncontrolled pasture in the area has taken a toll on species such as springbok and eland (Field note no 7).

The conservancy management (Field note no. 8) reiterates that human wildlife conflict continues to be a significant threat to the CBNRM programme and conservancies country wide, and the Ministry of Environment and Tourism and the NGOs are busy developing innovative ways to avoid conflict and to react appropriately following a conflict incident. It was also related that wildlife also suffers causality due to wild fire intentionally caused by cattle herdsman. They apparently set fire on the old grass for the purpose of regenerating new grass which is more suitable for the cattle feeding.

The majority of human wildlife conflict incidents (Field note no. 27) are caused by elephants and hyena while impacts by jackal and warthog are significant but relatively infrequent. The impact of different species varies from one village to another. In Onamwiithi, Onamweege, Amaupa and Okeendjimbi for example elephants are much the most problematic while a wider range of species cause approximately the same number of problems in Oshiwanda, Ehongo and Okapundja area.

A number of approaches were proposed (Field notes no. 26 and 27) including the insurance scheme. It was proposed that conservancy must pay community claims from its own income and the traditional authority must take the lead in running of the scheme. The underlying principle here is to attempt to link human rights and social responsibility.

Respondents from Onamukuku (Field note no. 19) pronounce that the Uukwaluudhi conservancy is not above the law; it must compensate people for loss of lives and live stock. The group proposed that traditional authorities in terms section 3 of the *Traditional Authorities Act no. 25 of 2000* are accorded power to make laws, it is now high time for the Uukwaluudhi traditional authority to initiate insurance law to this effect. The insurance idea is strongly supported by virtually all members interviewed.

The members of the management committee interviewed condemn that suggestion, claiming that they cannot afford to compensate all losses caused by wild animals because they do not have budget for that, for example, most people's stock depletes due to lion attacks. They assured that they do not own lion species in their conservancy and all the reported lions incidents are caused by lions escaping from the Etosha National Park. And on top of that even they themselves loose cattle to those lions too (Field note no. 8).

4.3.11 Successful activities

The management committee went on telling other successful activities found at the Uukwaluudhi Conservancy, they are as follows:

4.3.11.1 Bee farming

Successful bee-farming project is established in villages such as Omakange A, Amaupa, Okatseidhi, Oluhalu, Amutulo and Onamweege as well as inside the core-area. This project is at its initial stages. The respective proposal was drafted and submitted to the United Nations Office Projects (UNOPS) for funding. Its primary aim is to harvest bee honey and sell its product at the market price. The amendment was effected to accommodate the group of male youth who were interested in honey making business inside the co-area. Field training was conducted with assistance of support organisations such as Spanish Embassy on the use of this program to ensure that the employed youth has grasp of the process of safety measures and appreciates the danger involved in the honey harvesting process. The committee felt that safety and other labour related issues need to be addressed in the Constitution.

The Amaupa and Oluhalu respondents disclosed that many members in this way were given the opportunity to participate and approve the constitution amendment for the first time at the Annual General Meeting held on February 28, 2009 (Field notes no. 23).

It was related that a project proposal to supply essential equipments for the bee project was also approved by USAID early 2009 19 local male youth were trained at UNAM Ogongo Agricultural College to start the project activities and the results are already evident in this regard (Field note no. 8). It was however said that due to some logistical shortcomings not all the hives were put up as yet, however the first products are evident.

This type of initiatives creates a greater sense of ownership among those who are participating and a better knowledge of what is the purpose of the conservancy said the group of chief's advisors respondents. The respondents added that in order to determine the relationship of the bee harvesters with the committee and for the committee to regulate their conducts, the constitution had to be amended (Field notes no. 3-6).

4.3.11.2 Hunting camp

A hunting camp was constructed inside the Co-area. There is also a slaughtering facility at the conservancy office with toilets, septic tanks, water tank and biltong processing containers plus biltong drying machine. Local youth are already identified and trained on how to prepare game biltong. This company has again provided further employment to the community members. According to the committee, their conservancy area is serving a purpose in poverty reduction because its land and property is utilised in a fashionable sustainable manner.

4.3.11.3 Lodge site

Construction of a lodge inside the core-area is started and is at advanced stage. This lodge is built at the cost of the Spanish Embassy in collaboration with the Namibia Country Lodges. A memorandum of agreement was signed in December 2008 to that effect. It was said that the management committee entered into joint venture with Namibia Country Lodges to build a lodge. The two parties entered into contractual agreement of which stipulated terms, conditions, rights and benefits each party will enjoy. In terms of the agreement, the Namibia Country Lodges' responsibility is to provide finance to build the lodge and they must also provide skilled staff to manage this enterprise. An expert (Mr. Coen Klaasen) is based on the conservancy to facilitate the process of the lodge project. He is then having four staff from the local members who he has to train in hotel management and hospitality in order for them to eventually take over the management of their lodge. The revenue to be earned is going to be equally shared. In terms of the agreement all the prospectus unskilled personnel have to come from the communities within the conservancy boundaries.

Skilled employees have already received advanced training on hotel management, tour guiding, eco-tourism and chef business. A consultant (Mr. Abiud Korongee) is appointed by NABTA in association with the Ministry of Environment and Tourism to offer the required training. Apart from lodge management the company entered in a separate trophy hunting contract with the conservation to conduct game drives within the conservancy co-area. The committee commented that training and capacity building are some of the benefits of having the conservancy in the area. The

committee further elaborated that such opportunities are crucial in individuals' life because they can use the acquired skills and knowledge elsewhere.

The management committee is also busy drafting the Benefit distribution Plan. The Plan is needed for the fair and equitable distribution of income and products received from the sustainable use of the conservancy resources. This Plan is still in the draft form and it is therefore not worth elaboration at this stage.

4.3.11.4 Transport

The conservancy bought two vehicles from the conservancy revenue and has also received one 4x4 vehicle donation from the Rössing Foundation. The donor has also drafted a vehicle usage policy outlining how the donated vehicle should be utilised.

4.3.11.5 Game driving

The committee implied that they have developed a game drive programme with the aim to generate more income for their conservancy. Its estimation was to earn 20% per trip of visitors. Unfortunately this idea did not work, because it was overshadowed by the lodge activities. The committee promised that its implementation will be carried over to future plans.

The committee deliberated that its conservancy also has its problems and challenges that are facing their conservancy, the following are some of the highlighted challenges:

4.3.12 Challenges

The biggest challenge which seriously threatens the existence of the conservancy is theft. It was stressed that a lot of conservancy money is spend on solar panels replacements as their water pumps are operating on solar system. The conservancy committee is forced to replace solar panels almost every month and this activity is depleting their budget. The committee argues that they cannot ignore this issue because animals will die, elephants will migrate to other areas with better sources of water and the conservancy would no longer hunt and eventually it cannot make money; then the conservancy will collapse. During the research period, the office was broken into and a fence tightening machine was stolen. Again, while busy with research, two solar panels and a tent were also stolen from the conservancy.

The second biggest problem is fence maintenance. Elephants and Kudus do not remain within the confined area of the conservancy, they always damage the fence to make getaways. Now a lot of budget money is again spent on fence maintenance.

Another serious challenge is animal diseases such as; foot and mouth disease (FMD), contagious bovine pleural pneumonia (CBPP), corridor disease, bovine tuberculosis, and malignant catarrhal fever. Most of these diseases are caused by buffalos. Such diseases remain health threats and potential compromises to local's livestock market. The resultant veterinary problems make it difficult for communal conservancies such as Uukwaluudhi to fully capitalize on the presence of recovering populations of high-value wildlife species such as roan antelope, sable and disease-free buffalo, as well as burgeoning populations of common plains game species (i.e., springbok, Oryx, eland,

etc.) that have viable market values within Namibia or the broader southern Africa region.

In order to capitalise on growing population of rare and valuable game, there is a need to address veterinary concerns and restrictions that severely inhibit the ability of conservancies north of Namibia's veterinary 'Red Line' to mark their valuable game resources.

Another problem is poaching. Poaching remains the number one problem for the conservancy animals. The local people who are supposed to be responsible for protecting wildlife are the ones who are destroying them. As honourable Netumbo-Nandi Ndaitwah once said: "If you cannot conserve what you have, the chances to achieve what you do not have are even slimmer." This usually means that what you have is the foundation of what you may achieve in the future.

Another threatening issue is the allocation of land to individual community members within the conservancy area by the traditional councillors (village headmen). It appears that there is no clear demarcation of authorities between the traditional authority and the conservancy management with regard to conservancy boundaries. It often happens that a traditional councillor would allocate a portion of land to a community member for cultivation or grazing and that piece of land is within the boundaries of the conservancy. These kinds of arrangement create confusion between the individual community members and the representatives of the conservancy. It is most of those people who refuse to move out of the conservancy area are mostly the ones who come into contact with wild animals and suffer a lot of casualties.

4.3.13 Summary

This chapter covered the results of the study and the profile of the Uukwaluudhi Conservancy. It presented the findings from the questionnaires and responses obtained from the questionnaires. The next chapter contains discussion of the results, whereby the qualitative data are analysed in relation to the answers obtained from the questionnaires.

CHAPTER 5: DISCUSSION OF THE RESULTS

5.1 Introduction

This chapter evaluates the findings of the study. The chapter relate the various elements of the analysis to the elements of the findings to take stock of what has been accomplished by the Uukwaluudhi Conservancy in terms of wildlife development under the *Nature Conservation Amendment Act no. 5 of 1996*.

5.2 Analysis of the results

The Uukwaluudhi conservancy movement, although at its infancy stage, has made extensive progress since its registration as a communal conservancy in 2003. The presence of its 30 000 registered members in communal areas has increased the viability of communal area's protected wildlife network and at the same time cumulatively increase land under conservation management in Namibia. The Uukwaluudhi conservancy is now contributing significant benefits to its members and it is becoming entrenched into the livelihoods of the Aakwaluudhi rural residents.

The study findings reveal that wildlife ranching is more profitable, but this depends on diverse populations and large land areas allocated to a conservancy. Uukwaluudhi Conservancy's wildlife ranching in this area has promoted wildlife populations that offer some economic value, for example, the production of bush meat, trophy hunting, or sightseeing safaris. The conservancy in Uukwaluudhi allows the local people

significant discretion in how they allocate the land to cattle ranching, farming, or protecting wildlife with a view toward economic and environmental sustainability. Because there is growing interest in biodiversity and ecotourism, the conservancy often encourages wildlife ranching or similar activities compared to traditional livestock ranching. Instead of largely unsustainable and economically tenuous agricultural activities, the conservancy harvests income for the local population from the tourist and trophy hunters. Any funds that the committee receives through its conservancy must be distributed to the local community, the conservancy stress the importance of local community control, but do not place any pressure on becoming a member.

The study reveals that the Uukwaluudhi Conservancy is consisting of various types of benefits including the museum. The museum attracts tourists by displaying the Aakwaluudhi traditional traditions for outsiders but more importantly, the museum is conserving Namibia's cultural heritage while being a source of employment and revenue for the local population.

The study also finds the idea of constructing hunting camp inside the conservancy core-area as a brilliant thinking in the sense that staying at campsite is an accessible and affordable way for tourists to lodge in Namibia. However this type of development needs proper planning that ensures zero risks to tourists. There are also several community owned campsites that provide revenue for the communities that operates them. In addition to lower start-up and maintenance costs, the profitability per unit of sold item is also higher compared to sites at homesteads where commodities remained unsold for long periods of time. Another successful activity is

the sale of crafts. Production and sale of local craft creates income for local residents, especially women. The problem is that the profits made from the conservancy products seem not to be pooled together, and worse still they are not used for the benefit of the community as stipulated in the Uukwaluudhi Conservancy constitution of 2001. So far no funds are allocated to individuals as payment for being a member of the Uukwaluudhi Conservancy.

If income of this conservancy was properly managed, this conservancy could develop safari lodge for tourists to visit on their own. But since it cannot take this deal on its own, it has opted to generate capital by entering in partnership with a private investor.

Nevertheless, there is a shift from low capital investment from herds of cattle ranching to larger herds of wild animals which introduced significantly less risk of loss to the conservancy residents. This profitability came from the improved value of meat but most significantly from the interest that tourism and hunting have in wildlife. In natural fact, many people (tourists) would not spend large sums of money to travel in the bush to see the domestic cattle as they do with wild animals.

The study finds that younger community members thought most highly of their conservancy, primarily because of the increase in employment opportunities and the improved economic situation of the community. By contrast, most elders, particularly cattle ranchers, viewed the conservancy with dissatisfaction as they tend to reduce range grazing opportunities in favour of reserved- or in this case restored- land for wildlife. The research on this issue also finds that the economic expectations of this particular conservancy are not met. However, this was interpreted as unrealistic

expectations by the conservancy management and a concern for community ideals is that the management does not consider the community's interests out of which the conservancy was formed.

Although the main theme of the study is poverty alleviation, the value of communal wildlife conservancies towards biodiversity maintenance cannot be ignored. Wildlife conservancy promote biodiversity in numerous ways. By protecting the primary animals of economic value, the animals and plants that support or depend on the primary animals are also protected, and the majority of the land remains a natural state. Currently almost all wildlife species in Namibia are of some conservation concern, literature has concurred nicely with study findings that historically, large game species were vulnerable to hunting and poaching, while other species such as large mammal predators were vulnerable to habitat conversion to agriculture, leading to local extinction.

The establishment of the Uukwaluudhi Conservancy is a mitigating factor to this. However this trend is still continuing, for example, in Uukwaluudhi, many of the wildlife population although not confirmed has also decreased due to human-wildlife conflict, and as a response this conservancy is an attempt to address this concern. While the tourism and hunting industry have benefited from the resounding recovery of wildlife populations in the conservancy, there has been a sharp rise in conflicts between humans and wildlife. Another pressurising factor is the lack of compensation provision in the conservancy's legislation (*Nature Conservation Amendment Act no. 5 of 1996*) when damage of property or losses of life occurs due to conservancy wild animals' attacks. If communal farmers were compensated for their losses when

predators prey on their livestock or even on human beings, this could actually reduce the revenge killing of large predators of the conservancy.

The Uukwaluudhi Conservancy need to compensate the people, actually it needs to set aside cash from the conservancy funds or replacing killed livestock with ones bought with funds from conservancy profit. The study shows that the volume of human/wildlife conflict cases peaked between 2007 and 2008.

The Uukwaluudhi Traditional Authority has set aside a large portion of land for the conservancy for the purpose of controlling hunting of game in Uukwaluudhi. The findings in the research indicate that the Uukwaluudhi Conservancy caused parts of communal land to be converted to land that was to be administered as a co-area because wildlife is needed to meet the core intention of the conservancy, which is to increase wildlife for trophy hunting, the sale of game, just to mention a few. The conservancy was extended to include sections formerly used as grazing areas by community members for stock farming as well as cultivation area for crop production. As a result, people had to give up their rights to communal farmland to the conservancy, which led to serious economic losses for those who had to be relocated.

Research findings show that animals are now patrolling over harvested land or land with agricultural activities. The problem is compounded if the rules were enforced since that would prevent the locals access to quality protein from their hunting activities. Apart from that the patrol of large areas by community guards is not possible due mostly to monetary issues, the poaching continues and the population of wildlife declines.”

The Uukwaluudhi Communal Area Conservancy Management is an example of a successful transfer of government power as per section 24A of the *Nature Conservation Amendment Act no 5 of 1996*, from the well-intentioned to effective and capable hands of standardized local people. The Government allowed the establishment of community control over game and land resources, and also the collection and maintenance of fees for wildlife hunting and sightseeing. The funds collected stay primarily in the community and it administered by the local conservancy management members. Remarkable achievements in economic growth, local management and enhanced conservation of wildlife resources have been made in Uukwaluudhi since the conservancy's registration five years back. Although the conservancy is already producing significant environmental, social and economic gains, it is believed that it still has massive upside potential increase to income and benefits to its entire membership.

The administrative structure of the conservancy is perfect and is done in accordance with the provisions of conservancy constitution, but the problem lies with funds distribution and allocation, that these funds are not 100% used for local development projects such as upgrading of schools, purchasing of clinic equipment and rural infrastructure such as water pipes/pumps. The Uukwaluudhi conservancy financial report of 2009 provides a picture of phenomenal growth that income to the conservancy increased from the mere N\$ 500 000 in 2006 to over 2 million in 2009. This report certainly presents very impressive statistics on the successes of the conservancy.

Now the question arises, does the conservancy income has made noticeable improvements and bring about quality in the lives of the Aakwaluudhi rural people? Moreover wildlife on the other hand would be more valuable as a resource to the local community. There is significant evidence that the rate of poaching has decreased so much that hunting quotas could be, and have been increased- thereby increasing local revenue. Because the idea behind is for the local community to manage and preserve the wildlife and communal land of their conservancy as resources that, if sustained, it has the potential to provide continuous sources of both meat and income to members.

The conservancy's major sources of income are grants sponsored by donors who demand high level of accountability. Problems were encountered with the administration of these funds; particular emphasis has been placed on the lack of bookkeeping, accounting system as well as mismanagement. Conclusions can be made here that financial management has proven to be one of the greatest challenges for this conservancy. Therefore, in order to capitalise on such possibilities, there is a need to address financial management concerns. It, however, cannot be denied that substantial progress has been made in introducing and developing effective system of conservancy management. This effort needs to be continued with special focus on financial accountability and prudence in managing their finances and assets effectively.

As a matter of fact, the Uukwaluudhi Conservancy is successful in its primary aims, notably employment creation and sustainable wildlife management but much is still to be done about rural development. To illustrate this success, it was noted that many locals viewed the benefits of the Uukwaluudhi conservancy so highly that they would

tolerate some level of crop destruction by wildlife, rather than kill a valuable resource. The study findings of the Uukwaluudhi should apply well to all communal conservancies in Namibia as they are almost the same in both idea and implementation. However, due to recent corruption events in Uukwaluudhi, the continued success of the conservancy may be questionable.

On the important question of whether the Uukwaluudhi conservancy is alleviating or increasing poverty amongst the Aakwaluudhi rural population, looking at the realities on the ground, it is evident that by virtue of membership that the rural community of the Uukwaluudhi conservancy gain rights to use, manage and benefit from their wildlife and other natural resources within their conservancy. The study reveals that there are apparent benefits, such as employment and meat benefits as well as cash benefits albeit to few individuals.

The importance of some measure of success over survivals and surroundings to some individuals of this community is clearly apparent. The financial support given to the community members of the conservancy during grief times is found to motivate others to administer and sustain the communal conservancy resources more effectively than the national government had been able to.

Another innovative project established by Uukwaluudhi Conservancy worth mentioning which has direct impact on poverty alleviation, and that promotes sustainable conservancy management, is bee farming. To the development of more sophisticated products such as honey production, the conservancy focused on community project that reveal best practices and for replication in other communities

with the believe to add value to natural resources of their conservancy products and to alleviate poverty amongst its rural community.

Findings of the study also disclose lack of success in several areas of the Uukwaluudhi Communal Conservancy in terms of wildlife sustainability and poverty alleviation under the CBNRM. The study shows that the participation by community is essential for the success of conservancy management. A lack of community involvement within each specific program is a failure on its own because it should be well understood that any program that involves natural resources is sensitive in the sense that natural resources form the basis al all livelihoods, and community participation is vital to ensuring sustainability and improvement of the lives of members.

Not understanding the need to include the local stakeholders and their access to benefits or concern over burdens prompted the locals to largely ignore various aspects of sustainability plans. Many of these failings can be attributed to pressure from the Conservancy management whose primary interests have generally ignored local populations. But with the participation of a network of paid 'community guards and bee farmers' by the conservancy, this has been described as community participation and empowerment of local people.

In addition to a better understanding of the stakeholders' needs is the issue of corrupt. Given the prevalence of corruption in the management of the conservancy funds, the embezzlement and abuse of power nature of offences are perhaps not surprising. But it should be noted that the bringing of modern amounts of technological projects to

underdeveloped portions of the country may allow downward towards the management and sustainability of communities and their resources.

Regardless of the laudable intentions behind the conservancy policy of the Government of Namibia and the subsequently enacted conservancy law, which extended authority to govern wildlife to rural communities, the governance and ownership of wildlife in Uukwaluudhi conservancy remained a critical issue to many conservancy members. Based on this presupposition, game utilization as a community property for all rural residents needs policy review.

The Uukwaluudhi conservancy has markedly changed the attitudes of communal area residents and this community is now integrating wildlife and tourism enterprises into their livelihood strategies. The landscape of the communal area and mindset towards wildlife has been altered. The once valued as poached meat in the pot, wildlife is now seen as a community asset, so much so that the management of this valuable resource is being integrated into the livelihood strategies of the conservancy residents.

Although meat distribution from trophy hunting as an 'in-kind' income is a benefit to local members it provides minimal direct benefit to many. Apart from its nutritional value, the distribution of meat does not yet strengthen ultimate support for wildlife and conservancy because most people in the surrounding see no link between wildlife and conservation in the form of tangible and immediate financial benefits. The implementation of the Distribution Plan in this regard is overdue.

Unless innovative mechanisms are found to mitigate the risks of infectious diseases and/or their associated regulatory controls, the wildlife industry in Uukwaluudhi communal-area conservancy cannot reach its potential and will remain at a competitive disadvantage to a livestock industry that has been highly subsidized through years of government support and artificially inspired international export markets. Alternatively, should mechanisms to mitigate risk be found, it is predictable that the integration of wildlife and tourism activities into the livelihoods of rural Namibian residents will continue, and will in the process be promoted as legitimate, competitive land uses comparable with or advantageous to agriculture Namibia's semi-arid ecosystems.

Though impressive increase of wildlife population are being realized, the financial viability of the Uukwaluudhi conservancy is further marginalised due to its location within Namibia's designated veterinary restriction zone, where diseases such as foot and mouth disease, contagious bovine pleural pneumonia, bovine tuberculosis, and malignant catarrhal fever still remain health threats and potential compromises to its wildlife market. The resultant veterinary restrictions make it difficult for this conservancy to fully capitalize on the presence of recovering populations of high-value wildlife species such as antelope and kudu as well as burgeoning populations of common plains game species (i.e., springbok, Oryx, eland, etc.) that have viable market values within Namibia or the broader southern Africa region.

It is evident from the study findings and the literature assessed that the CBNRM programme is the partnership between the GRN, the donor organisations, the NGOs and the rural communities. Certain donors like USAID, among others, poured

millions of dollars in the administration of communal conservancies. It is therefore imperative that all people in the conservancy area must adhere to sustainable use principles as this can be seen by donors as an indicator of commitment to poverty alleviation policy.

In assessing the conservancy's degree of success, the conservancy's financial report for the period ended 31 December 2008 is a telling account of events. The report shows that the total income from wildlife resources have increased from about N\$50,000 in 2005 to over N\$600,000 by 2008. The wildlife populations were said to have shown remarkable growth and recovery during the same period. Despite this positive account, this research shows that the three employees who work for the conservancy as security guards and caretakers of the co-area have never received any payment for their services. Although one of the principal motivations behind the CBNRM Project – as indeed manifested in the conservancy's Constitution – is to empower local people who cannot find jobs in the formal sector, otherwise jobless people work for the conservancy as volunteers. Where has the conservancy's income gone? For example, the audited financial reports for 2007 and 2008 reveal that over N\$200,000 of the income has not been accounted for.

Although the above-mentioned official report of 2008 shows impressive figures in terms of total capital value and an increase in wildlife populations, no local investments have been made with the actual income generated, and no conservancy benefits have been paid out to the local community. These facts beg for an explanation. Despite the laudable intentions behind the Government's conservancy policy and the new Act, which empowered rural communities to be in charge of the

wildlife in communal areas, the governance and ownership of wildlife in conservancies has remained a critical issue to many residents.

The Uukwaluudhi Conservancy shows great potential for generating an income that will benefit its members and others. Although it is acknowledged that the latter conservancy decided to donate the meat by-products of trophy hunting to nearby schools, and to assist hostels in the area for more than two months when NamWater cut off their water supply, the way in which Conservancy Committees distribute the income and benefits derived from communal conservancies' resources in general remains an issue.

In assessing customary rights over wildlife, the study reveals the consequences for the local people in losing their land to the conservancy without being recompensed. It is found that there is no legal protection available to those affected by this change in the land tenure system, because the new Act does not provide for any remedy.

The study findings throughout its entirety provide a picture of phenomenal growth of wildlife development of income generation and the few numbers of jobs created in what appears to be a relatively short period of time. But the reporting is silent on increasing frequencies of local investments and payouts of conservancies' benefits to local communities on village basis. The question which requires further research is; 'what happens to the substantial amounts of money earned by the conservancy all those years? More information is specifically needed on how the conservancy income is used, who really benefits, how much reaches the conservancy account and what proportions are spend on management.

5.3 Summary

In this chapter, study findings were analysed based on the obtained data presented in the preceded chapter. Based on this chapter the following chapter discusses the recommendations followed by conclusion.

CHAPTER 6: RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

The recommendations and conclusion made here under are based on the discussion that has preceded this chapter.

6.2 Recommendations

Based on the findings, the study recommends the following research: poverty reduction strategy, impact of conservancy to traditional land use and effect of conservancy legislation, conservancy's equitable distribution plan of benefits, financial management, customary land rights and human/wildlife conflicts.

6.2.1 Financial management

A more cost-effective measure of financial management should be developed to this specific conservancy and extensive financial management training should be given to the conservancy management committee to ensure sufficient organisational capacity in order for them to manage the enterprises. Apart from that, closer inspection on conservancy funds is recommended because currently, there is no direct benefits to the Uukwaluudhi Conservancy members. Members must have devolution of rights over other natural resources of the conservancy, in addition to wildlife.

6.2.2 Impact conservation laws

It is recommended that a mass legal education campaign should be conducted to create awareness among the conservancy members about the effects of conservancy establishments in communal areas. It is further recommended based on the above background that community inputs in policy formulation must be strengthened because the current conservancy policy is politically shaped and it does not presents local realities. The conservancy institutional model based on common property must be abolished, and should be replaced with full rights wildlife ownership principles between different community levels.

6.2.3 Poverty reduction strategy

The government should make balanced decisions that benefit both the environment and rural residents with regard to poverty alleviation programme, hence a win-win strategy.

6.2.4 Equitable distribution plan

The conservancy must establish a benefit distribution plan. Because it manages up to four major sources of income, including joint venture lodges, trophy hunting, museum and craft outlet which, and such big income needs proper accountancy with transparency. The study recommends urgent formulation of equitable distribution plan in order to address such defect.

6.2.5 Human/wildlife conflicts

This danger requires quick legal reform to mitigate the human-wildlife conflict with compensation. The study recommends ways to avoid conflict between the economic survival of agricultural communities and the foraging needs of wildlife.

6.2.6 Customary land rights

The study recommends law reform that could bridge the gap between the statutory conservancy law and the right of residents of communal land recognised and protected under customary law.

The study suggests measure of law reform that would abridge the gap between the statutory conservancy law and the right of residents of communal land recognised and protected under customary law when it comes to right to life and change in land tenure system. Its significance lies in the idea that the application of the *Nature Conservation Amendment Act of 1996* in its current form is not well focused and goal oriented and it postulates constitutional threat and it therefore needs to be replaced with more suitable new laws.

It is strongly recommended that the framework of law which regulates communal conservancies under the CBNRM program should provide a conceptual and legislative framework that addresses the issue of community rights, equity and rural development in a more acceptable face.

6.3 Conclusion

Literature together with study findings confirm the evident development of Uukwaluudhi Communal Conservancy which was successfully established in terms of the new conservancy legislation. Data gathered prove that it is the conservancy agenda to uplift the livelihood of the already poor and dispossessed communities in exchange with a convergence of developmental interests of the community. The whole research grapple with the concern to save a particular interest (community interests) to override the flora and fauna and found a new face of wildlife conservation that disguised the inequality and injustice laws inherited from the predecessor.

Study findings on the point of increased wildlife population coincide nicely with literature in the sense that the Uukwaluudhi communal conservancy has successfully integrated wildlife with the life of its community and the traditional authority had gone ahead with it whole-heartedly. This is evidenced by Chief Josia Shikongo Taapopi's speech at the official launching of the conservancy scheme in March 2003. The chief stated that the conservancy programme was one of the most innovative ones, as it aimed to alleviate rural poverty while empowering the Uukwaluudhi community to make its own decisions about wildlife. It must however be noted that the dynamism issue of poverty alleviation among the rural communities in terms of the Poverty Alleviation Policy did not come out keenly as expected. The study instead was overwhelmed by the social, economic and cultural challenges that Uukwaluudhi residents encountered since the introduction of communal conservancy system in the Uukwaluudhi communal land. Nevertheless, the Uukwaluudhi conservancy thus far

has made a promising start towards improving the livelihoods of its former disadvantaged population.

The Uukwaluudhi Conservancy, though still young has made extensive headway since its registration in 2003, the increased population of wildlife in the area and the associated benefits are the clear indicators of the success of this communal conservancy. And for this reason, the conservancy management needs to be more proactive in wildlife management.

The increasing frequencies of human-wildlife conflict in the Uukwaluudhi communal conservancy which needs legal pronouncement cannot be over-emphasised. The research indicates alternatives for effective systems to mitigate the risks of animal attacks such as; construction of separate boreholes and water dams for the community members and wildlife. This will ensure safe access to water points.

While strong leadership who provide a balanced strength, effectiveness and accountability is a challenge to the Uukwaluudhi conservancy. Considerable support and training on leadership skills could be a number one priority. Holding successful AGMs at the conservancy also continue to be a key challenge as members become aware of their rights and responsibilities.

Whilst the conservancy programme has greatly improved and added substantial value to communal land, it needs to be remembered that it is an area where rural people pursue activities that often conflict with conservancy. Due to this, the relationship between the committee and the conservancy members on this point at the moment is

therefore unpleasant one. Ways now need to be found for such valuable cooperation to be capitalised so that it can be shared amongst all conservancy members. In this way much can be done to reduce poverty, and capital values would provide enduring incentives for members to invest in and further improve the value of their land. Furthermore increase in number of conservancy members requires HIV and AIDS policies and plans to be put into action recognising the mounting threat that the pandemic is posing to the conservancy members directly and to the conservancy achievements indirectly.

The data collected has shown that the Uukwaluudhi conservancy has great potential for generating an income that can benefit its members. Evidence is shown by non-cash benefits to its membership for example meat and water distribution to local schools and financial assistance to the bereaved families in the surrounding, nevertheless evidence prove that the conservancy income is disproportionately distributed.

The optimal development of Uukwaluudhi Conservancy's promising wildlife resources requires policy adjustments that recognise the validity of wildlife and tourism as competitive land uses with livestock. In particular, there is a need to constructively address rigid veterinary restrictions that prevent and severely prohibit the ability of the conservancy to market its rare and valuable game resources.

By implementing the above adjustments the GRN will help promote economically competitive and more environmentally appropriate forms of wildlife management in Namibia's northern communal areas.

Conservancy members are said to be at pains with the conservancy management because their lives and properties are exposed to risks without compensation. Insurance cover is proposed in this regard. Greater efforts is therefore proposed to find innovative ways first; to reduce the costs of conflicts and increase community tolerance to conflict and secondly to come up with compensation plan.

Accurately, in terms of the undertaken study, only few individuals within the conservancy area utilise and benefit from the conservancy's wildlife. To the rest of people in Uukwaluudhi wildlife as a communal resource is nil.

On a similar issue of customary rights over wildlife and land occupation the rural people suffer losing their land for the conservancy without recompense. The governance and ownership of wildlife in conservancies remain critical issues. These facts beg for explanation which requires further research. There is no legal protection available to those affected by the change of the land tenure system. The law in place does not provide for any remedy.

It was put forward that many external factors among others cattle farmers were responsible for wildlife losses in the conservancy. It was also alleged that such promoters of stock farming have a tendency to couch their arguments in the language of agricultural economics, emphasising financial and economic profitability of their livestock in a typical African farming culture. It is however recommended that the allocation of cattle posts and grassing area within the conservancy area need to be

reviewed and streamlined because it is often then never that the less powerful rural residents can be exploited.

Last but not least it should be borne in mind that it takes time before a business become flourishing. Having regard to the commitment and will that the Uukwaluudhi traditional leadership has shown in making the wildlife production business work and the determination shown by the conservancy management, it is clear that successful ends will be realised earlier than expected, although most of the above summarised facts leave many questions open that requires further research.

Finally, Uukwaluudhi communal conservancy is officially recognised as having successfully bridged the link between poverty and rural development. The devolution of rights over wildlife has empowered its community. Conservancy management created a range of jobs as field officers, community game guards/monitors administrators, managers and office staff such as a secretary. Wildlife populations have grown, and the programme has been economically viable. These achievements have placed the Uukwaluudhi at the forefront of national conservation success.

In conclusion, the study revealed that Uukwaluudhi Conservancy was less effective than it should have been in the alleviation of poverty among the rural residents of Uukwaluudhi. The study identified factors that hinder the delivery of effective equitable distribution of the conservancy income to all of its members. Based on the findings, methods of improvements were suggested. It is therefore hoped that the findings and recommendations made will be used to help improve the management of the conservancy resources at Uukwaluudhi Conservancy more effectively, resulting

on the positive impact in the improvement of livelihoods of the poorest rural community of Uukwaluudhi.

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LIST OF FIELD NOTES

Field note 1	30 June 2009: (Chief) Josia Shikongo Taapopi Tsandi, King's palace Uukwaluudhi Traditional Authority
Field note 2	1 July 2009: Tsandi, Chief Advisors Uukwaluudhi Traditional Authority
Field note 3	2 July 2009: Tsandi, Male Senior Traditional Councillors Uukwaluudhi Traditional Authority
Field note 4	3 July 2009: Tsandi, Female Senior Traditional Councillors Uukwaluudhi Traditional Authority
Field note 5	4 July 2009: Tsandi, Males Traditional Councillors Uukwaluudhi Traditional Authority
Field note 6	5 July 2009: Tsandi, Females Traditional Councillors Uukwaluudhi Traditional Authority

Field note 7	6 July 2009: Omakange, The executive the Uukwaluudhi Conservancy.
Field note 8	7 July 2009: Omakange, Management Committee of the Uukwaluudhi Conservancy
Field note 9	8 July 2009: Core-area Omakange, representative of the Joint-venture lodge
Field note 10	9 July 2009: Core area Omakange The conservancy employees
Field note 11	10 July 2009: Omakange A village Community meeting
Field note 12	11 July 2009: Omakange B village Community meeting
Field note 13	12 July 2009: Okatseidhi cattle post Community meeting
Field note 14	13 July 2009: Okambangula village Community meeting

Field note 15	14 July 2009: Omakange, NGO staff meeting
Field note 16	15 July 2009: Ehongo village Community meeting
Field note 17	16 July 2009: Onandjila village Community meeting
Field note 18	17 July 2009: Okapundja village Community meeting
Field note 19	18 July 2009: Onamukukwa village Community meeting
Field note 20	19 July 2009: Omuuramba village Community meeting
Field note 21	20 July 2009: Okeendjimbi village Community meeting
Field note 22	21 July 2009: Onamweege village Community meeting

Field note 23	22 July 2009: Amaupa village Community meeting
Field note 24	23 July 2009: Okatseidhi village Community meeting
Field note 25	24 July 2009: Onamwithi village Community meeting
Field note 26	25 July 2009: Omakange, Tjimuhiva Senior Secondary School
Field note 27	26 July 2009: Omakange, MET field based staff

ANNEXURE A: A letter of authorization to conduct research

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Promerspark, Windhoek, Namibia



15 June 2009

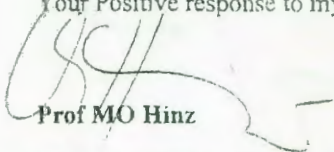
Mr Paavo Amunyela**Chairperson: Uukwaluudhi Conservancy****Private Bag 5566****Oshakati****Dear Mr Amunyela****RE: RESEARCH BY PRISCA ANYOLO (LLM STUDENT) IN UUKWALUUDHI CONSERVANCY**

BIOTA has been recognized by the Ministry of environment and Tourism as an important professional exercise in implementing the Ministry's biodiversity policies and its efforts of transforming Namibia's international obligations under various conventions and agreements into Namibian reality. The Centre for Applied Social Sciences in the Faculty of Law of the University of Namibia is conducting socio-legal research within the broader BIOTA Namibia Project.

Mrs. Prisca Anyolo is a Master of Laws student in the faculty of law and is currently involved in socio-legal BIOTA research for her LLM thesis.

It is therefore my humble request to you to extend your assistance and support to her.

Your Positive response to my request will be highly appreciated.


Prof MO Hinz**UNESCO Chair: Human Rights and Democracy**

ANNEXURE B: Map of Uukwaluudhi Conservancy



ANNEXURE C: Map of Omusati Region

