

Perspectives of the Human wildlife conflict situation from the standpoint of environmental justice

- a case study of Hwange National Park, in Zimbabwe

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ABSTRACT

Human wildlife conflicts in Zimbabwe have escalated due to human population growth which results in the expansion of settlements in areas close to national parks causing an overlap thereby causing clashes between humans and wildlife. Human wildlife conflicts are still a major problem in the country, mostly affecting people who rely on subsistence farming and livestock rearing. Destruction of crops by large herbivores and livestock raiding by predators are the most common forms of human-wildlife conflict and if these conflicts are not managed well will affect the economic and social livelihoods of people living close to the national parks. A central concern that can be identified is that of perceived injustice regarding to wildlife conservation being pursued at the marginalization of human livelihoods. The conflict thus raises issues around the concept of environmental justice. Heightened sense of injustice might trigger poaching, the killing of wildlife using snares and extinction of wildlife. Indeed, people feel that priority is being given to the wild animals because of the laws which govern the protection of wildlife. For in-depth understanding of the situation, this study utilized qualitative methods of collecting data (semi-structured interviews, observations and field notes) to capture emerging themes and patterns to the conflicts. The study was done in three local communities adjacent to the National Park where selected namely Cross Dete, Cross Mabale and Jambezi in Hwange district.

Key words: Environmental justice, human wildlife conflicts, wildlife

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LIST OF ABBREVIATIONS

HWC –Human Wildlife Conflicts

FAO- Food Agriculture Organization

CAMPFIRE- Communal Areas Management Program for Indigenous Resources

WWF- World Wildlife Fund

DNPWC- Department of National Parks and Wildlife Conservation

HNP-Hwange National Park

NP-National Park

ZPWMA-Zimbabwe Parks and Wildlife Management Authority

UN-United Nations

DECLARATION

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CHAPTER ONE

INTRODUCTION

In Africa people are still suffering the consequences of human wildlife conflicts because animals are allowed to roam around freely hence damaging crops and killing livestock Muruthi (2005). The author compared the human wildlife conflicts in Africa and in developed countries and explained that in some parts of Europe, wolves used to roam around freely but have been removed for example in Norway, they cull them in order to protect their livestock (Muruthi, 2005). On the other hand, in Africa as a way of managing the size of elephant population, certain number of countries resorted to culling. But in the early 1990s, countries in the southern African region stopped using culling to control the population of elephants. This was because people felt it was an unethical practice. Culling also caused some behavior changes which had an effect on both remaining elephants and other wild animals (Wollman, 2012).

According to Madden (2004), human wildlife conflicts ‘occurs when the needs and behavior of wildlife impact negatively on the goals of humans or when the goals of humans negatively impact the needs of wildlife. Human wildlife conflicts emanates from different dimensions which includes conflicts between people who have different perceptions, affluence, values and attitudes. Another facet of conflict is between the local communities and the wildlife; triggered by clashes over access to resources and survival. It also involves issues like conserving wildlife whilst protecting the needs of the local people (Madden, 2004). FAO (Food Agriculture Organization) (2015), also highlighted that “human–wildlife conflict (HWC) occurs when the needs of wildlife encroach on those of human populations or the needs of human populations encroach upon those of wildlife.

WWF SARPO (2005) notes that during the colonial era, some legislations were enacted explaining that large wild animals are government’s property as a results the local communities feel that they cannot deal with them alone for example in Finland where farmers felt that the legislation places more priorities on wolves than their domestic animals Ojalammi & Blomle (2015). They may also

be resentment toward the government's shifting priorities toward wildlife conservation instead of economic investment in human communities who suffer from them. According to WWF (2005), human wildlife conflicts have negative impacts on human social, economic or cultural livelihoods, on the conservation of wildlife population and on the environment.

FAO (2015) highlights that conflicts between humans and wildlife, and between humans over wildlife, have been happening but have deepened due to population growth and increase in wildlife population. This, then, gives rise to resentment, hatred toward the animal and often the creation of warring factions of humans: those on the side of suffering local communities and those on the side of wildlife conservation. "The level of hostility may also increase discord between those with biodiversity interests and those with humanistic interests, adding another dimension of conflict" Esmail (2014 pp.1). This can further cause burden to the endangered species and the environment. These conflicts are threatening the effectiveness of the conservation of natural resources for future generations.

RESEARCH BACKGROUND

Due to seasonal droughts experiences in Hwange, wildlife tends to stray the boundaries of the reserves in search for food and water thereby encroaching into the human habitats. According to Guerbois et al (2003), living close to a national park is believed to be a threat to both the human population and the wildlife hence resulting to human wildlife conflicts. A land reform resettlement program which was introduced in Zimbabwe is alleged to have contributed to the escalation of human wildlife conflicts in the sense that people have settled close to the national parks, areas where animals roam around (Guerbois et al 2003). Fences marking the boundaries of the national park were also removed and are used for snares to trap wildlife. HWC issues are compelling to examine in national parks of buffer zones because there should be equilibrium between conservation goals and the concerns of the local people DNPWC (1996). The human-wildlife conflicts that materialize around protected areas, rather than for protected species alone, often show/demonstrate the friction that occurs between protected area managers, and local communities living in the regions that border these protected areas. This is caused by the great dependence of a large proportion of the human population for their survival on the land, coupled with the presence

of many species of large mammals thereby leading to many sources of conflict between people and wildlife.

PROBLEM STATEMENT

According to a local newspaper, *Herald July 20 2015*, twenty seven people have been killed by wild animals across Zimbabwe during the first quarter of 2015. Many other incidences go unreported but the highest number of those reported occurred in Hwange National Park. Human wildlife conflicts are still a major problem in Zimbabwe, people who are mostly affected by these conflicts rely on subsistence farming and livestock rearing. Destruction of crops by large herbivores and livestock raiding by predators are the most common material drivers to human-wildlife conflict and if these factors are not managed will affect the economic and social livelihoods of people living close to the national parks .A central concern that can be identified is that of perceived injustice in regard to wildlife conservation being pursued at the marginalization of human livelihoods. The conflict thus raises issues around the concept of environmental justice in the context of biodiversity conservation goals. Heightened sense of injustice might trigger poaching, the killing of wildlife using snares and extinction of wildlife Loveridge et al (2010). Indeed, people feel that priority is being given to the wild animals because of the laws which govern the protection of wildlife. Exacerbating this predicate is the perception by local citizens that they cannot presently contest or influence either the content or the procedures associated with wildlife conservation policy, as seen in Uganda where the government enforced a Uganda law in the 1990s without the knowledge of the local people, the law stipulated that damages caused by wildlife will not be reimbursed, but the government did not suggest any alternative measures to curb the problems faced by people living in close proximities of the national parks (Madden, 2008). Madden, 2008 illustrated another example in which the author highlighted that the current legislations on HWC in Kenya forbid the local communities from participating in the planning and implementation of conflict management strategies, hence contributing to the escalation of HWC and lack of interest by the local communities on wildlife conservation. These examples points out that there is need to involve the local community when addressing human-wildlife conflict issues. The local people should be involved in all the stages of establishing conservation policies, which favor the co-existence of both wildlife and the local communities. (Madden, 2008).

Human wildlife conflict is still a major problem in Zimbabwe even though a variety of research projects have been conducted to curb the problem. CAMPFIRE is one of the conservation programs which have been implemented to curb the problem but it seems as if the intended communities are not benefiting from the project and they continue to suffer as they insinuate that the animals are over protected by stringent legislature. Lions, hyenas and elephants cause a lot of threat to the communities as they invade fields and kill livestock. The conflict is arguably heightened by lack of proper dialogue platforms, it involves the local people, animals and the relevant authorities the Zimbabwe Parks and Wildlife.

AIM

To investigate the intersections between wildlife conservation policy and the marginalization of a human community through the perspective of environmental justice. To achieve this aim the following four objectives guide the research, chronologically in the report:

OBJECTIVES

- To understand the perspectives of human-wildlife conflict between a poor local community and wildlife protection, and suggest ways forward for achieving a just co-existence
- To assess the dimensions of environmental justice that are fulfilled or violated in this conflict.
- To offer some recommendations about communication going forward.
- To determine how people involved in this human wildlife conflicts perceive the situation.

CHAPTER TWO

2.0. LITERATURE REVIEW

This chapter has three sections. The first section provides a synthesis of human wildlife conflicts as conceptualized by different authors. The second one demonstrates case studies of human wildlife conflicts in Hwange National park and in Zimbabwe in particular; while the last one provides the definition of compensation highlighting its pros and cons of implementing it. The issue of compensation is selected because it explore the concept of justice in the sense that the local people perceive not being compensated as a form of injustices. According to Junk and Miner (2014), “compensation generally refers to efforts addressing injustice with the following dimensions: rehabilitation, the legal acknowledgement of injustice; restitution, the returning of property; and indemnification, the payments in the case that restitution is not possible. Generally this is in the case of compensation coming from the perpetrator and going to the victim”. In this case the animals are the perpetrators and the government are responsible for compensation because animals are owned by the government.

2.1 BRIEF DEFINITION OF HWC

Human wildlife conflict is a major concern in Africa, especially people living close to protected areas. It occurs when human population expand into protected wildlife territories creating pressure on resources. Different authors came up with different definitions of human wildlife conflicts, according to Lamarque et al (2009),human wildlife conflict exist when wildlife or human population overlap each other's boundaries ,resulting to negative impacts to both wildlife and the local people. Human wildlife conflicts are believed to exist all over the world. Matsa (2014) explained that human wildlife conflicts occurs when wildlife and biodiversity compete for space and resources.

Jones et al (2006; pp.6) also defined human wildlife conflicts “as any event in which animals injure, destroy or damage human life or property (including destruction of crops), and are killed, injured, captured or otherwise harmed as a result – i.e. both humans and animals suffer from the interaction with each other”.

Adam and Shone (2007) define human wildlife conflicts as any interference between wildlife and human beings posing negative impacts on the environment. It is further explained that due to the increase of human population, human wildlife conflicts are expected to escalate because humans will continue to encroach into wildlife habitats.

Messer, (2008) illustrated that human wildlife conflicts vary from place to place due to many different factors. It is believed that it causes major problems in developing countries than developed countries because in developing countries people’s livelihoods depend on livestock rearing and agricultural practices. Jones et al (2006) also defined human wildlife conflicts as any event involving the destruction of crops, injury or death of livestock and property damage. These conflicts have two dimensions, the human and wildlife conflicts and human and human conflicts (policy makers, national parks and the local communities). People are different and they perceive things differently. Some do not see the reason to have wild animals and so want them killed. Some want these animals alive but do not know what it is like to suffer because of one. These people rarely speak the same language and so there is human-human conflict.

In terms of human wildlife conflicts and conservation strategies some animals are more accepted than the others. Issues like religion, cultural values may influence how each animal is perceived, (Ale, 1998 pg. 20) as seen “in Kutch, *nilgai* (also known as blue bull) in spite of causing significant damages to crop destruction it is tolerated by the farmers. They believed *nilgai* “belonged in nature”. The researchers felt that maybe it’s due to the fact that *nilgai* is somehow thought of in the same manner as the sacred cow and hence pardoned. The wolf, which also shared the same landscape with the livestock herders, cultivators and pastoralists, was not accorded the same leniency. Even if the losses due to the wolf were lesser”, Linnelle et al (2004).

Attitudes towards wildlife (and people associated with wildlife) may contribute to conflicts hence causing inconsistent reactions, therefore is of paramount importance to be aware of factors that influence tolerance and attitudes before coming up with the most appropriate solution, (Dickman, 2010; Inskip & Zimmermann, 2009).

This was indicated by Linnelle et al (2004) when surveys of people's attitudes was conducted in Odisha ,they discovered that the villagers continue to idolize the elephant and have grown to accept the inevitability of some crop damage caused by these elephants. However, only a small percentage of the respondents were aware of strategies for the conservation of elephants in the state, or for addressing their problems vis-a-vis the elephant.

According to Young et al., (2010) the core of these conflicts could be linked to power relationships and/or socio-economic limitations. The wealth of the people will determine the tolerance and hatred of these wild animals Dickman, (2012).According to Skogen et al (2008) another dimension on power pointed out that power asymmetries can contribute to the hatred of wildlife by the local communities. The author illustrated that the local communities view wildlife as problem causing and are protected by the powerful elites. This is seen in Sierra Leone, where people feel that chimpanzee attacks on villagers are actually coordinated by powerful external trading elites, who they suspect shape-shift into chimpanzees and kill local youths for their body parts (Richards, 2000). Also in Fennoscandia, wolf and large carnivore conservation are seen as an enterprise of the wealthy or academic middle-class mobilized in elite networks for conservation at various levels (von Essen, 2016).The more vulnerable societies in which these sentiments features will further complicate the situation when they seek for solutions to curb their problems, as locals might end up resorting illegal hunting, as a last resort for liveability (Dublin & Hoare, 2004).

People will not only develop their animosity towards wildlife but the hatred can also be imbedded within their societal tensions. This is reflected by the antagonistic behaviour towards other groups of people involved in the HWC, Dickman (2012). Such tensions emanates from the perceptions of the local communities who feel that the government, incur revenues from tourists and external entities at the expense of the local people (Adams & Infield, 2003). According to (Osborn & Hill, 2005), people residing close to the proximities of the national parks believe that wildlife is a government property, as seen in Holmes, (2016) were national parks are regarded as a representation of the state in colonial Burma, as a result organisations that manage and oversee national parks are perceived responsible for protecting wildlife from wandering outside the national parks and away from human settlements.

2.2 HUMAN WILDLIFE CONFLICT IN ZIMBABWE

These are examples of a case studies highlighting how human wildlife conflicts are rampant in some parts of Zimbabwe. According to (Butler, 2000) “in a Gokwe communal land, situated next to the Sengwa Wildlife Research (Area in Zimbabwe, 241 livestock were killed by baboons, lions and leopards between January 1993 and June 1996 over a study area of 33km², which contributed respectively to 52, 34 and 12 percent of their kill”. The author pointed out that the hunting strategies of baboons, lions and leopards are different. Baboon attack during the day and usually target small animals like goats and sheep whilst the lions and leopards hunt during the night killing cattle and donkey (Butler, 2000).

In 2004 an American tourist was killed by a crocodile while in a canoe at Mana Pools National Park (Zimbabwe) on the Zambezi River (United States Department of State, 2007). Vasagar also mentioned that two British tourists were killed and another seriously injured by a rampaging elephant in Zimbabwe’s Hwange National Park on 24 March 2007.

In Chiredzi South two cheetahs that had earlier preyed on goats nearly attacked an eight year old baby who was playing at her parents homestead but the community managed to chase the cheetahs. After separating the two cheetahs that had fled, they returned after four hours and the community was left with no option but to kill them in order to save their lives.

2.3 HUMAN WILDLIFE CONFLICTS IN HWANGE

Hwange is in Matabeleland North province and is characterized by inadequate infrastructure, low income, poverty and economic activities (Zim Vic Rural Households Livelihoods survey October 2009. According to the national poverty report, 2003 records poverty levels in the Province as 76%, (National Poverty Assessment Report 2003). The constituency also falls within the national region which concentrated by low rainfall and droughts hence causing food insecurities in that region.

According to the Parliament Department 2011, there are 13 wards in the constituency of which 2 are peri-urban and the rest rural. The district is also home to one of Zimbabwe’s famous tourism

resorts, The Hwange National Parks. The major economic activities in the district are livestock rearing, game ranching, fishing and subsistence farming. The Park is situated in North Western Zimbabwe along the Botswana border. It is an area with limited surface water and poor rainfall, which is making commercial agriculture impossible.

According to the Chronicles newspaper article dated April 7 (2014), the villagers living close to the national Park were blaming the government for not protecting the local people, but prioritizing wildlife ahead of people. The local people explained their grievances pointing out that the wildlife management Authority of Zimbabwe is doing little to protect them. They explained that these conflicts are a threat to their food security and livelihood .It is believed that Jambezi and Cross Mabale are the areas which are mostly affected by free ranging elephants, lions and hyenas.

Agritex report 2010-2013, that human wildlife conflicts in Matabeleland North have become a major problem as they are seriously affecting food security in the affected areas whose main source of livelihood is farming and livestock rearing. The Agritex report pointed out that communal farmers in the most affected district have been affected by human wildlife conflicts and drought. Hwange produced 3,665 tons of maize ,2235 tons sorghum and 2315 tons of pearl millet in the 2010-11 farming season after utilizing about 23000 hectares of land .In the 2012-13 farming season there was a notable reduction in the crop production trends with the staple crop, maize accounting for 2206 tons, sorghum 1314 tons and 1757 tons of pearl millets covering a combined hectares of 12611 .The reduction was caused by elephants which invaded fields in search of food following the dry spells that swept across the district resulting in some animal dying of thirst among other factors such as low rainfalls. These wildlife will usually leave the National Park in search of water and food hence will end up killing livestock and destroying crops.

2.4 COMPENSATION

Most authors believe that compensation is one strategy which can be used to curb human wildlife conflicts with some arguing against the notion of compensation schemes as a means of reducing human wildlife conflicts. According to Fourli (1999), compensation is a way of trying to mitigate human wildlife conflicts, it can be used as a tool for distributing resources which are acquired from the benefits of conservation for instance tourism to those people who are negatively affected by

human wildlife conflicts. Thus, it connects to the distributive dimension of justice, imperative for mitigating feelings of injustice and unfairness regarding environmental costs.

Nyhus et al, 2003 also pointed out that when compensation schemes are not being prioritized they are likely to trigger issues like poaching and extinction of animals. Morrison et al 2009, also had the same thoughts on compensation and insurance schemes, the author mentioned that they are implemented to furnish for the damages that the victims will have experienced when human wildlife conflicts occur. In addition, the author believes that compensating victims of HWC, reduces illegal hunting at the same time it allows the local people affected by the conflicts to accept wildlife and conservation policies in this manner the local people might change their behavior towards wildlife.

By contrast, however, Wagner et al, 1997 and Hockings & Humle (2009) purported that compensation programs do not eliminate the HWC from occurring. These two different authors mentioned that, this is so because compensation schemes do not address the root cause of the problem. Selebatso et al (2008) argued that factors that influences the level of tolerance to human wildlife conflicts and conservation policies is not determined by financial compensation or implementing compensation schemes, the authors highlighted that social settings plays a major role in altering the behavior of the local people towards wildlife. Similarly, Fernandez-Gil et al, (2016) make the same case for large carnivores in Spain, noting that compensation does not offset conflict. Ale (1998), gave an example of a Buddhist community in Nepal which accepted the snow leopards even though it attacked their livestock. They understood that it is might be a punishment from their gods, rather than blaming the animal. Killing these snow leopards will be regarded as a serious immoral act because they are believed to be holy.

In addition, (Taylor 1993) mentioned that a certain district in Zimbabwe tried to implement a compensation scheme but did not work because “the number of claims quadrupled in the second year of operation”.

CHAPTER THREE

METHODOLOGY

3.0 Materials and research methods

This chapter has three sections. The first section provides brief overview of the study area. The second one explains research methodology and methods; while the third focuses on the theoretical framework used to interpret the interviews contextual to concepts used in the study.

3.1 Description of study area

Hwange National Park (HNP) is the largest national park in Zimbabwe, covering 14,651 km². It has more than 100 mammal species, 19 of which are large herbivores and 8, large carnivores, and more than 400 bird species (ZPWMA 2012). It is located north of Zimbabwe, hundred kilometers away from Victoria Falls, it is located between 18°30' –19°50' S latitude and 25°45' –27°30' E longitude. The area lies in natural farming region 4 characterized by semi-arid conditions with an annual mean rainfall of about 634 mm (Hubbard and Haynes 2012). The climate is characterized by very hot summer and short cold winter. Mean daily temperatures vary from 16⁰C in winter to 36 ⁰C in summer. The area is known for perennial dry spells. In Zimbabwe, 67 percent of the human population resides in rural areas and a large proportion of people live in settlements which are close or surround national parks (Zim Stat, 2012).

The overleaf below shows the location of Hwange National Park and the surrounding areas.

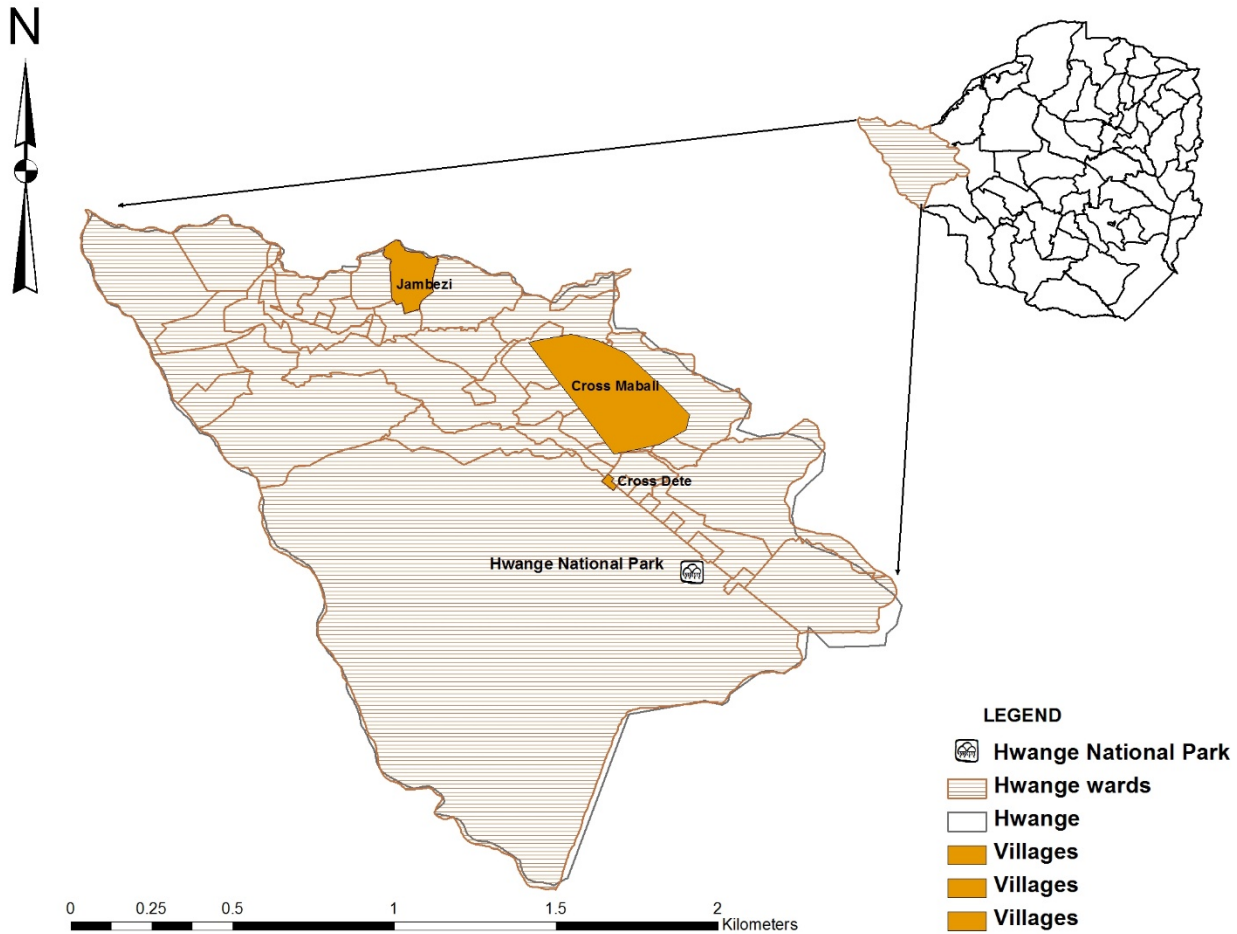


Figure 1: Map of Hwange National park and the surrounding villages: Sources from Google Maps, the brown parts denoted the villages where interviews were conducted, the area marked with lines are wards surrounding the National Park.

This study is informed by the phenomenological approach, I used this approach to understand how the local people perceive the human wildlife conflicts and their involvement in decision making in matters concerning human wildlife conflicts. Phenomenology as defined by Inglis (2012), is a method of determining how individuals or a group of individuals perceive particular things around them. This is done examining how they subjectively and experientially view the world, through language and their own words. According to Husserl, (1859-1938), in (Craig and Muller 2007), phenomenology is a rigorous scientific method used to analyze conscious lived experiences. The phenomenology approach involves gathering deep information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation, and representing it from the perspective of the research participant(s). Phenomenology is concerned

with the study of experience from the perspective of the individual, 'bracketing' taken-for-granted assumptions and usual ways of perceiving. Using the phenomenology approach assisted me to explore the dimensions of environmental justice in the context of human wildlife conflicts.

The phenomenological approach focuses on exploring how people subjectively perceive, describe and make sense of the (life) world around them. To get a full understanding of the situation, 15 interviews with 15 households were conducted, during the field survey participant observation was also conducted and it was largely in the form of informal interviews, and semi structured interviews and field notes were used. Data was collected between January and February 2016. Three local communities adjacent to the National Park were selected namely Cross Dete, Cross Mabale and Jambezi in Hwange district. Village headmen were interviewed at each selected village and the age ranged from 28 to 60 years. A person from the Lion and research institute was also interviewed, and this was conducted via an email. The headman of Cross Mabale settlement assisted me to translate to Shona because some of the participants were not so fluent in English and Shona. When I conducted my interviews a number of topics came up and I developed them into clusters, corresponding to a thematic analysis: a description of patterns across qualitative data, Braun and Clarke (2006).

In terms of the research ethics, a verbal agreement was obtained from Hwange district council in line with my study. Expectations, discretion and anonymity were clearly clarified to all respondents. Prior to the beginning of the data collection, research permission was sought and granted from traditional leaders from the wards that I was going to visit, and also from the rural district council. All interviews were recorded in order to capture all the information. The village head men explained to the respondents about confidentiality so that they could air out their views. At first, the interviewees were reluctant to air out their views because they thought that we were Government officials who wanted to investigate them and they felt intimidated and insecure. Semi structured interview questions were used during the interview, examples of questions included their views and experiences on:

- Number of livestock owned, number of years a person has been residing in that area and crops cultivated.
- Legislations governing wildlife, challenges faced, mitigation measures in place, frequency of the conflicts, problematic animals, how people perceive human wildlife conflicts.

- Decision making process and compensation, best solution to human wildlife conflicts, environmental injustice
- Communication methods, CAMPFIRE programme, Fair arrangements in human wildlife conflicts situations.

Limitations

I failed to conduct interviews with all the stakeholders involved in the issue of human wildlife conflicts especially the people who work in the National park and the Campfire. It also took long for them to grant me permission to conduct this interviews because they felt I was an international student, therefore I might use the information I obtained for other things. The common problem I encountered was the difficulty in accessing information freely especially from government officials and this is common throughout the whole of Africa. From the data obtained, I can conclude that there are no proper communication channels between the local people and the government (National park) hence they will be conflicting amongst themselves. In an African context this is a common trend but not in other continents such as Europe.

CHAPTER 4

Theoretical Framework

The theoretical starting point of this study is communication with a focus on practices in participatory public spheres and environmental justice. An interplay of trust, justice and power in public spheres formed part of the concepts used. The study is situated in Environmental Communication through the analysis of practices in participatory processes towards policy and decision-making.

3.1. Literature review

The multi-faceted concept of environmental justice focuses on the fair distribution of resources and access to environmental information, but also examines the extent of public participation in environmental projects Schlosberg D (2004). My main analysis will be on issues of inequality in the context of participation. The conceptual framework will provide a background to clarifying the normative and practical expectations of different actors involved in this human wildlife conflict as regard to their involvement. In so doing, it will demonstrate how breaches of justice are lived out in the context of public participation on wildlife conservation issues in Zimbabwe, or its lack thereof.

Environmental Justice

The concept of justice (popularized by Rawls' Theory of Justice, 1972) is often applied to evaluate the predicament or injustices that befall disenfranchised population and individuals, at the hands of the state policy. All human beings are recipients of equal liberty, distribution and fairness by virtue of their membership in the social contract. It stands to reason, then, that violations of the social contract—and the rights of people—effect injustices. As yet, the justice framework has frequently been applied in the context of human rights infringements, but has had less applicability in the scope of environmental injustices. This led scholars pioneer 'environmental justice', to refer to the equal and just treatment of all human beings in relation to natural resources, nature and environment, Schlosberg (1999). Environmental justice posits that no one population should bear disproportionate costs or burdens associated with environmental goals, including wildlife conservation. Inasmuch as citizens are expected to live alongside of such conservation policy,

environmental justice stipulates the importance of a procedural dimension Bosselmann et al, (2008). Wenz (1988) defined environmental justice as a concept that tries to merge social justice and environmental protection, by drawing attention to inequalities or infringements of liberties in the context of people's right to enjoy a healthy natural environment. In this instance my question is, is this achievable to manage the livelihoods of the local people at the same time conserving the wildlife causing conflicts?

Onstad (1997), explained that environmental justice encompasses a variety of topics which includes participation and involvement in issues that pertain to the environment, access to wellbeing, access to information concerning environmental issues and access to compensation in case one is exposed to any environmental hazard. Environmental justice addresses issues of partitioning responsibilities in managing and protecting the environmental burdens between the present and future generation and human and non-human species (Wenz, 1988). This implies that the government should take responsibility for curbing these conflicts in order to allow the coexistence of humans and wildlife whilst conserving the wildlife in order to achieve the inter-generational dimension of environmental justice. That is, it is not enough that present generations comfortably enjoy their natural environment; for this to be 'just', it must have a forward-looking orientation that ensures future generations also have such a right Thompson (2010).

According to Melinda Dowing (2008) , *“Environmental Justice is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income, with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies .It will be achieved when everyone enjoys the same degree of protection from environmental and health hazards, and equal access to the decision-making process to have a healthy environment in which to live, learn, and work.”*

In this case it will be the equal access to decisions concerning wildlife management. According to Melinda Dowing (2008), environmental justice involves democracy where every citizen has the right to participate in all the procedures and should also play a major role in decision making .In my study ,I will focus more on how the local people are involved in decision making concerning human wildlife conflicts, emphasizing a procedural dimension to environmental justice.

It can be stated that the environmental justice concept is presently subject to internal divisions and tensions as a result of different priorities. Traditionally, environmental justice embodies three

dimensions: (1) racial equality, (2) global distributive equality and (3) inter-generational equality. Not all of these are commensurable at all times, with proponents of (1) and (2) sometimes criticizing advocates that emphasize (3) for privileging abstract, hypothetical, and often affluent western future generations before committing to resolve the social disparities and injustices that face populations living here and now. It can be argued that human-wildlife conflicts, when framed in an environmental justice understanding, denote competing conceptions of this kind. Conservationist actors advocate for justice for the future generations who may wish to enjoy the benefits of wildlife, and local populations in the present object to having to bear the burdens of inter-generational justice, contending policy infringes on their rights in the here and now Caney, (2005). Hence, there is a clash of competing conceptions of justice. The problem is can we accomplish all those dimensions in the environmental justice concept. People residing close to the park have borne a large burden with this human wildlife conflicts especially on their livelihoods.

To achieve environmental justice there is need for fair distribution of material resources and also, more immaterially, ordinary citizens should be effectively able to make decisions affecting the environment around them. International principles have been established to address the issue of environmental justice. These principles were developed to ensure protection and safeguarding of the environment, as well as economic growth that is mindful to the environment, human rights and also cater for the developmental needs of the poor (UN Conference on Environment and Development 1992b). 27 legally non-binding principles were developed. My focus will be on Principle 10 which stipulates that:

“Environmental issues are best handled with the participation of all concerned citizens, at the relevant level. At the national level, each individual shall have appropriate access to information concerning the environment that is held by the authorities, including information on hazardous material and activities in their communities, and the opportunities to participate in decision making process. States shall facilitate and encourage public awareness and participation by making information widely available. Effective access to judicial and administrative proceedings, including redresses and remedy, shall be provided.”

According to Onstad, (1997), the legal system usually works in favor of those who are powerful or who are affluent. The author argued that because of the power asymmetries there is no guarantee

that environmental justice will be achieved because usually the elite group are able to use political and economic influence to make sure that the legislations work in their favor.

Boyle and Anderson (1996), pointed out different rights which includes life, liberty, political participation, compensation and fairness illustrating that everyone has the right to create platform whereby they air out their concerns pertaining environmental issues. The authors further mentioned that in quest for environmental justice, in an attempt to put these rights into action is difficult. This can be seen in Zimbabwe where there are some legislations which prohibits public gatherings, demonstrations or campaigns which leads to terror and suppression to fight for justice. This is as a result of a fundamental lack of a democratic tradition or praxis in the system of government. In the case of human wildlife conflicts the local people cannot express how they feel because of fear of victimization, the absence of social equality makes it difficult to implement environmental justice. Therefore people living close to the national park will face the problems induced by the wildlife and will be silent because they are not given platforms to air out their views or hold policy-makers accountable for decisions on wildlife.

CHAPTER 5

4.0 RESULTS AND DATA ANALYSIS

In my analysis and results section, firstly I am going to present the results obtained during the interview. First, semantic categories are presented based on responses to key questions posed in the interviews. I grouped different responses in each corresponding topic or headings. These themes were formulated basing on different factors which includes objectives, problem statement, literature reviews on HWC, my theoretical framework and responses from the interviews that I contacted. I formulated my themes based on the topics that kept on emerging when I was conducting my interviews and my interview questions were developed using the research objectives and the theoretical framework.

4.1 Results

Under this section, results from the interviews will be presented highlighting what each responded said concerning the human wildlife conflicts.

i PERSPECTIVES CONCERNING HUMAN WILDLIFE CONFLICTS

4.1.1 Opinion in terms of human wildlife conflicts:

What do you think about the legislations protecting wildlife?

Eight local residents from the three areas that I visited (Cross Dete, Jambezi and Cross Mabale) felt that government is protecting the problem animals instead of the local people, they pointed out that priority is given to these animals:

- *Animals are given priority than our wellbeing. When wild animals eat our crops, we are poorly compensated or none at all. The wild animals are making our lives very difficult and authorities don't seem to care much about our welfare. (Male from Cross Mabale).*

- *Lions – not a lot of them because they are being protected, so the government does not allow people to kill the lions for tourism benefits. We are not benefiting anything (Male from Cross Dete).*
 - *They protect animals more than people (Village head from Cross Mabale).*
 - *The legislations no longer protects the people (Chairman from Cross Mabale).*
 - *Protecting but the animals are destroying (Female from Jambezi).*
 - *No help for the people/ protecting animals more than people (Female from Cross Mabale).*
- *Legislators come when elephants are persistent, they protect /chase away animals. They protect animals more than people. 2016 lions have eaten roughly 8 or 10 times in 2 days, so far 7 goats have been attacked (A farmer in Cross Mabale).*
- *Costing people and the government is overprotecting the animals. (subsistent farmer)*

However a participant from Cross Dete perceived the situation as a (win win) in that they all benefit from the legislations:

- *We both gain to live in a holistic manner, we accepted that we live with the animals (Village headman from Cross Dete).*

Whilst two other locals from Jambezi and another one from Cross Mabale perceived the legalisations as trying to protect them against harm from the wild animals:

- *The legislations are trying to protect the people so that they will not be affected by the animals. (Male from Jambezi).*
- *They are doing their best, because they are protecting endangered species. The ones protected are not harming us (Elephants and baboons). (Farmer from Jambezi)*
- *Not affecting us and its protecting us but there are a lot of animals. (male from Cross Mabale)*

Who do you think is responsible for managing the wildlife from wandering around to your compounds and what do think should be done in terms of compensation.

2 locals people one from Mabale and another one from Jambezi felt that it is the responsibility of the National Park which is the government to protect and manage the animals from wandering around the compounds.

- *National Park should manage the wildlife and in terms of compensation, the government should provide food, money to those affected by the conflict.* (a farmer from Cross Mabale)
- *National Park should scare away animals during the night because it is dangerous to use fire.* (farmer from Jambezi)

Whilst three participants, two from Cross Mabale and one from Cross Dete felt it is the responsibility of both the government and the local people to manage wildlife:

- *It is the responsibility of both the local and the government.* (Village Headman Cross Dete)
- *Both the local people and the government should protect the animals, especially the local people because we are more involved with the animals more than the government.*
(Farmer from Cross Mabale)
- *The local people should manage the animals and the government should compensate.*
(male from cross Mabale)

And in terms of compensation, 3 participants from Cross Dete felt that the government should compensate them:

- *In terms of compensation nothing is being done. The National Park promised compensation but nothing has been done so far. Local people are the worst sufferers, the children suffers because we are not being compensated.* (Male from Cross Dete)
- *They should compensate me, it pains me.* (Female from Cross Dete)
- *Fences should be installed and the CAMPFIRE should be responsible. Compensation – government should see that people are compensated.* (Livestock owner from Cross Dete)

A participant from the lion research team perceived the issue of compensation differently, he highlighted that:

“There is no compensation schemes here at all. Compensation schemes rarely work because it takes away the need to look after your livestock if someone pays you when you lose some to a predator. Anyway where would the money come from?” (Male from Lion Research team)

Some of these sentiments clearly indicated that, if the local people are compensated they will perceive wildlife not a nuisance but as something that they can co-exist with, and they will not be hostile towards these wild animals.

What are your views on democracy and public participation?

8 participants felt that there are not involved in the decision making process

- *Don't have the power to speak out our views. We feel we should be included in the decision making process so that we assist in the implementation of programmes that protect animals. (Male from Cross Mabale)*
- *We are not included/nothing not even involved and we don't have anything to do .If we kill the wild animals we will be arrested. (Female from Cross Mabale)*
- *Dialogue will be important so we look into compensation. We are parallel with the National Park. We must benefit. (Male Cross Dete)*
- *We want to be included, they should come and sit down with the people and tells us how to benefit from the legislations (female from Cross Mabale)*
 - *We should have a representative from our community (male from Cross Mabale)*
 - *We feel we should be included in the decision making process so that we assist in the implementation of programmes that protect animals. (Male from Cross Dete)*
- *Don't have the power to speak out our views and we are not included in decision making. (Male from Jambezi)*
- *We don't have the power to affect change, yes we should work together. (Livestock owner from Jambezi)*

Two people felt that they are included in the decision making processes, but their suggestions are not being taken into consideration:

- *Yes we are included in the decision making processes but the views are not being considered. (Farmer from Cross Dete)*
- *They have power, we give them the ideas but nothing is being done. (Village head from Jambezi)*

A participant from the Lion Research confirmed that the decision making processes is orchestrated by the government:

- *The decisions still fall to the RDCs(Rural District Councils) and Parks with us advising them.*(Lion Research team)

Perspectives of the Lion research team on human wildlife conflicts

The Lion research is a non-governmental organization which focuses on studying the behavior of lions. The main aim of the organization is to research and understand the threats that lions face and to implement solutions to those threats. The research team is based in Hwange and has just completed the first phase of a human-wildlife conflict project, focused on conflict with lions, but also including species such as the spotted hyenas in the research. This phase has focused on understanding both the ecological and human economic and sociological factors that contribute to the conflict situations. I interviewed a person who works at the Lion research and he raised many issues concerning these human wildlife conflicts. I asked him on how he perceive the issue of compensation schemes since a lot of people mentioned that they were not pleased because the government was not compensating them for their losses. The participant mentioned that:

“There is no compensation schemes here at all. Compensation schemes rarely work because it takes away the need to look after your livestock if someone pays you when you lose some to a predator. Anyway where would the money come from?”

About the issue of compensation he mentioned that there are no compensation schemes and he expressed that it will be difficult to implement them due to a number of factors which includes corruption and the economic challenges currently faced by the country.

I also asked the respondent from the Lion Research how he perceives the human wildlife conflicts and what he thinks is the best possible solution to this problem. Here I wanted to see a different perception from someone who is not affected by the human wildlife conflicts, someone who is involved in the protection of lions. The participant mentioned a lot of things and he even highlighted that the conflicts are not between the humans and wildlife only but also humans and humans. The participant also explained that the local people should stop encroaching into the wildlife habitats and also stop competing with the wildlife over food .I concluded that this human

wildlife conflict is more complicated than I anticipated because people involved in this conflict perceive things differently.

He explained that the best solution is to do what Africans have done since they first had cattle in lion areas:

“Herding constantly and keeping cattle in strong bomas (cattle kraal) at night. Stop snaring their natural prey and stop encroaching on their habitat. It seems so simple but people are all different and want different things. Some don’t see the reason to have lions and so want them killed. Some want lions alive but don’t know what it is like to suffer because of one. These people rarely speak the same language and so there is “Human-Human conflict” that gets in the way of solving quite a simple problem”.

How do you think elephants and predators are perceived by the farmers and the local people?

I think for the most part farmers view elephant and predators as a costly nuisance that they don’t benefit from and yet the costs of living with them falls on their shoulders. (Lion research team)

4.2 Data Analysis

Unfairness treatment from the government

Whenever people feel that they are not treated fairly, insecurities and trust issues begin to build up hence triggering conflicts and misunderstandings. Lewicki et al, (1998), “trust is a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another”. The authors also defined “trust as an individual's belief in, and willingness to act on the basis of, the words, actions, and decisions of another”. The authors further explained that trust is essential in social interaction and can be used as a tool in conflict resolution, Lewicki et al, (1998).

Trust issues were mentioned to illustrate how the local people felt about human wildlife conflicts and their positions concerning the predicament. When I conducted the interviews, a number of issues were highlighted by the participant. Trust issues between the government and the local people, trust issues between the local people and those responsible for wildlife management. The

local people responded in many different ways pointing out that the uncertainty around the issues have driven them away from trusting the government. One respondent lamented that,

“The government does not allow people to kill the lions for tourism benefits. We are not benefiting anything”

This sentiment shows how bitter the local felt towards the government, most of them complained that the government is doing nothing concerning human wildlife conflicts and it is protecting the problem animals instead of the local people. Another respondent mentioned that the legislations only protect animals and not human beings; we are not allowed to kill these animals even though they are causing sufferings in our lives. The respondent further explained that hyenas are tormenting their lives and he believes it is not a protected species but they are not allowed to kill them. He pointed out that the National Park does not allow them to kill these hyenas but they are not protected. This clearly states that the local people do not know who to confide to concern their problem, because they don't trust the government.

4.2 Livelihood vs Wildlife conservation

Most people believe that wildlife is a major foreign exchange earner at the national level. However, it is perceived by some disadvantaged communities as a cause of poverty and a source of hunger and disease for livestock, Kumssa and Bekele (2008).

Another theme is livelihood and wildlife conservation, issues of priorities was illustrated during the interview process, how the government prioritize wildlife and a conservation agenda as perceived by the local people /participants, and how people perceive these HWC. A livestock owner purported that:

“The government is protecting animals not people”.

The legislations are protecting the animals more than the local people. Another respondent from Cross Dete highlighted that the government protects animals more than people. A majority of respondents in this study suggested in no uncertain terms that the government was not protecting them. For example, they mentioned that in the previous week an incident occurred where a lion killed an old woman who was trying to protect her livestock but nothing was done. They further

mentioned that if they try to kill the lions they will be arrested and if not they will continue attacking human beings. Another villager was also angry concerning this human wildlife conflict issue, he explained that he used to have goats, donkeys and cows but he is now left with nothing. The villager complained that hyenas and lions are the major culprits, and hyenas are not even protected species. The participant explained that the hyenas are not protected species according to the wildlife legislation, but the national park does not allow them to kill the hyenas. Another villager pointed out that he has been planning to poison the hyenas because the people from the National Parks are not responding to their grievances.

4.3 The conceptual and practical limitations of compensation

It may be argued that where injustices befall a group of people, restorative justice in the form of compensation is needed to even the scales. To this extent, it is also problematic to put a price tag on injustices, and compensation schemes are frequently inadequate, as was the case illustrated here. In brief, compensation schemes are for the people who bear the costs of living with wildlife. Compensation is sometimes directed to households, but more often to communities. In areas where wildlife conflicts are rampant, victims tend to seek compensation by themselves and to recover payment for losses by killing culprits and obtaining meat and cash from wildlife resources. In this sense, participants revealed bypassing the authority to exact compensation in the flesh – through autonomous direct action.

Compensation is essentially a negative payment: it does little to eliminate the conflict of interest between human development and the conservation of wildlife. The government and non-governmental organization are responsible for executing compensation schemes. The interviewer asked a question about compensation in the quest to understand how the local people feel about compensation.

Respondents reacted differently concerning this issue, one respondent highlighted that the National Park should manage the wildlife and in terms of compensation, the government should provide food and the respondent felt their livestock should be replaced. Another respondent from Cross Dete expressed his distress towards the issue of compensation. The respondent explained that the government and the national park should compensate him:

“It pains me that nothing is being done”.

Another respondent from Cross Mabale indicated that nothing is being done and the National Park has promised compensation but nothing has been done so far. The respondent further explained that people residing close to the national park are the worst sufferers and our children suffer because we are not being compensated.

A lady from Cross Mabale indicated that she is a widow and she depends on livestock rearing and subsistence farming but because of these attacks she is left with nothing to cater for her children of which the government is refusing to compensate her. She mentioned that she is struggling to fend for her family, and “we do not have the power to speak out our views”.

The issue of compensation was a serious topic during the interview, local people were complaining that the government should do something in order to replace the crops and livestock they lose because the government owns the animals:

“The government is responsible for compensation and are the owners of the animals”.

The local people who are residing adjacent to the national park rely on subsistence farming and livestock rearing, when the elephants destruct their crops and kill their livestock they are left with nothing. Also the area does not receive enough rainfall, these issues affects the livelihoods of the local people .I decided to interview a person from the Lion Research to understand how he perceive the situation. The participant explained that there is no compensation schemes here at all. In his perspective, compensation schemes rarely work because it takes away the need to look after your livestock if someone pays you when you lose some to a predator.

”There is no compensation schemes here at all. Compensation schemes rarely work because it takes away the need to look after your livestock if someone pays you when you lose some to a predator. Anyway where would the money come from?”

Currently the economic situation in Zimbabwe further deteriorate, it is likely that the government might not even have the resources to pay for the compensation schemes. With some local people arguing that the government should compensate them regardless of the current situation because a lot of tourists are coming and they receive foreign currency. The participant felt that compensation schemes are not really necessary and also because of the economic hardships facing the country the compensation schemes will be a difficult programme to implement.

4.4 Community Involvement

Community participation and collaboration amongst all stakeholders are important factors in forging a culture of protecting our environment. Communication and participation are paramount important in solving conflicts, I established this theme because during the interview most of the participants mentioned that they were not involved in decision making concerning these conflicts. A farmer from Cross Mabale explained that they:

Don't have the power to speak out their views and they feel they should be included in the decision making process so that they will assist in the implementation of program that protect animals. Another participant who also live in Cross Mabale mentioned that, he feels they are not included and not even involved and they do not have anything to do.

4.5 Expectations on CAMPFIRE

According to Wolmer et al. 2004, the Communal Areas Management Program for Indigenous Resources (CAMPFIRE) is a program which was developed in Zimbabwe specifically for people living on communal areas adjacent to national parks .It was believed to be a key initiative implemented to curb the conflict between the economic survival of agricultural communities and the foraging needs of wildlife in order to promote conservation practices and empowering the local people.

Zimbabwe has tried to involve the third parties in order to try and curb the problems of human wildlife conflicts. Whilst the country can put in place wildlife management strategies, it is members of the communities who help to bear the momentum of wildlife conservation. This has been permitted by the policies and legislations that created opportunities for individual property owners and communal people to manage and benefit from wildlife through Community Based Natural Resources Management Program.

The CAMPFIRE program was implemented in Jambezi, Cross Dete and Cross Mabale but people had mixed feelings towards the program. Most of the people felts that justice was not being done to curb the problem. The interviewer asked a question concerning the Campfire program and the respondent pointed that

“CAMPFIRE should be removed, nothing is being done”.

The respondent mentioned that the Campfire personal will patrol if they is a problem otherwise they rarely come to see how the situation is. Most of the respondents who were interviewed mentioned that the Campfire was established in order to help curb the crisis and the local people were ask to pay some money for the program but nothing was being done. They mentioned that they did not benefit from the program. On the other hand some participants perceived the issue differently, they felt that the CAMPFIRE was helping them scaring the animals away and so far the program has empowered them.

4.6 Sustainability versus justice

Could people have social justice without environmental sustainability? But we then get into a big debate about whose vision of social justice is the 'right' version. So I asked a respondent from the lion research if they think it's fair that the local people should bear the costs of conservation that benefits 'future generations'/the EU elite/remote outsiders, a perception that was brought up in the interviews with locals? And what they think would be a fair arrangement. The respondent mentioned that:

Conservation benefits us all.....without predators prey and African savannahs die and along with it so do ecosystem services like oxygen etc. We all benefit from conservation! Secondly I do believe that because we all benefit from these animals that Africans should not bear all the costs of keeping them alive but so too the rest of the world should be prepared to pay for them to exist. I don't believe that a lion needs to pay with its life so that its species can survive...that is an old fashioned idea. I believe that the world has to be prepared to pay the price of keeping these animals and their landscapes as wildlife habitat.

From what the participant from the Lion research said, as long as we are keeping the animals we should be prepared to suffer the consequences, we should rather look for ways to manage these wildlife rather than killing them because we all benefit from conservation. I posed the same question to one of the local people and he highlighted that:

Of course we should not kill the animals but we must not suffer because of these animals whilst the Government is benefiting from tourism.

But this puts the onus squarely on those responsible for the management of wildlife to put in place policies and measures that at least reduce the threats posed by wildlife and preferably enable local people to reap benefits – such as revenues from wildlife based tourism enterprises.

CHAPTER 6

DISCUSSION

Different issues contributed to how people framed these conflict. This was clearly highlighted when I interviewed the person from the Lion Research and the local people, they expressed how they view these conflicts differently and the other one felt that it is our responsibility to protect the wildlife and we should be ready to face the consequences as long as we are living adjacent to the national park. The local people felt that it is the responsibility of the Government to protect the wildlife and they should not suffer.

In this way, conceptions of justice were constructed based on stakes and interests. Competing conceptions of justice – and in particular over environmental justice – lead to a situation in which parties disagreed about who benefits from conservation, and who pays for it, and what should be done to correct inequalities in this arrangement.

According to Schlosberg, (2004) people campaigning for environmental justice advocate for active public participation, community involvement in decision making, they often request for a platform where they are given the right to air their views. The environmental justice concept emphasises on democracy, fair distribution, participation and involvement. The question is, is this achievable in our society given the fact that we have issues like power disparities and class divisions?

Ångman, (2013), illustrated that collaborative approaches anticipate the creation of an open and democratic arena for dialogue in order to achieve mutual understanding in a way of exploring different points of view in a relaxed, respectful and civil atmosphere where participants could feel comfortable in sharing values and opinions and all contributions would be equally valued and explored by the participants Ångman (2013). All the participants that I interviewed felt they were not being involved in decisions concerning these human wildlife conflicts. Indeed, prohibitions on assemblies and cosmetic involvement through CAMPFIRE heightened their feeling of injustice, directing critiques of unfairness both toward lions themselves and toward the state for unduly privileging them at the cost of local people. The majority of people felt that the government has neglected them because they do not involve them in making decisions concerning them. This has

led to pronounced human and wildlife conflicts as some community members have determined to retaliate by doing illegal hunting as a well of solving the issue and compensating themselves.

Compensation was also another issue which was a debatable topic, a lot of opinions emanated from the topic. Given the controversy around the efficiency and justification of compensation in the present economic climate, one must conclude that putting a price tag on the conflict is difficult. For instance if a an elephant destroys someone's crops or a lions kills some livestock's, who will determine the extent of the damage and convert it into monetary forms and should compensation schemes be in the form of money. A participant from the Lion Research pointed out that "compensation schemes rarely work because it takes away the need to look after your livestock if someone pays you when you lose some to a predator". Once people start being compensated, they will end up being negligent taking into account that the government will give them money and some will even go to the extent of even lying that they have been victims of the human wildlife conflicts. With others ending up exaggerating their loses for instance if one goat was killed a person might end up mentioning that he or she lost 2 cattle and a goat which becomes difficult to determine if it is true . Another aspect is that currently Zimbabwe is faced by great adversities characterized by hunger, food shortages, under distribution of resources, and economic instability. Compensation will be the last thing to consider given the fact that the government does not have money. Also the issue of corruption will be another drawback to consider implementing compensation schemes, it will require substantial of work to ensure transparency and accountability. Hence, there are political, conceptual and practical obstacles to compensation that need to be highlighted before it be embraced as the solution to the conflict.

Morrison K et al (2009), pointed out that human wildlife conflict strategies can be addressed using the proactive or reactive measures. Proactive measures are the same as preventive measures, these measures are crucial in wildlife conservation ,reducing conflicts and coming up with strategies to minimize these conflicts .An example of a preventive measure is the education and awareness programs for example the campfire program. These strategies increase the tolerance level towards wildlife, and can help improve the co-existence of humans and wildlife.

A question was posed during the interview; that should the local people bear the costs of conservation that benefits the future generations, the EU elites or the outsiders. This is an interesting review that should this local people continue to suffer because the future generation

must see the elephants and the lions and also because the tourists want to see them. Two participants responded to this question by elaborating that as long as we keep the animals and we live in close proximities of the national parks we should be prepared to pay the cost. Another participant mentioned that they should not kill the animals but must not continue to suffer because of these animals whilst the Government is benefiting from tourism. The government makes a lot of revenue from tourism and this revenue usually does not benefit the affected communities. Hence, this will exacerbate the human wildlife conflict situation by heightening perceptions of unfairness and injustice. Another aspect is that if a person is not directly affected by a situation, the person will perceive it differently compared to the one who is deeply involved. As much as people must conserve the wildlife for future generation it is also imperative to put into consideration the welfare of the local people who suffer the most from these conflicts.

As noted, Communal Areas Management Program for Indigenous Resources (CAMPFIRE) is a program which was established in Zimbabwe in order to protect wildlife and the local people hence allowing the coexistence of both, Frost and Bond (2008). Logan and Moseley (2002), highlighted that the program was developed to curb environmental problems and to alleviate poverty in rural areas close to the national parks. According to the participants that I interviewed, they explained that the CAMPFIRE program was not successful due to a lot of factors. Rampant corruption is one of the factors, one participant explained that they were asked to pay a certain amount of money every month for subscriptions by nothing was delivered. According to FAO, (2009) in Zimbabwe the government used to pay subsidies for the campfire program but currently it is not functioning well as a result of the current situation. On the other hand some participants perceived the issue differently, they felt that the CAMPFIRE was helping them scaring the animals away and so far the program has empowered them. It's unfortunate I could not contact people who implemented the program to confirm if the allegations were true. From what I gathered from the interviews the program failed to deliver what was expected of it hence the local people lost trust on the program.

Participants also mentioned that drought is contributing to the increase in human wildlife conflicts in that the animals will end up migrating to other places leaving the national park in search of food and water. Resettlement programs were also mentioned, the government of Zimbabwe introduced a resettlement program which resulted in a lot of people settling in areas too close to the national park therefore causing competition for space and resources with the wildlife. Another participant

also highlighted that the Lion research organization is also contributing to the human wildlife conflict in that in the quest to protect the lions they are installing GPS collars on each lion therefore most lions will end up staying outside of the national park instead of the national parks. The human wildlife conflict situation is a complex one because different people are affected differently depending on the location they live and they view the issue in a different manner.

CONCLUSION AND RECOMMENDATIONS

In this research, the following have provided my objectives:

- To understand the perspectives of a human-wildlife conflict between a poor local community and wildlife protection, and suggest ways forward for achieving a just co-existence
- To assess the dimensions of environmental justice that are fulfilled or violated in this conflict.
- To offer some recommendations about communication going forward.
- To determine how people involved in this human wildlife conflicts perceive the situation.

My first objective was to understand the perspectives of a human-wildlife conflict between a poor local community and wildlife protection, and suggest ways forward for achieving a just co-existence. Education and awareness training programs are required to allow co-existence to take place. One thing that I observed from this human wildlife conflict is that underlying issues are involved and for the government and the local people to be able to curb these conflicts there is need for participation and involvement of the local people not only in the implementation stage but also the formulation of conservation policies since they are more susceptible to these HWC attacks. Public participation and involvement in decision making is crucial in that people can come up with collective solutions. The local people felt neglected by the government, they alleged that the animals are more protected than them. This in turn cause hostility towards animals hence causing activities like poaching.

In my second objective I was supposed to assess the dimensions of environmental justice that are fulfilled or violated in this conflict. According to Onstad, (1997) environmental justice encompasses a variety of topics which includes participation and involvement in issues that pertain to the environment, access to wellbeing, access to information concerning environmental issues and access to compensation in case one is exposed to any environmental hazard. Environmental justice addresses issues of partitioning responsibilities in managing and protecting the environmental burdens between the present and future generation and human and non-human

species (Wenz, 1988). From the definition by Onstad, I can conclude that the local environmental justice in this case is violated, though also contested across actors. The local people have no access to information concerning wildlife management, there are no compensation schemes in place, participation and involvement is not practiced. It seems as if people who are suffering the burden of the human wildlife conflict are the local people only. They do not have any source of income except from rearing wildlife and subsistence farming but at the end of the day they get nothing but food shortages and poor livelihoods.

My third objective is to offer some recommendations about communication strategies. Communication strategies are crucial especially in human wildlife conflicts. There is need for platforms which allow the local people to express how they feel concerning these issues, to fulfill the procedural dimension for meaningful involvement in the context of environmental justice. There is also a need for laws or policies which allow a bottom up approach where some representatives from the local people will go to the government without feeling intimidated. Also the government should not lose touch with people at the grassroots level to allow a two way flow of information. From what I concluded from the conflict, to improve the human wildlife conflict situation, courts of justice should be involved and allow communication platforms manage or govern these conflicts.

My final objective is to determine how people involved in this human wildlife conflicts perceive the conflict situation. Participants were asked what they think about the human wildlife conflict situation. Some participant explained that there was an incident in which an old lady was trying to deter the lions from devouring her cattle but was instead killed by the lions. Chasing away the wildlife is a temporary solution to mitigate the human wildlife conflicts which can cost the lives of many people. I suggested installing electrified fences around the national park to avoid the wildlife from leaving the National Park as a means of mitigating these conflicts, but one participant indicated that to chase away animals as big as elephants there is need for a fence with high voltage in terms of electricity therefore if our young children get hold of the fence they will die instantly which became a debatable issue

In conclusion, to curb these conflicts, I would recommend proper communication channels. It takes time to come up with effective solutions to curb the problem since the research was conducted in one month and I did not manage to talk to a lot of people involved in the conflict, but from what I gathered it is a very sensitive and complex issue in which most participants mentioned they were being interviewed almost every day but nothing have been done. It becomes more complex in developing nations because they depend solemnly on livestock rearing and subsistence farming

The research helps to get a clear view of human wildlife conflicts from the stand point of the local people. The results clearly highlights that compensation will not entirely solve these HWC but is just a temporary solution. Attitudes of people which usually emanates from how they perceive the conflict situation and what they learn from them can contribute to how people behave towards these wildlife. Humans and wildlife are competing for the same natural resource which is land therefore we have issue such as land degradation and erosion which in turn causes the siltation of rivers. According to Onstad (1997), environmental justice encompasses a variety of topics which includes participation and involvement in issues that pertain to the environment, access to wellbeing, access to information concerning environmental issues and access to compensation in case one is exposed to any environmental hazard. Environmental justice addresses issues of partitioning responsibilities in managing and protecting the environmental burdens between the present and future generation and human and non-human species .In this case the concept exposed how the use of compensation is not likely to work in all HWC cases and how it can be difficult to implement. Environmental justice concept also exposed the issue of power disparities, and lack of communication platforms. Hence this will in turn contribute to the rise in HWC cases.

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Appendices

Appendix: 1

Interview questions

What is the department's main purpose?

In which village is human wildlife conflicts most persistent and why

How often do human-wildlife conflicts occur? (Are there any data available?)

What is your opinion about elephants and predators?

How do you think elephants and predators are perceived by the farmers and the local people?

How are you working to prevent human-wildlife conflicts? Does your organization have any cooperation with the local people?

Do farmers get any support, education or training with preventive or deterrent measures against elephants and predators?

Is it possible for farmers to receive any form of compensation for the human-conflicts? How often are farmers compensated? How much money do they receive?

Who has influence in the decision-making concerning wildlife and the problems they cause? Do farmers have a chance to affect the decisions?

What do you think is the cause of human-wildlife conflicts?

What do you think is the best solution to human-wildlife conflicts?

Do you think it's fair that the local people should bear the costs of conservation that benefits 'future generations'/the EU elite/remote outsiders? Why/why not? What do you think would be a fair arrangement?

If you had an unlimited amount of resources what would you like to do to reduce the conflicts?

What do you think is the reason for this conflict? What do you think should be done about it?

What is actually owed to these people?

What is owed to the animals?

What is owed to future generations?

Are these reconcilable, or do you privilege one above the other at present?

Appendix: 2

Interview questions

First part

Background

Are you a farmer?

Do you have your own crop field/ piece of land?

Do you have any livestock?

How long have you been living here?

Second Part

Do you think human wildlife conflicts have increased or decreased?

What do you think about the legislations protecting wildlife, are they over protecting wildlife at the expense of the local people?

How often do you experience these conflicts?

Which strategy do you use to mitigate the problem of human wildlife conflict and why

What is your opinion in terms of human wildlife conflicts?

Which animals are problematic?

What do you think are the best solutions to human wildlife conflicts?

Who do you think should manage the wildlife from wandering around to your compounds and what do think should be done in terms of compensation.

Do you feel that you have the power to affect the decision-making, do you feel that you are included in decisions concerning wildlife conservation? Would you like to be better included?
How

At which time of the year is the problem of human wildlife conflict persistent.

What does most people around here think about the impacts of human wildlife conflicts?

Do you think it's the responsibility of the Government to protect the wildlife or the local people?

Who do you communicate to when a human wildlife conflict incident occurs?

Any programmes which have been implemented to curb these conflicts?

Appendix: 3

Data collection: Cross Dete



Appendix: 4

Data Collection: Cross Dete Cattle Kraal

