

1984

File number:

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2. Project Title:

**PEOPLE AND WILDLIFE IN EACH OTHERS' TERRITORY:
 requirements and preconditions of community management of wildlife in
 Zambia.**

3. Project outline:

The increasing pressure on natural resources, largely due to the needs of the growing population, is forcing African governments to seek other (and, if possible, developmentally relevant) options for wildlife conservation, than the conventional establishments of wildlife sanctuaries. In Zambia, programs and projects directed at community management over natural resources and wildlife are currently opted for. The perceptions of the local people of the economic profitability of wildlife management, as well as the value of wildlife and wildlife areas in the local social, cultural and economic context form major factors determining the success of the wildlife community management approach. *This research therefore seeks to assess, from an anthropological angle, the requirements and pre-conditions for such community management of wildlife.* Specifically, three related questions will be considered:

- the identification of such communal elements in the local structure of selected rural areas in Zambia as may constitute the bases of community management of wildlife
- an in-depth anthropological analysis of these elements, with special emphasis on legal aspects of land tenure, use rights over other aspects of the nature environment, patterns of intra-community organization, production and leadership, and articulation of the local community to regional and national structures
- the implications of these analytical features for the specific context of wildlife management, including the co-ordination between the local community and state agents concerning such aspects as control over natural resources, authority and leadership, and local income generation.

4. Composition of the research group:

in the Netherlands:

names and titles	spec./univ.	financed	h/w
Prof. Dr. W. van Binsbergen	Anthropology	ASC/VU	2 ('promotor')
Prof. Dr. W.G. Wolters	Econ. Anthropology	KUN	2
Drs. J.C.M. Heerkens	Econ. Anthropology	WOTRO	40

in the country where the project is carried out:

Contacts have yet to be established, with:

UNZA (University of Zambia): Rural Development Studies Bureau

WWF (World-Wide Fund for Nature) Zambia

Integrated Rural Development Programs in the research areas.

Department of National Parks and Wildlife Services

in other European countries:

5. Previous/current other WOTRO or NWO Projects:

N.A.

6. Duration of the project:

4 years (OIO)

Proposed starting date

January 1994

7. Detailed description of the project:

a. scientific significance/ innovative aspects

b. research methodology

c. history of the project

d. cooperation with other national and international universities/ research groups

7.a. Scientific Relevance

The preservation of bio-diversity and wildlife resources are considered of major importance for the well-being of human kind on the long term. Wildlife conservation so far has been directed against use by local people living with wildlife. The National Parks and Game Reserves has been created to prevent human activities so as to create sanctuaries for game and other animals.

Currently the community management approach has been implemented conservation with development programs. The need to involve local communities in conservation of wildlife and wildlife areas is expressed in those programs.

As wildlife conservation and utilization of natural resources has been the domain of physical and natural sciences, the attention has been on the ecological and physical aspects.

The contributions of Anthropologists and other social scientists are in the insights provided on the social organisation of labour, the rules governing access to and control over natural resources. Within the domain of wildlife conservation these insights could contribute to an integration of the aims and needs of the people living with wildlife with the preservation of the natural resource. The innovative aspect of

the proposed research, therefore, lies in the re-formulation of anthropological insights and the re-application of anthropological methods to a theme which is in the forefront of general environmental concern in the West, but which so far has been largely the domain of biologists/environmentalists and intercontinental bureaucrats in the WWF/Wold Bank context.

This study seeks to address the social and cultural aspects of wildlife utilization at the local level, as well as the institution building aspects of community management. It will focus both on the national policies and institutional arrangements, and on the local level strategies and incentives of individuals actors.

In order to substantiate the claims and prospects contained in the previous section, it is necessary at this point to introduce the propose research in details; this we shall do by discussion, the background of the project, its theoretical orientation, the history of conservation policies, the attitudes of local people in Zambia towards wildlife, and land tenure systems in the country.

7.a.1. Background

The expansion of human population in Zambia, as in other African countries, and the related extension of agricultural and grazing areas, is threatening the forest and savanna areas. Pressure on land and other natural resources is growing. In order to produce sufficient food for the growing population, more land is been brought under cultivation or grazing.

Zambia is not a very densely populated country, but the uneven distribution of the population has caused over-exploitation and land scarcity in certain regions. In particular, the rural areas along the railroads connecting the urban centres, are under pressure. Most arable lands have been put under cultivation, and competition and disputes over land are emerging.

Most rural people in Zambia combine various activities to fulfil their needs. Next to agriculture (both commercial and subsistence oriented) people are involved in pastoralism, hunting and gathering, as well as labour migration.

The economic needs of the villagers, push them to open up areas which are marginally suitable for cultivation, and cattle-keeping. The yields of these lands decline after a few years of production, forcing the villagers to open up yet another area. Although the deterioration of the land resources is well known to rural Zambian, the economic situation does not leave them many options but to expand the cultivated area, or to seek employment elsewhere.

Due to the process described above, the area under bush-cover in Zambia is diminishing. The bush land provides many products upon which the people depend, such as firewood, wild vegetables and fruits, which they can not obtain otherwise. Further more the Zambian bush forms the habitat of the various wildlife species, such as elephant, zebra, eland, kudu, rhino and lion. Although large stretches of land have been set aside for wildlife conservation purposes only, the preservation of the these animals depend on the presence of bush-land outside the National Parks and Game Reserves as well.

The dilemma which the Zambians are confronted with, is how to combine the urgent need to expand agricultural production and to increase the economic opportunities in the rural areas, while at the same time to protect the wildlife and other natural resources. Under the current and growing pressure on land resources, the Government will have difficulties to defend the exclusion of rural people from large reserves for wildlife conservation.

Since the 1980s the Zambian government has implemented wildlife conservation programs and projects, that seek to combine the conservation with rural development. Revenues from safari tourism, culling and hunting licences, are partly redistributed to the local communities for development activities. In this way the local communities profit from the presence of wildlife in the neighbourhood. The programs aim at community management over the natural resources, hoping that the economic incentives provided and the attached educational program, will involve the people in the conservation of wildlife. The involvement of local communities, then will have to guarantee both the slowing down or halting of expansion of agriculture and grazing, as well as preventing the exploitation of the natural resources by outsiders.

Wildlife has long been treated as a public good. It was to be preserved for the enjoyment of all people under the control of the government. State control over wildlife has been ineffective, the land and wildlife formerly under local control have turned into open-access resources. The problem is how to reverse this process, and to avoid the fast depletion of the wildlife resources, in other words, how to turn the open-access resources into communal property.

The question asked in this research is, whether there are communal elements in the local system that can form the basis of community management?

Many of the clues to this question can be found in the writings of anthropologists as Richards, Colson, Turner, Gluckman, Scudder, Lancaster (zie bibliografie). They provide many insights in the way land is distributed, and the rules governing the control over and access to land and other resources. The social structure of most Zambian ethnic groups are based on the kinship system. Most follows matrilineal inheritance and descent rules, which relates to the land tenure systems. Another common phenomenon, is the ancestral bond between the people and the bush. Game and hunting is surrounded by rituals, their number indicating the interest of the people in it.

These anthropological studies will form the basis of this study. In order to assess the requirements and preconditions under which current rural people may be in a position to manage the natural resources communally, the following questions will have to be considered:

- the identification of such communal elements in the local structure of selected rural areas in Zambia as may constitute the bases of community management of wildlife
- an in-depth anthropological analysis of these elements, with special emphasis on legal aspects of land tenure, use rights over other aspects of the nature environment, patterns of intra-community organization, production and leadership, and articulation of the local community to regional and national structures
- the implications of these analytical features for the specific context of wildlife management, including the co-ordination between the local community and state agents concerning such aspects as control over natural resources, authority and leadership, and local income generation.

What entity or group forms a community? What are the boundaries of these groups? What are the effects of labour migration on the rural situation? Are there institutions or institutional arrangements that could implement and promote community management over wildlife resources and bush-lands? How can outsiders be kept from exploiting the resources?

The precondition for effective community management have been formulated in the Common Property Theory, which will be discussed further on.

Communal Property Resource management institutions require the following to be effective:

- a community organisation that manages and controls an area in which agricultural cattle-keeping, hunting and gathering activities take place, as well as where the wildlife in the area falls under the control of the local people .
- all these activities yield enough income to sustain in a way that provides sufficient economic incentives to preserve the resource base.
- sufficient political power and legitimacy to exclude outsiders from using the land and wildlife resources.

Zambia is a large country (about the size of France), and there is considerable variation both in the availability of game, the pressure on the agricultural land, and the social and administrative institutions attending human production and the access to natural resources for production. Therefore we propose to approach the research questions with a comparative methodology, strategically selecting three research sites which differ from each other with regard to variables central in our analysis. These areas are:

1. The Lower Zambezi Valley (Gwembe district, where the main ethnic identity is that of the Gwembe Tonga), where a relative abundance of game combines with a mounting population pressure and the historical absence (as argued by Colson) of articulated indigenous institutions of wildlife control in the form of chieftaincy and royal rights of game.
2. The eastern fringe of Kaoma district, on the Kafue/Zambezi watershed, where (due west of Kafue National Park, which was gazetted in 1930) a relative but declining abundance of game (straying from the Park) combines with a increasing but still very low population density and historical institutions of wildlife control in the hands of kings and their descendants, the twentieth-century chiefs, whose courts until quite recently used to be centres of the exploitation and trade of natural resources including wildlife products, and whose subjects still consider hunting, more than agriculture, the ideal male activity.
3. The Lupande Integrated Rural Development project, due south of the Southern Luangwa National Park, a context which offers the opportunity to see the ideas of community management of wildlife implemented in a current experiment, and particularly offers, therefore, insights into the interaction between Central-State wildlife officials and the local rural population, with differing perceptions of the natural environment and of the property, production and authority relations involved.

7.a.2. Theoretical Orientation

Ever since the seminal work of Audrey Richards, ecologically-orientated anthropologists working in South Central Africa have paid attention to the interaction between man and the natural environment; and ever since the emergence of legal anthropology as a distinct sub-discipline we have studied the legal dimensions of people's differential access to and use rights over their natural environment. This considerable body of scholarship will provide the necessary background against which we shall, in the context of the present research, particularly seek to apply two recent theoretical approaches relevant to the problem under study. These are: Common Property Resource Theory and the Community Management Approach. Formulated at the interface between detached Africanist scholarly research and

developmental intervention in African economies and environments by international agencies such as the World Bank and the WWF, these approaches have the advantage of being well attuned to the 'applied' issues at stake, but at the same time need to be subjected, in the course of the present project, to more systematic theoretical reflection than can be offered in the course of the present research application.

The way in which the current programs are structured is largely based on the premises of the Common Property Theory, which will be outlined in this section.

Common Property Resource Theory is relevant for wildlife management because it provides an analytical framework for the analysis of resource management within local settings. The insights of anthropologists are partly used, but can provide further insights in the mechanisms of social structures and changes in localities. The land tenure systems have been object of study within anthropology since decades. Community management over natural resources is put forward as an option for combining the conservation of natural resources with economic development for the local population.

The Common Property Theory emphasises the correlation between property regimes and management over common pool natural resources. Generally, natural resources are held under one of the following property rights regimes: Private Property, State Property, Communal Property and Open Access.

Common pool resources are a special kind of public resources. Public resources are those over which the exclusion of potential beneficiaries is almost impossible. The same holds true for common pool resources, which in addition are wasting resources (Berkes 1989, Ostrom 1990, Berkes & Farvar 1988, Murphree 1991). The use of the resource by someone reduces the availability for others. However as long as the average rate of withdrawal does not exceed the average rate of replenishment, a renewable resource can be sustained over time.

The current trend towards community management strongly emphasises the (re)-vitalisation of local organisation and institutions. Murphree (1991) argues that "communities under the right circumstances can be effective institutions for resource management. The obverse is also true. The management of common property resources can act as a powerful catalyst for communal institutions development in modern African conditions" (1991:15).

It has to be realised that community management is more than involving the local population in development projects and programs. It requires decentralisation of decision making power to the local level, which is the village community or even the household.

Ostrom provides us with a list of conditions required for effective management over common pool resources: The boundaries of the resource should be clear; membership to the users group clearly defined; congruency of rules; provisions should be made for monitoring, sanctioning, collective choice arenas; conflict resolution mechanism should be present; rights to organize should be recognised.

Whether community management is likely to be successful, and effective in the long run, depends on the institutions on all levels in society. At the local level, district, provincial, national and international level, and the willingness to forego certain benefits in order to obtain others.

Effective management over communal wildlife areas / Common Pool Natural Resources requires the following preconditions. A community that is in control over the area, which is used for agriculture as well as hunting and gathering, and attractive for wildlife tourism. Secondly, all these activities provide sufficient revenues to the local people to sustain their livelihoods, in a way that offers economic incentives to maintain the environment in a sustainable manner. Last, but not least the community

must have the internal and external political and economic power to exclude outsiders from exploiting the local land and wildlife resources.

This research seeks to assess whether the communities in the research areas fulfil these conditions, or whether institutions are available to further community management over wildlife in a way described above.

The recent policies and programs in Zambia show the willingness of government and conservation agencies to implement and support local institutions.

We want to stress here that possibilities of wildlife conservation are directly linked with the conditions and socio-economic situation of the rural population. The major threat to the preservation of wildlife comes from the diminishing habitats. Although poaching poses a threat game animals as well.

The way access to and control over land resources is regulated is commonly labelled the land tenure system. In the contemporary African situation, land is becoming scarce. The African land tenure systems are characterized by the various and overlapping claims on land resources, deriving from the different options and motivations of the users. Most rural Africans are not uniquely farmers, pastoralists, fishermen, hunters, or industrial workers, but combine sets of activities to fulfil their needs. Migration labour is widely spread in Central and Southern Africa, and the absence of people from the rural areas for longer periods is bound to have its effects on the way claims on land and resources are structured and effectuated.

People seek to manage the environment for various reasons. First, because its management improves the conditions of their livelihood, and secondly because its degradation is threatening the life sustaining processes or the aesthetic values of people (Murphree 1991: 1). The ways in which people manage the environment varies enormously.

Wildlife can be classified as a renewable, common pool resources. Due to the mobility of wildlife, it is difficult to establish exclusive control and use over it. Privatization of wildlife is possible, but the costs of exclusion of other users are high and thus not a viable option in the African context.

Previous policies, described above wildlife was considered as a public good, put under state control. Statal institutions and official were responsible to restrict its use and prevent excessive use of it. However, due to the lack of funds and personnel, governmental control has been ineffective.

The question to be answered for the Zambian situation is to what extent the previous preconditions for sustainable institution building are present in the local socio-economic and political structure.

7.a. 3. History of Conservation Policies

Nature conservation in Africa by conservationists and agencies from the Northern countries is largely based on the ideas of Africa as a "Garden of Eden" teeming with wildlife which is largely untouched by humans. Wildlife and bio-diversity are considered as the heritage of human kind, and should be preserved for future generations. In Africa, large herds of wild animals are still to be found, and Northern governments and conservationists are putting pressure on African governments to protect the wildlife on their territories. As such it should be preserved as inheritance of whole human kind (Ploude 1979; Myers 1979; Kiss 1990; Marks 1984).

This perception of Africa's wildlife is not new. It has already been expressed by Europeans visiting the continent in the 19th century.

The early explorers and colonists travelling South Central Africa in the late 19th and early 20th century, report on the magnitude of the wildlife living in the region. As

an aspect of their expansionist ideology as White masters of creation, the Europeans were fond of safari hunting, killing large numbers of game; they were preceded, before the turn of the nineteenth century, by more commercially-oriented big game hunters (such as Westbeech, Selous) looking for ivory and killing thousands of elephants in the process. In addition, the number of game reduced in the 1890s due to the rinderpest epidemic that swept over the region. Nevertheless, the Europeans blamed the hunting activities of the African people for the decline of the wildlife herds.

In order to preserve the animals and their habitats, National Parks and game reserves were established from the beginning of the 20th century. These are areas uniquely reserved for wild animals in which human activities are outlawed except for non-consumptive purposes, such as tourism and game viewing. Local communities inhabiting these areas were relocated, and any human utilization of these parks was outlawed. The conservation laws were forcefully implemented by the game guards and park officials. The local population were alienated from their ancestral lands, over which they did no longer exercise control. Subsistence hunting was forbidden, but due to inefficient control by game officials and government agencies, it continued to exist. Poaching by residents is based on legitimate ideas that the land is theirs, or in order to oppose the government and game parks policies (Ellis 1993).

Largely due to the efforts of independent Zambian government the amount of wildlife is large. At independence in 1964, the Parks and reserves fell under the jurisdiction of the Department of National Parks and Wildlife Services. Although the National Parks, in which human settlement or hunting and gathering activities were prohibited, have certainly contributed to the preservation of large numbers of animal and plant species, they are increasingly becoming islands within their social and cultural environments. The appreciation of traditional resource systems by wildlife managers and developers is a necessary first step before attempting any planned intervention (Marks 1984:155).

The protected areas and laws are no longer believed to be able to protect the wild animals without the cooperation of their human neighbours.

A first attempt in Zambia to combine the conservation of wildlife with the development of the rural areas was the establishment of the Game Management Areas (GMAs) in the 1970s, regulated under the National Parks and Wildlife Act of 1968. The Act makes provision for controlled hunting in the GMAs by residents through a system of licences (Kiss, 1990:116). Until the 1980s the Act has been interpreted as a means of enforcing centralized control of access to wildlife and benefits and revenues. Since 1983, decentralization of control has been initiated through subsidiary legislation.

The ADMADE program grew out of these new legislation. Its purpose is to re-integrate local communities with wildlife management since the conventional approach of isolating wildlife was clearly not working, neither for the people nor the animals. Under the ADMADE programme the revenues from sustainable utilization of wildlife through hunting and cropping are collected by the wildlife Conservation Revolving Fund and re-allocated in such a way that local authorities, both African leadership and governmental units, decide upon the use of 75 % of the revenues (Drijver and Zuiderwijk n.d.:13). A crucial element of the project is that it is not focusing on wildlife alone, but that it promotes the productivity and wise use of all wetland resources including agricultural crops, pastures, cattle and fish. Locally recruited scouts are put in charge of anti-poaching activities, employed and trained by the game officials.

Based on aerial counts of wildlife hunting quota's are set per chiefdom yearly. The income from wildlife are related to these counts.

Part of that revenues from the parks are redistributed to the local communities. Economic benefits to the local people are to make them aware of the value of wildlife, which will then be preserved. The ADMADE program lingers on the premises of community management.

Wildlife projects can be successful in gaining local support only to the extent that they respond to the local interests and needs. The people living in the wildlife areas feel they have run out of options to improve their livelihoods, and as long as the options offered do not convince them, it is likely that they will continue expanding agricultural and grazing lands.

The economic plights of the inhabitants of game areas encourages them to kill and sell game meat to outsiders rather than to cooperate with wildlife personnel. Due to the increased accessibility of the areas, outsiders have easier access to the natural resources. The immigrants and poachers do not have a ritual bond with the land as the local population does. Neither do they fall under control of the local leaders or social control mechanisms. The poachers has access to modern arms to hunt down game. According to Van Binsbergen (1992) most immigrants are Luvale or Chokwe, who have another more aggressive, exploitative attitude towards nature, then do the local villagers, be they Bisa, Tonga or Nkoya.

Wildlife meat does provide an important nutritive requirement for residents of GMAs. As long as the presence of tsetse prevents the keeping of domestic live stock, the local people will kill wild animals for consumption (Marks 1984).

7.a. 4. Attitudes of local populations in Zambia towards wildlife

Even though there are only a few studies that focus on wildlife utilisation, reference to the use of bush products such as game, hunting activities and bush foods are to be found in almost all reports on rural Zambia. A utilitarian view of wildlife and its products is shared by most Central Southern African people. Although the bush and the human sphere is distinguished, they are interrelated and considered potentially dangerous to each other. Ancestral spirits intermediate among the two spheres, and success in agriculture as well as gathering and hunting depend upon their help. These spirits are believed to intermediate between the two spheres on behalf on their living descendants.

Certain animals species such as eland, elephants hippopotamus and ant bear, are commonly believed to have spirits as well. Although the animals' spirits are not considered as strong as the human spirits they can endanger the human community and well-being. Hunting is surrounded by rituals, to protect the hunter, his family and the human community from haunting spirits of the animals killed. These beliefs are said to be existing among the Bemba (Richards 1939), the Tonga (Scudder 19.. and Colson 19..), the Bisa (Marks 1976, 1984) and others.

Next to this shared view on the interrelationship between the human community and the natural world, the presence of specialized hunters and organised hunters' guilds were wide spread in Zambia (Richards 193.:342). Due to several reasons such as the decline in game (as among the Bemba) or to the introduction of firearms (as reported by Marks among the Bisa), the guilds have ceased to exist.

Elephants were associated with chieftaincy where this existed. Elephant hunters guilds were associated with the chief whose permission and blessing were needed to be successful.

Although hunting has been a supplementary activity among most peoples in Zambia, the amount of rituals connected with it and the enthusiasm of the people

towards hunting are an indication of its importance in the perceptions and culture of the people.

7.a.5. Land Tenure Systems in Zambia

Land rights and duties are conventionally distinguished according to use (and disuse), transfer and administration. African land tenure is characterized by the inclusive strategy of membership. Residence in a village, neighbourhood or chieftaincy, gives the individual the right to use the natural resources. Once a resident, nobody could be forbidden to clear land, hunting most game, or building. However, residency in a village was based on either membership of a lineage, affinal relations, or upon other social relations. Outsiders had to acquire permission to settle.

Nowadays the influx of outsiders is much higher in most rural areas in Zambia, as in other parts of Africa. Migrants could be and were assimilated within socio-economic system of the region they settled, when their numbers were not very large. Usually, migrants became part of the local distribution and economic system of the receiving community, with the same rights and duties as everybody else.

Today with the larger numbers of migrants, and the diminished authority over land allocation of the local leaders, the migrants do not assimilate as before. They do not consider themselves to be subject to local traditional authorities, nor are they considered as such by the others. The authority and control of local leaders is not strong enough to keep migrants from using the natural resources. Many of the rules and social control mechanisms, such as sorcery accusations, are not applied to outsiders. They do not belong to the same group, and are responsive to their own rules. The norms and values of most Zambian groups are enforced by supernatural means. The Ancestral spirits influence the lives and well-being of their descendants. Breaking rules as to land use, hunting or disputes within the community, is bound to effect the whole group. As outsiders do not share the same ancestors, they are beyond their influence. Sorcery accusations are seldom made against outsiders, but do regulate behaviour among relatives or lineage members.

As far as wildlife management is concerned, it is important to distinguish between the various uses of wildlife, both consumptive and non-consumptive as well as the different groups of users involved. Tourism and game viewing are examples of non-consumptive use. Consumptive use of wildlife is mainly hunting and game cropping, in which animals are killed, and consumed. In relation to wildlife utilisation, the following groups of users are involved: the local population of the areas where the wild animals live, the officials of the national government appointed to conserve the animals, and international conservationists, (foreign) tourists, and outsiders using the resource, such as poachers. The local population is not a homogeneous group, it is composed of individuals with different ethnic backgrounds, age, gender, capacities and abilities, who seek other goals in life and employ different strategies to get what they want.

Wildlife utilization as a form of land use offers an alternative, and probable is more productive and less destructive than shifting cultivation or cattle-keeping. (Cummings 1993:(13):1-2).

Next to the recognised economic incentives to promote community's involvement in wildlife conservation, it is essential that appropriate institutions exist to manage natural resource use.

It is yet to be seen whether the residents in rural Zambia are willing to opt for wildlife utilisation as proposed in the programs mentioned. Besides the economic costs and benefits,

7.b. Research methodology

As stated above, the present project seeks to apply an anthropological perspective to the topical issue of communal management of African wildlife. The format of the project will be comparative in this sense that three relevant settings will be selected, within Zambia, for detailed study, where we shall make use of the following standard methodologies:

- participant observation
- reconstruction of the history of man/environment interaction by consultation of documentary sources, collection of life histories, and the generation of oral source material
- an exploration of the symbolism and world view attending man/environment interaction as well as the underlying notions of community which inform production, organization, authority and control at the local level, by in-depth interviews with strategic informants and participation in community rituals, meetings, beer parties etc.
- an exploration of the socio-economic characteristics and the attitudes among the local villagers, local representatives of the central government including wildlife personnel, and central policy-makers at the national level concerned with issues of environmental conservation and rural income generation.

7.c. History of the Project

The project partly springs from the prospective researcher's (Mrs J.C.M. Heerkens) M.A. research in Zambia, which was on rural change and labour relations in Luapula province. IN this context the researcher has established excellent relations with the Institute for African Studies, Lusaka — the agency responsible for the allotment of research permits in the country.

7.d. Cooperation with other national and international universities/ research groups

This proposal fits in with the research program of the Nijmegen Institute for Comparative and Development Studies (NICCOS) which has as its main theme incorporation processes, and especially within the sub-theme "Incorporation, colonization and horizontal expansion in rural areas in developing countries". The NICCOS programme is part of a wider national Research programme under the title "Centre d'Etude de Ressources Ecologiques et Socio-culturelles" (CERES). At the same time the project is part of a long-standing research interest of the first applicant, Prof. van Binsbergen, in hunting communities in Western Zambia and, in a somewhat wider contest, of the African Studies Centre research extensive tradition on state/local level interaction in Southern and South Central Africa. In Zambia, we seek to further develop existing contacts with the University and its research institute the Institute for African Studies; in this context, it would be ideal to involve one or more local researchers in the project.

8. A time table of the project:

1994	jan-mrt	ontwikkeling interview guides en waarnemingsschema's selectie dorpen, personen, documenten, media
	mrt-sept	veldwerkperiode (6 mnd)
	sept-dec	— uitwerking eerste gegevens — conclusies — bijstelling onderzoeksplan
1995	jan-dec	hoofdonderzoek interviews observaties documenten onderzoek media onderzoek
1996	jan-mei	ordening
	mei-dec	beantwoording vragen uit de vraagstelling eerste versie proefschrift
1997	jan-dec	tweede versie proefschrift

9. Research locations:
in the country involved:

1. The Lower Zambezi Valley
2. The eastern fringe of Kaoma district
3. The Lupande Integrated Rural Development project, Eastern Province
4. Lusaka (the capital, for central-level information on wildlife policies etc.)

in the Netherlands: Nijmegen of Amsterdam of Leiden

10. Publication research results:
Dissertation

11. Previous publications relevant to the project:

see bibliography

12. Tropical aspects of the project:

Zambia is situated within the tropics; the issue of wildlife management particularly appeals as a tropical one also outside the academic community

13. Development Relevance

The destruction of natural resources under the present conditions of population density in Africa is a major threat both to the preservation of wildlife and their habitats as well as the basis of human existence. The increasing pressure on land resources is of growing concern for the rural population of Zambia, as well as for the government. The exploitation of wildlife resources on the basis of community management could provide an additional source of income in the rural areas, while at the same times conserving the rich variety of wildlife resources of Zambia. The research proposed seeks to combine the activities of conservationists towards community management over natural resources with the insights of anthropological studies. It contributes to a better understanding and linking of the aims and objectives of local people living with wildlife and the activities and values of conservation agencies.

14. Previous file number:
N.A.

15. Financial assistance from other source:

16. Researcher:

a.

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Academic degree:	'Doctoraal' (M.A.)
Date of graduation:	April 1989
University:	Catholic University Nijmegen
Field of academic specialization:	Economic Anthropology

b. Particular qualifications relevant to this project:

Fieldwork conducted in Zambia on changes in social relations under commercial agricultural practices in a rural area, Luapula Province. April-oct. 1987

c. Other relevant information:

17. Funds requested from WOTRO:
Salary Costs:

One OIO for 4 years

Material Costs: **[later te completeren]**

- Medical costs
- Insurance, Visa
- Transport costs:
 - two return tickets The Netherlands-Zambia
 - in Zambia
 - in the Netherlands
- Affiliation fees at the University of Zambia
- Office equipment, books and papers
- Housing in Zambia (18 months)
- Research assistant (18 months)

Bibliography

Note. in the final application as is to be submitted to WOTRO before 1.8.93, the literature to which reference is made below will be duly worked into the main text of this application

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