UNIVERSITY OF KWAZULU-NATAL ™

INYUVESI YAKWAZULU-NATALI

Community Perceptions on a Prospective Game Reserve: A Case Study of Loziba Wilderness, Northern KwaZulu-Natal

Phindile Mthembu

(214513091)

Submitted in the fulfilment of the degree of Bachelor of Science Masters in Geography and Environmental Management in the School of Agriculture, Earth and Environmental Sciences

DECLARATION

COLLEGE OF AGRICULTURE, ENGINEERING AND SCIENCE

DECLARATION 1 – PLAGIARISM

I, Phindile Prudence Mthembu (student no: 214513091), declare that:

1. The research reported in this dissertation, except where otherwise indicated, is my original research.

2. This dissertation has not been submitted for any degree or examination at any other university.

3. This dissertation does not contain other persons' data, pictures, graphs, or other information unless expressly acknowledged as being sourced from others.

4. This dissertation does not contain other persons' writing unless expressly acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a. Their words have been re-written, but the general information attributed to them has been referenced.
b. Where their exact words have been used, then their writing has been placed in italics and inside quotation marks and referenced

5. This dissertation does not contain text, graphics or tables copied and pasted from the internet unless specifically acknowledged. The source being detailed in the thesis and the References sections.

Signed  Date

Phindile Mthembu 29 January 2021

ACKNOWLEDGEMENTS

This dissertation is dedicated to my loving parents, David and Qabukani Mthembu, and the whole Mthembu family for their unfailing support, encouragement and prayers during my years of study at the University of KwaZulu-Natal. I love and appreciate you all greatly.

First and foremost, I would like to thank The Almighty God for the courage and strength He has given me to start and finish this dissertation. Indeed, all things are possible through Christ, who strengthens us.

To my Supervisor, thank you, Dr Adrian Nel. Words fall me. Thank you for always being patient with me, for your time, and for all efforts spent (even extra hours) in helping me put this thesis together.

To Grant Fowlds and Beyers Coatzee, Baie Dankie! None of this would have been possible if it weren't for your dedication to Loziba Wilderness. I hope Beyers is resting peacefully.

To the Mawana Game Reserve family, employees and the communities of Hlonyane, Mkolokotha and Nhlazatshe, thank you for welcoming me into your homes.

And finally, to myself, thank you for rising to the occasion. We did it!

Abstract

South Africa has seen a notable trend on privately owned land in the context of land reform, in which farms are transformed to community-owned game reserves, particularly in rural areas. This transformation is associated with the increasing demand for wildlife conservation, which can aid in generating income and development for rural communities. However, the challenge with protected areas for wildlife is that they introduce significant changes in the property regime, which redefines conditions for the access and control of the land. The creation of game reserves faces more challenges for both project developers and communities than that was anticipated. In relation to prospective wildlife game reserves, project developers do not sufficiently consider the perceptions of the communities' that are adjacent to the project. This study aims to investigate the perceptions of communities and other stakeholders involved regarding the opportunities and the risks/challenges for a prospective game reserve. The study focuses on the prospective expansion project of the Mawana Game Farm into a more extensive game reserve, called Loziba Wilderness in Gluckstadt and Black Imfolozi, northern KwaZulu-Natal.

The study uses qualitative methods such as interviews, questionnaires, observation and oral testimony to explore community perceptions of their involvement in decision-making for the prospective project, land reform and environmental education, and how they may or may not inform perceptions towards conservation projects. The study has revealed that communities allow for projects to be implemented in their space on a conditional basis, including maximum benefit for local people. These include job opportunities, access to the park, an educational fund for the youth and land set aside for grazing and farming. The study also revealed that wildlife conservation perceptions for this specific project are informed by two factors, which are 1. Interpersonal relations between the project developers themselves and their interaction with the local communities and 2. Relations within the communities themselves and their leaders. While factors such as transparency and benefit-sharing foster positive park-community relationships, thus resulting in success stories. Other factors such as micro-politics, expectations, past injustices, land politics, and a lack of trust between project initiators and local communities negatively impact the implementation of wildlife conservation in rural areas.

Based on the study findings, it is recommended that to ensure a smooth transition from privately owned game reserves to community-owned game reserves, project developers need to understand communities before a project is implemented. Present-day perceptions can influence anticipated future projects. To achieve this may be performed by developing good working relations with local communities, increase beneficiation for the communities and environmental education and awareness

Key Words: Fortress conservation, community wildlife conservation, land claims, perceptions, community leaders

LIST OF FIGURES

Figure 3.1: Map of the study area, Mawana

Figure 3.2: Map of the different phases of the proposed Loziba Wilderness

Figure 4.1. Timeline showing historical events in Mawana Game Reserve

Figure 4.2. Land Claims Surrounding Mawana Game Reserve

Figure 5.1. Map showing the study site, Mawana Game Reserve

Figure 5.2. Age and Gender of the respondents

Figure 5.3. Education Level of Respondents

Figure 5.4. Key Areas surrounding Mawana Game Reserve

Figure 5.5. Community Agriculture Field

Figure 5.6. Varying Perceptions of the respondents

LIST OF TABLES

Table 2.1. Theoretical Concepts and Applicability in the Study

Table 2.2. Seven types of community participation

Table 3.1. The Three types of Case Study Research Strategies

Table 4.1. Summary of Stakeholder Perceptions towards the Loziba Wilderness

Table 5.1. Occupation of Respondents

Table 5.2. Shows the general characteristics and leadership structure of the research communities

Table 5.3. Factors affecting the relationship between the research communities and the existing Mawana Game Reserve

Table 5.4. The types of Community Leaders (adapted from Poplin 1979)

Table 5.5. Summary of Community perceptions in relation to Community Leader

Table of Contents

Chapter One: Orientation of the Study 1

1.1. Introduction 1

1.2. Research Problem, Questions, Aims and Objectives 4

1.2.1. Research Problem 4

1.2.2.* Aim*: 5

1.2.4. Objectives; 5

1.3. Rationale, scope and motivation of the study 6

1.4. Structure of the dissertation 6

1.5. Thesis Argument 7

Chapter 2 – Literature Review 8

2.1. Introduction 8

2.2. The History of Wildlife Conservation in South Africa 9

2.3. Fortress Conservation 11

2.4. Land Restitution in Conservation Areas 12

2.5. Community Conservation 13

2.6. Community Heterogeneity and Conservation Perceptions 16

2.7. Community Leadership 17

2.8. Conceptual Framing 18

2.9. Political Ecology as a Conceptual Framework 19

2.9.1 Conservation has a history of coercion 19

2.9.2. The Constructed Character of Natural Wilderness 20

2.10. Environmental Justice Framework 21

2.10.1. Recognition 22

2.10.2. Participation: 22

2.11. Conclusion 25

CHAPTER 3: RESEARCH METHODOLOGY 26

3.1. Introduction 26

3.2. Research Design and Approach 26

3.3. The Case Study Strategy 27

3.4. Background on the Study Site and the Communities 28

3.5. Description and Location of the Study Area 29

3.5.1. The Location of the Mawana Game Reserve 29

3.5.2. Landscape and Topography 32

3.5.3. Climate conditions 32
3.5.4. Vegetation 32
3.5.5. Land Degradation 32
3.6.3. Reasons for the Selection of the Study Area 32
3.7. Research Techniques/Methods 33
3.7.1. In-Depth Interviews 33
3.7.2. Semi-Structured Questionnaire 34
3.7.3. Observation 34
3.7.4. Oral Testimony/Informal dialogue 35
3.7.8. The Data Collection Process 35
3.7.9. The Sampling Frame and Sample Size 36
3.7.10. Data Analysis 37
3.8. Researcher Positionality 38
3.9. Validity of the study 38
3.10. Limitations of the study 39
3.11. Field Experiences 39
3.12. Conclusion 39
Chapter 4: The political ecology of conservation at Mawana - Historical Legacies, Stakeholder Perceptions and Interpersonal Relationships 41
4.1. Introduction 41
4.2. The History and Context the of Mawana Game Reserve 42
4.3. The Land Restitution: Land Claims on Mawana Game Reserve 45
4.3.1. Terrorization and Deterrorization 48
4.4. The relationship between Mawana owners, project developers and other stakeholders 50
4.5. Non-Community Member Stakeholder Perceptions 51
4.6. Conclusion 53
CHAPTER 5: ANALYSING COMMUNITY PERCEPTIONS 54
5.1. Introduction 54
5.2. Community: An elusive term 54
5.3. SECTION A: COMMUNITY PERCEPTIONS AND EXPECTATIONS 62
5.3.1. Introduction 62
5.3.2. Ownership and management of the proposed reserve, Loziba Wilderness 64
5.3.3. Expectations of future benefits 65
5.5. Conservation Awareness and Education 71

5.6. SECTION B: FACTORS THAT INFORM COMMUNITY PERCEPTIONS 72
5.6.1. Introduction 72
5.6.2. How interpersonal relations and micro-politics affect perceptions of individuals 72
5.7. The structure of the Communities' Leadership 74
5.7.1. Institutional Leaders and Community Perceptions 77
5.7.2. Grassroots Leaders and Perceptions 79
5.8. Conclusion 82
Chapter 6: Conclusion and Recommendations 83
6.1. Introduction 83
6.2. Summary of the Key Findings in relation to the Aim and Objectives of the study 83
6.3. Reflections on the study 86
6.4. Recommendations 87
6.4. Areas for further study 88
6.5. Conclusion 88
References 90
Appendices 95

Chapter One: Orientation of the Study

1.1. Introduction

Community conservation was developed as a strategy to right the wrongs of the past, whereby it is believed that the failure of protected areas lies on the communities adjacent to the protected area (Jones, 2006). In Africa, wildlife conservation is often presented as a win-win discourse involving community participation and benefits. However, in many cases, community conservation outcomes have proved challenging to realise as past injustices experienced by neighbouring communities continue to influence communities' perceptions of wildlife conservation to date (Jones, 2006 & Mutanga et al 2015).

The origins of protected areas in Africa stem from but are not limited to the practice of hunting. Hunting has always had a significant role in social functions and, most notably, in livelihood provision. For example, hunting has provided food such as meat from game, and it has also played an essential role as a rite of passage (Buscher and Dressler, 2012). When colonial elites turned game hunting into a sport that included trophy hunting, communities lost their livelihood due to the control over the game resources from the colonial elites. This was achieved by fencing the animals to enjoy game hunting as a sport. At the same time, excluding indigenous communities who depended on these animals as a form of livelihood (Beinart and Coates, 1995). The conservation of wildlife was considered of no interest to the indigenous populations in the areas set aside for conservation. According to conservationists, these places had to be kept unspoiled to protect and preserve the natural environments. Conservation regions had to be "depeopled", which means that people had to be removed from these areas (Kepe, 2004: Kepe et al, 2005).

Removing people from conservative areas was far from the meaningful protection of wildlife because this was done to preserve game for sport and not biodiversity conservation. The detrimental impact of hunting and hunt related rituals included the loss of wild animals at an increasingly rapid rate. The desire for wildlife products such as skins, furs and ivory from civilised European and West countries increased wildlife loss (Beinarts and Coates, 1995).

The concern for species extinction led to the development of conservation parks. The establishment of protected areas in the 20th century has been one of the most prevailing conservation strategies. In the 1940s, the transition from classifying many South African hunting reserves and game parks as National Parks saw conservation areas epitome of white nationalism (Fabriculus and De Wet, 2002). This transition was also complemented by apartheid regime policies (Fabriculus and De Wet, 2002; Jones, 2006). The model for conservation was adapted from the American model that saw national parks as pristine and as places of wilderness that should not include humans. This approach is called the "fortress conservation" approach or the "fence and fines" approach. Fortress conservation excluded the people as residents while preventing the consumptive use of natural resources and achieving as minimal human impact as possible (Brockington and Schmidt-Soltau, 2004).

In South Africa, many indigenous populations were disposed of their land in line with land transformation into protected areas for wildlife and biodiversity conservation. The transformation was supported by apartheid laws that aimed to oppress people of colour. These included the Native Land Act. According to (Camay and Gordon, 2010), the act sought to divide South Africans geographically and along racial lines. The Native Land Act was a perfectly organised system that denied black South Africans their birth right to land (Camay and Gordon, 2010). Adhering to the Native Land Act, approximately 3.5 million South African people were forcefully removed from their land, thus creating protected areas. After 1992, new legislation was introduced to right the wrongs of the past. The Land Restitution Act aimed to bring about social and economic transformation, including changes in biodiversity, conservation, and land rights legislation (Kepe, 2004; Fabriculus and De Wet, 2002). The act seeks to redress the past imbalances, especially land inequalities, resulting from apartheid laws and policies (Kepe, 2004; Ntshona et al, 2010; Reid et al, 2002). This act allows communities that were disposed of their land, including protected areas, to claim their land rights through alternative forms of redress. Redress include; monetary compensation, restoration of land rights to former land owners and increased access to land and natural resources (Hall, 2008 & Kepe, 2008). It has proven to be a challenge for the conservation sector, particularly nature reserves and national parks. Conservation practitioners and authorities must establish relationships between communities adjacent to these parks to reconcile land rights and conservation goals fully.

In the early nineties, the fortress conservation narrative began to fade away globally and in Africa. A new narrative was gaining momentum and challenging the fortress conservation

narrative, which was called community conservation. With the transformation from fortress conservation to community conservation strategies, many factors have had to be explored for the transformation process to be satisfactory. Nevertheless, this approach to conservation was rapidly becoming the new status quo across the sub-Saharan region, where the local people were affected mainly by fortress conservation strategies (Carruthers, 1995; Adams, 2004; Neumann, 1998). The community conservation narrative advocated for the inclusion of local people, which meant that local people could not be excluded physically from protected areas, nor politically from the conservation policy creation and implementation process (Hutton et al, 2011). The inclusion of adjacent communities in conservation is good in theory. However, the practicality of the implementation process has proven to be challenging and slower than expected. Many of these challenges are rooted in existing (if any) relationships between adjacent communities, conservation practitioners and authorities (Currethers, 1995). Protected areas have caused negative relationships between protected areas and local communities, resulting in conflicts and many other problems such as illegal hunting, destruction, violence, and poverty among indigenous communities (Mutanga et al, 2015). Past injustices experienced by adjacent communities continue to influence communities' perceptions of wildlife conservation to date (Mutanga et al, 2015). Community conservation strategies aim to rectify the injustices by reconciling the differences between residents and protected areas' needs by encouraging community inclusion and participation in natural resource management (Leonard, 2019)

South Africa's transformation from fortress conservation to community-based conservation is associated with an increasing demand for biodiversity conservation while reconciling land rights and achieving conservation goals. Through tourism ventures, protected areas and wildlife conservation initiatives are seen as hubs for sustainable social and economic development for local communities (Libanda and Blignant, 2008). According to Kamuti (2014), protected areas present changes in the property regime, which redefines conditions for the access and control of the land. However, negative attitudes and perceptions of protected areas and activities associated with such still exist, and these are mainly provoked by factors such as community relations within the communities themselves and community leaders and interpersonal relations within conservation practitioners and their interaction with the local communities (Klein et al, 2007). Factors such as expectations, past injustices, land politics and a lack of trust between conservation authorities and practitioners and local communities significantly

influence the varying local communities' perceptions towards community-based wildlife conservation.

Fitting into this complicated context and history, the proposed Loziba reserve in northern Kwazulu-Natal is envisaged to offer economic possibilities for the owners and properties within the potential reserve and all the communities living on its periphery. The project developers believe that the ecological restoration of the reserve would ensure a significant tourism destination linked to other private and state protected areas in KwaZulu-Natal (Loziba Draft Constitution, 2017). It is envisaged to stimulate a range of educational, agricultural and infrastructural investments and developments within the peripheral communal lands to meet the needs of the resultant wildlife conservation management and international tourism enterprises. The vision is that a viable and sustainable future for the area lies in merging private and community properties, including those "under the land claim" by various communities, into a single large and contiguous wildlife conservation and sustainable natural resource use.

To those ends, discussions were opened with the neighbouring communities, Nhlazatshe, Hlonyane, Mkolokotha, Malangane and Tholulwazi, and private land owners. This research engages with this context to explore the formation of community perceptions of future projects that overlay embedded conservation and community histories in northern Kwazulu-Natal.

1.2. Research Problem, Questions, Aims and Objectives

1.2.1. Research Problem

The success or failure of wildlife conservation depends on the adjacent communities' perceptions and attitudes towards protected areas. Conservation agencies can play a vital role by exploring and understanding people's perceptions, thus improving protected area‑community relationships. Studies on community perceptions of conservation and tourism have widely focused on protected areas that already exist, with a few studies focusing on multiple or single-case studies (Benjamensin et al, 2008; Mutanga et al, 2015; Thondhlana and Cundill, 2017). It has also been noted that not many perception studies have focused on comparing different communities' perceptions between the same conservation areas. Furthermore, little is known about the interpersonal factors that influence the varying perceptions, for example, factors such as personalities, forms of leadership and existing relationships between protected

area owners, conservation agencies and local communities. These are essential but neglected research aspects, and neither has been directed to an enquiry about the proposed Loziba reserve.

1.2.2. Aim*:*

This study aims to investigate the perceptions of adjacent communities and other stakeholders involved regarding the opportunities and the risks/challenges for a prospective game reserve. Therefore, this research focuses on multiple communities' perceptions on the future expansion of a private game reserve, formerly a hunting reserve (Mawana Game Reserve), into a big five community game reserve, to be named Loziba Wilderness Reserve. The research explores three out of five different communities that may be affected by the expansion of the Mawana Game Reserve into the proposed Loziba Wilderness in KwaZulu-Natal

1.2.4. Objectives;

- To understand communities' perceptions regarding opportunities and risks/challenges presented by a proposed game reserve
- To explore and understand the factors that influence community perceptions, especially towards conservation
- Understanding the impact on the social and the environmental dynamics of a prospective community conservation strategy

Primary research questions

1. What are the opportunities and challenges (if any) of an ecotourism venture for all stakeholders involved, particularly for the local communities surrounding the prospective reserve?
2. What are the perceptions of different stakeholders on the current dispensation as well as the proposed dispensation?
3. What current planned consultations and environmental education efforts are there, and how are they conducted? Do they inform perception?

Secondary research questions

1. What was the previous relationship like between the former Mawana owner and the surrounding communities; and how has this affected the way the community perceive the Mawana reserve
2. How will the land claims in and around the reserve affect the realisation of the prospective ecotourism venture?
3. What is the role of the community leaders/members in the decision-making regarding the prospective reserve, Loziba?
4. What benefit and challenges do the communities foresee with the prospective ecotourism venture, Loziba?

1.3. Rationale, scope and motivation of the study

The study is critical because it investigates different communities' perceptions of a prospective community conservation strategy and how these present-day perceptions may influence anticipated future projects. It is significant because the study findings may inform decision-making in forming strong adjacent community–protected area engagements and formidable relationships. By understanding the differences within communities, conservation practitioners and project developers may have successful community conservation stories. The study is also critical because it helps stakeholders understand what the expectations of adjacent communities are. The study proves to be substantial because it provides a 'before the action' picture, which we are rarely introduced to in conservation studies.

1.4. Structure of the dissertation

Chapter 1- Introduction: This chapter provides a brief background to the different conservation narratives that have led to community conservation and the motivation behind the transition. The chapter also presented the problem statement, research question, aim, objectives, rationale, and motivation.

Chapter 2 - Literature Review: This chapter reviews the literature and discusses perceptions and attitudes towards community conservation. This chapter explores the history and evolution of conservation narratives, focusing on fortress conservation and community conservation. The chapter also provides a review of existing literature on community-owned reserves and land reform. After that, the conceptual framework, Political Ecology and the Environmental Justice Framework, and both frameworks' applications are reviewed.

Chapter 3 – Methodology: This chapter outlines and describes the research methodology design, including research philosophy, approach, case study background, methods and data collection techniques.

Chapter 4 – Setting the Scene: This chapter presents research findings. In this chapter, the history of Mawana Game Reserve and the local communities is highlighted. This chapter also provides the perceptions of the stakeholders, conservation agencies and project developers regarding the proposed Loziba Wilderness. The interpersonal relationships that exist are also presented and explored in the chapter.

Chapter 5 – Analysing Community Perceptions: This chapter presents the perceptions of the communities and the factors that influence these perceptions, based on the findings of the research. This chapter presents an analysis of the research findings and presents the conceptual frameworks in the case study.

Chapter 6- Conclusion: Provides recommendations and conclusions of the study

1.5. Thesis Argument

Despite the transition and changes from fortress conservation to community conservation strategies, conservation practitioners and project developers are still facing challenges regarding reconciling community land rights and wildlife conservation goals while trying to achieve social and economic development for local rural communities. The thesis argues that in relation to prospective wildlife game reserves, particularly in the research case study, Mawana, project developers, and conservation practitioners do not sufficiently consider the perceptions of the adjacent communities and the factors that influence these perceptions. The study has revealed that communities allow for projects to be implemented in their space on a conditional basis, including maximum benefit for local people. These include job opportunities, access to the park, an educational fund for the youth and land set aside for grazing and farming. The study also revealed that wildlife conservation perceptions for this specific project are informed by two factors, which are 1. Interpersonal relations within the project developers themselves and their interaction with the local communities and 2. Community relations within the communities themselves and their leaders. Factors such as micro-politics, expectations, past injustices, land politics, and a lack of trust between project initiators and local communities negatively impact the implementation of projects, particularly wildlife conservation in rural areas

Chapter 2 – Literature Review

2.1. Introduction

The best way to contextualise current wildlife management in Africa is through the lens of history. The views of nature or ways of seeing the environment by a powerful and elite group of people in society subsequently have led to the existing wildlife management approaches (Jones, 2006).

In the past two decades, South Africa has seen a gradual increase in the conversion from livestock and crop farming to game farming. Since 1994, the democratic government has passed environmental, agricultural and land reform legislation to bring about social and economic transformation (Kamuti, 2014). The changes in legislation have allowed farmers to manoeuvre; however, the ambiguity in these policies have created a lot of uncertainty for game farmers. These legislation changes have also resulted in the conversion of game farms to commercial nature reserves. According to Kamuti (2014), the transformation from livestock farming to game farming was triggered by a decline in livestock farming profits. This was due to increased wild animals feeding on livestock and cattle theft (Cousins et al., 2008: Kamuti, 2014). Game farming was initially introduced for leisure-based activities, for example, private hunting opportunities for landowners. However, game farming has extended to include profit-seeking, conservation belief, and the growing awareness that game ranching is more sustainable than conventional agriculture (Kamuti, 2014). According to Kamuti (2014), the biggest threat to landowners is land reform and unsettled land restitution. The idea of the extension of game farms to commercial game reserves results from land reform and land redistribution policies (Bigake, 1996: Cousins et al., 2008: Kamuti, 2014). According to Bigake (1996), biodiversity conservation policies acknowledge wildlife's aesthetic and cultural values by setting aside land for nature parks, reserves, and controlled hunting areas. The justification of setting aside land for these nature parks is mainly economic, ignoring the fact that most of these areas are situated in rural areas, where rural communities reside. Thus, not considering the social aspects of the development and how the proposed ecotourism development impacts the communities.

This literature review explores wildlife conservation with a particular focus on the perceptions of neighbouring communities in relation to conservation initiatives in the form of private game reserves. It explores the history of conservation from its emergence to the current approaches

to conservation. This chapter will review wildlife conservation initiatives as catalysts for economic development through tourism and ecotourism ventures in rural South Africa. This review further explores and review the literature on the political ecology as a theoretical framework for the study and the environmental justice framework and how both these frameworks may be used as tools to reflect on the factors that influence community perceptions

The review will first discuss the history of conservation with a focus on hunting in America and Africa. As literature has shown, hunting gave rise to the emergence of protection. The review will then explore the history of wildlife conservation in Africa and, particularly, South Africa. Furthermore, the review focuses on past and current conservation narratives: fortress conservation, community-based conservation, community-based natural resource management, people and parks, and transboundary conservation areas. The following section will then explore conservation and ecotourism initiatives. Finally, the review will critically explore the political ecology of wildlife conservation and the environmental justice framework.

2.2. The History of Wildlife Conservation in South Africa

National Parks' protagonists perceive national parks as the purest and most noble expression of the natural world. Yet, the management of these spaces is subject to various cross-cutting interests between white and black South Africans (Beinarts and Coates, 1995). According to Beinarts and Coates (1995), many blacks perceive game reserves, national parks and wilderness areas as exclusive spaces catering to the cultural and recreational purposes of the wealthy and mobile middle class. The complexity of the development of the social history for nature and its human clientele dates back and continues presently.

According to Mutanga et al. (2015), Protected Areas are viewed in biological or ecological terms, despite the several purposes they offer that are valuable to humans. The creation of many protected areas forced the relocation of local communities from their native land, depriving them of the valuable resources inside the protected area, such as meat, grazing areas, and firewood (Jones, 2006).

The development of enclosures lies with hunting as an agent of environmental change in both America and Africa. In America, the first hunting frontier was noted as soon as Asian populations migrated to America, while in South Arica, the first San Hunters emerged thirty thousand years ago (Beinarts ad Coates, 1995). History shows that hunting did not only involve the killing of animals for meat. It also involved intrinsic value. For instance, in many cultures,

particularly in Arica, Ireland and Native America, the hunt is a rite of passage for young boys entering manhood (Beinarts and Coates, 1995). An intricate symbolic-totemic world was constructed around hunting in many different cultures around the world. Harris (1830) mentioned that the bones of wild animals, namely, the skulls of lions, were used to protect livestock from predators. Chiefs and other notables wore animal product regalia to convey their positions, such as ivory bangles and animal skins. At the same time, the North Dakota Indians performed rituals intended to evoke the spirits on behalf of good hunting, whereby the hunter becomes the hunted (Beinarts and Coates, 1995; Jones, 2006).

In the nineteenth century, hunting was regarded as a sport for the visiting British elites. A reshape in economic and social life in the United States and, later, South Africa, the reach for sports hunting was expanded and well established (Beinarts and Coates, 1995). However, due to the tensions between the elite trophy hunters and the indigenous hunters over game control, the sports hunting fraternity recognised the failure of existing regulatory efforts and an alarming decline in game was noted (Beinarts and Coates, 1995). According to Schweder (1999), hunting sportsmen argued that hunting did not lead to species extinction. The Boer and British conservationists created private game farms in the attempt to allow hunting sportspeople to continue to enjoy the sport while preserving the wild animals (Beinarts and Coates, 1995; Brooks et al., 2011)

The detrimental impact of hunting and hunt related rituals included the loss of wild animals at an increasingly rapid rate. The desire for wildlife products such as skins, furs and ivory from civilised European and West countries decreased wildlife (Beinarts and Coates, 1995). Wildlife conservation in the 20th century was a concept created because the white man abused wildlife in the 1800s. Upon the arrival of the European settlements in Southern Africa, approximately twenty million wild animals were eliminated between 1780 and 1880, including both local and complete extinction (Danielsen et al., 2009: Carruthers, 1996). The decrease in wild animals leads to the earliest conservation legislation in the 1900's London Convention Concerning the Preservation of wild animals, birds and fish in Africa (Carruthers, 1996). This convention sought to standardise game laws across colonial Africa, regulate hunting and establish game reserves (IUCN, 2004). The London convention encouraged the setting aside of large areas for game preservation and set in motion a wave of national park establishment (Carruthers, 1996). The control and protection of wildlife became the responsibility of a single state agency except in South Africa, where the responsibility laid with the provinces (Adams and Murombedzi, 2005).

According to Beinarts and Coates (1995), a growing interest in wildlife conservation through the establishment of game farms led to the rise of formal Protected Areas, such as national game parks and nature reserves. According to (Kamuti, 2014), game farming involves raising wild animals for various products, including meat. Game farming. In South Africa, there has been a sharp increase in the transition from agriculture to game farming since 1990 (Brooks et al., 2011). The initial motivation for establishing private game farms was to preserve wild animals by controlling game hunting. However, it extended to include profit-seeking, a belief in conservation and a growing awareness that game was more sustainable than conventional agriculture (Bothman et al., 2009 and Kamuti, 2014). Another factor that led to the rapid increase in the transition was a decrease in subsidies in agriculture, which subsequently resulted in a decline in profits for farmers (Cousins et al., 2008). Unfortunately, this negatively affected farm dwellers and their livelihood and land issues and contestations (Discussed later in the review).

2.3. Fortress Conservation

According to Adams (2004) and Beinarts and Coates, 1995), America pioneered many national parks globally. Africa owes much of its approach to wildlife management to the US National Parks model, which enabled the reclassification of many hunting reserves as National Parks. The US National parks model prioritises recreation and preservation; however, the implication of the former, particularly in South Arica, was that protected areas became a source of white nationalism (Jones, 2006). Preservation meant that protected areas were considered pristine environments; therefore, they had to be "depeopled" to allow for natural wilderness, meaning that local people had to be removed from these areas. This approach was called the Fortress conservation approach, also known as the 'fence and fine' approach

Historically, conservation strategies have been dominated by attempts to reserve nature places and separate humans and other species. These led to fortress conservation and the 'fences and fines' approach (Wells and Brandon, 1992: Danielsen et al., 2009: Duffy, 2010) or "coercive conservation" (Peluso, 1993) which has dominated conservation thinking internationally for the longest time. Fortress Conservation stems from the idea of a national park as a pristine or wilderness area (Adams and Murombedzi, 2005). Fortress conservation involved the creation of protected areas, the exclusion of people as residents, the prevention of consumptive use and minimisation of other forms of human impact (Peluso, 1993). The Fortress model was used in the creation of the Sabie Game Reserve, now known as the Kruger National Park (1892), a

game reserve enclosing the present Amboseli National park in Kenya (1899) and the Parc National Albert, now Virunga National Park in Congo (1925) (Adams and Murombedzi, 2005: Danielsen et al., 2009: Peluso, 1993). According to Jones (2006), the 'fences and fines', also known as the 'fortress conservation approach, sees local people as an immediate threat to wildlife and biodiversity conservation. Therefore, the strategy aimed at preventing local indigenous people from the wasteful use of the environment, thus taking away people's livelihoods, ignoring customary rights while at the same time increasing individual and societal vulnerability.

In South Africa, the Native Land Act of 1913 enforced removing indigenous populations from conservation areas (Kepe, 2004). Approximately 3.5 million South African people were forcefully removed from their land to divide the country geographically (Fabricius and De Wet, 2002). The dispossession of black people from their land was a strategy that the apartheid government used to disempower black people and further prolong racial discrimination (Kepe et al., 2005 & Ntshona et al., 2010). This consequently led to the inequalities that are visible in land ownership between black and white South Africans. After 1994, the post-apartheid government sought to address the land inequality issue through a program called Land Reform (Fabricius and De Wet, 2002). The Land Reform programme seeks to right the injustices of the past and creates land tenure security to achieve land-based economic development (Dikgang and Muchapondwa, 2016). The land reform program consists of land restitution, land distribution, and land tenure (see Cliffe, 2000; Kepe et al., 2005, Steenkamp and Uhr, 2000).

2.4. Land Restitution in Conservation Areas

According to Hall (2008) and Kepe (2008), the land restitution program aims to restore land rights to its original former owners. While also providing alternative forms of redress, such as the restitution of land rights to their former owners, cash compensation and increased access to land and natural resources. Due to the adoption of the Fortress conservation approach and the Native Land Act of 1918, South African conservation areas now face the challenge of restoring land rights to former owners while achieving conservation goals (Hall, 2008 & Kepe, 2004).

Many national game reserves and nature reserves have been affected by land claims, where some have been resolved successfully, or others are still in the process of being settled. In contrast, others have failed dismally (Ntshona et al., 2010). There is a vast array of studies focusing on land claims in conservation areas, the Maluleke community and the Kruger Nation Park (Kepe et al., 2005 & Steenkamp and Uhr, 2000); Dwesa-Cwaba Nature Reserve (Dikgang

and Muxhapondwa, 2016); Khomani San and Mier Transitional Local council in Kalahari Gemsbok National Park (Kepe et al., 2005) and Hluhluwe-Imfolozi (Mthembu, 2017) to name a few. With land claims affecting conservation areas, the government and conservation agencies needed to integrate land rights and conservation goals. A modern approach is the co-management model (CMM) approach, which aims to create a relationship between land claimants and game reserves and to effectively integrate wilderness and wildlife in African indigenous cultures and traditions (and vice-versa) (Cock and Fig, 2000). The co-management model in conservation areas aims to integrate development issues and to meet human needs. This model can be characterised as community-based conservation because the CMM seeks to move away from the preservation type of conservation to a more indigenous, community-based conservation model that focuses on human benefits and sustainable use of natural resources (Cock and Fig, 2000; Kepe, 2008; Reid et al., 2002). Community conservation stresses the need not to exclude local people in conservation efforts; whether physically from protected areas or politically from the conservation policy process, but to ensure their full participation (Jones, 2006)

2.5. Community Conservation

Conservation has evolved from contributing mechanisms to regional economic development to making intensive efforts to achieve financial goals through a combination of community-based and pro-poor tourism initiatives (Spenceley and Seif, 2003). The idea of what a game reserve is and how it relates to society is constantly changing. However, the conceptual rationale for nature conservation has evolved more rapidly due to changes in economic and political circumstances and our scientific understanding of nature (Madden, 2004). The involvement of local people in conservation has become a significant feature of conservation policy, both globally and in Africa. The principle of 'community conservation' has received widespread support

Community conservation is a term used to describe a wide range of different kinds of projects and programmes. According to (Barrow and Murphree, 2001), community conservation can be defined as 'those principles and practices that argue that conservation goals should be pursued by strategies that emphasise the role of residents in decision-making, about natural resources' (Barrow and Murphree, 2001: Brooks et al., 2010). Community conservation includes community-based conservation, community wildlife management, collaborative management, community-based natural resource management, and integrated conservation and development

programmes (Barrow and Murphree, 2001: Brooks et al., 2010: Buckley, 2010). The idea that local communities can and do and should be allowed to manage wildlife is not new. Although the institutionalisation of community conservation came into practice in the late twentieth century, they were built on pre-existing ideas, methods and experiences (Madden, 2004).

The community conservation narrative has two distinct elements. The first is the importance to allow people in and around protected areas, or others with property rights there (inland or living resources) or other claims on the land (for example; spiritual claims) to participate in the management of conservation resources (Barrow and Muphree, 2001: Buckley, 2010). This relates to the development and implementation of the 'people and park' projects. The second element of community conservation involves the linkage of conservation objectives to local development needs. According to Buckley (2010), the economic impacts of conventional protected areas can be disastrously negative on residents, particularly when the eviction of human communities is attempted or affected. Community conservation recognises the moral implications of imposing costs on local people and the practical problem of the hostility of displacement or disadvantaged local people to conservation organisations practising a fortress conservation policy (Buckley, 2010: Butcher, 2007). These two elements of community conservation, participation, and a concern for economic welfare create a space within which a great variety of conservation interventions lie. For example; on one side, there are existing conservation projects such as conventional protected areas that make little efforts to include local people, while on the other side lie initiatives explicitly aimed at particular and often more sustainable uses of natural resources by local people who are given tenure over these resources (Allendorf, 2007: Danielsen et al., 2009, Wells and Brandon, 1992). These examples show how the term conservation can have different meanings and mean other things to different people. The first is based on the premise that conservation has to do with only the concern for wild species and their associations (including ecosystems and habitats). The second is based on the idea of conservation as the sustainable management of renewable resources; conservation as the "gospel of efficiency" (Allendorf, 2007).

Community conservation projects differ in how they relate to nature and the degree to which they involve local people, and how they do so. The Community Based Natural Resource Management approach (CBNRM) is based on the premise that local populations have more knowledge of local processes; therefore, they are more likely to manage local resources well through 'traditional' forms of access (Brosius et al., 1998). It is argued that this approach does little to preserve species and has little economic value (Jones, 2006). Pioneered by the

CAMPFIRE programme in Zimbabwe, CBNRM has become the model for protected areas management throughout Africa (see Alexander and McGregor, 2000; Campbell et al., 1999; Murombedzi, 1999, 2001; Kepe et al., 2001)

The Park and Neighbour approach is designed to minimise conflict between parks and neighbouring populations. However, this approach rarely develops sustainable livelihood alternatives (Ghimire, 1994). According to Infield and Adams (1999), this approach operates through offering compensation to affected populations, namely, for the negative effects of living near a protected area. A study from Uganda (see Adams and Infield, 2003) revealed that while revenue sharing can lessen community grievance, it does not compensate for the cost of park creation. In contrast to fortress conservation, community conservation is underpinned by much more democratic ideas that conceptually undermine the fortress's foundations. While all community conservation initiatives have one common element: collective organisation and action by social groups at a small social scale in the interest of conservation, beyond this, they differ widely in the objective, characteristics, and tenure conditions under which they operate.

Community conservation's biggest shortcoming is practitioners believing that community speaks in one voice (Spenceley and Seif, 2003). Many community conservation initiatives in Africa have failed to define community. They assume that a community is a whole group of people instead of different personalities, structures, dynamics, and complexities. Despite, or perhaps because of the ambiguity of the term "community", it has gained a prominent place internationally in environmental policy and practice embracing various approaches and programmes (Butcher, 2007). Community is one of the vaguest and elusive concepts in social science and continues to defy precise definitions. In the study of community approaches to wildlife management, IIED (1994) points out that the idea can be approached in spatial, socio-cultural and economic terms. Spatially, a community is a "group of people that physically live in the same place" (IIED, 1994 pg. 108). Socio-culturally, the community is defined as a "social grouping that derives a unity from common history and cultural heritage, frequently based on kinship" (IIED, 1994 pg. 110). While economically, a community is "a group of people who share interests and control over particular resources" (IIED, 1994 pg. 115). Therefore, one can derive a single definition of a community based on the above definitions; a community can be defined as a group of people socially bound by a common cultural identity, living in a defined spatial boundary and having common economic interests in the resources of the area.

According to Barrow and Murphree (2001), African communities are places where people rely on arable agriculture and where population mobility and migration are at low levels. However, problems arise when we apply this simplistic view across the different contexts in contemporary rural Africa. This view gives little consideration to the heterogeneity, changing membership and composition of rural locals due to forced relocation, migration, resource flows and changing agricultural practices. Most community conservation policies, procedures, and management hold a community being a homogenous group of people. This is one of the many reasons that community conservation efforts do not become as successful as one would have anticipated (Barrow and Murphree, 2001).

The following section discusses the heterogeneity of communities, with a particular focus on community perceptions, micro-politics and local leadership in development projects, especially those linked to community wildlife conservation.

2.6. Community Heterogeneity and Conservation Perceptions

In recent years, there has been an increase in critical assessments of the role of community heterogeneity in conservation planning. It has become common within the conservation literature and studies to assert that community conservation often operates with a limited understanding of community, which numerous scholars suggest is presented as homogenous (Barrow and Murphree, 2001; Butcher, 2007; Leach et al., 1999; Klein et al., 2007; King, 2007). For example, in a much-cited example, Klein et al. (2007 pg. 454) emphasise that local people are considered 'groups of homogenous households who possess common characteristics in relation to ethnicity, religion, caste and language' by conservation and development agencies. Differences amongst communities are often ignored with this understanding, which directly affects natural resource management outcomes.

As a result, many other scholars have researched to address specific factors shaping the impacts of protected areas and community conservation projects in different settings (see Brown, 2002: Holmes, 2003; Adhikari and Lovett, 2006). Other studies have explored specific variables such as local community perceptions of natural resource management (Holmes, 2003 & Mendez – Contreras et al., 2008; Mutanga et al., 2015; Shibia, 2010). For example, Holmes (2003) argues that household needs couple local perceptions about wood access in the Katavi National Park of Tanzania, wealth, and expected returns from natural resource collection. According to Klein et al. (2007), traditional institutions also shape the relationships between conservation agencies and local communities around the Ambohitantely Special Reserve in Madagascar. Durant and

Durant (2008) conclude that the residents' attitudes towards the Mount Kilamanjaro Community Conservation Services are linked to the amount of exposure to conservation that residents have received. According to Mendez- Contreas et al. (2008), community views of the Ria Celestun Biosphere Reserve in Mexico are linked to the limited economic benefits generated by the reserve. Their study also revealed that some communities perceive the project as an obstruction to livelihood production. Others, mainly the younger residents and those directly involved, believe it generates employment opportunities.

2.7. Community Leadership

Any discussion that involves the community and community action brings to the forefront questions relating to community leadership. According to Poplin (1979), community leadership cannot be firmly placed in the hands of a few individuals. Usually, leadership tends to become diffused throughout the community, with one person/group exercising leadership in one situation and one person in another. This means that people are not simply put in power by institutions, i.e. traditional and political structures, but leadership arises in different rural contexts and spaces. According to Poplins, there are three types of community leaders; the institutional, grassroots, and power elite. These leaders commonly influence the perceptions of the local people.

The Institutional Leader is the type of leader that occupies formal leadership positions. Institutional leaders possess the right to lead by virtue, such as traditional leaders, local political officials, school teachers, pastors, and so forth (Poplin, 1979). The right of institutional leaders to exert influence and make decisions is confined almost exclusively to activities and events of a routinised nature, which has led to debates as too much decision-making power local institutional leaders possess (Dahl, 1961). According to Poplin (1979), contradictory findings from different studies conducted in various communities have revealed that some institutional leaders are the key decision-makers. While on the other hand, an increasingly large body of research suggests that in many communities, the formal leadership structure is very much influenced by a partially hidden power elite (see Boggs, 2000; Kuponiyi, 2017; Leonard, 2017)

Grassroots Leaders use their influence to get other people in the community interested in a cause. Grassroots leaders possess personal influence and the ability to get other people interested in a "cause" (Poplin, 1979). Grassroots leaders occasionally 'pop' up from nowhere to assume leadership situations and fade into the background. For example, a popular member of the community. According to Poplin (1979), little is known about this leader; however,

Kornhouser (1959), cited in Poplin (1979), has conducted a study that suggests evidence that grassroots leaders are likely to oppose programs and policies championed by the official leadership structure.

The Power Elite Leader refers to members of the community that are considered leaders because of their wealth and influence. The basis for leadership for an elite leader is economic power, wealth, and personal influence, for example, the local businessman. Power Elite leaders make their impact felt in all areas of community action and decision making (Poplin, 1979).

Kuponiyi (2008) suggests a pluralistic leadership structure; those who exercise leadership in relation to one activity or event are not the same persons who exercise leadership in relation to another event or activity. Therefore, it is crucial to understand these types of leaders and how each may or may not affect the implementation of a development program in communities through their influence over local communities.

Many studies mentioned above show evidence of communities being dynamic, complex, and heterogeneous, nullifying the view that communities speak in "one voice" (see Brown, 2002; Durant and Durant, 2008; Holmes, 2003; Mendez- Contreas et al., 2008). Local Leaders are believed to be the most significant influencer of community perception; however, other factors, such as micro-politics and personality politics, also leading factors (Benjaminsen, 2008 & Mutanga et al., 2015; Thondhlana & Cundill, 2017). The limited literature on studies explicitly conducted on these variables provides a gap for more research in community heterogeneity and conservation planning. This research aims to provide insights that can fill the available literature gap for future scholars.

2.8. Conceptual Framing

The researcher utilised a theoretical, conceptual framework to conceptualise the study to fully understand community perceptions and the specific factors that may or may not influence community perceptions on prospective development projects. This section of this chapter will focus on the conceptual framing of the study.

Reichel and Ramey (1987, pg. 65) refer to a theoretical framework as "a set of interrelated concepts (constructs), definitions and propositions that present a systematic view of phenomena by specifying relations among variables". A conceptual framework is an organisation of a set of interrelated theories that form the basis for research. A framework allows the researcher to explore the case study dynamics while using related literature concepts

and theory to analyse the cases study. For this study, a political ecology lens is utilised and as well as the Environmental Justice Framework.

2.9. Political Ecology as a Conceptual Framework

As noted from the previous sections, past and current approaches to managing wildlife, biodiversity, and valuable habitats in Africa are best contextualised through the historical lens. Historically, the views of nature or ways of seeing the environment by powerful social groups have shaped the approaches to wildlife management. According to Jones (2006), political ecology is attentive to historical factors, social constructions, and power relations in moulding environmental change. Thus, using a political ecology lens will provide a practical approach to reviewing changes in wildlife conservation and the dynamic communities' perceptions on the conservation of wildlife.

Political ecology examines the politics of struggles over the control of and access to natural resources. Generally, political ecology represents a confluence between ecologically rooted social science and the principles of political economy (Peet and Watts, 1999). Political ecology has been mainly adopted as a framework for analysing agricultural environments in Africa (see Awanyo, 2001; Bassett, 1998; Batterbury, 2001; Robbins, 2004). It has less been frequently applied to the exploration of 'conservation environments. The adaptation of political ecology as a framework is based on the dynamics and complexities of the study. I will explore the social-political and ecological factors linked to the research case study with the political ecology analysis.

This study will focus on Robbins (2004), Conservation and Control thesis. The argument presented in the thesis is "the control of resources and landscapes has been wrestled from the local producers or producer groups (by class, gender or ethnicity) through the implementation of efforts to preserve 'sustainability', 'community' or 'nature'. In the process, officials and global interests seeking to preserve the 'environment' have disabled local livelihood systems, production and socio-political organisations". Two aspects of Robbins (2004) thesis are essential for this research:

2.9.1 Conservation has a history of coercion

This aspect of the argument emphasises the coercive control reflected in conservation history, i.e. forced removals. It focuses on the relationship-building between community members and conservation agencies and the role of NGO's in conservation management (Robbins, 2004). According to Robbins (2004), state coercion histories have resulted in land claims. Land claims

are an essential factor in the research as they pose a challenge in meeting land rights while achieving conservation goals. I will also use this theoretical foundation to explore past injustices such as forced removals.

2.9.2. The Constructed Character of Natural Wilderness

The Constructed Character of This involves a critical interrogation of nature and wilderness. Robbins (2004) suggests that the Edenic notions of non-human nature are constructions that are not an accurate representation of nature because it excludes environmental history where humans are implicated in creating many ecosystems. However, for global environmental conservation, this construct is commonly used to write human communities out of the environmental history of a place living it to wildlife, which is more accessible to market to tourists. (Robbins, 2004). The research aims to understand how the exclusion of local communities in conservation planning in the past affects present-day perceptions on community conservation projects.

2.9.3. Table 2.1. Theoretical Concepts and Applicability in the Study

Concept/ Theme	**Definition**	**Applicability**
Territory	Territory refers to a unit of contiguous space used, organised and managed by a social group, person or institution to restrict and control access to people and place' (Human Geography Dictionary pp.746).	Explores the protected area/enclosure as a territory, both the physical and the political space.
Reterritorization	defined as "the restructuring of a place or territory" (Deleuze and Guattari, 1980 pg. 105).	The construction of new territory through the dispossession of land and the land restitution process.
Community	a group of people who share a common culture, values, and interests based	The study explores community as an elusive term and the heterogeneity that exists within communities.

	on social identity and territory (Poland, 2005).	
Network	The term network refers to spatial arrangements that consist of a collection of linked elements, which typically exhibit a decentered and non-hierarchical form (Human geography Dictionary).	This study will explore the interconnectedness and interdependency of all actors involved in the Loziba project from a local to a global level.
Leader/Leadership	Refers to a person who is in a position of authority.	The different types of leaders present in this study and the influence each have on community perceptions.

2.10. Environmental Justice Framework

This section focuses on the environmental justice framework and how this framework may be used in exploring the dynamics of future community conservation initiatives. Environmental justice refers to social justice that aims to ensure all community members' enjoyment of environmental benefits (Bullard, 2000). Many studies define environmental justice; however, many focuses on distributional (Schlosberg, 2013). For obtaining ecological sustainability, distributional justice is applied (Schlosberg, 2013). Schlosberg (2003) references the environmental justice movements in the United States as the most prominent justice movements that made a strong case for distribution as a critical component of justice. Meaning that the distribution of environmental ills to disadvantaged communities is shaped by the inequities existing among society

Over the years, the environmental justice discourse moved from the narrow focus on distributional justice to the conceptualisation of justice issues (Schlosberg, 2003). According to Scholsberg (2010), the broader definition of environmental justice includes participation, social differences and recognition. Thus, recognising the fact that distributive justice is not the only dimension of justice.

Schlosberg (2000) suggests that when investigating the uneven distribution of environmentally related issues, it is significant that recognition and participation of communities are fully explored to achieve ecological and environmental justice. By doing so, the gap between environmental justice and social or human issues is lessened (Schlosberg, 2003; Schlosberg, 2010).

There are three dimensions of the environmental justice framework, which are; Recognition, Participation and Distribution. However, due to the scope of the research, this review will only focus on the first two dimensions, i.e. 1) Recognition & 2) Participation

2.10.1. Recognition

Recognition is an essential component of environmental justice and, more significantly, meeting communities' political demands. Many environmental justice activists, particularly black people, feel that their identities have been lessened, thus increasing the demand for defence and respect for their communities (Schlosberg, 2003; Schlosberg, 2010; Schlosberg, 2013). Therefore, the recognition element becomes an essential aspect of justice in environmental justice.

The recognition dimension of justice aims to ensure that the environment's social, cultural differences, values, and perceptions are acknowledged (Schlosberg, 2003). By recognising that these differences exist within communities, provides a better understanding of communities and their perceptions. Failure to recognise societal and cultural differences has resulted in the marginalisation of communities regarding representation in environmental discussions (Schlosberg, 2003).

For this study, the recognition dimension will explore if local communities are recognised in future game reserves development, for example, who gets recognised as an essential role player. Recognition will explore if community heterogeneity dynamics are being considered in prospective development projects, particularly in community-based conservation initiatives. In essence, a lack of community participation reflects the unequal distribution of power in societies. However, Danielson et al (2009) noted that community participation and interactions do not constitute accurate recognition.

2.10.2. Participation:

Participation involves communities being allowed to voice their opinions and being included in decision-making. The participation dimension of the environmental justices focuses on the

inclusion of local people in decision-making by being offered "a seat at the table" and equal, respectful and informed contributions at community meetings (Schlosberg, 2003). According to Schlosberg (2003) and Schlosberg (2010), local black communities have been excluded from mainstream environmental groups, regulatory bodies, commissions and decision-making boards. It has always been assumed that African indigenous communities have no interest in such matters. However, there has been an increase in the demand for marginalised groups, particularly previously disadvantaged populations, to be included in local development initiatives (Schlosberg, 2010). The inclusion ensures that their interests will be protected. The concept of 'participation is the fundamental element in the theory of community conservation; however, its practicality has only just been realised in recent years, even so, not entirely (Chambers, 1993; Oakley, 1991). The concept is vast, reflecting people's differing interests in who participates, what purposes, and what terms for residents. These range from minimalist approaches, which merely entail receiving information, to other approaches that involve creating autonomous institutions operated by the community.

Pretty et al (1994) highlights the seven categories of participation, along a gradient of community involvement and empowerment. At the very end of the spectrum of participation, people are merely informed and do not contribute information and views. The seven forms of participation are summarised in the table below.

Table 2.2. Seven types of community participation (adapted from Pretty et al (1994) and Cornwall (1996)

Type of participation	Description
Manipulative participation (co-option)	Community participation is simply a presence, with ``people's'' representatives on official boards who are unelected and have no power
Passive participation (compliance)	Participation includes informing communities of what has been decided. There is no evidence of interaction between project management and local residences before the decision is taken; decision-making falls solely onto project managers

Participation by consultation	Involves the consultation of communities by partaking in discussions related to the project, for example, a Q and A session. External agents will then gather information and analyse it. It does not allow communities for any share in decision-making, and professionals are under no obligation to accept people's views
Participation in material incentives	Communities contribute resources such as labour in return for material incentives (e.g. food, cash).
Functional participation (cooperation)	People participate by forming groups to meet predetermined project objectives. People might be involved in decision making but only after external agents have already made significant decisions
Interactive participation (co-learning)	Communities actively participate through interactions with project developers. Here, participation is considered a right of the local people.
Self-mobilisation (collective action)	Local groups take over decision making about all aspects of a project. Involves the active participation of communities in joint analysis, development of action plans, and strengthening local institutions.

The study will analyse the type of community participation involved in prospective game reserves. This might assist in determining a link between the type, level of participation and the success or failure of future development projects

2.11. Conclusion

South Africa is one of many countries to show a rapid increase in the conversion from agriculture and livestock farming to game farming. This conversion had been fuelled by the changes in environmental and agricultural policies which had come to pass after 1994. However, uncertainty, ambiguity and an unjust past of the communities surrounding these newly formed game farms characterised these changes, making the transition for the communities and the farm owners difficult. The shift might have also resulted in the rise of conservation approaches, particularly fortress conservation and community-based conservation. 'Fortress' approach prevents local indigenous people from the wasteful use of the environment. At the same time, community conservation is defined as those principles and practices that argue that conservation goals should be pursued by strategies that emphasise the role of residents in decision-making about natural resources. This literature review has highlighted some of the issue's conservationists and indigenous communities face in implementing community-based conservation projects and development. The main problems include land issues and contestations and how these, if not resolved, may lead to conflict amongst communities and project developers, i.e. land reform. Other issues include the perception that communities are homogenous and the various leaders in local communities and their influence in changing community perceptions towards wildlife conservation. Finally, the literature review highlighted the environmental justice framework, which is essentially social "justice. That aims to ensure that environmental benefits are enjoyed by all members of the community and the political ecology as a theoretical framework for understanding the social, political and ecological actors that affect project developments in rural areas. The conceptual framework may or may not be sued in this study. The three dimensions highlighted above can assist in exploring the dynamics projects, particularly wildlife conservation in rural communities, process easy. The next chapter focuses on the research case study and the methodology used to carry out the analysis.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. Introduction

This chapter covers the study area description and the methodology used for the study. According to Wilkinson (2000 pp. 105), a 'research methodology' refers to "the specific procedures or techniques used to identify, select, process and analyse about a topic". A research methodology involves considering methods used in the field and the theories and principles behind them to develop an approach matching the objectives outlined in the introductory chapter of the thesis. The central focus of this chapter is on the study site description and the various data collection methods used to explore the different communities' and stakeholders' perceptions towards the prospective game reserve, Loziba. The research adopted a case study approach, and the study used qualitative research methods, namely; in-depth interviews, semi-structured questionnaires, observation and oral testimony to obtain data. The chapter further provides case study background, fieldwork procedures used by the researcher, such as the sampling strategy, sample size, limitations and experiences. This chapter will allow the reader to evaluate the study's overall validity and reliability critically.

3.2. Research Design and Approach

The research design refers to the general strategy used to integrate the different methodology and techniques the researcher used in the field to collect data. This study followed an interpretive research design because it sought to describe the status of a specific phenomenon. A descriptive and exploratory case study design was used in this research because a case study provides space where a complex phenomenon within a particular context is explored (Baxter & Jack, 2008). The case study approach was appropriate for this study because it allows for engaging and in-depth explorations within a short period.

"The Field?"

According to Klifford (1997), the field is a distinct place with an inside and outside, reached by physical movement practices. However, for this research, as suggested by Gupta and Ferguson (1997), the field cannot be conceptualised only as a spatial site, but it can be conceptualised as a political location. The research focus is on a proposed reserve, which means that it does not exist yet. Because this study was characterised by different communities in different geographical areas and scattered stakeholders, the researcher could not clearly define the field. Due to the assumptions that the data collected will show evidence of unequal power

relations, personality politics, and possibly cultures, it was important for the researcher to choose a research approach that will fully expose the dynamics and complexities of the study.

3.3. The Case Study Strategy

A case study research method is best defined as "an empirical enquiry that investigates a contemporary phenomenon within its real-life context, especially when boundaries between phenomenon and context are not evident; and in which multiple sources of evidence are used" (Yin, 1984, pp.3). When a researcher is seeking to answer questions of *"why"* and *"what"*, a case study approach is recommended. This approach is applicable in this study because further exploring community and stakeholder perceptions. The research attempted to look beyond the surface by answering questions such as *"why are perceptions fluctuating between negative and positive"* and *"what are the factors influencing these perceptions".*

According to Hays (2004), there are three types of case study research strategies: single instrumental, collective/multiple, and intrinsic.

Table 3.1. The Three types of Case Study Research Strategies

Case Study Strategy	Description
1. Single Instrumental	The researcher selects a case study that focuses on a single area of concern or issue to illustrate the phenomenon.
2. Collective/Multiple	Identifies an issue or concern and then chooses multiple bounded cases to illustrate the recognized phenomenon
3. Intrinsic	The phenomenon, issue or concern is identified after the researcher has studied the case itself

For this study, the researcher employed the intrinsic case study strategy. This was useful because the chosen study area is an "untouched" area, meaning that no research of this sort had been conducted in the area before. The research's dynamics, complexities further emphasize the significance of selecting the intrinsic case study approach and issues later uncovered. According to Hancock and Algozzine (2016), case study research effectively answers social-based research questions. It allows for a mixture of research techniques to be employed, such

as how the researcher utilized different types of qualitative research techniques, i.e. in-depth interviews, semi-structured questionnaires, observations and oral testimonies. The case study research approach has been criticized for the approach is almost impossible because it is challenging to determine the cause, or find an issue or cause and then find a case to illustrate it (Bassey, 2003; Hancock and Algozzine, 2016)

The data was collected from both primary and secondary sources. For this study, primary data was collected using qualitative methods. This included the use of semi-structured in-depth interviews, observations and oral testimonies. The secondary data sources had maps and the constitution draft of the proposed reserve. Data was also collected using a quantitative method i.e. questionnaires. The questionnaires were used as a guide for the community survey. The study used a mixed-methods approach. The use of both qualitative and quantitative (i.e. questionnaires and surveys) research methods were motivated by the specific qualities that each approach possesses regarding how aspects of reality could be studied. Qualitative methods can incorporate quantitative data and quantification; however, this study is ethnographic. Data analysis involved thematic analysis and the use of SPPS for the questionnaire surveys.

3.4. Background on the Study Site and the Communities

The Mawana farm is located in a small former German mission town called Gluckstadt, between Vryheid and Ulundi in Northern KZN. However, the farm is a part of AbaQulisi Local municipality. In 2005, Mawana Game Reserve was formed by merging several private properties owned by C.J. van der Walt and converting the land use from cattle ranching to wildlife management. Once a game fence of the requisite specifications was erected, varieties of wild species were introduced, including 12 elephants. At that time, the utilization of the reserve was limited to safari hunting and cropping antelope populations. On the death of the owner in 2017, the reserve fence had deteriorated. The elephant population had begun moving outside the fenced area as designated by the Ezemvelo KZN Wildlife-approved “Elephant Management Plan” (EMP) into the communal area. This meant that the Mawana Game Reserve breached its agreement with the KZN Government regarding the management of the elephants and a game reserve. However, it was realized that a viable and sustainable future for the area lay in the opportunity to merge private and community properties, including those “under the land claim” by various communities, into a single large and contiguous wildlife conservation and sustainable natural resource use. This prompted discussions with the adjacent communities,

3.5. Description and Location of the Study Area

3.5.1. The Location of the Mawana Game Reserve

The study site is stretched between Gluckstadt and Ulundi, in the northern of KwaZulu-Natal. The Mawana Game Reserve is in Gluckstadt, 32 km southeast of Vryheid, under the AbaQulusi local municipality. The proposed Loziba Wilderness will include neighbouring communities in the Ulundi area, including Nhlazatshe and Ceza. Gluckstadt was formed around 1906 as the Centre for farming families. The village was named after a city in Germany called Gluckstadt, which means 'city of happiness' (Raper, 1987). The AbaQulusi local municipality is named after the AbaQulusi, a Zulu clan whose descendants hail from different origins but were unified by their allegiance to the local Zulu Royal homesteads, however historically, no chief presented them in the Zulu kings' council (Khumalo-Seegelken, 2012)

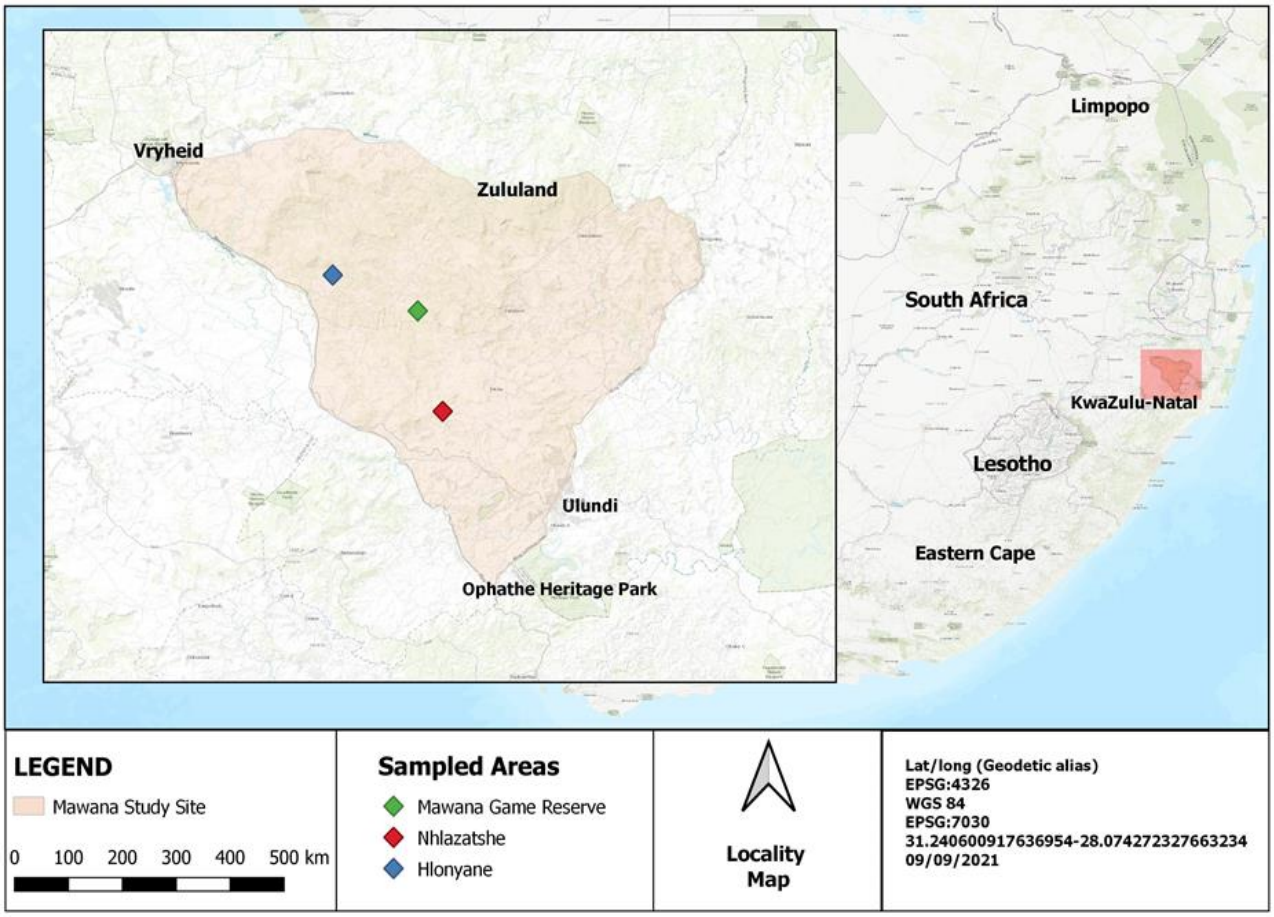

Figure 3.1. Map showing the study area, Mawana Game Reserve

The proposed Loziba Wilderness will be along the R34 route. The Ulundi Local Municipality is located on the southern boundary of the Zululand District Municipality. The proposed Loziba Wilderness will border Nhlazatshe, Ceza and Babanango areas. The most significant part of these areas is rural and underdeveloped and form part of seven traditional authority areas (IDP, 2018). For both Gluckdtadt and affected areas of Ulundi, farming and agriculture remain the primary economic sector. However, there is a rise in Tourism, focusing specifically on nature and heritage attractions. The inclusion of the local communities in these tourism projects is important because it is seen as a poverty alleviation strategy and overall rural economic development (IDP, 2018). Hence the proposal of a more enormous community-owned game reserve

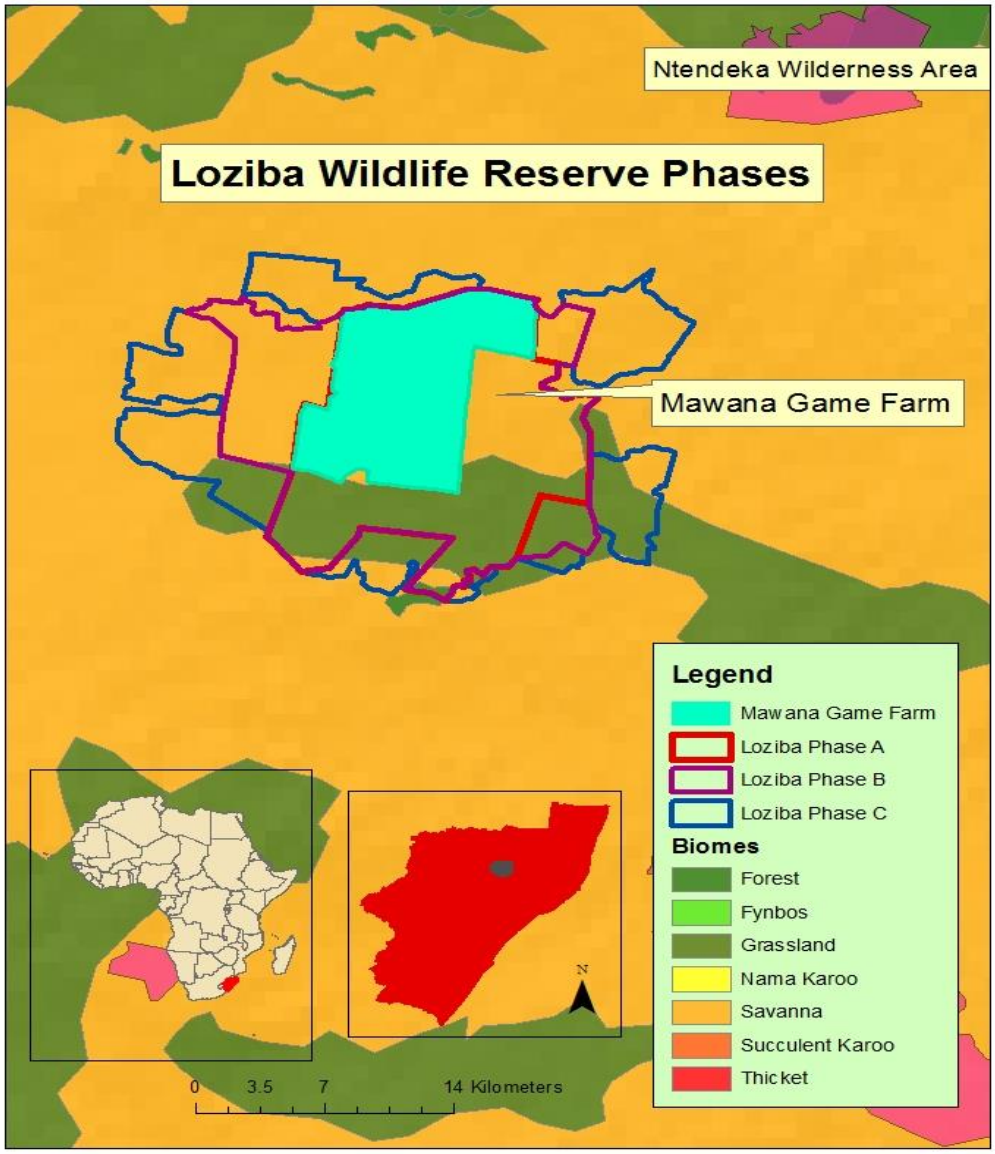

Figure 3.2. Map of the different phases of the proposed Loziba Wilderness (Courtesy of Elisabeth Leaning)

The expansion of the Mawana game reserve into Loziba Wilderness will occur in stages, often called phases. Phase A includes marking the boundary for the re-fencing and expansion into community land, which will affect the Hlonyane and Mkolokotha communities. The second phase (Phase B) is another expansion, affecting the Nhlazatshe and parts of the Malangane communities and some private farms. The final expansion is called Phase C. Phase C is the completion of the expansion, which means a more extensive boundary would

have been created, and the whole area will be referred to as Loziba Wildness. Phase C affects mainly, Tholulwazi and Ceza and the more significant part of Malangane communities.

3.5.2. Landscape and Topography

On a broad scale, the topography of Mawana Game Reserve and f the proposed future Loziba Wilderness Reserve is broken, divided by rivers including, the Black Umfolozi, Thaka and Hlangabende rivers; and numerous drainage lines, with high ridges and hills that, when taken in combination with their associated plant communities, create a diverse range of vegetation types and wildlife habitats.

3.5.3. Climate conditions

The climate in uLundi is warm and temperate. The average annual temperature is 19.8 ^{o}C, and the average yearly rainfall is 844 mm. In January, the precipitation reaches its peak with an average of 123 mm. February is the warmest month of the year with an average temperature of 23.1 ^{o}C, and July is the coldest month with an average temperature of 16.0 ^{o}C.

In Vryheid, the average annual temperature is 17.6 C, with 886 mm of precipitation in a year. The driest month is June, where precipitation reaches its peak at 11 mm. January is the warmest part of the year with an average temperature of 21 ^{o}C while July is the coldest month with an average peak temperature of 12.8 ^{o}C.

3.5.4. Vegetation

According to the Zululand IDP (2020/2021), the district is characterized by vast heterogeneity inhabits and vegetation. The district comprises er altitude dense bushveld, savanna, a, nd grasslands, exextending Mawana Game Reserve is characterized by bushveld and grassland vegetation types. However, at this stage, it would be a speculative exercise to clearly define the vegetation of the whole Loziba area because the proposed boundary has not been erected.

3.5.5. Land Degradation

There is evidence of sheet and gully erosion in some areas of the communities. The Mawana reserve and the proposed reserve, Loziba Wilderness, have areas of accelerated soil erosion. Woody plant encroachment is extensive in and around the proposed boundary of the proposed reserve (Mawana Draft Environmental Assessment, 2018).

3.6.3. Reasons for the Selection of the Study Area

The study site was selected for a variety of reasons. Firstly, no research has been done in this study area; this assisted the researcher in exploring the different perceptions regarding

prospective projects lamented in rural communities. Secondly, there is a long history of conflict between the surrounding communities and the previous white farm owner, which resulted in the dispossession of land and unjust treatment imposed on the community, providing a dynamic case study that allows for further research in land reform in conservation areas. Thirdly, the study site presents an excellent example of human-wildlife conflict due to maintenance issues on the existing farm, Mawana, whereby the reserve no longer has a fence, resulting in the elephants moving into the communal areas. Due to all the context-specific complexities and dynamics mentioned above, the study site provides an excellent example of a case study that allowed the researcher to explore the normal narrative of community-conservation stories highlighted in the literature. The less explored historical legacies and dynamics in conservation are often referred to in this thesis as 'the story behind the story.

3.7. Research Techniques/Methods

According to Kitchin and Tate (2000), collecting data may be done using methods that ensure easy description and analysis. Qualitative methods were used in the field to collect data for this study: structured questionnaire, in-depth interview, and observation. According to (Bryman and Burgess, 1999), qualitative methods assist in understanding the world through interacting with, empathizing with and interpreting the actions and perceptions of the study actors. Qualitative methods can incorporate quantitative data and quantification; however, this study is ethnographic; therefore, collected quantitative data elements were ignored and used for a separate report. Ethnography is the study of people and their cultures in a systematic way. Ethnographic approaches convey reality from a subject's point of view (Brockington and Sullivan, 2003). Since this study was actor-orientated, it was important for the researcher to employ ethnographic methods such as observation and oral testimony to emphasize the legitimacy of the researcher's interpretation of the observed culture and to allow people to 'speak for themselves.

The questionnaire and the semi-structured in-depth interviews were adopted as the primary tool for data collection. At the same time, observation and oral testimony/informal conversations were used to collect additional data.

3.7.1. In-Depth Interviews

"An interview can be described as a face-to-face verbal inter-exchange in which, one person, the interviewer, attempts to elicit information or expression of opinion or belief from another person' (Maccoby & Maccoby, 1954: 499). Interviews help investigate complex behaviours

and motivations (Dunn, 2000). For this study, the researcher used semi-structured interviews as a data collection method. The interview structure followed the one suggested by Curry et al (2009). However, there was a degree of a predetermined order of questions, still allowing for room for flexibility in how the informant addressed issues. Semi-structured interviews were conducted with the project's primary stakeholders, i.e. Project Rhino, ERP, project managers and other private entities and individuals. This benefited the research because, with interviews, a diversity of opinions and experiences were collected. Most of the interviews conducted in this research were face-to-face interviews; therefore, it was easy for the researcher to note facial expressions and body language of the informants, and it was easy for the researcher to counter the claims of those who have presumed to have discovered the public opinion and perceptions.

3.7.2. Semi-Structured Questionnaire

The questionnaire is used to collect data that reflects respondent's attitudes, opinions and experiences (Ngila, 2009). According to Parfitt (2005), questionnaires are suitable for the classifications of people, their circumstances and their environment. Questionnaires are familiar and user-friendly to most people, and they take less time to complete. The questionnaire was designed to incorporate both descriptive and analytical questions. This aided in capturing both 'factual and subjective data relating to the respondent and their circumstances. The questionnaires used for this study were semi-structured to allow the respondents' flexibility to voice their opinions and feelings regarding what was being researched. However, because questionnaires do not allow for a deep understanding of the subject matter (Overton and Diermen, 2003), the researcher relied on additional data collection methods mentioned above, i.e. observation and oral testimony/informal conversation

3.7.3. Observation

Observation is accurately watching and noting phenomena as they occur (Kearns, 2000). Observation is the outcome of active choice rather than mere exposure because we never really observe everything that there is to be seen; therefore, observation can be seen as a way a researcher takes part in the study, rather than just representing it. This is called 'participant observation. The researcher sat in meetings between the project developers, communities, land claim commissions' representatives from the Vryheid office, and any other crucial meeting. In these meetings, the researcher collected data through observations by observing the proceedings of the meetings. According to Brockington and Sullvan (2003), observation also provides complimentary evidence by gathering additional descriptive information before, during or after one more structured form of data collection. Hence the researcher needs to

immerse themselves in the place/society they are studying. To achieve this, the researcher did repeat visits to the research communities while taking notes of their surroundings by spending time in the community after completing a questionnaire. By doing so, the researcher added value and a descriptive element to the research. A possible limitation to using observation as a research method is that people can easily change their behaviours when they see an outsider. I will further discuss how I navigated this in the positionality section later in the chapter.

3.7.4. Oral Testimony/Informal dialogue

This technique involves storytelling by the research participants. This technique is useful because it provides unique insights into unrecorded situations and alternative views on situations (Brockington and Sullivan, 2003: Kearns, 2000). Oral testimonies are advantageous because they are informal, and therefore respondents are comfortable, and they feel in charge of the interaction because they are the ones telling the story. The researcher employed oral testimony and informal dialogue when she had to interview elders in the different communities. Through this technique, the researcher collected data that provided a broader and more precise context. This technique allowed the researcher to explore the history of the study site through the storytelling of lived experiences by the community members. Unfortunately, due to the old age of the many potential respondents regarding the history of the study site, I managed to interview 4 participants for oral testimonies.

3.7.8. The Data Collection Process

The researcher followed a simple data collection process. Primary data was collected using a community questionnaire, formal and informal in-depth interviews with key informants. The researcher also collected primary data from oral testimonies and observation. The community survey consisted of open and closed questions because the aim was to generate themes in the thematic analysis. The numerical data collected from the questionnaires was used to analyse the socio-economic status of the different communities; however, it is essential to note that this data was not presented in the results section because it was not crucial for the research.

A total of 100 questionnaires were administered to the three research communities. Each community was issued 25 questionnaires. It is important to note that a pilot study was conducted in the Hlonyane and Mkolokotha communities before the actual research was conducted. The pilot study results agreed that the initial questionnaire required some changes to be made. These changes included children as part of the survey. However, due to the

University of KwaZulu-Natal's ethics committee rules, children under eighteen cannot partake in the study unless the parent's consent is granted.

The questionnaires and interviews were administered in each community by the researcher over 16 months from March 2018 to July 2019, noting that specific weeks in a month were spent in the field.

In-depth interviews were conducted with key stakeholders, i.e. project developers, Mawana Game Reserve Manager, Van Der Walt's family representatives, traditional and community leaders and other private landowners. The interviews and the open-ended questionnaire provided a qualitative perspective to the research, which provided an in-depth understanding of communities' and stakeholders' experiences and perceptions. The in-depth interviews also provided the background and history of Mawana Game Reserve and the relationship between the reserve owners and the communities.

The observation process was used to identify behavioural reactions from the interviews and situational analysis during formal and informal meetings and settings.

Documents' analysis formed part of secondary data. This included analysing existing Mawana Game Reserve constitution policies and draft Loziba Wilderness Reserve constitution policy. It also had a desktop study of relevant journal articles and newspaper articles. Secondary data provided a theoretical perspective to the research, thus providing the building blocks for answering the research questions.

3.7.9. The Sampling Frame and Sample Size

According to (Overton and Diermen, 2003), research is always constrained due to a lack of time and resources; and because we as researchers cannot observe the entire population, a sample of the population is chosen to represent the whole population. Individual households in the community were selected as the primary sample unit from the three different communities, i.e. Hlonyane, Nhlazatshe and Mkolokotha Communities. The researcher sampled 25 households per community for the questionnaire surveys. In the Hlonyane community, 25 households were sampled, Mkolokotha 21 households and random interviews with four individuals, and in Nhlazatshe, 25 households were sampled, and the researcher also had six unplanned individual interviews. The total sample size was 81 questionnaire surveys. The sample for the questionnaire surveys included adult members only (18+ years). The researcher is aware that a larger sample size is favoured because it increases the likelihood that

the sample accurately represents the community. However, obtaining a larger sample size was impossible because the few homesteads are very sparsely populated in all three study sites. As a researcher, I would have liked to cast and stretch my sample 'net' as widely as possible to gather as much data as possible to increase the confidence in the results obtained. The primary data was collected from three sources: the community members from the three communities, the proponents of the proposed project, and conservation authorities, i.e. KZN Ezemvelo Wildlife. The researcher used two sampling strategies to ensure that the selected population sample represented diversity (in terms of age, gender, experiences, and roles). The sampling strategies employed were convenience and snowballing samples. Convenience sampling is choosing research participants because they are conveniently available; this strategy was used in selecting individual households in the communities because not every house had someone available to participate. Snowball sampling involves finding and choosing one person then asking if they are can refer you to another person they know that may have more or additional information and would be willing to participate in the research. The snowball sampling strategy was used to select stakeholders to be interviewed, and it was also used for the communities.

3.7.10. Data Analysis

Data collected were transcribed and content analysis was used to identify, summarise and synthesise communities' perceptions towards the prospective reserve. During the transcription process, a deductive coding system identified basic themes and relationships that link back to the research aim and objectives. This process is called thematic analysis (Hesse and Bieber, 2010).

The researcher followed steps and processes identified in Bryman (2012) in the analyses, which included:

- Step one: Reading of interview transcripts and transcribing interview recordings
- Step two: the next step was to label relevant pieces of information related to the research
- Step three: then the researcher decided which codes are essential and created categories based on the reoccurring themes
- Step four: the next step was to label the categories and choosing the most accurate options that best answers the questions of the study

The main identified themes were expectations, benefits and distribution, land reform, dangers of wildlife animals and ownership and the management.

The responses from the questionnaires were inputted in the Statistical Package for Social Sciences (SPPS) for analysis. Descriptive statistics were used to present demographical data. Where applicable, descriptive statistics were also used to quantify the number of informants in agreement or disagreement with the proposed development.

I will use the theoretical framework, Environmental Justice Framework, with a particular focus on the Recognition and Participation environmental justice framework. I will also use Political Ecology concepts such as Robbins (2004) theses of Conservation and Control to explore and uncover the dynamics of the research case study, Mawana.

3.8. Researcher Positionality

In qualitative research, researchers are perceived to be positioned either inside or outside their research communities (Moore, 2011). I would like to state my position in the research. As a young black female researcher, it is always challenging to navigate sensitive issues such as those explored in this research. The rural communities in this study are very traditional. Entering this space from a completely different community meant adjusting and adapting to how I conducted myself, from how I spoke (especially with adults) to sometimes how I dressed—for instance, wearing a skirt and a doek for traditional council meetings. The community questioned my neutrality in the research because I had been introduced to the community by the development proponents. However, after various field visits, it was clear that I was an independent researcher, although funded by an organization mainly affiliated with the project proponents and, thus, a representative of the project developers. However, I came up with my research design and questions, from which my analysis and conclusions were drawn. As someone who didn't grow up in the rural areas and experienced the challenges faced by the communities, I was looking forward to exploring these while maintaining objectivity. However, empathy would resurface as human nature would have it, mainly because the research touched on past injustices. I want to clarify that objectivity was withheld during data collection, interpretation, presenting and writing of this thesis.

3.9. Validity of the study

In qualitative research, the validity of a method used to collect data refers to whether the technique used for data collection provides the relevant information to the research questions posed (Guion et al, 2011). The use of the different data collection methods in this study strengthens the validity of the study. To ensure that the collected data was accurate and relevant to the research, all interviews and questionnaires were conducted in the participant's language

of choice, mainly IsiZulu and English; this helped avoid miscommunication between the participants and the researcher. All interviews, questionnaires and oral testimonies were recorded provided that the respondent or informant gave consent to the researcher. Handwritten researcher's notes also supplemented these. The triangulation of respondent responses strengthened the validity of the study.

3.10. Limitations of the study

One of the biggest challenges and limitations of this study is that the fundamental research is centred on a proposed project development that is not in existence. This was limiting because some participants, especially from the communities, believed that I represented the proposed project and not a researcher. However, I was a representative of the proposed project as the 'link' between the communities and the developers. Another challenge was that I found it challenging to reduce subjectivity and bias in the findings; this was probably influenced by empathy directed to the community. I was able to manage this by disconnecting after a field visit. This means I 'disconnected 'from the research for about two weeks before analysing data collected during the visit. This helped me so that it felt like I was looking at the data for the first time, thus achieving objectivity. However, I acknowledge that my research might have errors that need to be rectified for future research.

3.11. Field Experiences

My fieldwork provided me with informative outcomes. I had the opportunity to engage with the theoretical concepts while gaining practical experiences of the complexities and dynamics of rural communities. The nature of the research required me to adapt to different situations. For example, all three communities had their way of doing things; therefore, I had to adapt to each. I was allowing for my personal growth. Due to my passion and genuine interest in the study, empathetic and overwhelming emotions were evoked. However, even so, attempted objectivity was maintained throughout the data collection process, and all stakeholder responses were considered and acknowledged

3.12.Conclusion

This chapter has highlighted the methodology used to obtain data for this study. It has provided an overview of the study site, case study approach and sample strategies. The chapter also provided data collection techniques used in the study, i.e. questionnaires, in-depth interviews, oral testimonies and observations. Furthermore, the chapter highlighted the researcher's field

experiences, and it provided the limitations of the study and the challenges that the researcher faced on and off the field.

The next chapter presents research findings focusing on the historical background of the Mawana Game Reserve, perceptions of the stakeholder, i.e. project developers, conservation agencies, Mawana former owners, and all other stakeholders of the proposed Loziba Wilderness. Interpersonal relationships that exist are also presented and explored in the chapter.

Chapter 4: The political ecology of conservation at Mawana - Historical Legacies, Stakeholder Perceptions and Interpersonal Relationships

4.1. Introduction

This chapter explores the history of Mawana Game Reserve and the history of the neighbouring local communities. This chapter also presents and explores the perceptions of the stakeholders, i.e. conservation agencies and project developers, regarding the proposed Loziba Wilderness. The interactive relationships that exist are also presented and analysed in the chapter. The importance of highlighting the perceptions of the stakeholders mentioned above and their interactive relationships with select community members and between themselves is highlighted. A political ecology approach is used to effectively explore the social, political and ecological dynamics resulting from history, perceptions and interpersonal relationships.

"*Akuthina esafikela esqiwini. Iziqiwi izona ezifikela ebantwini" (It is not us that came into Game Reserves, the Game Reserves found us here)*

(Gogo'Masondo, 01/08/2018)

The quote above illustrates the sentiments shared by many community members who live adjacent to protected areas. It is a compelling quote because it highlights the history of how game reserves were created (mentioned in chapter 2) and the issues that arose from fortress conservation strategy accompanied by segregation policies, particularly in South Africa. The quote links directly to the focus of the chapter, which will focus on the history of the study site and the dispossession of land rights. This chapter also provides an analysis of the stakeholders' perceptions of the adjacent communities and how these have influenced the relationship between the project developers and the communities.

4.2. The History and Context the of Mawana Game Reserve

The mountains lay in a great line like the spine of the land. They stand over the Mawana Game Reserve, overlooking the greenery of the trees and the grass. Minutes after we entered the reserve, I spotted a group of springboks in the bushes, who hurriedly disappeared into the bush and out of sight. The farm can be characterized as bushveld and grassland. I later discovered that Mawana is home to 26 elephants, 70 giraffes, 50 wildebeest, and over 200 different buck species (including kudu, impala, nyala, waterbuck, Duiker and blesbuck). I could feel my lungs inflate with the surge of fresh air and the scenery – mountains, trees, and different sounds of wildlife, the farmhouse and the lodge match well with the aesthetics of the reserve. Yet the reality of the situation is more complex, as I shall show.

The four communities neighbouring the reserve are, Hlonyane, Mkolokotha, and Nhlazatshe and Tholulwazi communities. The settlement distribution pattern of the houses in the area is sparsely distributed, with a few brick houses and the rest being mud houses. The Nhlazatshe and Tholulwazi communities are different from the two neighbouring communities; this could be because they are found on the other side of the Mawana Mountain. To get to Nhlazatshe takes about forty-five minutes from Mawana. However, although further away from the existing farm, both these communities are expected to form part of Loziba Wilderness. The Nhlazatshe and Tholulwazi homes are mostly brick houses with electricity and no tap water since they all still depend on community dams that they share with cattle. The difference in the standard of living between the four communities is visible. All these communities are characterised by a deep history and complicated social dynamics related to the Mawana Farm and the Van der Walt family.

The Mawana Game farm was formed in 2005 by merging several private properties owned by C.J. Van der Walt (since 1990), who converted the land use from cattle ranching to wildlife management. Before that, the farm had belonged to four different white farmers. The farm owner before CJ Van der Walt was Mr Hambrock. The older members of the community remember him more than they remember the other three farmers before that. Bab' Kunene (Interviewee, Hlonyane, 30/07/2018) and Gog' Masondo (interviewee, Mkolokotha, 01/08/2018) grew up on the farm, working as a farmworker for Mr Hambrock. Mr Hambrock and his family later moved back to Bloemfontein due to health reasons and because the farm was not doing well in terms of yield. The farm remained vacant for about five years before two of Mr Hambrocks sons came back to take over.

According to Bab' Kunene (interviewee, Hlonyane, 30/07/18), Mr Hambrock had divided the farm into two parts for his sons, with one to manage the one side and the other side to be managed by the other son. The farm dwellers and workers were also then divided by the Hambrock division; however, although the division meant a physical division of the farm, it also divided the farm community into two communities and thus resulting in a loss of relationships between the social groups. "The division of the farm was bad, but it does not compare to what Van der Walt put us through when he came to take over" (interviewee, Hlonyane, 14/02/19). According to Gog' Masondo (interviewee, Mkolokotha, 01/08/2018), one of the Hambrock boys sold his portion of the farm to CJ Van der Walt while the other part of the farm remained in the Hambrock's name. It is unclear to the older community members if the other part of the farm was also sold to Van der Walt, but Masondo and Khoza do not believe Van der Walt bought the other part of the farm. I quote Gog'Masondo (Interviewee, Mkolokotha, 01/08/2018) "Angikhumbuli kodwa kuthiwa uVan der Walt uphinde wathenga umhlaba kaHambrock wesibili" (I do not remember a time when I heard about Van der Walt buying the second part of the Hambrock Farm) and Bab'Khoza (Interviewee, Hlonyane, 14/02/19) "Lo mlungu uVan der Walt, wawuntshontsha umhlaba kaHambrock omncane" (That Van der Walt stole young Mr Hambrock's land). The reason why the community believed that part of the farm was 'stolen' is because, when Van der Walt purchased the one aspect, the farm dwellers and workers were informed by Mr Hambrock about the new owner of the farm, but they were never informed about him owning both farms. However, according to one of Mr Van de Walt's sons (interviewee, Mawana, 15/02/19), the Van der Walt's are, in their capacity, the owners of the property.

According to older respondents, farm life was bearable with Mr Hambrock and his two sons. "The only unfair treatment we received was that of the apartheid laws, which were affecting the whole country. Things drastically changed for the worse with the arrival of Mr Van der Walt into the farm" (interviewee, Nhlazatshe 14/02/19). In 1990, the Van der Walt officially took ownership of the farm, and upon ownership, the fence dividing the two farms was removed, and Mawana was born. The name Mawana is the name of one of the mountains inside the farm, which the member believes of the community that the mountain has a hidden cave that has a waterfall inside of it and only becomes visible to Zulu tribe members.

The farm dwellers were forcefully evicted in 1990. Gogo Masondo (interviewee, Hlonyane, 01/08/2018), Baba Sibiya (interviewee, Nhlazatshe, 14/02/19) and Baba Sithole (interviewee, Nhlazatshe, 30/07/18), "*wafika ezintata kusa, wadiliza kwasani" – " He demolished everything*

in the early hours of the morning". Residents recall a time when their homes were demolished by big trucks with Mr Van der Walt pointing and shouting at them to leave their cattle behind and find a new place to stay (Some dwellers settled in the nearby vacant land outside the farm, which we now know as Mkolokhotha and Hlonyane. At the same time, many of them moved too far away areas in uLundi, particularly Nhlazatshe and Tholulwazi. The Mkolokotha and Hlonyane settlers continued to experience mistreatment by Van der Walt. According to one respondent, (interviewee, Mkolokotha, 03/08/2018), "Lo mlungu wafaka ushevu edamini isikha kulona amanzi futhi la kuphuza khona izinkomo zethu". The respondent quoted above alleges a poison threat by Mr van der Walt so that they will all 'die' since they had refused to move from Mkolokotha. In 2014-2016, the fence around the reserve deteriorated, allowing game, i.e. elephant herds, to roam freely into communal land. Mr Van der Walt told the community members that the elephants should just kill them (community); at least he won't have to deal with them (Interviewee, Hlonyane, 14/02/2019).

The oral history interviews (01/08/18; 14/02/19; 15/02/19) revealed that since 1990-2016, there was no positive relationship between the community and Mawana. The relationship worsened when the then forcibly removed communities lodged a claim in Mawana under the Land Restitution Act in 1997 and 1998.

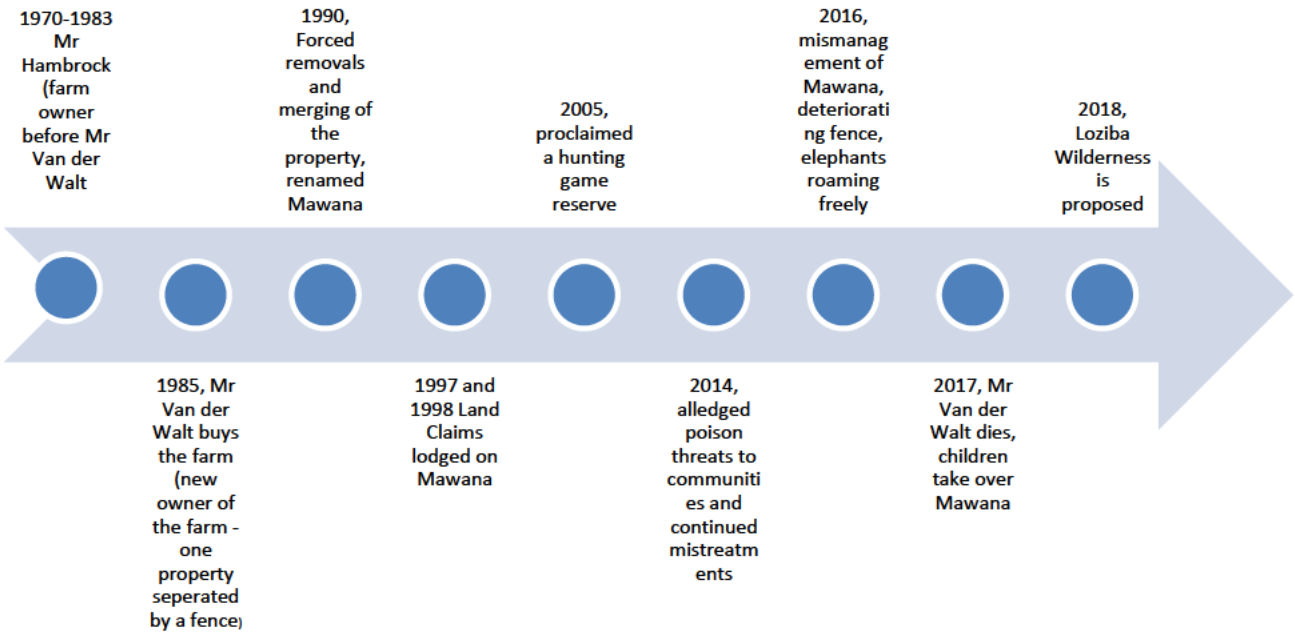

Figure 4.1. Timeline showing historical events in Mawana Game Reserve

4.3. The Land Restitution: Land Claims on Mawana Game Reserve

One of the reasons behind the proposal of the community reserve, Loziba Wilderness is for Mr Van der Walt's children to right their father's wrongdoings. To achieve this, working together with the community towards building a future for the people of "Mawana" is imperative. (Project Manager, 03/2018) Mr Van der Walt passed away in 2017. One of the first ways identified to correct past injustices was through the land restitution process. For this chapter, the focus is on the land claims in and around the Mawana Reserve, including community-owned land that will form part of the proposed Loziba Wilderness development.

In 1994, the democratically elected government of South Africa implemented a programme called The Land Restitution Process. According to Walker (2012), land restitution seeks to right the wrongs of the past by redressing the unjust dispossession of land from the native people. As highlighted in chapter 2, land restitution aims to promote justice, restoration and healing. However, the difficulties with the process still lie in defining legitimate claimants and establishing evidence for the claims (Fay and James, 2009). Land restitution has affected protected areas in South Africa. The forced removal of indigenous people accompanied the establishment of protected areas into remote areas, and it was a form of reterorrization. Through the land restitution process, many protected areas have restored land rights to community claimants; however, many others still have active land claims, and Mawana is no different.

There are currently active land claims in the Mawana Reserve.
History indicates that various communities were inhabitants on the land, under different traditional authorities before their removals through apartheid laws.
The Democratic Dispensation enacted legislation called the "Restitution of Land Rights Act" to aid those who lost their rights in land under the Apartheid regime.
Leaders and members of various communities that were habitants of the areas that are now combined to give birth to Loziba Wilderness lodged land claims concerning their communities following the extent of rights lost. Those communities include naming a few, Hlonyane, Mkholokotha, Nhlazatshe and Malangane. The claims were all lodged during 1997 and 1998, as the cut-off date was December 1998.
Some communities have managed to restore certain pockets of their land from other neighbouring farms, while others remain waiting due to administrative delays from the LRC.

Malangane Community is constituted on the land under the authority of Magolwane Jiyane, a renowned leader and the son of the founder of the Jiyane Tribe. The claim was lodged by Inkosi JZ Jiyane, the grandson of Magolwane. The name Malangane stems from a hill located on the claimed land; it appears that the community used the hill to perform certain rituals and traditional ceremonies (Interview, Pietermaritzburg, 1/01/20). It is important to note that research was not conducted in the Malangane community because many of the claimants now reside in different areas around KZN, making it nearly impossible to conduct interviews with the community claimants because of the limited project period. However, the Malangane community claim forms a large part of the proposed reserve; therefore, I have included background information on the claim.

According to interviews conducted (06/18; 08/18; 03/19; 07/19), all four claimant communities were farm residents before Mr Van der Walt evicted them in 1990 to form Mawana Reserve. A common trend that exists throughout land reform and conservation literature and that the older members of the research communities, particularly the Hlonyane, Mkholokhotha and Nhlazatshe communities, are to farm dwellers' homes were demolished in an inhumane manner, as mentioned earlier in the chapter.

The map below illustrates active land claims on the Mawana Farm, and it shows the distribution of land and its ownership surrounding Mawana Game Farm.

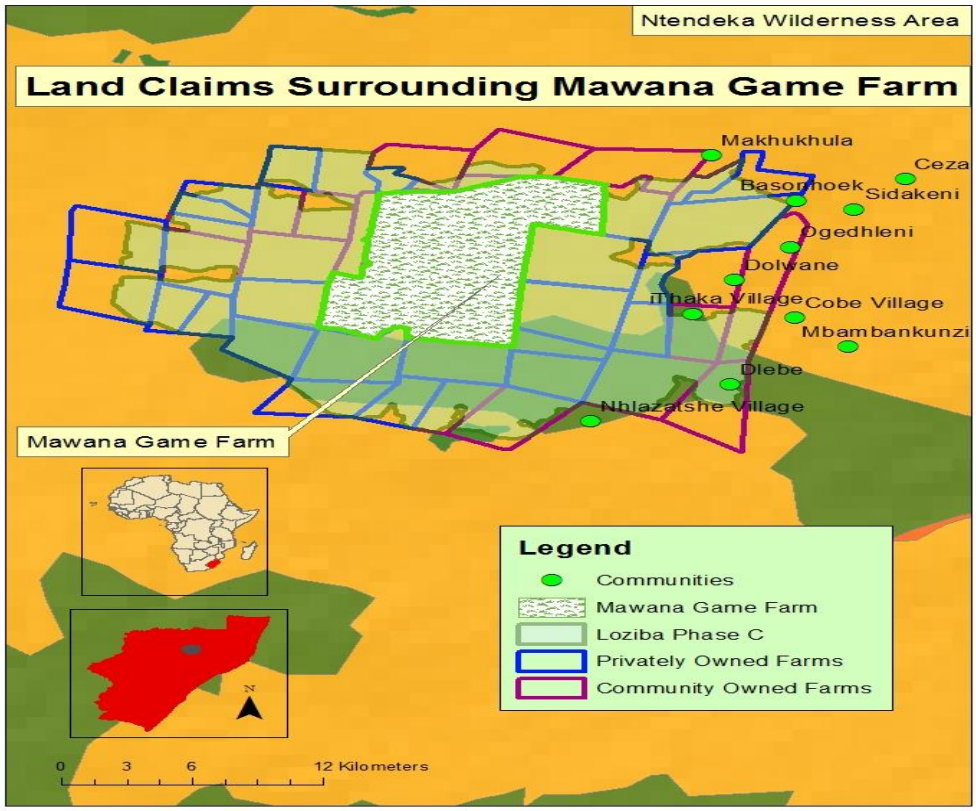

Figure 4.2. Land claims surrounding Mawana Game (map courtesy of Elisabeth Leaning)

In the Mawana Reserve**,** three communities have lodged claims, i.e. Hlonyane, Mkolokotha and Nhlazatshe communities. The settlement of the active claims on the reserve is taking longer than anticipated by both the claimants and the Mawana owners. The frustrations over this are heightened by successfully resolved claims in neighbouring farms (Interview, Hlonyane 03/19). The slow progress and the irritation have also fueled some resentment as locals have high expectations concerning the delivery of economic benefits from the land. According to a range of studies (Fabriculus et al, 2001; Jonas, 1999; and Kepe et al, 2004), land claims have raised people's expectations as in some areas, people hope that there will come a time when land claimants will eventually replace the management and have the right to develop tourism facilities without any regulation from conservation authorities. It is evident in this study that many local people are also expecting that after the claim has been settled, they will then replace the former owners of Mawana and the white management of Loziba. One of the respondents said, "Kanti vele bese umhlaba ubuyele ngakuthina, sizobaxosha abakwa Van der Walt" (translation: Once our claim is settled, we will chase away the Van der Walt) (interviewee,

Nhlazatshe, 28/07/2018). Other community members have expressed that they prefer that when the claim has been resolved, the land be physically returned to the landowners to implement their projects, such as a cattle farming business (Interview, Nhlazatshe, 15/03/19). According to the project proponents' (05/2018), Loziba wilderness will have an area set aside for agricultural purposes and cattle grazing. This implementation is based on the premise that Mawana neighbouring communities rely heavily on agriculture and farming as their primary livelihood. According to the project manager (08/2018), the proposed development aims to provide alternative livelihoods through conservation and tourism and not to replace existing ones. This notion correlates with (Hansen et al, 2016), who asserts that community conservation programs, i.e. community-based tourism, must provide an alternative to the already existing livelihood in rural communities.

The land restitution program is directly linked to terrorization and place-making. In the next section, I will discuss terrorization and place-making in relation to land claims, with a specific reference to the research study site.

4.3.1. Terrorization and Deterrorization

Territory refers to any socially constructed geographical space, thus taking into consideration identity and local cultural differences. These socially constructed spaces are characterised by physical borders, bounding and enclosures, producing inside/outside divides. The study site consists of three territories. The first two territories are what I term as existing territories, and the non-existing territory is what I have termed as a proto territory. There are overlapping land claims across all territories. The current territories include both the Mawana Farm and the Communal area, where the communities are located. Physical barriers exist. For example, the fence of the Mawana farm produces an inside/outside. Many scholars have studied conservation enclosures refer to the areas beyond the physical boundary of the enclosure as the "outside".

These territories were formed by creating enclosures and land dispossession under the umbrella act "Group Areas Act". I have mentioned above that the community members were dispossessed of their land onto the neighbouring areas, thus creating new territories for themselves while adjusting to new social norms. For instance, Gogo Mshengu (former Mawana primary school teacher) recalled a time where they could no longer attend school because the school was inside the Mawana Farm, she is quoted saying, "*Isikole savaleleka ngaphakathi esiqiwini, sangafundisa unyaka wonke"* which means that the school was enclosed inside the

farm and therefore they could have not attended classes anymore (Interview, 02/2019). The community views Mawana as the outside because of how they identify with the place and the cultural differences between the Mawana farm owners and the local people. However, the Hlonyane, Mkolokotha and Nhlazatshe communities consider each other as the "outside". The research revealed that land claimants and beneficiaries view the non-claimants as 'community outsiders. A frequently asked question from my community interviews was, "are the other ones (referring to non-claimants) with no land going to benefit as well from the proposed development" (interview, 04/2018: 07/2018: 02/2019). Kepe (2004) mentions that tensions between claimants and non-claimants' communities exist and create a division within the community, mainly when beneficiation arises.

With the proto-territory Loziba Wilderness Reserve and the unsettled land claims that intersect it, there is no clear inside/outside because there is no physical boundary. However, it does not mean that there is no territory because, according to Elden (2002), the territory is associated with either political or ethnological factors. In the political sense, it naturally involves the power to limit access to certain places or regions. In the ethological sense, a given individual exercises dominance over space. In the case of Loziba Wilderness, the project has only included the heads of the communities (i.e. Indunas and Trustees), private landowners and the project developers, thus provoking an element of a politically created territory. Consequently, not everyone has access to the planning and decision-making related to the proposed reserve. However, it is still uncertain this will be the case with Loziba Wilderness. According to the Draft Loziba Constitution (2018), Loziba Wilderness will be 70 % community-owned and 30 % privately owned.

The active land claims form part of reterritorialization. Reterritorization is defined as "the restructuring of a place or territory" (Deleuze and Guattari, 1980 pg. 105). With regards to land claims, when successfully resolved, a new territory will be created. According to Lemke (2002), would see the restructuring of power relations in society and the relationship between the local communities, state and private conservation agencies through a transformation of land ownership and subsequently politics.

4.4. The relationship between Mawana owners, project developers and other stakeholders

For this specific chapter, network refers to the interconnectedness and interdependency of all actors involved in the Loziba project from a local to a global level. There are many actors (mentioned in detail below) engaged in the Loziba Wilderness Reserve project. The communities, i.e. Hlonyane, Nhlazatshe, Mkolokotha, Tholulwazi and Ceza have structures of their own. The basic hierarchy of each community neighbouring Loziba is characterised by a Chief, 12 headsmen (indunas) and not more than 30 households per induna. Also, within the communities, there are "trustees" who represent the community in land restitution issues, for example, in the Hlonyane and Nhlazatshe areas.

Private landowners also form part of a network of stakeholders of the development. Local private landowners such as Mr Van der Walt's successors and other individuals are also important actors in Loziba. It is important to note that other individual project investors include Conservation Trust and Veterans for Wildlife; both these companies have donated funds for equipment and anti-poaching unit training, respectively. The primary investor for Loziba was a private organisation called Elephants, Rhino and People (ERP) based in Johannesburg. However, ERP has retracted from the project because of disagreements about the future management of Loziba (to be discussed in detail in the following chapter). Project Rhino, a non-profit organisation that will also be part of Loziba, focuses on local schools' environmental awareness and education programmes. According to Adams and Hutton (2007) and Balint (2006), a network is essential, particularly in rural development projects. (Ramutsindela, 2007) mentions that foreign investors may be a threat to the local people because they are unfamiliar and not from the community.

Many community respondents mentioned the uncertainty and lack of trust in the funders. I quote, "*How will we know that all these foreign people will not take over permanently" (Interviewee, 20/08/2020).* The communities' concerns cannot be completely disregarding. I will later show that the perceptions and attitudes of some stakeholders influence the implementation of the project.

4.5. Non-Community Member Stakeholder Perceptions

Here I provide a brief review of stakeholder perceptions and attitudes towards the prospect Wilderness Reserve. Due to the purpose of this research, which is to examine community members' perceptions, stakeholder perceptions will not be fully explored. It is also important to note that many of these opinions and attitudes were elicited by the researcher through informal conversations and interviews with the stakeholders.

The study revealed that stakeholder perceptions and attitudes towards the project were constant. The perceptions of the project proponents were positive towards the proposed project. According to the project manager (03/2018), Loziba Wilderness will be a good initiative that will achieve social and economic goals while meeting conservation goals. A volunteer in the project believes that "Loziba Wilderness is what the neighbouring Mawana communities' need to heal from the unjust treatment from the former owner, Mr Van der Walt" (interviewee, Mawana, 15/02/2019). These sentiments were also shared by one of Mr Van der Walt's children, "the proposed reserve will right my father's wrongdoings, and perhaps create a long-lasting positive relationship with the surrounding communities" (interviewee, Mawana, 15/02/2019). The reserve manager perceived their relationship with the surrounding communities to be positive (Mawana, 06/2019). This was later confirmed in community respondents when questioned about the reserve manager. The relationship between the reserve manager and the communities is significant because it can create trust between community members and the other stakeholders, i.e. project manager, funders and Mr Van der Walt's children.

The results revealed that stakeholder perceptions could be based on the community expectations, and this can be summarized under four categories, i.e. Employment opportunities to local communities, Reserve access; Community Consultation, Loziba Wilderness Management. These are further discussed in the following chapter, which focuses on the perceptions of the communities.

Table 4.1. Summary of Stakeholder Perceptions towards the Loziba Wilderness

Expectation	Sample Statement
Employment opportunities to local communities	Local communities will be given first preference to any available job opportunity

Reserve access	Communities are allowed into Mawana to perform cultural rituals on existing graves This will remain the same for the proposed Loziba Wilderness Wilderness is meant to be kept wild and, unspoilt and without people Community access will allow for illegal hunting and poaching
Community consultation	Loziba Wilderness will be managed in partnership with the local communities; therefore, they will form part of the decision-making
Loziba Wilderness Management	Loziba Wilderness will be a community-owned reserve, with the communities owning 70% of the reserve. The board of directors will consist of community representatives As the biggest investor, the management and control of Loziba Wilderness will be done by us

Some varying perceptions and attitudes exist among project proponent stakeholders. The research revealed that the stakeholders are generally positive towards the prospective reserve and its implementation. However, it is also notable that contrasting perceptions exist between the stakeholders. For example, one volunteer believed that communities should not be granted access to the reserve because that might create opportunities for illegal hunting and poaching (Mawana, 06/2019). At the same time, others stated that allowing communities into the park will foster good park-community relations (Mawana, 06/2019). This is consistent with Mutanga's et al (2016) in Zimbabwe. The study revealed that contrasting perceptions between stakeholders about reserve access and management between project funders, conservationists and project managers cause conflicts. Based on the recent research findings (10/2020), it was

revealed that the primary funder of the project, ERP, had withdrawn from the development due to disagreements around the management of the reserve. Regarding reserve access, there is a lack of trust for the community by some stakeholders, i.e. Veterans for Wildlife volunteers. However, the concerns are not baseless as there has been evidence of illegal hunting in Mawana. According to Thondhlana and Cundill (2017), trust can be created by addressing community needs and concerns accordingly.

The different stakeholder perceptions suggest a presence of micro-politics within the stakeholders themselves and, if not fully explored, may hinder the success of rural development projects. It is also suggestive that the discrepancy in the perceptions of the stakeholders may influence communities' perceptions. This notion is highlighted in the next chapter of the thesis

4.6. Conclusion

This chapter has looked at the history of Mawana farm. It has highlighted the land restitution and land claims in and around the Mawana Farm. The chapter explored the theoretical concepts such as territory and reterritorialization concerning Mawana and Loziba Wilderness. The chapter provided evidence of territory being a political space more than it being a physical space. Finally, the chapter explored stakeholder relationships and perceptions.

The next chapter will focus on community perceptions and factors that influence the perceptions towards the proposed Loziba Wilderness.

CHAPTER 5: ANALYSING COMMUNITY PERCEPTIONS

5.1. Introduction

Local communities are an essential component in the implementation of community-based nature conservation initiatives. However, the biggest mistake that project initiators and implementers are to assume that the community 'speaks with one voice' (Poplins, 1974). Communities rarely share the same aspirations and views. Factors such as individuality, personality traits and surrounding environment may influence a person's perception of a project. Therefore, it is crucial to study and understand the perceptions of local people surrounding the proposed development. According to Mutanga et al (2015), perceptions refer to how something is regarded, understood and interpreted. Perceptions are people's attitudes towards something, and thus, perceptions can be positive and negative.

This chapter focuses on the perceptions of the local communities' neighbouring Mawana and the prospective Loziba Wilderness Reserve. The chapter discusses the concept of the term community. In this section, an argument of why community is referred to as an elusive term is presented. The chapter then explains and explores the community perceptions and expectations regarding Loziba. The chapter further discusses how micro-politics and interpersonal relations inform an individual's perception. Finally, community leadership is discussed as the leading factor that contributes to informing local community perceptions.

5.2. Community: An elusive term

As mentioned in chapter 2, the term community has many definitions and finding a single definition is nearly impossible (Poplin, 1979). The definition of the word community differs with each discipline, i.e. Community in ecology is defined as "a group of two or more populations of different species that are found in one geographical area and in a particular time" (Looijen and van Andel, 1999:230). While according to biologists such as Girven and Newman (2002), community refers to a group of various species that interact with one another in a shared location. As one can already tell that different disciplines of study have different meanings for the term "community", however, there are some commonalities in the definitions, for instance, the community is said to be a group of some kind that is found in a particular area and with some degree of interaction.

For this research, the definition of a community is adapted from Johnston et al (2009). According to Johnston et al (2009), a community is defined as a group of people who share common culture, values and interests that are based on social identity and territory (Poland, 2005). This means that community members are not necessarily defined by a common geographical area but are characterised by shared values and interests. The research has revealed that members of communities that are not near one another share the same characteristics. For instance, the study has shown that the three different communities have the same values and traditions (to be highlighted and discussed below), which they do not want to compromise on, should these be affected by the proposed project. With this said, communities are still heterogeneous because of the individual differences within the communities. According to Madzwanamuse and Fabricius (2004), the differences within communities are further perpetuated because local groupings continue to redefine and realign themselves and change their objectives constantly. This assumption that local communities and its' people are the same and thus share the same vision is not valid and often leads to many clashes between project developers and the local people. However, to mitigate these assumptions, project proponents of the proposed Loziba Wilderness implemented community research to explore and understand the dynamics with the communities, hence this study.

The proposed project affects five neighbouring communities, namely, Hlonyane, Nhlazatshe, Mkolokotha, Tholulwazi and Ceza. However, this research focused on only three of the communities mentioned above and are Hlonyane, Nhlazatshe and Mkolokotha.

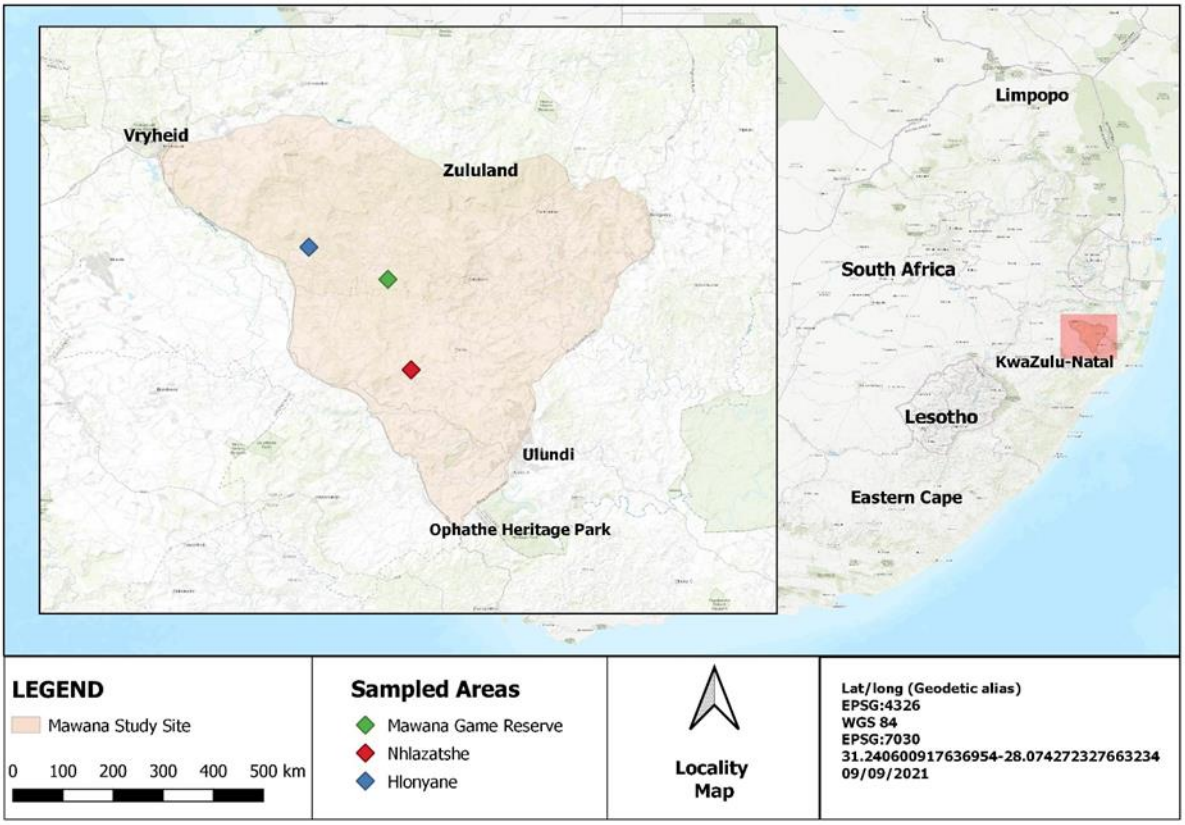

Figure 5.1. Map showing the study site, Mawana Game Reserve (Phindile Mthembu, 2020)

The Hlonyane community, located in Gluckstadt, is a small community of not less than 15 households. The Hlonyane name comes from a flower that grows along the banks of what used to be a river. However, due to the arid conditions in the area, the river has dried up and therefore prohibiting the growth of the Hlonyane flower. (Interviewee, 24/05/2019, Hlonyane). According to Interviewee (30/07/2018, Hlonyane), most families moved away from the Hlonyane community due to forced removals from the Van der Walt Farm, now called Mawana, and the neighbouring farm that belongs to Mr Oliphant. The leaders of the community include an Induna and an elected ward councillor.

The Mkolokotha community is located on the eastern boundary of the existing Mawana fence, while the Hlonyane is situated on the western border of the fence. The houses in the community are not as sparsely distributed as in the Hlonyane area. The community is characterized by a semi-sparsely distribution of mostly brick houses. The name Mkolokotha is said to be the exact description of where it is located, which is in a valley. According to (Interviewee, 30/07/2018, Mkolokotha). Mkolokotha is a direct IsiZulu translation of the word ‘valley’. The houses are

primarily male-headed households, and two households were female-headed in the sample. Many of the families of the Mkolokotha village have resettled somewhere else due to the forced removals, and however, according to (Interviewee 1/08/2018, Mkolokotha), the displaced families are slowly returning to their birthplace of Mkolokotha. The Mkolokotha community is under the leadership of an Induna and his deputy.

Nhlazatshe community is the most developed community of the three research communities. Although located furthest from the existing farm, this community is one of the closest communities that will border the fence of the proposed Loziba Wilderness. The Nhlazatshe community comprises different sections (referred to as izigodi), Umbombo, Mabhedlane, Ntabamhlophe, Nsele and Taka. The izigodi in the Nhlazatshe community is under the leadership of two Chiefs, Chief Nsimbi and Chief Zulu, and each sigodi has its' own Induna. Both female and male characterize the community headed households. In the Mabhedlane village, the induna is female, and all of the houses in the area are female-headed. In general, these communities are characterized by high unemployment, poverty and landlessness. Many residents rely on state grants and pensions. The next section shows the demographic profile of community respondents.

5.2.1. Demographic Profile of Respondents

The background information of community respondents is presented in relation to their gender, age, education level and Occupation.

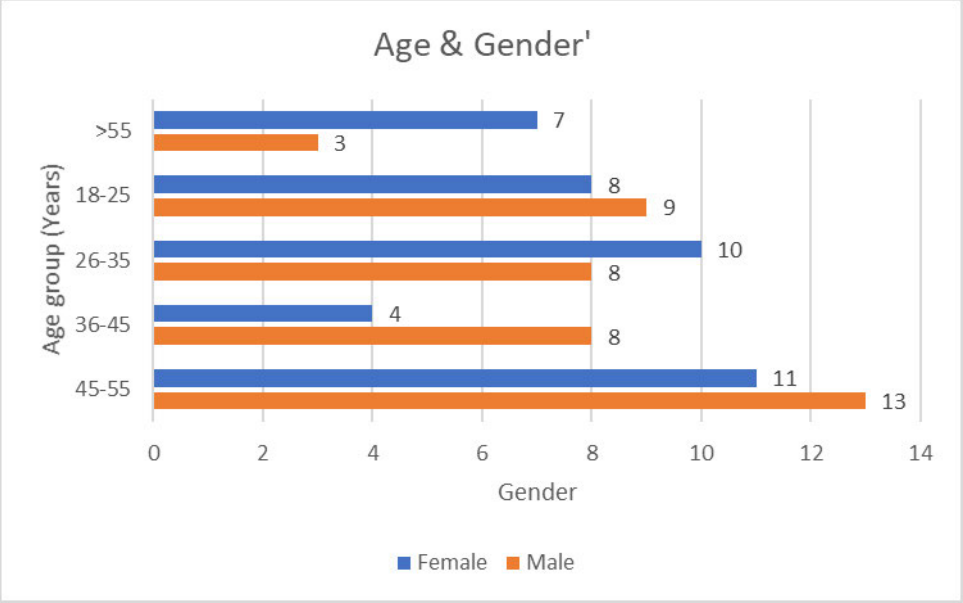

Figure 5.2. The Age and Gender of the respondents

The results indicate that 49.4% of the respondents were female and the males comprised 50.6% of the total respondents. The majority of the respondents were in the 45- 55 years age group with a percentage of 29.2% of the total respondents. The 26 – 35 age group follows this group closely with a percentage of 22.2%. The least number of respondents were in the above 55 age group (12.3%). These results are attributed to two main reasons. Firstly, most community members above 55 years did not want to participate in the survey because the elderly people were said to be illiterate. Secondly, the high number of respondents between the age groups 45-55 and 26 – 35 is attributed to the high unemployment rate in the community. Due to the high unemployment rate in the community, many community members in these age groups were present during the survey period. In terms of the gender of the respondents, the reason given by the respondents for such results were that men are the heads of household and considered to be leaders, therefore men would want to be part of the survey as opposed to women. However, the results also indicate that there is a significant number of female respondents. One of the reasons for this number is that in the Nlazatshe community, most households are female-headed.

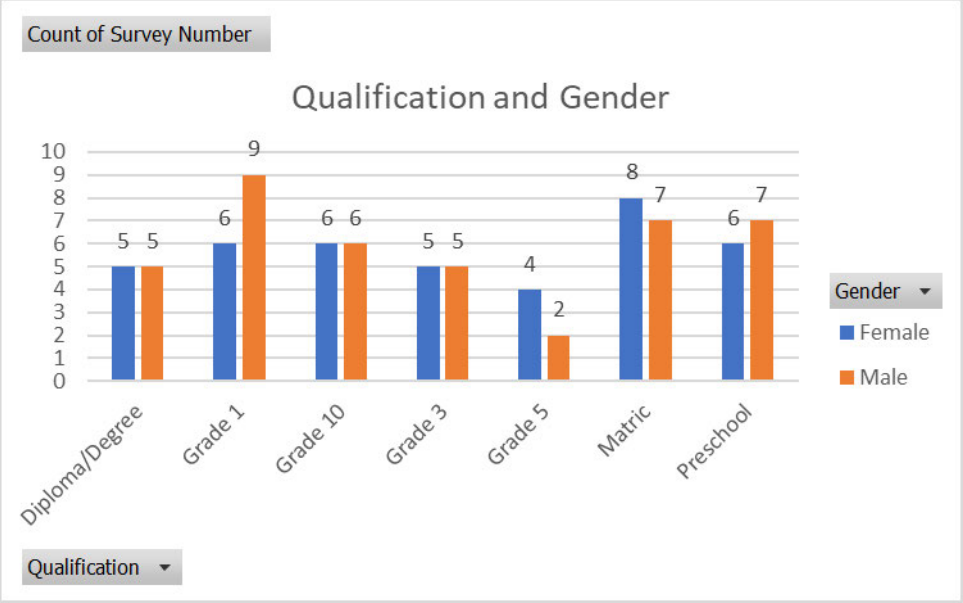

Figure 5.3. The Educational Level of the respondents

The results indicate that most of the respondents had formal education with the highest percentage belonging to Grade 1 and Grade 12 (18.5%). In addition to this, only 12.3% had formal education in the form of either a diploma/degree. However, the results also show that 16% of the respondents had pre-schooling, 12.3% had grade 3, 7.4% had grade 5 and 14.8% had grade 10.

Table 5.1 Occupation of respondents

Occupation	Frequency (n=81)	Percentage (%)
Domestic worker	7	8.6
Labourer	12	15
Professional	5	6
Unemployed	57	70

Table 5.1 above shows that the unemployment level in the three communities is very high. The results show that the majority (70%) of the respondents were unemployed. While only 15% and 8.6% of the respondents worked as labourers and domestic workers, respectively, on the surrounding farms. Only 6% were employed as professionals. The communities for this study reflect a high unemployment rate and a lack of basic infrastructure and services as will be discussed later.

These general characteristics of each community are important because it emphasizes the notion that not all rural communities are the same. Though the communities differ from each other, they can be grouped under the term rural. According to Ward & Brown (2009:1239), 'rural areas are considered places of tradition rather than modernity, agriculture rather than industry and nature and culture'. This definition correlates with the characteristics of the research communities, which therefore categorizes them as rural communities. However, the definition provided by Ward and Brown (2009) is objective rather than subjective. Since this study focuses on the local people's perceptions, it is best also to provide a subjective definition of the term rural areas. Rurality can be viewed as subjective because it is socially constructed and located in people's minds. According to Morment (1990), rural areas are not a thing or a territorial unit; they result from the social production of meaning. This is relevant because the attachments that local communities have to the community that they reside in influence perceptions (Mutanga et al, 2015).

Table 5.2. Shows the general characteristics and leadership structure of the research communities

Attributes	Research community		
	Hlonyane	Mkolokotha	Nhlazatshe

Settlements	Houses are sparsely distributed most houses are built with bricks few houses built of mud	Houses are semi-sparsely distributed most houses are built with bricks few houses built of mud	Houses are both sparsely and semi-sparsely distributed all the houses are built with bricks
Household structures	male-headed	male-headed	mostly female-headed few males headed
Cattle/or Crop farming	cattle farming	cattle farming	both cattle and crop farming
Services (schools, road, electricity, clinic, water, community hall)	gravel road no electricity no tap water clinic public hall the school (crèche)	gravel road no electricity no tap water no clinic or public hall the school (primary school)	gravel road electricity no tap water clinic and public hall the school (primary and high school)
Leadership structure	Chief Indunas Trustees Ward Counsellor	Chief Indunas	Chief Indunas Communal Property Association Ward Counsellor

The table above shows that the communities exhibit distinct rural areas characteristics as defined by (Poland, 2005; Ward and Brown, 2009). The same attributes characterize the Hlonyane and Mkolokotha communities. This is because these two communities are in very close proximity to each other and are situated outside the border of the existing reserve, Mawana. As discussed in the previous chapter under the land claims section, the forced removals from Mawana Reserve resulted in people settling on the neighbouring land outside the reserve, thus forming these communities. The Hlonyane and Mkholokotha communities are under the leadership of Chief Zulu. The Nhlazatshe community is located further away from Mawana Reserve. However, it will form part of the proposed expansion of the reserve into Loziba Wilderness. The Nhlazatshe community is larger in comparison with Hlonyane and Mkolokotha. This is also evident in the structure of the communities and the services available, i.e. electricity, clinic, hall, some houses have tap water, and transportation.

Each community is dynamic and has its' own complexities. According to the project manager (03/2018, Pietermaritzburg), it has been noted that each community is different from the next. One of the main factors that have led to the complexities in Mawana and the surrounding communities is the bad history between the locals and the former owner of Mawana. For instance, the Hlonyane and Mkolokotha communities experienced unfair and unjust treatment from the former owner of the Mawana farm, Mr Van der Walt, which included forced removals. In contrast, the other affected communities did not experience it. Another factor contributing to this case's complexities is the leadership structure, which comprises traditional authorities, elected counsel leaders, Communal Property Association (CPA) chairs and Trustees and grassroots leaders. It is essential to understand the leadership structure of each community because of the process of how things are done in each community and because community leadership is explored further in the next section

The next section of the chapter presents research findings. Research findings are divided into two sub-sections; Community Expectations and Perceptions and Factors that inform perception.

5.3. SECTION A: COMMUNITY PERCEPTIONS AND EXPECTATIONS

5.3.1. Introduction

Community views on the proposed game reserve and wildlife conservation were different in each community. The general perceptions in Hlonyane were negative but mostly positive in Mkolokotha and Nhlazatshe. However, the views expressed in the Hlonyane community gradually also changed to positive. The researcher identified the main themes that were prominent in all three communities, which are; the structure of the ownership and management of the new reserve, Loziba; the benefits and the distribution of the benefits. The land restitution process (active land claims) and the dangers of wildlife. The following sections discuss the themes mentioned above and how these shaped community perceptions towards the proposed community game reserve, Loziba Wilderness.

I would like first to highlight the general relationship between the surrounding research communities and the existing Mawana Game Reserve. This is to highlight the main issues that are currently present that has resulted in a perceived negative relationship between the communities and the Van der Walts. These issues include the main catalyst of the proposed Loziba Wilderness, which is the elephant herd roaming in communal lands, and a lack of limited access to farm benefits such as employment opportunities.

Table 5.3. Factors affecting the relationship between the research communities and the existing Mawana Game Reserve

Attributes	Community		
	Hlonyane	Mkolokotha	Nhlazatshe
Human-wildlife conflict (due to elephant herd and	Loss of crops and livestock	Loss of crops, livestock and fences	None
Compensation for losses from wildlife	None	None	None

Community benefits from Mawana	Employment–local people work on the farm	Employment – a few people work on the farm	None

The table above shows the general factors identified by the researcher as contributing to the perceived negative relationship between the communities and the existing Mawana Reserve. There is evidence of human-wildlife conflict, due to the herd of elephants that roam in the communal land. According to the interviewee (06/2019), elephants destroy community crops. The incident had been reported to Mawana; however, it has not yet been resolved. The elephant situation forms part of the justification for the proposed expansion of the reserve. According to the project manager (03/2019), it is difficult to control the roaming of the elephant herd as there is currently no boundary (fence) around Mawana. This has prolonged the tension between the community and Mawana because the community do not receive any compensation for the damage caused by the elephants on crops and livestock. The map below shows the communal area where the elephant herds roam concerning community agricultural lands. The map shows other key risk areas, such as areas where poaching incidents frequently occur.

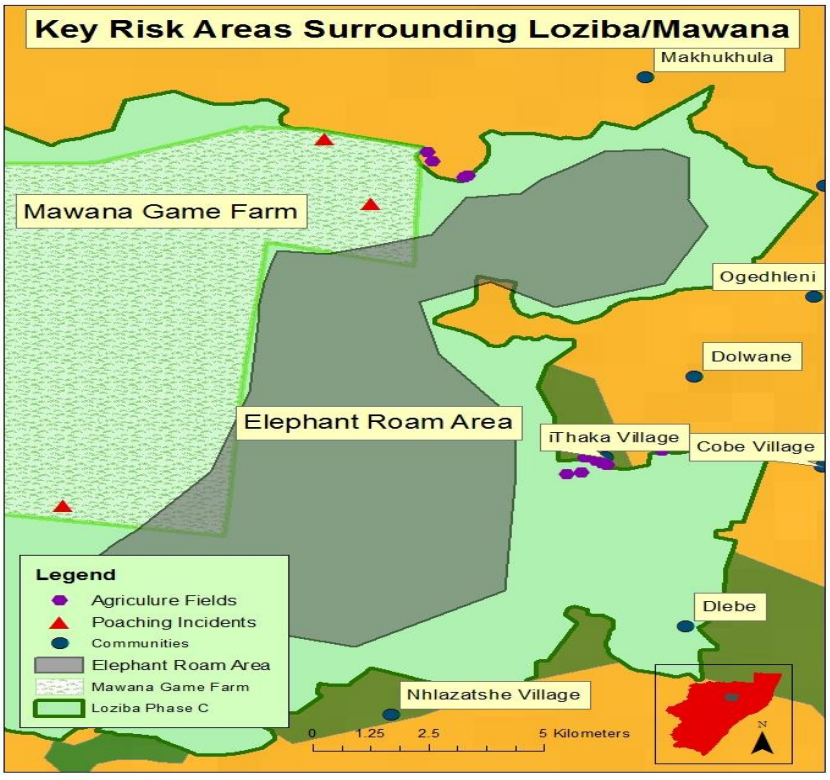

Figure 5.4. Key Areas surrounding Mawana Game Reserve (courtesy of Elisabeth Leaning)

The above risk areas refer to areas identified as areas that will cause significant conflict and potentially delay the implementation of the proposed project if not sufficiently addressed. Four risk areas were identified, and these are Elephant roam the area, Agricultural fields and Poaching Incidents.

Elephant roam area – this is where the elephants from Mawana roam freely in proximity to households in the community. Agricultural fields are located near the elephant roam area, which means they are at risk for the crops to be destroyed by the elephants Poaching incidences have occurred inside the Mawana reserve in three identified locations near the Mawana boundary. It is important to note that in most of the reserve, the physical Mawana boundary (fence), no longer exists. The fence was further destroyed by the herd of elephants roaming freely. Due to the non-existing boundary, poachers have become less challenging to enter the reserve for illegal poaching.

5.3.2. Ownership and management of the proposed reserve, Loziba Wilderness

The question of who will own and manage Loziba came up in most interviews conducted in all communities. Although according to the project initiators (interview, 15/ 02/2019), the community will own 70% of the reserve, there is no certainty that the communities will be involved in the reserve management. All three communities are expected to appoint committees that will represent the interests of their people. These committees will be present in the drafting of the contracts, together with their legal representatives. According to the project initiators, community members will be included in the planning, management and decision-making of Loziba at every phase/stage of the development (Project developer interview, 15/02/2019). However, literature (Pretty et al, 1999;) shows that community-based conservation initiatives fail because project developers tend to gradually exclude local people as the project blossoms due to intra-community conflicts.

The local communities fear that they will not be allowed to participate in the reserve management because of their lack of wildlife management experience. In one of the household interviews, the respondent highlighted that the project initiators and the owners of the existing reserve are Afrikaans/English speakers. At the same time, the communities are Zulu speakers

with little understanding of Afrikaans/or English (interviewee, 14/02/2019). The respondent further stated that there would be a communication barrier between the key stakeholders of the reserve (*"Mina futhi ngibona sengathi kuzobakhona nokungazwani kahle ngoba bakhuluma isingisi, lesi thina esingasazi. Yebo uyazama ukukhuluma IsiZulu uNkunzi kodwa naye sibuye simuhlule").* The language barrier challenge is an issue in many areas where projects are being initiated for the local communities. Local communities are often excluded from conversation due to the differences in languages and many cases the lack of understanding of the English language. According to Pretty et al (1994), many projects that involve the participation of local communities in the management of natural resources face many challenges due to language barriers, which then lead to mistrust and conflict between communities and project initiators. Another factor that has resulted in the distrust of the project developers is the bad historical experiences between the community members and the former Mawana owner. According to (interviewee, 26/05/2019), *"Sizokwazi kanjani ukuthi angeke badlale ngathi oVan der Walt abancane"* (how will we know for sure that they won't play us, like how their father played us when he took our cattle under the pretence of offering a helping hand). The statement provides evidence that past injustices, mainly when not appropriately addressed, may affect future projects.

5.3.3. Expectations of future benefits

Community-based wildlife conservation initiatives tend to emphasize the win-win narrative of enhancing local livelihoods while protecting wildlife. The drive for the local people to benefit from wildlife resources within their area of jurisdiction is now a widely accepted concept for managing protected areas (Kepe et al, 2000). These expected future benefits are typically influenced by local community perceptions towards the proposed project. This means that people's expectations may be influenced by what they think of the proposed project based on the information the project developers give them. Again, this highlights the point made in the previous discussion that views and opinions of the local communities are not fully considered because project developers come into the community with ideas of what they think the communities would like to gain as a benefit from the project. The research has revealed that the communities expect certain benefits from the proposed new reserve. These benefits include;

Job Opportunities - Employment is perceived as one way to improve local livelihoods. Given the lack of employment options; there are high expectations that Loziba Wilderness will create jobs, whether directly by employing staff or indirectly by attracting tourists and thereby

attracting tourists stimulating businesses in the area. Since the level of unemployment in the surrounding communities is high, the main expectation from the local people is that the new reserve will provide a significant number of job opportunities, especially for the youth in the area. The main concern with job opportunities is that the local people would not be given first preference because most of them lack the necessary qualifications. According to the Mawana reserve manager (05/2020, Mawana Lodge), many employees are from other provinces and not neighbouring communities. This has created doubt amongst community members who perceive that the situation will be the same with Loziba Wilderness. According to Veterans for Wildlife volunteer (Interview, Mawana, 28/05/2019), the local people will be given first preference for the Anti-Poaching Unit training to qualify as Field Rangers. Local communities tend to show less support for conservation initiatives when there is a lack of beneficiation (Cundill et al; 2013),

The expectation of access to the reserve – Some of the community members, particularly in the Hlonyane and Mkolokotha areas, have claimed that they have ancestral graves inside the existing Mawana farm that they have not had access to since they were forced out of the reserve many years ago. According to one respondent (Interview: 29/07/2018), "kukhona amathuna omkhulu bethu esawashiya laphaya ngaphakathi, kuze kube inamhlanje, asikakaze siye ukuyokwenza iznfanelo zakhona zosiko ngenxa kaVan der Walt" (translation: our ancestral graves are inside the Mawana farm and until this day we have not been able to perform the correct cultural rituals because Van der Walt refused us access). However, the Mawana reserve manager stated that the reserve does allow supervised access for cultural rituals in the graves (Interview: 29/07/2018). Therefore, this practice is said to continue in Loziba. Some of the respondents have testified to have been granted access to Mawana for ancestral purposes (Interview: 07/2019)

The expectation of an Educational fund – The youth in the communities mentioned that they would like a youth fund to be set aside for them to be able to further their studies in tertiary institutions. According to the research, the youth in the communities are not promoting their studies because they do not have the necessary means to do so, i.e. money. According to the Project developer (02/2019), there is a condition attached to this benefit. The recipient of the scholarship would have to study a qualification related to nature conservation or management.

The expectation of availability of grazing and farming land - As mentioned above, most households have cattle, while some have crops. One of the concerns from the local people is

the loss of grazing land due to the expansion of the reserve. “We already do not have enough land for cattle grazing, and yet you (project initiators) want to take away the little that we have and fence it for your (project initiators) own benefit” (interviewee, 13/03/19). The local people have expressed that if the expansion of Mawana will result in the loss of their grazing land, the project initiators should make an alternative because the communities cannot lose their livelihood. The map below shows communities’ grazing lands that are currently outside the Mawana fence, however, they will be fenced inside the prosed Loziba Reserve. In the map, the expansion in Phase C will result in a loss of agricultural lands for the Hlonyane community, and Taka Valley community (see map below).

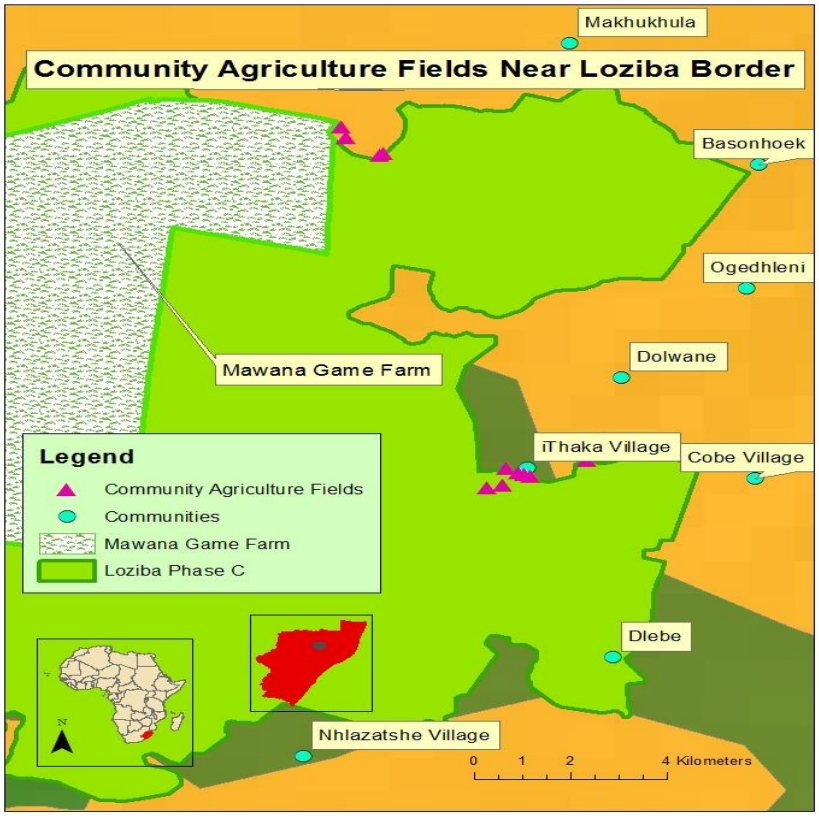

Figure 5.5. Community Agriculture Field (courtesy of Ellie Leaning)

According to Benjaminsen et al (2008), many community-based conservation projects have resulted in the loss of the local people’s livelihood, mainly cattle and crop farming. A prime example is the expansion of Namaqualand, whereby the local community lost their cattle because their grazing fields were fenced inside the reserve, thus, cattle die because of starvation (Benjaminsen et al 2008). The communities also highlighted that Loziba Wilderness would

create tar roads for tourists' easy access. According to the Interviewee (16/02/2019), this may be a threat in the community because cattle cannot roam around freely. Although many people acknowledged the goodness that Loziba would bring in rural development, many expressed concerns about the loss of cattle due to a loss of grazing fields.

The promises of local development by conservation agencies are highlighted in the literature (see Adams et al, 2004; Adams and Hutton, 2007). Often these promises of community development projects such as infrastructure development (e.g. roads, schools and clinics), job provision of bursaries and other support services. Therefore, without these, local communities are less likely to view conservation positively (Cundill et al, 2013; Thondhlana and Cundill, 2017). The Loziba draft constitution highlights that the new reserve aims to successfully integrate the local communities as part-owners and as members of the reserve's management. This will be achieved by making sure that the expectations of the local communities are realized. Two important factors should be considered by all stakeholders involved in the project. These factors are conservation awareness, particularly amongst the members of the local communities, and the land restitution process because of the active land claims

Job Opportunities - Employment is perceived as one way to improve local livelihoods and given the lack of employment options; there are high expectations that Loziba Wilderness will create jobs, whether it is directed by employing staff or indirectly by attracting tourists and thereby stimulating businesses in the area. Since the level of unemployment in the surrounding communities is high, the main expectation from the local people is that the new reserve will provide a significant number of job opportunities, especially for the youth in the area. The main concern that arose with job opportunities is that the local people would not be given first preference because most of them lack the necessary qualifications required. According to the Mawana reserve manager (05/2020, Mawana Lodge), many of the employees are from other provinces and not from neighbouring communities. This has created doubt amongst community members who perceive that the situation will be the same with Loziba Wilderness. According to Veterans for Wildlife volunteer (Interview, Mawana, 28/05/2019), the local people will be given first preference for the Anti-Poaching Unit training where they will qualify as Field Rangers. Local communities tend to show less support for conservation initiatives when there is a lack of beneficiation (Cundill et al; 2013),

The expectation of access to the reserve – Some of the community members, particularly in the Hlonyane and Mkolokotha areas have claimed that they have ancestral graves inside the

existing Mawana farm that they have not had access to since they were forced out of the reserve many years ago. According to one respondent (Interview: 29/07/2018) "kukhona amathuna omkhulu bethu esawashiya laphaya ngaphakathi, kuze kube inamhlanje, asikakaze siye ukuyokwenza iznfanelo zakhona zosiko ngenxa kaVan der Walt" (translation: our ancestral graves are inside the Mawana farm and until this day we have not been able to perform the correct cultural rituals because Van der Walt refused us access). However, the Mawana reserve manager stated that the reserve does allow supervised access for cultural rituals in the graves (Interview: 29/07/2018). Therefore, this practice is said to continue in Loziba. Some of the respondents have testified to have been granted access to Mawana for ancestral purposes (Interview: 07/2019)

The expectation of an educational fund – The youth in the communities mentioned that they would like a youth fund to be set aside for them to be able to further their studies in tertiary institutions. According to the research, the youth in the communities are not furthering their studies because they do not have the necessary means to do so, i.e. money. According to the Project developer (02/2019), there is a condition attached to this benefit. The recipient of the scholarship would have to study a qualification that has to do with nature conservation or management.

The expectation of availability of grazing and farming land - As mentioned above, most of the households have cattle, while some have crops. One of the concerns from the local people is the loss of grazing land due to the expansion of the reserve. "We already do not have enough land for cattle grazing and yet you (project initiators) want to take away the little that we have and fence it for your (project initiators) own benefit" (interviewee, 13/03/19). The local people have expressed that if the expansion of Mawana will result in the loss of their grazing land then the project initiators should make an alternative because the communities cannot lose their livelihood. The map below shows communities' grazing lands that are currently outside the Mawana fence, however, they will be fenced inside the prosed Loziba Reserve. In the map, the expansion in Phase C will result in a loss of agricultural lands for the Hlonyane community, and the Taka Valley community.

5.4. Discussion

The following section provides a discussion on the findings presented thus far in the thesis. It focuses on the Environmental Justice Framework, which is used as a conceptual framing for the study. As noted in chapter 2, this research will focus on two elements of the framework, i.e.

Participation and Recognition. However, this is not to say the Distributions element is not essential in framing this study. I have chosen not to consider the distribution element because how benefits of Loziba Wilderness remain unknown as the development is in the proposal stages.

Community recognition and participation in the management of natural resources have been identified as important in achieving conservation goals while catering for people's right to land and access. However, the government lacks the commitment to develop appropriate supporting legislation and technical capacity (Mutanga et al, 2015).

Environmental Justice Framework recognises the importance of acknowledging and including the local people in the decision-making of any project to meet the political, social and economic demands of local communities. Pretty et al (1994) highlights the seven categories of participation, along a gradient of community involvement and empowerment. At the end of the spectrum of participation, people are merely informed and do not contribute information and views. In the transformation of Mawana to Loziba, passive participation and participation by consultation to some extent is evident in the research. Passive participation is when people are told what is going to happen or what has already happened, usually in the form of a unilateral announcement without listening to people's responses (Pretty, 1994). One of the meetings, I attended with the community representatives and project initiators was to inform the communities that one of the benefits they will receive is computer and internet labs as one of the benefits from Loziba (07/09/2019). However, in the previous meetings (15/03/2018; 27/07/2018), the local representatives had expressed the need for JOJO tanks (because of the lack of water in the area), and none had expressed the need for computer labs. The above shows that local communities are true, consulted and involved in the planning stages of projects. However, their views and opinions are not fully considered in the final decisions made by the external agents and sponsors (Cundill et al, 2013; Thondhlana et al, 2015, 2016; Thondhlana and Cundill, 2017).

Environmental justice also calls for recognising social, cultural differences, values and perceptions of the environment. This dimension is fully employed in the research. To ensure an understanding of the communities, the project developer-initiated community research to be undertaken through me. The research helped to explore the differences that exist in the communities. To account for the cultural differences and values, the project manager and his

assistant would speak in IsiZulu. At the same time, other times they would attend a meeting in their umbhlaselo (Zulu print trousers).

5.5. Conservation Awareness and Education

Conservation education and awareness programmes influence local people's knowledge about conservation, conservation, services, and benefits (Virk, 1999). In this study, the local communities had little knowledge and understanding regarding the importance of wildlife conservation and tourism. For instance, many of the young respondents mentioned that protecting wildlife by creating a safe space for both wild animals and humans to co-exist peacefully will improve the relationship the community members have with the Van der Walts family. It will also assist in accelerating economic development and growth in the surrounding communities. At the same time, the older respondents showed no interest in introducing more wild animals into the community. Fear of introducing a big five reserve into the area was evident, with most respondents expressing that they fear animals escaping from the reserve. This fear could stem from the incident that occurred earlier in the year whereby a lion from another reserve found its' way to Mawana and supposedly attacked a resident (News24, 20/01/2019). This incident has influenced the perceptions of many local people into believing that wildlife is a threat to their families. However, the younger respondents believe that the big five does not pose a threat because they have received awareness through the Rhino Art program. The Rhino Art program is an initiative introduced to the community by the project manager. While Rhino Art is separate from the proposed development, it aims to educate school children about the wildlife conservation and illegal poaching of the Rhino. The project manager visited the local schools under the banner of Rhino Art. To meet conservation goals and local livelihood needs, the increase of public education and awareness on conservation and wildlife management is critical.

This section has highlighted the communities' perceptions towards the proposed Loziba Wilderness. It has also provided and explored the communities' expectations of how Loziba will benefit them as the host communities. Section B explores the factors that influence community perceptions.

5.6. SECTION B: FACTORS THAT INFORM COMMUNITY PERCEPTIONS

5.6.1. Introduction

The research showed that many underlying factors should be considered when studying the perceptions of local communities regarding wildlife conservation. Both internal and external influences factors inform these perceptions. Internal factors include personalities and an individual's sense of agency, while external factors include behaviours of the surrounding environment (King and Peralvo, 2010). This study revealed that the main influencers of the perceptions mentioned above are interpersonal relations and micro-politics. These factors link to the political ecology framing because it explores the social, political and ecological factors

5.6.2. How interpersonal relations and micro-politics affect perceptions of individuals

People's perceptions are generally influenced by personality, knowledge, societal norms, and states laws and regulations influence them. There was a strong relationship between the number of years stayed in the community and community perceptions in all three communities. There was also a relationship between household size and community perceptions. The study also revealed that there is a relationship between the kind of leader a community has and the community perception

The relationship between the numbers of years stayed in the community and community perceptions

According to Mehta and Heinen (2001) and Arjunan et al (2006), the length of residency affects conservation perceptions. This is because the longer people stay in an area or village, the more accustomed they become to the place and the environment

The study revealed that the older residents in Hlonyane, Mkolokhotha and Nhlazatshe had negative perceptions of conservation and the proposed project, Loziba, while the younger members of the communities had positive perceptions. This concurs with King (2007), who found that in South Africa, many of the new residents (residents who have spent less than ten years in an area) are less dependent on the natural resources and therefore have a more positive perception of the conservation and PAs than the older residents. Another factor identified as a trigger for the negative perceptions towards the proposed project is the unfair past experiences and the relationship the local communities, especially the Hlonyane and Mkolokotha

communities, had with the previous owner of Mawana, i.e. forced removals and land claims. Due to all the experiences the older residents experienced in the area, a greater significance of the area has been attached to their communities, and that is why they are more reluctant towards the project. This links back to Cresswell (2008) view that place is a subjectively sensed and experienced phenomenon, which means that a sense of place or belonging is based on one's experiences in the said area. The expansion of protected areas into community territories may invoke emotive experiences of past displacements, which in this case, has resulted in negative perceptions towards the project. However, not all older residents had a negative perception towards the project, Mr Sithole, who has been residing in the Nhlazatshe area for as long as he can remember, had a positive perception of the proposed reserve. "I believe that this new reserve is exactly what the young people in the community need, especially because of the high rate of unemployment'' (15/03/2018). Mr Sithole's perception can be attached to the fact that he is now the owner of the farm that he used to work on.

The relationship between the kind of leader a community has and the community's perceptions

Any discussion that involves the community and community action brings to the forefront questions relating to community leadership. One of the most prominent questions I kept asking myself as I was conducting the research was, "who are the community leaders?" "And what part do they play in facilitating the negotiations for the proposed project? "As outlined in Chapter two, literature (Poplin 1979) reveals that community leadership cannot be firmly placed in the hands of the few individuals. Usually, leadership tends to become diffused throughout the community, with one person/group exercising leadership in one situation and one person in another. The table below summarizes the type of community leaders. The study has shown that the kind of leaders is indeed present in the research communities and that these leaders have had a significant role in influencing the varying perceptions of the communities. The following section discusses how local leaders influenced the different perceptions in the research communities.

Table 5.4. The types of Community Leaders (adapted from Poplin 1979)

Type of Leader	Definition
Institutional Leader	This type of leader is the one that occupies formal leadership positions. E.g. chiefs and indunas
Grassroots Leader	Use their influence to get other people in the community interested in a cause E.g. popular member of the community
Power Elite Leader	This one leads based on his position of wealth and influence E.g. wealthy local businessman

5.7. The structure of the Communities' Leadership

In all three communities, leaders are an integral part of the community, particularly institutional leaders such as traditional leaders. As many rural community kinds of research (Adams et al, 2004; Thondhlana and Cundill, 2017; Klein et al, 2007;) suggest, it was important for me to follow protocol to make sure that the relevant authorities are notified about my intentions in the community. This is where I started to notice the importance of these leaders in the communities and, eventually the influence they have over local people's perceptions about the proposed development. As shown in the graph below, individual perceptions vary across all communities.

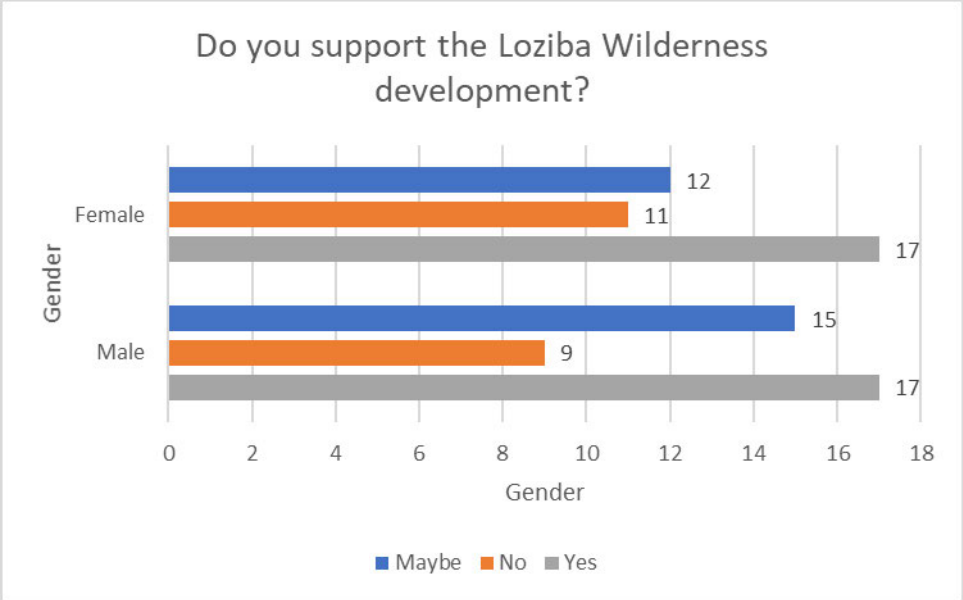

Figure 5.6. Graph showing the varying perceptions of the proposed project

The results show that 41.9 % of the respondents are in support of the proposed Loziba Wilderness development, while 33.3 % of the respondents are unsure. The 'unsure' group of respondents stated that they would only accept the development on a conditional basis that all their needs would be met by Loziba Wilderness. However, results indicate that 24.6% of the respondents were against the development. These results varied throughout the study. The factors that influenced these are highlighted and explored as the chapter continues.

In the Hlonyane and Mkolokotha communities, I interacted with the Institutional leaders on a continuous routine. Hlonyane community is the community, out of the three, whereby I spent most of my field time. I first met the indunas and the chief on my first visit to Mawana in a council meeting where the proposed development was presented. I was already informed that a community meeting had occurred before the council meeting, so some leaders were aware of the development. In the meeting, it was clear that the community's perception of Loziba was negative. It is evident in one of the comments made by Induna X where he mentioned that the new reserve is not welcomed in their community (16/03/2018). However, in that same meeting, Induna Y argued that the new reserve is not entirely disregarded by the whole community. A slight majority of people showed interest in the proposal (16/03/2018). While Induna Z expressed the good that Loziba Wilderness will bring into the local communities, a lack of trust for the stakeholders (i.e. the Van der Walt's children) of the proposed development would make it more difficult for the community to accept the project (16/03/2018) quickly. This can be

linked to past unjust experiences the elders suffered from under the ownership of Mr Van der Walt, thus proving to be challenging to trust even the children.

As I was sitting in the meeting and observing the proceedings, I was able to identify the leaders that were vocal about their opinions and those that were not. It is essential to understand that most of the indunas are old traditional men with a bit of formal education. Therefore, a language barrier existed; however, this was mitigated because the project manager is fluent in English, Afrikaans, and IsiZulu, the main languages community members and stakeholders speak. This constant common factor is existent in many community-reserve development projects.

The institutional leadership structure is clear as there is one chief and many indunas' responsible for the different sections of the communities, also known as izigodi. Hlonyane and Mkolokotha communities are under the rule of one chief. The chief appears to be a young man. I did not get a chance to spend much time with Chief Zulu from Hlonyane and Mkolokotha. However, the one time I met with him, he sat in the meeting observing everything while his secretary did all the talking for him (16/03/2018). However, I was later discovered that the chief is indeed in support of the project, explained by the constant presence of his Induna's in meetings. According to Muyengwa et al (2014), traditional authorities tend to be on the developers' side because of the benefits they are promised. Mutanga's (2014) suggest that traditional leaders can be bribed by project developers. However, in the case of Loziba Wilderness, there has been no evidence of bribery.

The leadership structure becomes more multifaceted in the Nhlazatshe community as it includes izindunas, community trustees under CPA (communal property association) and ward councillors, all under the leadership of one Chief, Zulu. I met Chief Zulu in a traditional council meeting in Nhlazatshe. Chief Zulu is very conventional and well-spoken. He showed great interest in the proposed project by engaging with me by asking questions (Interview: 02/2019, Nhlazatshe). However, the izindunas showed little interaction in the meeting. This is different from the Hlonyane-Mkolokotha communities, where the izindunas have been actively involved in the discussions of the proposed project.

Local leaders that inform Community Perceptions (Discussion)

This section discusses local leaders that inform the changing perceptions of the communities. These leaders include formal leaders, institutional leaders such as traditional headsmen

(izinduna) and trustees, and informal "leaders" such as members of the community that have shown some sort of leadership in one way or another.

5.7.1. Institutional Leaders and Community Perceptions

Induna X's of the Hlonyane community perception towards Loziba Wilderness has always been negative. He commented, "Mina angiboni ukuthi lento abafuna ukuyenza izokwenzeka ngoba akukaqalwa nokuqala kodwa izilwane zibekwa phambili" (I don't think the project will work because proper plans have not been made, but animals are being put first over humans" – 30/07/18). Induna X's negative perception never changed as he was quoted again in (02/19) saying "white people will always take advantage of rural black people because we are uneducated". The so-called 'uneducated rural people' factor is a concern in all three communities as the Induna sees it. Other interview respondents commented that if they (the community) had an educated representative, they would be less sceptical about the proposed project (30//07/18, Nhlazatshe) - this is a common factor in many community-based conservation initiatives. According to studies (Reid et al, 2002; Cock and Fig, 2000; and Kepe et al, 2005), rural communities fear engaging in any form of agreement with project developers, mainly white project developers, because of past injustices. The Loziba Wilderness context includes Bantu education/no education, forced on them because of the apartheid era. This has resulted in unequal power relations, with poor black residents always being in a disadvantaged position.

Induna X's negative comments regarding the proposed reserve have spread throughout the Hlonyane community, whereby much of the population believe that there is no transparency in the project's developments and that the project developers cannot be trusted. According to Adams et al (2001) and Kepe et al (2000), a lack of trust is a significant factor in community-based projects. This is mainly because of the top-down approach that developers tend to implement in cases of natural resource management (Fabricius et al, 2001). This approach does not only suggest that developers do not consider the heterogeneity of rural communities; it may also mean that developers do not necessarily see the locals as educated enough to be able to be fully involved in the decision-making of a proposed project. In the case of Loziba, efforts were made by the project manager to involve the communities in the early stages of the future project and to understand the perceptions through me and my research.

In the Hlonyane and Mkolokotha communities, exclusion of other members of the community showed that there are some elements of what the literature (see Adams and Mulinga, 2003; Brosius et al, 1998; Kepe et al, 2004) suggest about outside project developers, whereby only a specific group of people or instead confident leaders are invited in for meetings while others are excluded from the meetings. For instance, in one of the progress meetings held in Mawana with the different tribal leaders, the project manager met Induna X that was uninvited to the meeting outside the Mawana gate, whereby a confrontation occurred. Induna X was upset about his exclusion from the meeting, thus then suggesting that there were already existing power relations at play. However, the issue of exclusion and power relations was felt by Induna X and the neighbouring farmer, who was angered because project developers held a community meeting without him. In the meeting (03/2018, Hlonyane), the neighbouring farmer interrupted the meeting whereby he accused the project developers of excluding him from the project. He said, “These people (project manager and community liaison) are troublemakers, and they are trying to build a park on my turf (referring to the leased land) without consulting with me” (Farmer, 03/2018, Hlonyane). The white farmer had a valid point because, although he is not a landowner anymore, he is part of the community. Any project involving the local community involves him, especially since he owns the game on his farm. Induna X's exclusion might have resulted in his negative perceptions towards the Loziba, which consequently spread amongst the residents. The exclusion of the neighbouring farmer raised some questions amongst the community members. Questions such as, if they can exclude, they (project developers) can exclude a white person in the project, what will stop the project developers from banning the community as the implementation of the project progresses.

It was easy to identify what Poplins (1979) refers to as a Grassroots leader in the Hlonyane, Mkolokotha and Nhlazatshe communities. These “leaders” are young and famous in the community. They can relate well with both the elders and the youth in the community, which makes it easier for them to influence perceptions. According to Poplins (1979), grassroots leaders are intelligent, admired and respected. I refer to the grassroots leaders identified in the research as Person X, Person Y and Person Z for Hlonyane, Mkolokotha and Nhlazatshe, respectively.

5.7.2. Grassroots Leaders and Perceptions

Hlonyane Community

Generally, Person X has expressed changing perceptions towards Loziba; this may be why the general perceptions of the Hlonyane community are inconsistent with every visit because of the influence he has on the community. This may be attributed to how these leaders can relate with both the old and young generations in the community. Person X belongs to the group of people whose land has been restored, and he is the Chairperson of the Trustees, presenting power over the community traditional leaders. In one of the interviews, Person X said, "there is nothing that can be done on this land without my approval since this land belongs to my family" (Interviewee: 06/2018) and me. The community is well aware of this fact as many of the respondents emphasized that the final decision would come from the landowners. One respondent said that although the expansion is an excellent opportunity for the community and especially for unemployed persons, Person X will try by all means to delay the progress of the project because Person X wants to show everyone that "kukhala ezakhe isicathulo" (he is the boss) (02/2019). This suggests that the residents have little power over what happens in the community.

Mkolokotha Community

Person Y of the Mkolokotha was introduced to me initially as the Induna of the community. However, it was revealed that Person Y was not appointed officially as the Induna by the Chief; he assumed the role as he was popular and respected by the community. Person Y can be identified as a grassroots leader, and unlike Person X, Person Y has little influence on the perceptions of the local communities. Based on the research, Person Y's role in the development is not clearly defined to the local people; therefore, he acts as their representative whilst prioritising his agenda.

Nhlazatshe Community

In Nhlazatshe, Person Z does things a little bit different from Person X and Person Y, although all three can be identified as grassroots leaders. Person Z is not quick to dismiss Loziba. Person Z demonstrates his leadership by being inquisitive and raising important questions that the residents are too scared to ask. For instance, Person Z asked, "imali izoqamukaphi and laba abafaka imali, batholwe ubani? futhi bazozuzani bona?" (Where will the money come from,

who will find those sponsors and how will they benefit) (Interviewee: 20/2019). Person Z's views are spread out throughout the community members hence why the Nhlazatshe community's general perceptions are more positive than negative.

Based on the research, I could only identify one elite power leader as described by Poplins (1979). However, the elite leader does not have as much influence as the others over the community. This is because of the existing intra-community conflict that exists between the residents of the Mabedlana community and Elite X. According to the residents. There was an agreement between Elite X and Mabedlana residents regarding the use of water. However, Elite X stopped the water supply until the residents started paying for the water supply (Interview: 06/2018). This and his relationship with the white project developers make him unpopular amongst the community. Although the community do not see him as someone who would represent their best interest, the project manager believe that Elite X influences the community. Thus, they can use him to exert some kind of influence over the community. According to Andrew et al (2000), this is not common because, in most rural communities, local people aspire to be like Elite X because of their wealth, power, and influence. However, the other parts of the Nhlazatshe community found that Elite X is respected and seen as someone who would be able to elevate the community if he were to be involved in Loziba due to his success as the only black farm owner in the area. This is linked to what Thondhlana and Cundill (2017) suggested about people perceptions being shaped by relationships with each other.

Here, I have provided a table that summarizes the discussion above to the type of leaders and their influence on community perception in different communities.

Table 5.5. Summary of Community perceptions in relations to Community Leaders

Community Name	Type of Leader	Influence on perceptions
Hlonyane Community	Institutional (induna x)	Induna X's reasons for negative perception towards Loziba based on a lack of trust for project developers, this reason echoed across the community, which resulted in negative community perceptions

	Grassroots (person X)	Generally showed varying perceptions, same as the community members. Many members expressed that person X's views are what matters
Mkolokotha Community	Institutional (induna Y)	No influence, located in another city
	Grassroots (person Y)	Little influence, however, the community does not trust him
Nhlazatshe Community	Institutional (chief Z)	Influence is mainly on the older community members Inconclusive perceptions towards Loziba, so as the community respondents
	Grassroots (person Z)	Perceptions are generally positive because of this leader's inquisitive self. Thus the community, especially the young ones, demonstrated this same character
	Elite (elite X)	Influence lies on wealth and power, primarily seen in younger members of the community.

There is a connection between community leaders and the perceptions of their respective communities. It is, therefore, crucial for project developers to understand that leaders in the community possess certain leadership characteristics, which may not appeal to the local people. However, suppose project developers can identify these leaders and the kind of relationship

they have with the local people. In that case, it will be easy to understand the general attitudes and perceptions of the rest of the community.

5.8. Conclusion

In conclusion, it is vital to study and understand the local communities' perceptions surrounding the project to meet conservation goals and socio-economic goals. Decentralized wildlife resource management is key to sustainable development and equitable benefit sharing arrangement. In this chapter, the researcher has attempted to define what makes a community and has highlighted the characteristics of Hlonyane, Mkolokotha and Nhlazatshe communities. Generally, the study revealed mixed perceptions towards the existing Mawana Reserve and the proposed Loziba Wilderness. The perceptions of the community towards the proposed protected area, in the Hlonyane community, the perception shifted from negative to positive, in Mkolokotha the perceptions were generally negative, with a few positive perceptions mainly expressed by young people Nhlazatshe community members positively perceived the prospective reserve. The promised future expectations of the local communities and the benefits from the reserve form the basis of conditional acceptance of Loziba by the community. Therefore, the varying perceptions presented above are also based on “what will we gain from Loziba”. Therefore, other influences such as community expectations and concerns, such as the ownership and management of Loziba, benefits such as job opportunities, educational funds, grazing land and access to the park, and land claims, can affect community perceptions. The chapter further discusses the underlying factors that have influenced the communities' perceptions, such as personal relationships and attachments to the area and the type of local leaders in a community.

Chapter 6: Conclusion and Recommendations

6.1. Introduction

The discourse on community wildlife conservation is often presented as a 'Win-Win" for conservation agencies and local communities. Community recognition and participation in the management of natural resources have been identified as important in achieving conservation goals while catering for people's right to land and access. According to Kepe et al. (2004), many indigenous populations were removed from their land in line with land transformation into protected areas for wildlife and biodiversity conservation. Protected areas and wildlife conservation initiatives are hubs for sustainable social and economic development for local communities through tourism ventures (Sibanda and Blignant, 2008). Due to past injustices communities experienced in creating conservation areas, many local communities view these areas as a system of oppression (Jones 2006).

This chapter summarises the main findings from the study concerning the aim and the objectives of the research presented in chapter one and concludes the thesis.

6.2. Summary of the Key Findings in relation to the Aim and Objectives of the study

Generally, the study revealed mixed perceptions towards the existing Mawana Reserve and the proposed Loziba Wilderness. The perceptions of the community towards the proposed protected area, in the Hlonyane community, the perception shifted from negative to positive, in Mkolokotha the perceptions were generally negative, with a few positive perceptions mainly expressed by young people Nhlazatshe community members positively perceived the prospective reserve. The varying perceptions presented by this study are based on what will the community benefit from the proposed project. This links with findings from similar studies of community- parks relationships highlighting the importance of recognising neighbouring communities in conservation initiatives. Studies have revealed that many other factors, such as community leaders. This study has attempted to focus on these factors and how these factors have both a direct and indirect influence on the success or failure of a prospective conservation initiative.

This section summarises the key findings of the research to the aim and objectives of the study that is presented in chapter 1

- **To understand communities' perceptions regarding opportunities and risks/challenges presented by a proposed game reserve**

The results from the study indicate that communities have varying perceptions regarding the opportunities and risks of the proposed Loziba Wilderness. The study revealed that the older residents in Hlonyane, Mkolokhotha and Nhlazatshe had negative perceptions of conservation and the proposed project, Loziba. In contrast, the younger members of the communities had positive perceptions. The research showed that two main factors influence the changing perceptions. The analysis also revealed that the stakeholders are generally positive towards the prospective reserve and its implementation. It is also notable that contrasting perceptions exist between the stakeholders. In the Hlonyane community, the proposed project was perceived negatively in the early stages of interactions, but as relationships began to develop and trust was established, the perceptions towards Loziba Wilderness generally shifted to positive. In Mkolokotha, the proposed project was perceived negatively. The main reason for this is because community members were not fully aware of the proposed expansion. However, another reason was noted to be that there is no formal leadership in the area—the Nhlazatshe community perceptions are mostly positive than negative towards Loziba Wilderness. The research also revealed that the continuation of the implementation of the project is based on the realization of the expectations expressed by the communities. The study showed that the expectations of future community benefits, ownership and the management of the reserve, and land claims also influence perceptions of the project.

- **To explore and understand the factors that influence community perceptions, especially towards conservation and tourism ventures**

The research showed that many underlying factors should be considered when studying the perceptions of local communities regarding wildlife conservation. Both internal and external influences inform these perceptions. There was a strong relationship between the number of years stayed in the community and community perceptions in all three communities. The influence on perceptions by the kind of leader a community has was evident in the research.

- ***The relationship between the kind of leader a community has and the community's perceptions***

Local communities are an essential factor in the implementation of development projects. The research findings revealed three types of leaders in local communities: traditional leaders, grassroots leaders, and elite leaders. According to this research, the leaders mentioned above can influence the communities' perceptions towards community projects. Findings revealed that the varying perceptions towards Loziba Wilderness could be linked to the type of leader. Traditional leaders, the chiefs and Indunas', held more influence over the older community members. The perceptions of the older respondents mainly were hostile towards the project, the same as traditional leaders. The basis of the negative perceptions is the past injustices, including displacement. Therefore, there is evidence of a lack of trust towards the project developers due to past experiences.

In this particular study, grassroots leaders had more influence over the community members. The general varying perceptions are in correlation with the perceptions of the grassroots leaders. These leaders appeal to all community members, the young. They relate to the leader and the old because they perceive the grassroots leader to be innovative and edgy. Finally, the elite leader's influence is based on the leader's status and wealth. For this particular research, the elite leader's influence mainly informed perceptions of young people that aspired to be like him. These perceptions towards Loziba Wilderness were generally positive because Loziba would provide opportunities that can allow young people to reach the level of the elite leader. Elite leaders are well-respected members of the community because of their wealth.

- **Understanding the impact on the social and the environmental dynamics of a prospective community conservation strategy**

The research revealed that the implementation of prospective Loziba Wilderness would have to affect the communities in a social and environmental aspect. Historical legacies play an essential role in determining social dynamics. The expansion of the Mawana reserve into community territories, and the deterritorialization of existing territories i.e. Mawana Reserve boundary, to accommodate the proto-territory, Loziba Wilderness, may invoke emotive experiences of past displacement, thus triggering negative perceptions towards the proposed project. The research also revealed that there is a lack of trust within the communities, between the communities and stakeholders, and amongst the stakeholders themselves. It was noted that

project developers often assume a more assertive position than that of the local communities. This may result in both micro-community and macro community conflicts. With regards to environmental dynamics, the free-roaming elephant herds have been the source of human-wildlife conflict. In this research, wildlife populations i.e. elephants, faced obstacles due to habitat fragmentation and human activity, and with fluctuating environmental conditions, humans face an increased likelihood of overlap with wildlife. Another social dynamic explored in this research was the notion that communities in many conservation planning studies and policies were seen as a single homogenous group. Community conservation practitioners fail to recognise and consider the community heterogeneity in such a way that they assume that the community is a whole group instead of consisting of different personalities, structures, dynamics and complexities. As a result, scholars have conducted research addressing specific factors that shape community perceptions towards conservation of wildlife conservation (Brown, 2002; Holmes, 2003; Shibia, 2010; Mutanga et al 2015). However, little research has been conducted on community perceptions towards a prospective game reserve and the factors that influence these perceptions.

6.3. Reflections on the study

This study was able to answer the key research questions and therefore achieve the aim and objectives of the study. However, the researcher believes that more time in the field and a larger sample size would have yielded more informative results. The time allocated for fieldwork was not sufficient enough to administer the researcher's desired number of questionnaires and conduct interviews. More communities should have been selected to be part of the study because the expansion of the existing Mawana Reserve (phases 4 and 5) will affect 2 more neighbouring communities, which were not included in this study due to time and funding constraints.

On examining community perceptions on the proposed Loziba Wilderness, the findings revealed that many community members are in support of the development provided that the project results in wholistic and sustainable economic and social development within the local communities. With a little bit more time in the field, I feel that the theoretical framework would have been explored effectively. It is the lack of continuous community engagements between the developers, community leaders and the communities' during the duration of the fieldwork that could have prevented the full exploration of the participation and recognition aspects of the Environmental Justice Framework. It is also very important to not ignore the fact that many

rural areas in KwaZulu-Natal are made up of a top-down tribal authority system, where members are subordinates of the iNkosi and its headsmen (indunas). The possibility that the ruling system, i.e. traditional leaders, might have had an impact on the responses of the local people cannot be dismissed as the study itself has shown.

6.4. Recommendations

The study has explored community perceptions of a prospective game reserve, Loziba Wilderness. This research has also looked at the factors that influence community perceptions in relation to wildlife conservation strategies. However, the study has scratched the surface of a much broader topic of community-based wildlife conservation and its related prospective community development projects. The recommendations provided below may be taken into consideration when looking at the more general implementations of future developments.

The study has explored community perceptions of a prospective game reserve, Loziba Wilderness. This research has also looked at the factors that influence community perceptions in relation to wildlife conservation strategies. However, the study has scratched the surface of a much broader topic of community-based wildlife conservation and its related prospective community development projects. The recommendations provided below may be taken into consideration when looking at the more general implementations of future developments.

Develop a good working relationship with local communities. Often than not, many community development projects fail because of a lack of communication that results in tensions between the project developers and the local communities. In the case of Mawana Game Reserve and the adjacent communities such as Hlonyane and Mkolokotha, the relationship has never been good. It has been characterised by a long history of unfair treatment of the community members and conflict between the previous owners, Mr Van der Walt. A good working relationship can be achieved through opening chains of communications between community and conservation agencies, listening actively to local communities and undertaking a needs-based analysis as a basis for developing conservation strategies in line with community expectations. Positive relationships play a vital role in the success of conservation initiatives. Without these; discontent may escalate into more significant conflicts.

Increase the visibility of reserves in contributing to community development–local communities' support for conservation (and any other community development projects) is leveraged through promises of benefits such as infrastructure development, skills training and

employment opportunities, bursary provisions, and other support services. Therefore, without these, local communities are less likely to participate in the implementation of any development actively. However, it is essential actually to realize these promises to the community to avoid conflict.

Provide environmental education and awareness programs, E.g. Rhino Art – Education is key to success. This notion is applicable in the implementation of prospective community development projects. When people are informed and are aware of the importance of wildlife conservation, their perceptions towards proposed conservation projects will be more positive than negative

6.4. Areas for further study

This study has explored community perceptions of a prospective game reserve. It has also focused on the factors that influence perceptions, focusing on micro-politics such as personalities, past injustices and land issues, and community leadership. More studies are needed to investigate perceptions on prospective reserves, and present-day perceptions and attitudes may affect future developments.

6.5. Conclusion

In relation to prospective wildlife game reserves, project developers do not sufficiently consider the perceptions of the communities that are adjacent to the project. This research aimed better to understand community perceptions on a prospective game reserve. The study also aimed to explore the factors that influence these perceptions. Using qualitative methods such as interviews, questionnaires, observation and oral testimony, community perceptions were explored and issues such as the community's involvement in decision-making for prospective projects, land reform and environmental education, and how these may or may not inform perceptions towards conservation projects. The study has revealed that communities allow for projects to be implemented in their space on a conditional basis, including maximum benefit for local people. These benefits include job opportunities, access to the park, an educational fund for the youth and land set aside for grazing and farming. The study also revealed that wildlife conservation perceptions for this specific project are informed by two factors: interpersonal relations within the project developers themselves and their interaction with the local communities and community relations within the communities themselves and their leaders. Factors such as expectations, past injustices, land politics, and a lack of trust between project initiators and local communities negatively impact the implementation of

projects, particularly wildlife conservation in rural areas. The main challenges for both local communities and project developers include the dynamics and complexities between and within individual relationships and personalities that the project developers often overlook.

Despite the limitations, the findings of the study offer insights into the complexities of the implementation of community-based conservation projects. Based on the study findings, it is recommended that to ensure a smooth transition from privately owned farms to community-owned game reserves. Project developers must understand communities before a project is implemented because present-day perceptions can influence anticipated future projects, it is also recommended that a good working relationship between communities and project developers is established. It is also recommended that it is vital to educate and create awareness of the importance of wildlife conservation. Finally, to avoid conflicts and achieve success in the implementation of the project, community development programs should address local livelihood needs and cultural needs while achieving conservation goals.

References

Adams, W. M., Aveling, R., Brockington, D., Dickson, B., Elliott, J., Hutton, J., & Wolmer, W. (2004). Biodiversity conservation and the eradication of poverty. *science*, *306*(5699), 1146-1149.

Adams, W. M & Infield, M., (1999). Institutional sustainability and community conservation: a case study from Uganda. *Journal of International Development: The Journal of the Development Studies Association*, *11*(2), 305-315.

Adhikari, Bhim, and Jon C. Lovett. "Transaction costs and community-based natural resource management in Nepal." *Journal of environmental management* 78.1 (2006): 5-15.

Alexander, J., & McGregor, J. (2000). Wildlife and politics: CAMPFIRE in Zimbabwe. *Development and Change*, *31*(3), 605-627.

Allendorf, K. (2007). Do women's land rights promote empowerment and child health in Nepal? *World Development*, *35*(11), 1975-1988.

Barrow, E., & Murphree, M. (2001). Community conservation: from concept to practice. *African wildlife and livelihoods: The promise and performance of community conservation*, 24-37.

Bass, S., Clayton, B & Pretty, J. 1995. Participation in Strategies for Sustainable Development. *Environmental Planning Issues.* Series No. 7. IIED, London

Bassey, M. 2003. Case study Research. In: Swann, J. and Pratt, J. eds. *Educational Research in Practice.* London: Continuum

Beinart, W., & Coates, P. (1995). Historical connections: environment and history.

Benjaminsen, T. A. (2008). Does supply-induced scarcity drive violent conflicts in the African Sahel? The case of the Tuareg rebellion in northern Mali. *Journal of Peace Research*, *45*(6), 819-836.

Boggs, L. P. (2000). *Community power, participation, conflict and development choice: Community wildlife conservation in the Okavango region of Northern Botswana*. London: International Institute for Environment and Development.

Bridge, G. 2009.The Geographies of Garbage Governance: Interventions, Interactions and Outcomes. *Regional Studies* 43 (1): 153-155.

Brockington, D., & Schmidt-Soltau, K. (2004). The social and environmental impacts of wilderness and development. *Oryx*, *38*(2), 140-142.

Brooks, B. L. (2010). Seeing the forest for the trees: Prevalence of low scores on the Wechsler Intelligence Scale for Children, (WISC-IV). *Psychological Assessment*, *22*(3), 650.

Brosius, J. P., Tsing, A. L., & Zerner, C. (1998). Representing communities: Histories and politics of community-based natural resource management.

Bryman, A. 2012. *Social research methods 4th ed*, London: Oxford University Press.

Buckley, P. J., Clegg, L. J., Cross, A., Liu, X., Voss, H., & Zheng, P. (2010). The determinants of Chinese outward foreign direct investment. In *Foreign Direct Investment, China and the World Economy* (pp. 81-118). Palgrave Macmillan, London.

Büscher, B., & Dressler, W. (2012). Commodity conservation: the restructuring of community conservation in South Africa and the Philippines. *Geoforum*, *43*(3), 367-376.

Büscher, B., Sullivan, S., Neves, K., Igoe, J., & Brockington, D. (2012). Towards a synthesized critique of neoliberal biodiversity conservation. *Capitalism nature socialism*, *23*(2), 4-30.

Bryman, A. and Burgess, R.G. eds., 1999. *Qualitative research* (Vol. 2). Sage.

Bullard, R.D. and Johnson, G.S. (2000). Environmentalism and public policy: Environmental justice: Grassroots activism and its impact on public policy decision making. *Journal of Social Issues*, *56*(3), pp.555-578.

Carruthers, P., & Smith, P. K. (Eds.). (1996). *Theories of theories of mind*. Cambridge University Press.

Cock, J., & Fig, D. (2000). From colonial to community-based conservation: environmental justice and the national parks of South Africa. *Society in transition*, *31*(1), 22-35.

Cundill, G., Thondhlana, G., Sisitka, L., Shackleton, S., & Blore, M. (2013). Land claims and the pursuit of co-management on four protected areas in South Africa. *Land use policy*, *35*, 171-178.

Creswell, J.W. 2013. *Research Design: Qualitative, Quantitative, and Mixed-methods Approaches 4th ed*, London: SAGE publishers

Dahl, R.A. (1961). The behavioural approach in political science: Epitaph for a monument to a successful protest. *The American Political Science Review*. 55(4), pp.763-772.

Dikgang, J., & Muchapondwa, E. (2016). The effect of land restitution on poverty reduction among the Khomani San “bushmen” in South Africa. *South African Journal of Economics*, *84*(1), 63-80.

Dunn, K. (2000). Interviewing.

Durrant, M. B., and Durrant, J. O. (2008). The Influence of Location on Local AttitudesTowards Community Conservation on Mount Kilimanjaro. *Society & Natural Resources*. 21(5): 371–38

Curry, L. A., Nembhard, I. M., & Bradley, E. H. (2009). Qualitative and mixed methods provide unique contributions to outcomes research. *Circulation*, *119*(10), 1442-1452

Fabricius, C., & de Wet, C. (2002). The influence of forced removals and land restitution on conservation in South Africa. *Conservation and mobile indigenous peoples: displacement, forced settlement, and sustainable development*, *10*, 142.

Hancock, D.R., and Algozzine, B. 2016. *Doing Case Study Research: A Practical Guide for Beginning Researchers 3th ed,* New York: Teachers college press.

Hays, P.A. 2004. 'Case study research'. In DeMarrais, K.B., and Lapan, S.D. eds. *Foundations for research: Methods of Inquiry in Education and the Social Sciences*. London: Lawrence Erlbaum associates publishers. 217-231.

Holmes, C. M. (2003). Assessing the Perceived Utility of Wood Resources in a Protected Area of Western Tanzania. *BiologicalConservation*.111: 179–189

Hutton, J., Adams, W. M., & Murombedzi, J. C. (2005, December). Back to the barriers? Changing narratives in biodiversity conservation. In *Forum for development studies* (Vol. 32, No. 2, pp. 341-370). Taylor & Francis Group.

IIED. (1994). Whose Eden? An Overview of Community Approaches to Wildlife Management. Report to the Overseas Development Administration of the British Government. International Institute for Environment and Development.

Integrated Development Plan (2020/20201). Zululand District

Jones, S. (2006). Political ecology of wildlife conservation in Africa. *Review of African Political Economy*, *33*(109), 483-495.

Kamuti, T. (2014). The fractured state in the governance of private game farming: the case of KwaZulu-Natal Province, South Africa. *Journal of Contemporary African Studies*, *32*(2), 190-206.

Kitchin, R. and Tate, N.J.(2000). Analysing and interpreting qualitative data. *Conducting Research into Human Geography: theory, methodology and practice*, pp.229-256.

King, B and Peralvo, M. (2010). Coupling Community Heterogeneity and Perceptions of Conservation in Rural South Africa. *Human Ecology*. 38, 265-281

Kepe, T. (2009). Shaped by race: Why "race" still matters in the challenges facing biodiversity conservation in Africa. *Local Environment*, *14*(9), 871-878.

Kepe, T., Saruchera, M., & Whande, W. (2004). Poverty alleviation and biodiversity conservation: a South African perspective. *Oryx*, *38*(2), 143-145.

Kepe, T., Wynberg, R., & Ellis, W. (2005). Land reform and biodiversity conservation in South Africa: complementary or in conflict?. *The International Journal of Biodiversity Science and Management*, *1*(1), 3-16.

Khumalo-Seegelken, B. (unknown). AbaQulisi of ebsQulusin – Who are they? Who were they?

Klein, J., Réau, B., Kalland, I., and Edwards, M. (2007). Conservation, Development, and Heterogeneous Community: The Case of the Ambohitantely Special Reserve, Madagascar. *Society & Natural Resources* .20: 451–467

Kuponiyi, F A. (2008) Community Power Structure: The Role of Local Leaders in Community Development Decision Making in Ajaawa, Oyo State, Nigeria, The Anthropologist,10:4, 239-243, DOI: 10.1080/09720073.2008.11891056

Libanda, B., & Blignaut, J. (2007). Tourism's local benefits for Namibia's community-based natural resource management areas. *International Journal for Ecological Economics and Statistics*, *10*(W08), 249-259.

Leach, M., Mearns, R., and Scoones, I. (1999). Environmental Entitlements: Dynamics and Institutions in Community-Based Natural Resource Management. *World Development* 27(2): 225–247.

Loziba Wilderness Draft Constitution, 2018.

Loziba Wilderness Environmental Assessment Report, 2018

Maccoby, E.E. and Maccoby, N. (1954). The interview: A tool of social science. *Handbook of social psychology*, *1*(1), pp.449-487.

Madden, F. (2004). Creating coexistence between humans and wildlife: global perspectives on local efforts to address human-wildlife conflict. *Human dimensions of wildlife*, *9*(4), 247-257.

Méndez-Contreras, J., Dickinson, F., & Castillo-Burguete, T. (2008). Community member viewpoints on the Ría Celestún Biosphere Reserve, Yucatan, Mexico: Suggestions for improving the community/natural protected area relationship. *Human ecology*, *36*(1), 111-123.

Mucina, L. and Rutherford, M.C. (2006). *The vegetation of South Africa, Lesotho and Swaziland*. South African National Biodiversity Institute.

Neumann, R. P. (1998). Imposing Wilderness: Struggles over Livelihood and Nature Preservation in Africa. University of California Press, Berkeley.

Ntshona, Z., Kraai, M., Kepe, T., & Saliwa, P. (2010). From land rights to environmental entitlements: Community discontent in the 'successful'Dwesa-Cwebe land claim in South Africa. *Development Southern Africa*, *27*(3), 353-361.

Overton, J. and van Dierman, P. (2003). Using quantitative techniques In R. Scheyvens & D. Storey. *Development Fieldwork Using Quantitative Techniques.*

Parfitt, S.A., Barendregt, R.W., Breda, M., Candy, I., Collins, M.J., Coope, G.R., Durbidge, P., Field, M.H., Lee, J.R., Lister, A.M. and Mutch, R. (2005). The earliest record of human activity in northern Europe. *Nature*, *438*(7070), pp.1008-1012

Peluso, N. L. (1993). Coercing conservation?: The politics of state resource control. *Global environmental change*, *3*(2), 199-217.

Pretty J.N., Guijt I., Scoones I. and Thompson J. (1995): *A Trainers' Guide to Participatory Learning and Action.* IIED Participatory Methodology Series No. 1. IIED, London

Ramutsindela, M. (2007).Transfrontier Conservation in Africa*: At the confluence of capital, politics and nature*. Cabi.

Shibia, M. G. (2010). Determinants of attitudes and perceptions on resource use and management of Marsabit National Reserve, Kenya. *Journal of Human Ecology*, *30*(1), 55-62.

Spenceley, A., & Seif, J. (2003). Strategies,[1] impacts and costs of pro-poor tourism approach in South Africa.

Steenkamp, C., & Uhr, J. (2000). The Makuleke Land Claim. *Power Relations And Community-Based Natural Resource Management, South Africa, KwaZulu Natal*.

Thondhlana, G., & Cundill, G. (2017). Local people and conservation officials' perceptions on relationships and conflicts in South African protected areas. *International Journal of Biodiversity Science, Ecosystem Services & Management*, *13*(1), 204-215.

Wells, M. & Brendon, J. (1993). Planning for people and parks: design dilemmas. *World Development*, *20*(4), 557-570.

Yin, R.K., 1984. Case study research: Design and methods. California: Sage.

Appendices

Appendix 1: Interview Questions for Community members

Appendix 2: Interview Schedule for Stakeholders

Appendix 4: Consent form (English Version)

Appendix 5: Consent Form (IsiZulu version)

Community Questionnaire

SCHOOL OF AGRICULTURE, EARTH AND ENVIRONMENTAL SCIENCES
UNIVERSITY OF KWAZULU-NATAL

Community Perspectives on a prospective Nature Reserve: A case study of Loziba Game Reserve, Gluckstuck and Black Imfolozi Northern KZN

Greetings, my name is Phindile Mthembu, a UKZN Masters student. I am conducting research about community perspectives on the proposed Loziba Game Reserve. May I ask you a few questions in this regard? Your answers will be treated confidentially and anonymously. If at any time during the interview you do not wish to continue, please feel free to do so. Thank you for your participation.

---

1. PERSONAL DETAILS

1.1.Gender

Male	
Female	

1.2.Age of Respondent

≤ 25 years	
26-35 years	
36-45 years	
46-55 years	
> 55 years	

1.3.Marital status

Married	
Single	
Widowed	
Separated	
Other	

1.1.1. Can you describe how the way of life was before you moved?

_____
_____
_____
_____
_____
_____
_____

1.1.2. Has there been any change in the way? If yes, has this change been good or bad? Explain.

Yes	
No	

_____
_____
_____
_____
_____
_____

1.2.Does your household have access to land for the following?

Grazing	
Cultivation	
Other (specify	

2. COMMUNITY AND THE LOZIBA PROJECT

2.1. Have you heard about Loziba?

Yes	
No	

2.2. Will your household be affected by the Loziba boundary?

Yes	
No	
I don't know	

2.3. Do you support the proposed Loziba development plans?

Yes	
No	

If yes/no, why?

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

3. Do u think the development is transparent? Why?

_____

_____

_____

_____

_____

_____

4. How would you like to benefit from the proposed Loziba development?

_____

_____

_____

_____

_____

5. Do you think it is important to conserve and protect our wild animals? Why?

_____

_____

_____

_____

_____

END OF QUESTIONNAIRE AND THANK YOU FOR YOUR CONTRIBUTION

Key Informant Interview Questions

SCHOOL OF AGRICULTURE, EARTH AND ENVIRONMENTAL SCIENCES
UNIVERSITY OF KWAZULU-NATAL

Community Perspectives on a prospective Nature Reserve: A case study of Loziba Wilderness Reserve

Greetings, my name is Phindile Mthembu, a UKZN Masters student. I am researching community perspectives for the proposed Loziba Wilderness Reserve. May I ask you a few questions in this regard? Your answers will be treated confidentially and anonymously (if you wish so). If at any time during the interview you do not wish to continue, please feel free to do so. Thank you for your participation.

---

1. What is your role in the proposed development:_____

2. In what way will the proposed Loziba development benefit the communities that will surround Loziba
   _____
   _____
   _____
   _____
   _____

3. In what way will the proposed Loziba development benefit you or your organisation

4. What policies will be put in place to ensure that both the communities and the project developers benefit from the proposed project?

5. Do u foresee any challenges? If yes, please name them. If no, why not?

6. How do u plan on overcoming those challenges?

THANK YOU FOR YOUR TIME

University of KwaZulu-Natal
DISCIPLINE OF GEOGRAPHY
Informed Consent Document

College of Agriculture Engineering and Science
School of Agriculture, Earth and Environmental Science
University of KwaZulu-Natal, Pietermaritzburg

April 2018

To whom it may concern,

I, Mthembu Phindile (214513091), am a student currently pursuing a Master of Science degree in Geography and Environmental Management at the University of KwaZulu-Natal, Pietermaritzburg Campus. The topic of my research project for my master's thesis is Community Perspectives on a Prospective Ecotourism Venture: A case study of the Mawana/Loziba Game Reserve project in Gluckstadt and Black Imfolozi, Northern KwaZulu-Natal.

The research aims to investigate the opportunities and risks/challenges for a prospective ecotourism venture for all stakeholders involved. The proposed research project will focus on

the community perceptions regarding the prospective expansion project. The research will look at the opportunities and the challenges the prospective expansion will bring for all the stakeholders involved. The research will address issues such as community involvement in decision-making for prospective projects that are implemented in communities. The research will further address broader issues such as land reform and environmental education; and how these may affect conservation efforts.

I will be using observation, questionnaire surveys, and key informant semi-structured interviews as my data collection tools. The information collected will be used as primary data for my research, therefore I ask for your permission to use this information. Your participation is solely voluntarily and there will be no incentive for your participation, thus you will not be forced to participate in the research and you are welcome to withdraw from the research at any time. All information collected will be confidential and if you wish, your identity will be kept anonymous.

Please note that this research is being conducted in my capacity. I can be contacted on 062 367 3296 / phindileprudencemthembu@gmail.com

My academic supervisor is Dr Adrian Nel of the University of KwaZulu-Natal, Geography Department on the Pietermaritzburg Campus. He can be contacted by email at NELA@ukzn.ac.za or telephonically on 033 2606377

Thank you for your time and effort. Your participation is very much appreciated

AGREEMENT TO PARTICIPATE IN THE RESEARCH

I ……..... (Full names of participants) hereby confirm that I understand the content of this document and the nature of the research project and consent to participating in this study.
I understand that I am at liberty to withdraw from the project at any given time should I desire to.
If the data collection is by a focus group or interview I Do / Do Not (please circle) permit an audio recording to be made and kept securely

Signature of participant …….
Date ……...

University of KwaZulu-Natal
DISCIPLINE OF GEOGRAPHY
Idokhumenti yoMvume eyaziwa

College of Agriculture Engineering and Science
School of Agriculture, Earth and Environmental Science
University of KwaZulu-Natal, Pietermaritzburg

April 2018

Othintekayo,

Mina, Mthembu Phindile (214513091), ngingumfundi okwamanje ngiphishekela i-Master of Science kuGeography and Environmental Management eNyuvesi yaseKwaZulu-Natali, eMgungundlovu Campus. Isihloko sephrojekthi yami yokucwaninga ngombono wami wenhloko yimiSebenzi yoMphakathi ku-Prospective Ecotourism Venture: Ucwaningo

lwamacala weProjekthi ye-Mawana / Loziba Game Reserve eGluckstuck no-Black Imfolozi, eNyakatho KwaZulu-Natali.

Inhloso yocwaningo ukuphenya amathuba kanye nezinselele / izinselelo zomuntu ozoba khona nge-ecotourism ukubandakanya bonke abathintekayo. Uhlelo lokucwaninga oluhlongozwayo luzogxila emibonweni yomphakathi mayelana neprojekthi yokwandisa. Ucwaningo luzobheka amathuba kanye nezinselelo okuzokwandiswa kuzoletha bonke abathintekayo, okungukuthi amalungu omphakathi, i-Project Rhino kanye nabanye abathintekayo. Le phrojekthi izobhekana nezinkinga ezifana nokubandakanyeka komphakathi ekuthathweni kwezinqumo kumaphrojekthi atholakalayo asetshenziswa emiphakathini. Le phrojekthi izoqhubeka nokuxazulula izinkinga ezibanzi ezifana nokuguqulwa komhlaba kanye nemfundo yezemvelo; nokuthi lokhu kungathinta kanjani imizamo yokulondoloza.

Ngizobe ngisebenzisa ukuhlolisisa, izinhlolovo zezinhlolovo, amaqembu okugxila kanye nezinkhulumomphendvulwano eziyinhloko ezikhulunywe kahle njengamathuluzi okuqoqa idatha. Ulwazi oluqoqwe luzosetshenziswa njengedatha eyinhloko yocwaningo lwami, ngakho-ke ngicela imvume yakho yokusebenzisa lolu lwazi. Ukubamba iqhaza kwakho kuphela ngokuzikhethela futhi ngeke kube khona ukugqugquzela ukubamba iqhaza kwakho, ngakho-ke ngeke uphoqeleke ukuba uhlanganyele ocwaningweni futhi wamukelekile ukuhoxisa ucwaningo nganoma yisiphi isikhathi.

Lonke ulwazi oluqoqwe luyoba yimfihlo futhi uma ufisa, ubunikazi bakho buzogcinwa engaziwa. Sicela uqaphele ukuthi lolu cwaningo luqhutshwa emandleni ami. Ngiyakwazi ukuxhumana no-062 367 3296 / phindileprudencemthembu@gmail.com

Umphathi wami wezemfundo nguDkt. Adrian Nel weNyuvesi yaKwaZulu-Natali, uMnyango wezeGeography eMgungundlovu yaseMgungundlovu. Angathintana naye nge-imeyili ku-NELA@ukzn.ac.za noma ngefoni ngo-033 2606377

Siyabonga ngesikhathi sakho nomzamo wakho. Ukubamba iqhaza kwakho kuyakwazisa kakhulu

ISIVUMELWANO SOKUBA NOKUBA NOKUBA NOKUBAQHUBA NGOKUPHAKATHI

I .... (Amagama aphelele womhlanganyeli) ngacacisa ukuthi ngiyaqonda okuqukethwe kwale dokhumenti kanye nemvelo wephrojekthi yokucwaninga nemvume yokuhlanganyela kulolu cwaningo.

Ngiyaqonda ukuthi nginelungelo lokuhoxisa kulo msebenzi nganoma yisiphi isikhathi esithile okufanele ngifune.

Uma iqoqo lemininingwane liyiqembu lokugxila noma i-interview I Do / Do Not (sicela ucubungula) unike imvume yokurekhoda komsindo okwenziwe futhi igcinwe ngokuphepha

Isiginesha somhlanganyeli .....

Usuku ....