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## Tourism for Sustainable Livelihood in Protected Areas (The Case of Nachsar National Park, Ethiopia)



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MSc Thesis

Wageningen University

August, 2014

Tourism for Sustainable Livelihood in Protected Areas  
(The case of Nachsar National Park, Ethiopia)

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## **Acknowledgements**

It is my pleasure to take this opportunity to thank not only those who contributed in this thesis but also those who supported me in one way or another in two years masters study program here in Wageningen University, the Netherlands.

First I would like to thank Nuffic-NFP for its financial support to conduct my study in the Netherlands. Next, my special thanks go to my thesis supervisor Dr. Chine Ee Ong for his professional and friendly advice, encouragement and feedback to complete my thesis. I also like to thank Professor Rene Van der Duim for advising me at the beginning of the study and his impression on sustainable tourism area through his lecture and provision of books and articles.

My heart-felt thank goes to staff of NNP, EWCA, Ministry of Culture and Tourism, Gamo Gofa Zone Culture and Tourism Bureau and all respondents for their hospitality in supplying the necessary information for the study. Special thanks goes to my field work assistant Bayisa Busa and driver Yohannes Dubale without your support my data collection would not be successful.

Finally, I would like to thank my great family and friends for your kind support and encouragement throughout my study. Things would not have been go forward without your support. All different stakeholders who helped me directly or indirectly but not listed here deserves my special thank.

Thank You All and God bless You!

## **Abstract**

Linking the benefit of conservation activities in protected areas with the livelihood of the community through nature based tourism has great contribution to sustainable utilization of its resources and improves its local communities` livelihood. If the local communities involve and benefits from the park, the park easily wins the support of local communities to undertake effective conservation activities. Based on this argument, the study has examined how the existing tourism activity in the park influences the livelihood of local communities by using sustainable livelihood framework. The study has used semi-structures interview, focus group discussion, participant field observation and document analysis methods. The main finding of the study indicated that the benefit of tourism to local communities is mainly concentrated in Arba Minch town and this resulted in rural communities to lead their traditional livelihood activities which encourage unsustainable use of the park resources. The ineffectiveness of the institutional set up to involve rural communities in its tourism initiative has created problems like overgrazing, overfishing, deforestation and settlement in the park. In addition, the weak institutional policies of the park do not enable the park to make link with partners to address the livelihood of local communities as well as the conservation objective of the park effectively. Thus, the study suggests that the park has to find partners, involve rural local communities in its tourism initiative, focus on infrastructural development in the areas to enhance assets basses of the communities, fix its political problem and get its legal recognition.

**Key words:** protected areas, livelihood, sustainable, tourism, conservation, sustainable livelihood.

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## **List of Acronyms**

AP (APN): African Parks (African Parks Network)

CBD: Convention on Biological Diversity

CEO: Chief Executive Officer

CSE: Conservation Strategy of Ethiopia

EWCA: Ethiopian Wildlife Conservation Authority

EWCO: Ethiopian Wildlife Conservation Organization

FGD: Focus Group Discussion

IUCN: International Union for Conservation of Nature

LH: Livelihood

NBT: Nature Based Tourism

NGO: Non-Governmental Organization

NNP: Nechisar National Park

PAs: Protected Areas

SDPASE: Sustainable Development of the Protected Area System in Ethiopia

SLA: Sustainable Livelihood Approach

SLH: Sustainable Livelihood

SNNPR: Southern Nations, Nationalities, and Peoples' Region

TDPE: Tourism Development Policy of Ethiopia

UNESCO: United Nations Educational, Scientific and Cultural Organization

# **Chapter One**

## **Introduction**

### **1.1. General Background**

The establishment of protected area for the sake of conservation of global biodiversity is increasing (Zimmerer et al., 2004). This expansion is mainly driven by different set of actors and interests (Vedeld et al., 2012). The livelihood of local communities especially in developing country is directly affected by the establishment of the protected areas (Gadgil, 1990; Mishra et al., 1992, & Rodgers, 1989). According to (Terborgh, 1999; & Brandon et al., 1998), conservation and poverty cannot go together as poverty is the major problem for conservation. This is why some argue that the establishment of parks should not increase poverty (Vedeld et al., 2012). In contrast to this, some scholars (such as Adams et al, 2004) argue that poverty can be reduced through sustainable conservation strategy.

Most of people which are found in developing countries especially in Sub-Saharan African countries are engaged on traditional primary economic activities to lead their livelihood (Ahebwa & Van der Duim, 2013). These traditional livelihood activities are known for its unsustainable utilization of resource bases (Ahebwa & Van der Duim, 2013; Coad et al., 2008). At the same time, most of these people are living under the poverty (World Bank, 2012). Environmental problems are directly linked with poverty and underdevelopment that initiated the establishments of world conservation strategy 1980 (Van der Duim, 2013) and there is intrinsic link between biodiversity loss and poverty (Nthiga et al., 2011).

Conservation activities sustainability especially in protected areas is determined by the nature of communities support (Adams et al, 2004). The social impact of protected areas is well known and needs to be incorporated in design and implementation of protected areas (Adams et al., 2004). One way through which to ensure the benefit of protected areas to the community and get support is to participate them in nature tourism activities in and around protected areas (Elliott & Sumba, 2010; Nthiga et al., 2011). This is the main reason for the foundation of this study to understand the contribution of tourism to the livelihood of nearby community in Nicksar National Park, Ethiopia.

Currently, there are donor organizations (such as SDPAS, USAID, and DFID) that are supporting sustainable conservation in the way that it can reduce the poverty of local community by attracting more tourists in to the area (Brockington, Igoe & others, 2006). Benefiting local communities by proper tourism development can enhance the success of conservation and reduce its cost (Udaya Sekhar, 2003). This can be one way to link conservation with community livelihood through sustainable tourism. Sustainable tourism approach in protected area requires partnership with local communities (EUROPARC, 2012). In this way, sustainable tourism approach in protected areas can be part of overall sustainable development of the community.

According to (EUROPARC, 2012), well managed tourism can provide multiple benefits: political and financial support, income for protecting nature, local economic opportunities, better infrastructure, employment opportunities, local identity, and better relationship and trust among local partners and stakeholders. Thus, linking benefit of conservation in protected areas with livelihoods of the community through sustainable tourism has great contribution to maintain biodiversity. If conservation works for the community, community will work for conservation (Milne, 2013).

The management of the park and its local communities are found in conflict of interest over the resources of the park. This shows that there is miss link between the livelihoods of local communities with the conservation activities of the park. Thus, this study has examined how the existing tourism activity in the park affects the livelihood of its local communities by using sustainable livelihood approach. The study will serve as an input to decision makers to ensure the sustainable utilization of the park resources by involving local communities in the management and benefit of tourism initiatives of the park.

## **1.2. Statement of the Problem**

All the treats imposed by the local communities on the protected areas are derived from the community's livelihood activity. Most of communities who are living around protected areas in developing countries often have limited livelihood alternatives. Even the existing livelihood alternatives are carried out by traditional means that can degrade resources of protected areas. If it is not managed sustainably, the long term benefit of protected areas to the current and future generation will be under doubt. It is believed that wide choice in community's livelihood activity

can help to maintain the sustainability of the protected areas. Tourism can be one of the community's livelihood strategy. Thus, improvement of community's livelihood can go hand in hand with the sustainability of the protected areas because of involvement of the community in the development of tourism in the protected area.

Many of the protected areas in Ethiopian have suffered from years of human-wildlife conflict and neglect (Murray & Admassu, 2013). To revitalize the protected areas, tourism development is being taken as an important instrument to secure them from community encroachment. Ethiopia has set an objective of raising the quality of visitor attractions in its protected areas and sees an opportunity to raise the number of visitors and the standard of wildlife conservation. However, the achievement of this objective is under question mark as it doesn't specify the importance of considering the livelihood of community who are found in/around the protected areas.

The success of the Protected areas and its tourism depends on the benefits generated reaching the community. Without strong support from the community, the development of tourism products and a quality tourism experience will be constrained. According to Delany and Happold (1979), most of African populations are directly or indirectly engaged in small agricultural activities which are based on traditional practices that can affect the existence of the protected areas. Tourism should be understood in relation to traditional community's livelihoods (Shen, Hughey & Simmons, 2008, P.5). This needs to examine and understand how the existing tourism in the protected areas is affecting the livelihoods of the community.

Even though Ethiopia has huge potential for tourism, the contribution of the tourism sector to the country's GDP is limited to 1.25% (Azage, 2013). The country's tourism sector was given limited attention in comparison to other sectors as poverty reduction strategy (Williams, 2002). However, the significance of tourism contribution to the achievement of the country's Growth and Transformation Plan (GTP) has got recognition and the country's tourism development plan has developed in 2009. This policy has put special emphasis and direction to how tourism plays big role to the country's economic development.

According to Timer (2014), most of tourists which visit Ethiopia come from Europe and North America except Japan (i.e. USA, Germany, UK, France, Italy, Netherlands, Spain, etc). In addition to these countries, the country is carrying out aggressive marketing and promotional

activities to attract more tourists from emerging countries (like China, India, and Russia). The tourist flow number and income (arrival and receipt) for 2013 has increased by 12% when it is compared to 2012 (Timer, 2014). In 2013, the country has earned \$633 million from 650,000 tourists.

Ethiopia is endowed with various biodiversity resources but not realized the potential benefit of this resource to the country's development. The country has 21 national parks, 3 wildlife sanctuaries, 3 wildlife reserves, 6 community conservation areas, 2 wildlife rescue center, 20 controlled hunting area, and 6 open hunting area. The protected areas of the country cover 16-17% of total areas of the country which is 1.11 million km<sup>2</sup> (Ethiopian Wildlife Conservation Authority, 2013). To tap this ample potential, the country has put a vision of "one of the top five countries wildlife tourism destination from Africa in 2020". However, most of the country's protected areas are vulnerable to the traditional livelihood activities of local communities like subsistence agriculture, grazing, timber, etc that indicates the existence of unsustainable natural resource management (Young, 2012).

The conservation strategy of Ethiopia has clearly indicated the involvement of local people starting from planning and channeling of the benefit for the effectiveness of conservation activity. However, the implementation of the strategy shows the reverse. According to (Marais, Fennessy & Fennessy, 2013), Ethiopia's protected areas are degraded in size and quality because of absence of proper management that enhances the effectiveness of conservation as well as the livelihood of the community.

NNP is one of the country's protected area that can be taken as a case which is found in similar problem. The exploitation of natural resources by local communities to support their livelihood is labeled as unsustainable by the park management. Whereas the local communities complain about the absence of alternative livelihood to shift away from their traditional activities. According to Wana (2008), the local people's attitude to the NNP is not positive because of lack of participation in benefit and management of the park. This shows the absence of proper management to link the livelihood of the local communities with the conservation activities of the park. By understanding this situation in NNP, the study has used Sustainable Livelihood Approach (SLA) as suitable framework to know how tourism in the park shapes the livelihood of

the community. By doing this, the study is assumed to play its role to ensure sustainable local communities development and effective conservation activity of the park simultaneously.

### **1.3. Research Objectives and Questions**

The main objective of the study is to examine and understand the influence of the existing tourism activity in NNP on the livelihood of the nearby local communities. To achieve this objective, the study has assessed the conservation activity of the park, the livelihood of the local communities (livelihood assets, livelihood strategies, livelihood outcomes, the influence of tourism structures and processes on the communities' livelihood, and the influence of vulnerability context on the communities' livelihood). The study has also examined how the conservation activity of the park and livelihood of local communities are linked by tourism activities of the park to ensure effective conservation activity and sustainable livelihood of local communities.

Based on the objective of the study, the central research question of the study is how the existing tourism in NNP is influencing the livelihood of local communities. The specific questions are:

- How has tourism influenced the community's livelihood assets, livelihood strategies and livelihood priorities (outcomes)?
- How have tourism structures and processes, and vulnerability context influenced the local community's livelihood asset, strategies and outcomes?

### **1.4. Significance of the study**

The study assessed the contribution of tourism to the livelihood of the nearby communities to protected areas. It is intended to deliver two main significances. The first significance of the study is to show how nature tourism is influencing and supporting the livelihood of local people directly or indirectly so that they can play their role in biodiversity conservation effort of protected areas. Primarily this information hopefully serves as the base to enhance the benefit of tourism to the local communities of protected areas. The second importance of the study will be to influence the decision making process of different stakeholders (i.e. tourism planners, policy makers, etc) which are found at different levels to integrate the livelihood aspects of local



communities in their conservation activity. This helps to ensure the sustainable utilization of resources in protected areas and avoid potential conflict of interest through design and application of proper nature tourism that can address simultaneously the livelihood of local community and conservation of biodiversity.

## **1.5. Structure of the Thesis**

This thesis consists of five chapters. The first chapter is an introduction of the study that gives an overview of the relationship between conservation activities in PAs and livelihood of its local communities. In addition, chapter one consists of statement of the problem, research objectives and questions, and the significance of the study.

The second chapter states the literature review on conservation and livelihoods, and conceptual framework of the study. Whereas the third chapter clearly explains research method of the study that includes study area, research design, method of data collection and analysis, ethics and validity consideration, limitation of the study, and postionality of the researcher.

The fourth chapter presented the analysis of the study that includes conservation and tourism in Ethiopia, and the livelihood of local communities of the park. Finally, the fifth chapter consists of discussion of the finding, conclusion and recommendation for the management of the park as well as to other policy makers.

## Chapter Two

### Literature Review and Conceptual Framework

#### 2. 1. Literature Review

##### 2.1. 1. Conservation

Beginning from early 20th century, humanity has started to voice its concern for environment. The central objective of addressing the environmental concern in the past century long journey was different from time to time. According to Mol (1997) and Van der Duim (2013), there were three waves of environmental concern in the last century .The central notion of the first wave (1900-1970) is conservation of nature which initiated protection of reserves and species through the establishment of protected areas. The second wave (1970-late 1980`s) had the objective of limits to growth to address the environmental problem. The focal point in this wave was to minimize additions and withdrawals through the establishment of national environmental agencies and laws. Whereas the third wave (late 1980s-till now) has global change as its central notion for sustainable development through creation of ecological reform of modern institutions around production and consumption. However, the applications of earlier notion of waves are currently in practice. For instance, the conservation of biodiversity through protected areas is common in different corners of the world at this time.

The United Nation Conference on the Human Environment (Stockholm 1972) laid the foundation for the establishment of World conservation Strategy in 1980 (Van der Duim, 2013) with the collaboration of the three big international conservation organizations (i.e. IUCN, UNEP and WWF). The three objectives of this strategy are: maintenance of essential ecological processes and life-support systems; preservation of genetic diversity; and sustainable utilization of species and ecosystem ("World conservation strategy," 1980). After this strategy, conservation became the core ideology of various international, national and local organizations (Van der Duim, 2013).

According to Mowforth & Munt (2009), there are two distinct camps of conservationists. In one camp there are conservationists who argue that conservation should provide benefit to humans currently to do so (called as Anthropocentric). On the other camp, there are conservationists who

argue that conservation should primarily benefit the biodiversity species rather than humans (also called as Eco centric).

Because of such distinct camps of conservationists, there are various definition of conservation. Thus, it is better to clearly state the meaning of conservation for this study context. I opt to use the widely used definition of conservation by IUCN on its World Conservation Strategy document which is prepared in 1980 with collaboration of UNEP and WWF. In this document, the definition of conservation is: “the management of human use of the biosphere so that it may yield the greatest sustainable benefit to present generations while maintaining its potential to meet the needs and aspirations of future generations. Thus conservation is positive, preservation, maintenance, sustainable utilization, restoration, and enhancement of the natural environment.” From this definition, we can understand that humans should use resources by taking future generations demand in to account.

### 2.1.2. Protected Areas

Conservation activity usually conducted by establishing protected areas (PAs) in various forms to protect any type of human impact. Protected areas are considered as “refuges for species” (Dudley, 2008). There is a difference in understanding the meaning of PAs based on difference in conservation objective and management approach (Dudley, 2008). Thus, it is important to explain the contextual meaning of PAs for this particular study. The revised and widely used definition of Protected areas according to IUCN`s report (Dudley, 2008) is:

“A clearly defined geographical space, recognized, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values”.

Each terms of the definition has clear explanation on the IUCN`s report. According to the same report, there are six categories of PAs. The summary of IUCN management categories of protected areas is presented in the following table.

Table 1: Definition and Primary Objectives of IUCN Protected Areas Categories

<b>IUCN Category</b>	<b>Definition</b>	<b>Primary Objective</b>
Ia	<b>Strict Nature Reserve:</b> protected areas set aside to protect biodiversity and also possibly geological/ geomorphological features, where human visitation, use and impacts are strictly controlled and limited to ensure protection of the conservation values. Such protected areas can serve as indispensable reference areas for scientific research and monitoring	To conserve regionally, nationally or globally outstanding ecosystems, species (occurrences or aggregations) and/ or geodiversity features: these attributes will have been formed mostly or entirely by non-human forces and will be degraded or destroyed when subjected to all but very light human impact.
Ib	<b>Wilderness Area:</b> protected areas are usually large unmodified or slightly modified areas, retaining their natural character and influence, without permanent or significant human habitation, which are protected and managed so as to preserve their natural condition.	To protect the long-term ecological integrity of natural areas that are undisturbed by significant human activity, free of modern infrastructure and where natural forces and processes predominate, so that current and future generations have the opportunity to experience such areas.
II	<b>National Park:</b> protected areas are large natural or near natural areas set aside to protect large-scale ecological processes, along with the complement of species and ecosystems characteristic of the area, which also provide a foundation for environmentally and culturally	To protect natural biodiversity along with its underlying ecological structure and supporting environmental processes, and to promote education and recreation

	compatible spiritual, scientific, educational, recreational and visitor opportunities	
III	<b>Natural Monument:</b> protected areas are set aside to protect a specific natural monument, which can be a landform, sea mount, submarine caverns, geological feature such as a caves or even a living feature such as an ancient grove. They are generally quite small protected areas and often have high visitor value.	To protect specific outstanding natural features and their associated biodiversity and habitats.
IV	<b>Habitat/Species Management Area:</b> protected areas aim to protect particular species or habitats and management reflects this priority. Many category IV protected areas will need regular, active interventions to address the requirements of particular species or to maintain habitats, but this is not a requirement of the category.	To maintain, conserve and restore species and habitats.
V	<b>Protected Landscape/Seascape:</b> protected areas are where the interaction of people and nature over time has produced an area of distinct character with significant ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values.	To protect and sustain important landscapes/ seascapes and the associated nature conservation and other values created by interactions with humans through traditional management practices.
VI	<b>Managed Resource Protected Area:</b> protected areas conserve ecosystems and habitats together with associated cultural values and traditional natural resource management systems. They are generally large, with most of the area in natural condition, where a proportion is under sustainable natural resource management and where low-level	To protect natural ecosystems and use natural resources sustainably, when conservation and sustainable use can be mutually beneficial.

	non industrial use of natural resources compatible with nature conservation is seen as one of the main aims of the area.	
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Source: (Day et al., 2012, p.9-10): Guidelines for applying the IUCN Protected Area Management Categories to Marine Protected Areas, and (Iucn.org, 2014)

National park is one of these categories which is labeled as Category II and defined as:

“large natural or near natural areas set aside to protect large-scale ecological processes, along with the complement of species and ecosystems characteristics of the area, which also provide a foundation for environmentally and culturally compatible spiritual, scientific, educational, recreational and visitor opportunities” (Dudley, 2008).

From the definition, we can understand that the primary objective of the national parks is to protect biodiversity and promote recreation and visit experience.

### 2.1.3. Protected Areas and Community

One of the core term used in the definition of PAs is “long-term”. This long-term conservation objective of PAs effectiveness is determined by the nature of relationship between PAs and the adjacent community (Hayes, 2006). Since PAs come to implementation with price tag to the nearby community by limiting their right to access resources (Ahebwa & Van der Duim, 2013; Dudley, 2008), there is a challenge to find a balance between nature conservation and community development (Nepal, 1997). However, conservation and community development can go hand in hand (Adams et al., 2004; Goodwin & Roe, 2001).

The meaning of community varies among users and thus researchers need to give conceptual meaning of it for their study. According to Philips & Pittman (2009), community can be “a location (communities of place) or a collection of individuals with a common interest (communities of interest)”. Some of the definitions given by different scholars cited in (Philips & Pittman, 2009, p.6-7) are the following:

*People who live within a geographically defined area and who have social and psychological ties with each other and with the place where they live.*

(Mattessich and Monsey 2004: 56)

*A grouping of people who live close to one another and are united by common interests and mutual aid.*

(National Research Council 1975 cited in Mattessich and Monsey 2004: 56)

*A combination of social units and systems which perform the major social functions (and) the organization of social activities.*

(Warren 1963 cited in Mattessich and Monsey 2004: 57)

In my case, the meaning of community lays on the first definition which includes geographical, social and psychological ties which is based on their ethnicity. In NNP, there are three local communities (i.e. Guji Oromo community, Kore community, and Gamo Gofa community) which are found in and around the park.

The Guji Oromo community is located in the eastern part of the park. The main livelihood activity of this community is pastoralism. To some extent, they also engage in farming as supplement to pastoralism. The second community which is found in south-eastern part of the park is Kore community. The main livelihood activity of this community is farming. The third one is Gamo Gofa Community which is found to the western part of the park. Gamo community lives in Arba Minch town.

#### 2.1.4. Linking Conservation and Livelihood

Poverty eradication and ensuring environmental sustainability are part of Millennium Development Goals (MDGs). The establishment of nature based tourism in areas where nature is immense and local people are under poverty is considered as viable option to address both goals (Godwin & Roe, 2001). Neto (2003) stated that environmentally oriented tourism in low-income areas provide employment opportunities, create linkage with different sectors that generates positive multiplier effects and at least natural capital on which most of them depends. Even though nature based tourism gives emphasis to conservation of biodiversity, it is still considered as a tool for socio-economic development of local communities (Neto, 2003). The benefit of such

tourism to the local communities is not limited to economic but also results in socio-cultural and environmental benefits (Goodwin and Row, 2001).

However, linking livelihood activities of local people and conservation objective is not an easy task and was topic of debate over the last decades (Salafsky & Wollenberg, 2000). Depending on the nature of governance, protected areas can affect the livelihoods of local people either negatively or positively (Coad et al., 2008). The task of finding the link between conservation and livelihood becomes complex and difficult in case of negative effects of protected areas on local people. In most of developing countries, there is incompatibility between the traditional livelihood activities and conservation objective (Ahebwa & Van der Duim, 2013).

### 2.1.5. Tourism as a Tool to Link Conservation with Livelihood

The benefit of protected areas hardly goes to local people. Rather they bear heavy cost of protected areas management (Nepal, 1997). This situation leads to conflict of interest between communities livelihood and conservation objective. Thus, effective conservation activity needs the active participation of local community in its approach and this created the increasing importance of nature based tourism in protected areas (Ahebwa & Van der Duim, 2013; Ceballos-Lascurain, 1996; Nepal, 1997; Nthiga et al., 2011). Nature based tourism in protected areas are increasingly seen as a tool to address both the conservation objective and livelihood of community simultaneously to ensure the sustainability of protected areas (Ahebwa & Van der Duim, 2013). Engaging local communities in such type of tourism in protected areas is considered as diversification livelihood strategy to local community and help to positively contribute to conservation and poverty reduction effort (Christ et al., 2003; Goodwin & Roe, 2001). Here it is important to have clear meaning of nature based tourism to create appropriate link between conservation and livelihood of local communities.

Nature based tourism(NBT) is one of the fast growing element of tourism which involves visit to national parks and wilderness areas (Kuenzi & McNeely, 2008) and usually practiced by developing countries where most of biodiversity is concentrated (Christ et al., 2003). Nature based tourism is mainly developed to conserve natural areas (Hall & Boyd, 2005).



## 2.1.6. Community Involvement

The early conservation activity in Africa has applied “fortress conservation” approach which considers local people as a threat to nature (Van der Duim, 2011). This approach was criticized because it did not result in sustainable conservation activity rather it caused poverty (Van der Duim, 2011). Due to this, the significance of community involvement came in to picture.

Community`s involvement in conservation activities in different forms is considered as an important step for sustainable resource management. According to Mowforth and Munt (2009), participation of local people is one of the essential criteria of sustainability and development phrases. The involvement of local people in tourism marketing and political governance is essential to ensure the benefit of tourism to them (Mitchell & Red, 2001; Shen, Hughey & Simmons, 2008). This is related with access to tourism marketing activities and benefit sharing which are important components of tourism development programs (Shen, Hughey & Simmons, 2008).in support to this, Neto (2003) stated that active participation of local people ensures equitable benefit that plays its role to reduce the existing poverty. This indicates that local community`s participation in tourism activities both in decision making process as well as benefit sharing leads to improvement in their livelihood.

## 2.2. Conceptual Framework

### 2.2.1. Understanding of Sustainable Livelihood Approach (SLA)

The work of Robert Chambers in 1980s is considered as the starting point for the concept of livelihood thinking (Kollmair & Gamper, 2002) and it was linked with enhancing the efficiency of development efforts. After 1990s, Sustainable Livelihood Approach has got major emphasis in interventions of development activities to enhance livelihoods of the poor by diversification of income streams (Morse et al., 2009). By taking the changing environment and limited resources in to account, sustainable livelihood approach is considered as evidence-based development intervention framework. Then after, different development organizations (like DFID, CARE and Oxfam) started to integrate Sustainable Livelihood Approach in their development activities.

According to Sustainable Livelihoods guidance sheets (DFID, 1999), Livelihood is defined as “Livelihood comprises the capabilities, assets and activities required for a means of living.” Since

1990s, different scholars argue that these capabilities, assets and activities have to be sustainable. In this sense, DFID (1999) has given definition for livelihood with sustainability as:

“Livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.”

From the above definition of Sustainable Livelihoods, we understand that:

1. Sustainable Livelihood Approach considers different forms of assets (Natural, Human, Social, Physical and Financial) that can support and enhance the livelihood of the community. Morse et al. (2009) considered SLH as multiple capital approach.
2. Sustainable Livelihood Approach helps us to examine the vulnerability context to make local communities to cope with stress and shocks by enhancing their capabilities.

The following concepts and principles of Sustainable Livelihood Approach are summarized from the work of (Kollmair & Gamper, 2002), and (Ashley and Carney, 1999).

1. Sustainable Livelihood Approach is people-centered approach. This means that the approach needs to analyze different contexts and strategies of people who are the subject of development effort. The success of SLA approach is determined by active participation of people more than creation of assets (Kollmair & Gamper, 2002).
2. Sustainable Livelihood Approach is Holistic Approach: it tries to understand the stakeholders` livelihood as a whole and with its facets (Kollmair & Gamper, 2002).
3. Sustainable Livelihood Approach is Dynamic Approach: as different factors that can affect people`s LH changes, SLA responds flexibly to the changes in people`s situations (Carney, 2002; Kollmair & Gamper, 2002).
4. Sustainable Livelihood Approach is Responsive and Participatory Approach. The approach needs the active participation of the poor people themselves in identifying and addressing their livelihood priorities (Ashley and Carney, 1999).

### 2.2.2. Critiques of Sustainability and Sustainable Livelihood Approach

Sustainability is a contested concept which is open to different interpretation by individuals, organizations and social groups (Mowforth & Munt, 2009). Its interpretation becomes more complex when we look at the livelihood of local communities and conservation activities of protected areas at the same time due to difference in sustainability criteria for different stakeholders. Ashely and Carney (1999) stated that sustainability people-focused projects like SLA focus on “environmental perspectives of the poor people” which is different from others perspective. However, sustainability is SLA usually considers environmental, social, economic and institutional aspects (Ashely & Carney, 1999).

SLA has got popularity in 1990s in intervention of development activities to enhance livelihoods of the poor (Morse et al., 2009) as it is holistic, people-centered, dynamic, participatory, links macro-micro and sustainable (Ashely & Carney, 1999; Kollmair & Gampler, 2002). However, SLA is criticized for its weakness to put its principles in practical specific terms.

One of the main critiques of SLA is related with lack of considering the influences of power difference within the community and household on their livelihood. SLA do not sufficiently address on how to increase the power of the poor (Carney, 2002) due to its nature of extracting local information but decision is usually made elsewhere. This results in underplaying the fact that enhancing the livelihood of one group can undermine those of others.

Another critique of SLA is related with its principle of participation. Participation is not stated in practical specific terms that can show the level of participation of local communities. Mowforth and Munt (2009, p.229) clearly stated that participation of local people is practically complex as it is implemented in different forms ranging from passive participation to self-mobilization and connectedness. This opens the door for brainwashing activities that results in no change to the livelihood of the local communities. In connection to its principle, SLA is a holistic approach that considers many aspects of information which is practically difficult to deal with and leads to a priority dilemma (Kollmair & Gampler, 2002). Van Dillen (2002) stated that “SLA captures complexity of development problems at cost of focus, depth and analytical clarity”. In addition, analyzing and comparing livelihood assets of different communities by using SLA is difficult as

dependency of different communities on livelihood assets vary depending on the context (Kollmair & Gampier, 2002). Different assets have different values to different communities.

By considering the critiques of SLA, the study was made based on strategic information gathering through proper use of data instruments. On top of this, the study has focused on main areas on which the communities' livelihood is highly dependent. Through these means, the critique of SLA which is related to the complexity of multifaceted information gathering is dealt.

Moreover, the analysis of macro level policies through document analysis is tried to be connected with the grassroots level practice to make clear understanding of the livelihood of the local communities. furthermore, efforts are made to address the local community's freedom and agency into the livelihood analysis by reviewing domestic as well as international legislations

Generally, SLA is dynamic approach which is flexible to any changes in the people's livelihood (Carney, 2002), and open for adaptation and improvements.

### 2.2.3. Sustainable Livelihood Approach and Conservation

To make local communities friendly with the protected areas, different conservationist and development practitioners uses livelihood enhancement and diversification strategy (IMM, 2008). In this sense, it is important to understand the impact of protected areas on livelihood of local communities. Sustainable Livelihood Approach is usually used framework for such situation as it is a useful multi-dimensional tool to analyze the main factors that affects the community's livelihood (DFID, 1999; Schreckenberg et al., 2010) in relation to natural resource base. This framework is also helpful to understand how the protected areas can contribute to the eradication of local community's poverty and bring sustainable development (Schreckenberg et al., 2010).

To make successful biodiversity conservation, protected areas should contribute to the local community's poverty reduction effort and sustainable development otherwise do not harm them (Schreckenberg et al., 2010). Linking protected areas with local community's livelihood involves many factors (eg legislation and assessment of the existing livelihood assets). These and other factors that can affect the link between protected areas and local community's livelihood can be well studied by sustainable livelihood approach.

Most of communities who are living around protected areas in developing countries often have limited livelihood alternatives. Even the existing livelihood alternatives are carried out by traditional means that can degrade resources of protected areas. Degradation of protected areas resources can be caused by different ranges of human activities and environmental trends (IMM, 2008). If it is not managed sustainably, the long term benefit of protected areas to the current and future generation will be under doubt.

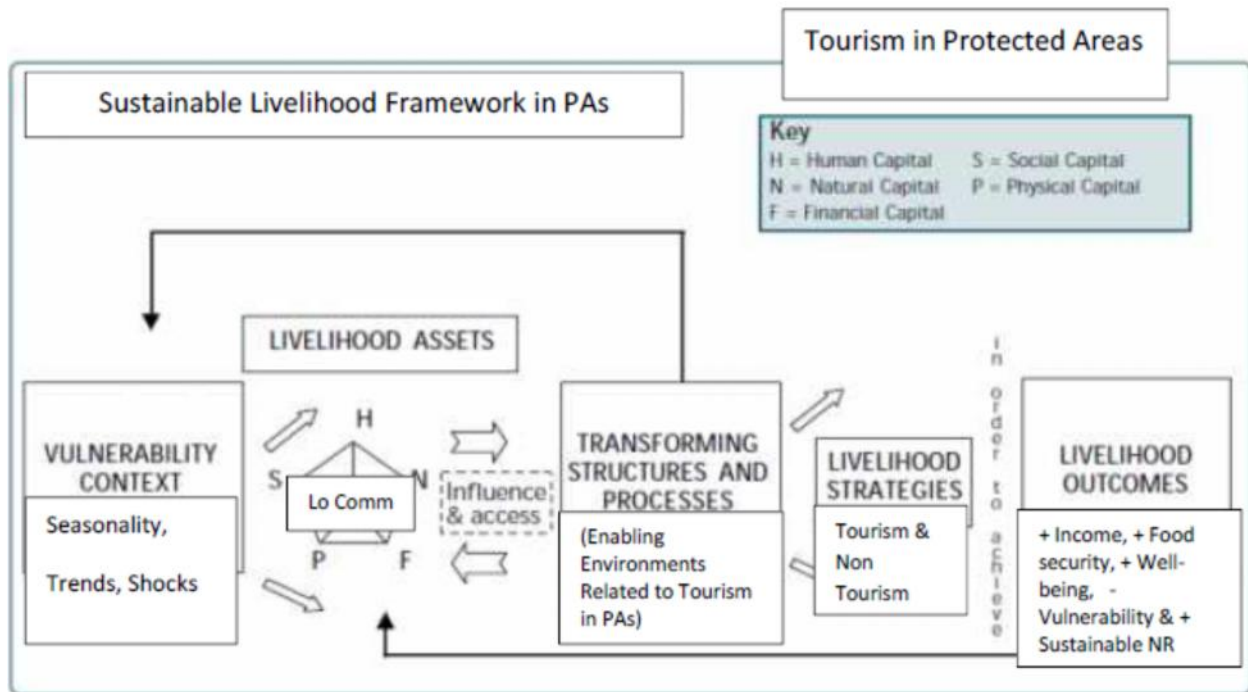
Without arranging different ranges of livelihood alternatives to local resource users particularly the poor, protected areas will not be successful in achieving its objective. Thus, participation of local communities in every benefit of protected areas is the best approach to create Sustainable Livelihood Approach and conservation together in protected areas.

#### 2.2.4. Sustainable Livelihood Approach as the Study Framework

The study used Sustainable Livelihood Approach which is developed by DIFD in 1999 as a framework to look at how tourism is being used as one of the strategy for improving the livelihood of the community and conservation of biodiversity. This framework consists of five principal components :( a) Vulnerability Context; (b) Livelihood Assets; (c) Transforming Structures and Processes; (d) Livelihood Strategies; (e) Livelihood Outcomes.

In short, the Sustainable Livelihood Approach framework depicts different stakeholders in protected areas operate with in different Vulnerability Environment which affects the accessibility to Livelihood Assets. These assets give value through existing different Structures and Processes which have their own influence on pursuing various Livelihood Strategies to improve livelihood.

Figure 1: The Sustainable Livelihoods Framework



Source: Adopted from DFID (1999): Sustainable livelihoods guidance sheets, and (Shen, Hughey & Simmons, 2008): Connecting the sustainable livelihoods approach and tourism

According to (DFID, 1999), each components of the framework are explained as follow:

1. **Vulnerability Context:** It represents the external environment (trends, shocks and seasonality) in which people exist, operate in and do not have control over it (DFID, 1999). This environment has direct influence on the accessibility to livelihood assets of the people (Tao & Wall, 2009). The sustainability of livelihoods depends by large on vulnerability context (Shen, Hughey & Simmons, 2008). As vulnerability context is beyond the control of individual people, it cannot be easily changed. However, the main objective of the SLH framework in case of vulnerability context is to make people resilient to its negative impacts and focus them to capitalize on their strength by supporting them to build their assets. In this way, it is possible to minimize negative impacts of vulnerability context or “macro-environment”. But all vulnerabilities do not create negative influence (Shen, Hughey & Simmons, 2008).

Thus, understanding how the vulnerability context (trends, shocks and seasonality) has affected the community in accessing or using their asset is important information in this

particular study. This has been done first by knowing the local people's livelihood strategies and then analyzing constraints to their livelihood strategies. Here special attention was paid to identify tourism and non- tourism livelihood strategies. This helps to understand how tourism is being taken as one of livelihood strategies and how it is being affected by external environment.

2. **Livelihood Assets/Capital:** In the DIFD (1999) SLH framework, there are five livelihood assets on which people depend on to achieve their livelihood outcomes. For the poor, they are fundamental (Shen, Hughey & Simmons, 2008). These assets are pillars of livelihood. The five assets are: Human, Social, Natural, Physical and Financial capitals. There is also inter-relationship among these assets which are indicated by pentagon to show each asset is interdependent to yield various livelihood outcomes. The extent of relationship among the capitals is different based on situation which is indicated by various structure of pentagon.
  - a. **Human Capital:** According to DIFD (1999), "it represents the skill, knowledge, ability to labor and good health that together enable people to pursue different livelihood strategies and achieve their livelihood objectives". It is also considered as an important asset to use other assets to achieve desired livelihood outcomes. Therefore, human capital can also influence other four capitals and used together with them to produce desired outcomes. Here it is important to understand how local people are accessible to human capital and how variation in accessibility to human capital among social groups. Tourism in protected areas is believed to create education, training and skill development opportunities to the local people (Ashley, 2000).
  - b. **Social Capital:** even if there is confusion on clear meaning of social capital, DFID (1999) states its meaning as "the social resources upon which people draw in pursuit of their livelihood objectives. These are developed through networks and connectedness, membership of more formalized groups and relationships of trust, reciprocity and exchanges". The access to different institutions can be influenced by membership status. There are 2 way relationships between social capital and structures and processes (i.e. social capital can influence structure and process and vice versa). The value of social capital affects other capitals. Thus, it has strong relationship with other capitals. Social capital is also as "last resort resource" for

vulnerable people. Here we need to know that social capital do not have always positive impact but also create negative impacts. Tourism creates social organization through tourism management process (Ashley, 2000).

- c. Natural Capital: According to DFID (1999), it “is the term used for the natural resources stocks from which resource flows and services (i.e. water, land, air quality, trees, biodiversity and rate of changes, erosion protection, etc) useful for livelihood are derived”. From the five livelihood assets, natural capital has close relationship with vulnerable context as vulnerable context can destroy directly natural resources. This capital is the most important asset especially for those who support their livelihood in traditional way (i.e. farming, grazing, gathering, fishing, etc). Not only building natural assets but also how they can be used is an important activity to support the vulnerable people. Thus, accessibility and sustainable use of natural capital are the key central point and influenced highly by transformation of structures and process. This is highly linked with the features of SLH (i.e. sustainability of environment). Understanding how local people are accessed to natural capital, its quality and means to use are information needed in natural capital. Ashley (2000) noted that tourism in protected areas creates increased competition and loss of local people`s access to natural resources in one hand and it enhances collective management of resources in other hand.
- d. Physical Capital: According to DFID (1999), it “comprises the basic infrastructure and producer goods needed to support livelihoods. It can include: affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean and affordable energy, and access to information”. Physical capital may be public good (infrastructure) or privately owned (producer goods). Limited access to physical capital is usually the basic reason for existence of poverty (DFID, 1999). Thus, ensuring the accessibility of the poor to physical capital is an important step to improve their livelihood. Here there should be an effort to understand what kinds of infrastructure are available and how they are accessible and used by local people. Ashley (2000) stated that tourism earnings invested on infrastructures that enhances community`s access to it and improves the livelihood of the community.



- e. **Financial Capital:** It is “the financial resources that people use to achieve their livelihood objectives. The two main sources of financial capital are available stocks and regular inflows of money” (DFID, 1999). Versatility (easy to convert, direct achievement to livelihood outcomes) is an important features of financial capital and it is also not easily accessible to the poor. Understanding not only the availability of financial services but also their appropriateness to the local community`s need is crucial in analyzing financial capital.

Generally, the main components of livelihood assets are summarized in the following table:

Table 2: Summary of the main components of livelihood assets

Livelihood Assets/Capitals	Main Components of Livelihood Assets
Human Capital	Skills, Knowledge, Information, Ability to work, Health
Social Capital	Networks, Groups, Trust, Access to services
Natural Capital	Land, Water, Wildlife, Biodiversity, Environment, Solar
Physical Capital	Transport, Shelter, Water, Energy
Financial Capital	Savings, Credit, Remittances, Pensions

Source: Summarized from DFID (1999): Sustainable Livelihood Guidance Sheet

3. **Transforming Structures and Processes:** It is one of the crucial parts of the framework which indicates institutions, policies, legislations and organizations that can shape and guide livelihood strategies of the people. According to DFID (1999), they determine “access (to various types of capital, livelihood strategies and decision making bodies and sources of influence), the terms of exchange between different types of capital, and returns (economic and otherwise) to any given livelihood strategy”. The well-being and feeling for inclusion in the group are influenced by transforming structures and processes which is due to the inclusion of culture in this part of the framework.

Transforming Structures and Processes influence every components of SLA framework (i.e. Vulnerability Context, Livelihood Assets, Livelihood Strategies, and Livelihood

outcomes). A national policy for instance affects population trends (Vulnerability Context), alternative livelihood strategies, and livelihood outcomes (e.g. increase in well-being or reduce vulnerability).

- a. Structures: Is considered as the “hardware” of the framework. It represents “the organizations (both private and public) that set and implement policy and legislation, deliver services, purchase, trade and perform all manner of other functions that affect livelihoods”. There are different levels of governance in structure which has chained influence on the livelihood of local people. Therefore, all levels of the structures role and responsibility has to be considered to know their influence on the local people`s livelihood. Understanding how the existing structure operates for the benefit of the poor is an important part of the study. However, structures should not be seen in isolation from processes for its effectiveness to address livelihood of local people.
  - b. Processes: It is considered as “software” of the livelihood framework which guides how the structure interacts and operates (DFID, 1997). Process includes policies, legislation, institutions, culture and power relations. The establishment of pro-poor processes has its own positive influence on the improvement of their livelihood. Not only having good processes addresses livelihood of the poor but it should be supported by strong structure that can execute the processes properly. Here understanding the legal and related policies from what is on paper and practice is important information to look at the influence of policies on livelihood.
4. Livelihood Strategies: According to DFID (1999), it is “the range and combination of activities and choices that people make/undertake in order to achieve their livelihood goals”. It is not about shift from one activity to another rather it is about how to engage in various activities to achieve LH outcomes. The availability of wide choice and flexibility of local people in their LH strategy is one way through which they can with stand the impact of vulnerability context. SLA do not promote one livelihood strategy over another rather it identifies factors that can influence livelihood strategies and ensure their positive influence on the strategies. Livelihood strategy can be influenced by access to different assets and transforming structures and processes. Having an understanding about how the

local people's livelihood is affected is important information needed in this part of SLA framework.

5. Livelihood Outcomes: It is considered as the end result of livelihood strategies. According to DFID (1999), livelihood outcomes include: more income (money), increased well-being (self-esteem, sense of control and inclusion, physical security of household members, health status, access to services, political enfranchisement, maintenance of their cultural heritage, etc), reduced vulnerability(to increase resilience to vulnerability), improved food security(more financial capital to ensure food security), and more sustainable use of natural resource base (long term benefits of resources). There is a trade-off between different livelihood outcomes that can increase the difficulty in chasing which livelihood strategy to pursue to get a given livelihood outcomes. Livelihood outcomes have direct relationship with livelihood Assets as the outcomes can be reinvested on assets. Analysis of livelihood outcomes enable us to understand the people's priorities, motives to do for what they do and factors that constrains them to do.

## Chapter Three

### Research Methodology

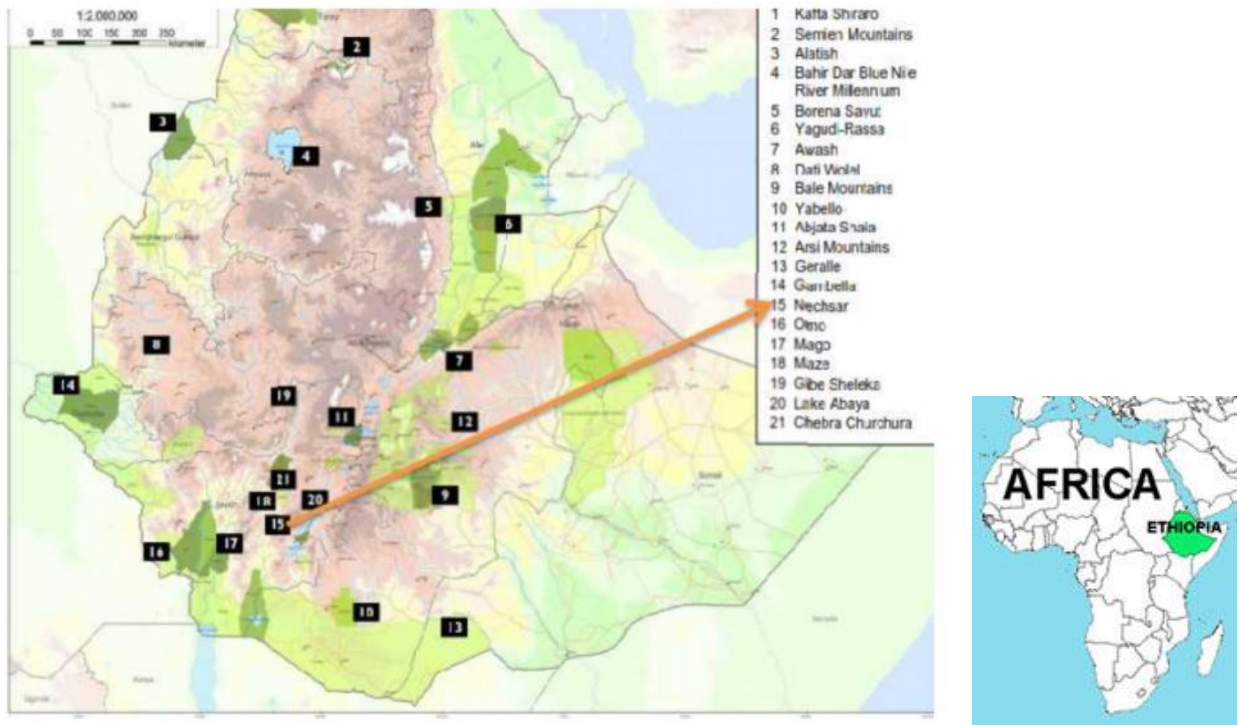
Research methodology is the choices that we make about types of research, method of data collection and forms of analysis in a given research (Silverman, 2005). The brief methodology used for this research is discussed here under.

#### 3.1. Study area

The study was conducted in Nechsar National Park (NNP), Ethiopia. NNP is one of protected areas which is located 505KM away from Addis Ababa in the Southern Ethiopia near to Arba Minch Town between two Rift valley lakes( Lake Abaya and Lake Chamo). The park was officially demarcated in 1975 and currently being administered under federal government. Even if the park is not gazetted yet, it is functioning as de facto national park. The park has IUCN Category II status and covers 514km<sup>2</sup> of which 78km<sup>2</sup> is water. The park harbors a variety of mammals, birds, plant species including jungle forest, hot and cool spring water, part of Lake Abaya and Chamo, and different scenic landscape. It is well known protected areas in its richness in flora and fauna. Since it has IUCN Category II status, Nechsar National Park is being used for scientific research and education, tourist site and recreation.

The NNP is basically bordered by three different types of ethnic based communities. These communities are Guji Oromo, Koore and Gamo community who speaks Oromo, Koorete and Gamo languages respectively. Their LH activities (i.e. farming, fishing, livestock, fuel wood, etc) are highly connected with the resource bases of NNP. This situation deserves a research that can look at how tourism in and around the park influences the livelihood of the community so that the necessary steps can be taken to ensure the sustainability of the park.

The map that shows detail part of the study area is attached in appendix but the simplified one is shown here under:



## NECH-SAR NATIONAL PARK

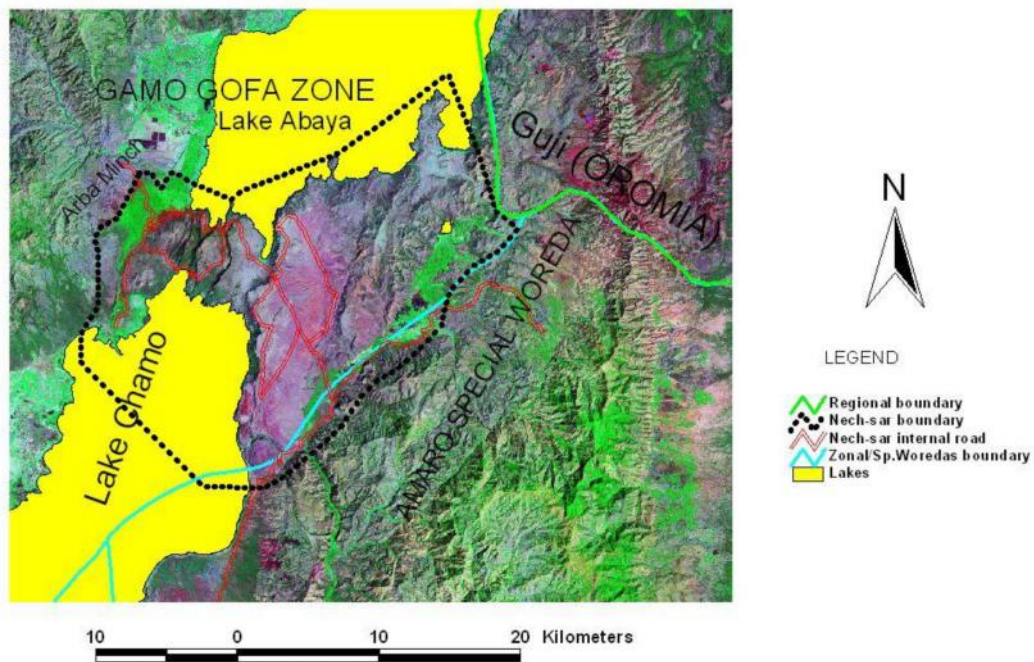


Figure 2. Map of the Study Area

### 3.2. Research Design

The main aim of the study is to assess and understand the contribution of tourism in protected areas (i.e. NNP) to the SLH of the nearby communities. To achieve this objective of the research, qualitative research design was employed. Qualitative research design helps us to understand and describe social phenomenon that people bring to them (Boeije, 2010) and draw attention to the “processes, meaning the patterns, and structural features” (Flick et al., 2004). Each and every person has its own understanding and subjective meaning of how tourism in protected areas influenced/ contributed to their livelihood. By using qualitative research design, the social reality of the study subject was understood and described. Because qualitative research design provides an opportunity to look at rich and detailed data, and make description and meaning of the social reality out of these data (Boeije, 2010).

In case of NNP, the ontological understanding of local people about the interaction of their livelihood with the park is different from how the park officials understand it. Because of this, the research design which is used to understand the beliefs, values and reasons with regard to the community's livelihood relation with the protected areas in the form of tourism has enforced the researcher to employ interpretivism research paradigm. Denzin and Lincoln (2000) have introduced interpretivism in qualitative research. According to (Schwandt, 2000), interpretivism enables the researcher to understand particular social actions with its complexity and give meaning to these actions. Based on interpretivism research paradigm, the researcher tried to make deep understanding of the research subject by employing open interviewing based on checklist, focus group discussion and field participant observation and discourse analysis.

### 3.3. Method of Data Collection

In qualitative research design, there are various ways to collect data from respondents about their experience, opinion and behavior (Boeije, 2010). To propose appropriate research design, it is better to identify sources of data. The main sources of data for this research were individuals (purposefully selected members of community, park officials& other development organizations), groups (focus group of each community) and physical reality which are visible to the observer. Based on the sources of the data, the data was collected from individuals through semi structured

interview, from groups through focus group discussion and from physical reality through participant field observation.

### 3.3.1. Semi Structured Qualitative Interview

Semi structured qualitative interview has an aim of getting an inside perspective, opinion, feeling, preferences, and meaning of individual toward research subject (Boeije, 2010). Interview with the selected community members, park management and higher officials who are found in Ethiopian Wildlife Conservation Authority (EWCA) were conducted. Since there are three different types of community (based on ethnicity and geographic location) who borders with the park, some purposefully selected members of community were interviewed. To select respondents, the researcher made initial contact with each community members who are working in the park to get recommendation for whom to interview to get the required data. At the beginning, 3 people from each community (total n=9) were interviewed. Additional numbers of respondents were planned based on the richness of the data from 9 respondents. Fortunately, the collected data was reached saturation level and enough to make the analysis. There is no fixed rule for sample size in qualitative research and it depends on the amount of information (Boeije, 2010). The sample selection depends on the theoretical framework of the study to find the right respondent and it emerges during the research (Ezzy, 2002).

The theme of interview was depended on the main objective and questions of the study which is conceptualized by Sustainable Livelihood framework. Thus, respondents from community were asked about how their living condition looks like in relation to the park, alternative forms of livelihood activities, education, social services, health, employment, income, social inclusion, etc. How they feel the influence of the park on their livelihood and why they feel like that has been explored through interview.

In addition, one of higher official from EWCA who is responsible for protected areas and the park officials (wildlife expert on behalf of general manager of the park, tourist expert, community participation expert) were interviewed to understand how policy makers and protected areas officials view the influence of the park on the community's SLH. Further more information from NGOs and other development organizations who are participating in development activities of the park were interviewed.

### 3.3.2. Focus Group Discussion

One focus group discussion from each three community was conducted to get more comprehensive and collective view, opinion and understanding towards the influence of protected area on their livelihood. This method was used to trigger and motivate the members to explain their feeling and view toward the subject of the study. The initial ideal size of the focus group was 10-15 people but it was constrained by different factors (like willingness to participate, their availability, etc). Because of this, 7 people in case of Guji, 5 people in case of Koore and 6 People in case Gamo community were used as focus group discussion. Efforts were made to include different social groups (in terms of sex, age, status) in the focus group discussion.

During focus group discussion (especially with Guji and Gamo community), the members were not shared similarity in explain their views. It was interesting for the researcher to see how they interact, quarrel and influences each other in understanding the reality and have comprehensive understanding of how tourism in protected areas is influencing their livelihood.

### 3.3.3. Participant Field Observation

Participant field observation was conducted in order to understand the physical realty of protected areas-community relationship. This type of observation is important to get clear meaning, feelings and experiences (Boeije, 2010). It was helpful to make an understanding of real influence of protected area on the livelihood of the community.

To see and understand how the communities are using resources in the park, I went through the park with park officials. This has also enabled me to understand how park officials deal with the community at the time of conflict over resources. In addition, I went through villages where the community lives to witness how the community is accessed to various livelihood assets. Moreover, different recreational areas where tourists usually get service were visited to understand how tourists communicate with locals (i.e. enhance knowledge and skills).

Generally the profile of research data is summarized on the following table.



Table 3: Profile of Research Data

Source of Data		Instrument	Remark
Community	Guji Oromo	Personal Interview (Appendix 1)	3 Persons
		FGD (Appendix 2)	7 Persons in the group
	Koore	Personal Interview (Appendix 1)	3 Persons
		FGD (Appendix 2)	5 Persons in the group
	Gamo Gofa	Personal Interview (Appendix 1)	3 Persons
		FGD (Appendix 2)	6 Persons in the group
NNP Officials	Wildlife Expert	Personal Interview (Appendix 3)	1 Person
		Document (Appendix 8)	Tourist Flow Data to NNP
	Community Expert	Personal Interview (Appendix 3)	1 Person
	Legal Expert	Personal Interview (Appendix 3)	1 Person
	Human Resource Department	Document	Employment Data
EWCA Officials	Parks and Wildlife Sanctuaries Coordinating Office	Personal Interview (Appendix 4)	With Directorate
		Document	. Wildlife Policy and Strategy of Ethiopia . Wildlife Proclamation and Regulation of Ethiopia
	Community Partnership Office	Personal Interview (Appendix 4)	With Senior Expert
	Wildlife Utilization Office	Document	Tourist Flow Data to PAs
Partner Organizations	African Parks	Online Interview (Appendix 5)	With CEO
	SDPASE	Personal Interview (Appendix 5)	With Director
Local Government	Gamo Gofa Zone Culture and Tourism Bureau	Personal Interview (Appendix 6)	With Senior Officer
Ministry of Culture and Tourism	Tourism Development and Marketing Office	Document (Appendix 8 for Tourist)	. Tourism Policy of Ethiopia . Tourist Flow Data to

			Ethiopia
The Physical Setting		Participant Filed Observation (Appendix 7)	. The main Parts of NNP . Through the 3 local Communities

### 3.4. Method of Analysis

The collected data was analyzed through qualitative research analysis method based on the type of methods used to collect the data. First the collected data through interview, observation and focus group discussion was separately transcribed. The transcription helps the collected result to be ready for scientific analysis (Flick et al., 2004). Only the verbal transcriptions of the interview, observation and main points of focus group discussion was analyzed (Roulston, 2001). Then content analysis of respondents (individual and group) opinion, view, and perspective in interview and the physical setting in observation was made. To make content analysis, the three stages of coding which is proposed by (Boeije, 2010): Open coding, Axial coding and Selective coding was applied.

After being well familiar with the transcribed data, I used inductive coding. This type of coding can make me to look over transcribed data again and again then have lists of codes that emerge from the transcribed data. Then I categorized relevant fragments using already selected inductive codes. I tried to look over again on these inductively coded fragments of data again and again to adjust or conform in light of the picture of the data. After coding my data in such way, I tried to look for themes that can create link between them. This process is not one time activity which requires trial and error effort to figure out the relationship between different concepts that can emerge from the research.

In short, the raw data which is transcribed was segmented and the fragment dealing with similar theme was assigned a code (Open coding). After having list of codes, reassembling of the coded category (Axial coding) was made. Then determining and verifying the relationship between these categories (Selective coding) was conducted. The specific steps that has been stated in Boeije(2010, p.96-118) was followed.

In addition to this, different legal and policy documents which are related with protected areas management was analyzed by using the key words from the framework of this research. Since NNP is administered under federal government, these legal and policy documents will be obtained from EWCA and Ministry of Culture and Tourism. In these documents efforts was made to understand how protected areas and community should work together and how it benefits local communities.

Finally, the result was presented in the way that it shows the pattern of relationship among the influences of protected areas on Sustainable Livelihood of the community.

### 3.5. Ethics and Validity Consideration

Boeije (2010) stated that the basic concepts in qualitative research is trust that can be created by following ethical principles of informed consent, privacy, and confidentiality and anonymity(p.45). This shows us the importance of ethics in creating understanding or “opening the door” in qualitative research. Thus, I tried to do this research by respecting above stated ethical principles in the following way. At the beginning, selected interviewees were asked for their voluntary participation to interview. Those who are interested to participate in interview were assured about the anonymity and confidentiality of the interview result by explaining to them the result of interview is used only for academic purpose that cannot affect them in any way. Furthermore, I tried to ask their permission to record an interview. Flick (2009) has also stated the importance of welfare of participants, and respect for the dignity and rights of participation (p.39). After considering such ethical aspects, the interview was conducted.

According to Boeije (2010), methodological accountability and member validation are some of important aspects to be considered to enhance the quality of qualitative research (p.173-177). Thus, methodological accountability was done. Member validation will also be tried with some respondents who can be easily accessed through their contact address after transcription. However, it was difficult to make member validation with local people after transcription. This is due to the fact that making contact with them by being remote through email or other means is difficult.

To maintain the internal validity of the research, semi-structured interview guideline and observation plan was made based on basic research questions. This guideline constituted open questions that can help me to probe in detail about the issue to be discussed without skipping out of context. Generally, efforts were made to achieve the objective of the research by collecting the right data and analyzing it in proper way.

### 3.6. Limitation of the Study

The study has focused on only the influence of tourism on local communities' livelihood. But the reality shows that other factors also influence their livelihood. Based on this fact, the extent of tourism influence on the communities' livelihood in comparison to other factors was not addressed. Thus, further studies can be suggested to look at the extent of tourism influences with quantitative approach to get the clear picture of the influence of tourism.

The study was made on general basis and did not acknowledge the difference in power over the benefit of tourism within the communities' different group. Thus, further study can be conducted to look at the benefit of tourism to different groups of the communities.

Some of the local communities were fed-up with researchers because their problem is always researched but not solved.

### 3.7. Positionality of the Researcher

The identity of the researcher influences the research encounter, processes and outcomes (Hopkins, 2007). My life experience and identity is supposed to shape the study. There are two main reasons for the birth of my study topic. These reasons are the place and the way I grew up, and some of the course which I took in this study program.

I am born and grew up in developing country in which I had an opportunity to look at high dependency of most of the communities' livelihood on the natural resources. Due to communities' traditional livelihood strategy, I used to see that people work hard but not productive and thus poverty still affects them. Moreover, the conservation discourse is put on the top of the communities' natural resource base of their livelihood without providing alternative livelihood strategy. Because of this, most of protected areas in Ethiopia are found in danger of

sustainability (Young, 2012). NNP is one of these protected areas which is widely cited by different national medias.

The way I grew up has contributed for how I see the nature. My father is elementary school teacher and has special interest to nature. I saw him while he was planting trees on his piece of plot and give care for them. He always tells us trees are the main reason for the survival of human being. This experience has created similar interest for nature and its protection. At this time I was in the middle of rock and hard position. In one hand I was sympathizing for the livelihood activity of the community which is highly dependent on the natural resources and wish to see them improve their livelihood. At the same time I also have inherited experience of love for nature. I was wondering how to consider the two conflicting issues together. Thanks to current study program, I got an understanding to deal with such scenarios.

In addition to my biography, some of the courses of my study program especially Tourism and Sustainable Development putted an initial impression on me to think over how to apply my understanding of the relationship between tourism, conservation and development of the local people in one of the Ethiopian protected areas. In this regard, the case of NNP popped up in mind because of my pervious exposure to its case on the media was still in mind. Additionally, the course was discussed mainly developing country's case which enabled me to see different discourses of conservation and local communities` development through tourism.

I do not have one side for the methodological choice. I believe that the research objective and question should guide the method to be used. The reflexivity of the researcher has to connect with the wider purpose of the study (Hopkins, 2007). When I was applying research method, my identity has played significant role especially in collecting the data. I have similar culture and identity with the communities` with little difference which was well managed by assistants. They were open to the interview and talk about their mind in a friendly manner. This has facilitated the process of data collection and gets the required data within the given time.

My current and past epistemological understanding of the essence of conservation and my close exposure to the livelihood of the disadvantaged local communities made me to argue that the primary beneficiary of the conservation should be local communities. Even though the finding of the study decides the discussion as well as the conclusion and recommendation, still it is not free

from the biases of the researcher. My keen interest to balance the competing interest between conservation and livelihood of local communities through active participation of local communities in the benefit is supposed to put its pressure on this study.

## **Chapter Four: Analysis**

This chapter first discusses about conservation and tourism in Ethiopia. Next the livelihood of local communities of the park is discussed.

### **4.1. Conservation and Tourism in Ethiopia**

Even if Ethiopia has long history of using wildlife for different purposes, its attempt to protect wildlife by regulation has started in 1908. In 1909, Emperor Menelik II has passed a decree that can regulate intensified hunting activity in the country. In 1944, the country has prepared a proclamation (proclamation number 61, 1944) for conserving the wildlife resources of the country. Based on this proclamation, the Ministry of Agriculture has prepared wildlife conservation regulation in 1945.

In 1963, Ethiopia has requested the assistance of UNESCO to set up protected areas to conserve the wildlife biodiversity of the country. Based on the recommendation of UNESCO, Ethiopian wildlife conservation organization (EWCO) was established in 1965 which was responsible for the wildlife conservation activity. In 1969, the organization has established two parks (SMNP and ANP) which are the only gazetted park so far in Ethiopia.

In 1970, EWCO was restructured in a board which granted it a semi-autonomous power to administer and establish more protected areas in Ethiopia. The organizational structure of EWCO and its set up has passed through various reforms. The current organization responsible for protected areas is called as Ethiopian Wildlife Conservation Authority (EWCA) that has been restructured in 2008.

The Ethiopian Wildlife Conservation Authority (EWCA) is the federal authority under Minister of Culture and Tourism which is mandated to ensure the development, conservation and sustainable utilization of Ethiopia's wildlife resource. Ethiopian Wildlife Conservation Authority is responsible for managing protected areas in Ethiopia. It has the mission "to scientifically conserve and manage Ethiopian wildlife and its habitats in collaboration with communities and stakeholders for the ecological, economic and social benefits of the present generation, and pass to the next generation as a heritage". Its long term vision is "to become one of top five countries in Africa in terms of wild life tourism in 2020".

According to EWCA, 16-17% of the country`s total area is found under protected areas which is quite greater than world average (12.7%) , of the world`s terrestrial and inland water areas protected (UNEP-WCMC, 2012, p.5).

Currently, Ethiopia has 21 national parks and 3 wildlife sanctuaries (IUCN Category II Status) that are administered by either federal or regional government. The following table shows the number of protected areas in Ethiopia under different categories.

Table 4. Various Types of Ethiopia`s Protected Areas

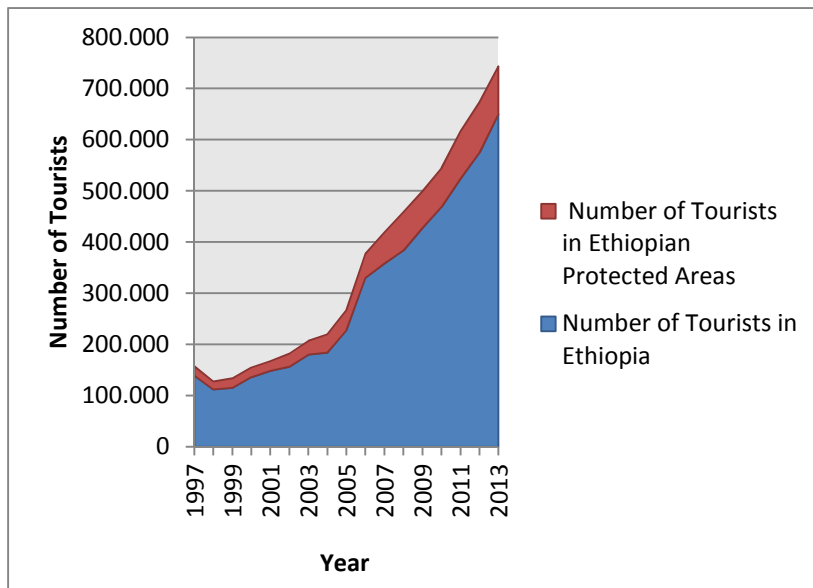
Categories of Protected Areas	Number
National Parks	21
Wildlife Sanctuaries	3
Wildlife Reserve	3
Community Conservation Area	6
Wildlife Rescue Center	2
Controlled Hunting Area	20
Open Hunting Area	6

Source: EWCA and James Young (2012)

The Ethiopia`s protected areas which are termed as National Parks and Wilderness areas (IUCN Category II and I) covers only 2.7% of the country`s land area.



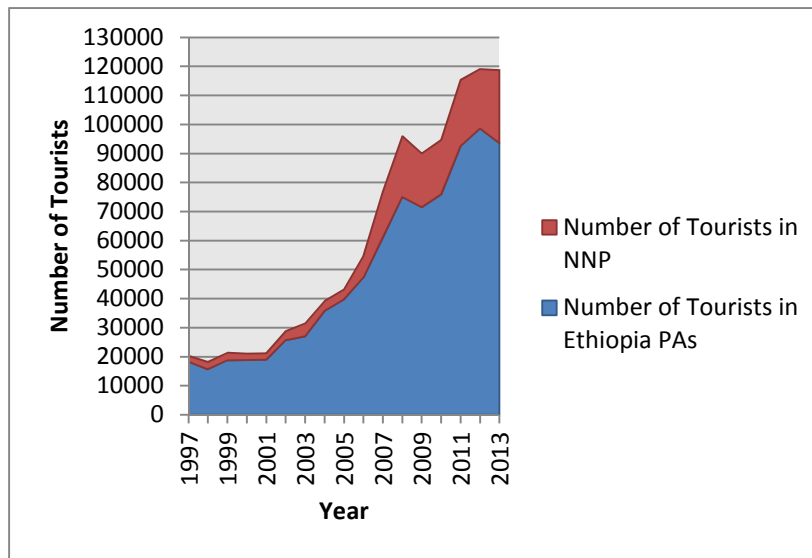
Figure 3: Tourist Flow to Ethiopia and its PAs



Source: Minster of Culture and Tourism, EWCA

The above figure shows that the number of tourists in to Ethiopia and its protected areas is increasing. This indicates the increasing benefit of tourism in Ethiopia and in its protected areas which is good to the development of the country and locals of the park. In 2013, Ethiopia has earned \$633 million from 650,000 tourists which has increased by 12% from 2012 number of tourists.

Figure 4: Tourist Flows to Ethiopian PAs and NNP



Source: EWCA and NNP

The above figure shows that the number of both tourists to the protected areas and NNP is increasing. The benefit derived from the park directly and indirectly is improving from time to time.

## 4.2. Livelihood of the community

In this section, the study has assessed the influence of tourism on livelihood of the community by looking at specifically its influence on the communities' livelihood strategy, livelihood asset, livelihood outcomes and vulnerability context (if any) on the local communities' livelihood. The analysis is made for the three communities (Guji Oromo community, Koore community, and Gamo Gofa community) under each components of sustainable livelihood based on the result of collected data. The data which was collected through interview with selected local people from each the three community, park officials, Ethiopian wildlife conservation authority, development organizations and local government as well as focus group discussion and personal observation in and around the park are used in the analysis.

### **4.3. Community's Livelihood Strategy and Tourism**

NNP is bordered by three different types of local communities (Guji Oromo, Koore and Gamo Gofa). The Guji Oromo community found in and the eastern side of the park. Whereas Koore community borders the park in the east and southeastern side of the park. The third one is Gamo Gofa community which is also known as Arba Minch town community borders the park from the west side. The livelihood of the three local communities of the park as well as the influence of tourism on their livelihood strategy is analyzed here under.

#### **4.3.1. Livelihood Strategy of Guji Oromo Community**

Guji Oromo community is administered under Oromiya regional state. It is specifically found under Borana zone in Galena woreda (district). The Iregansa Kebele from Galena woreda is found at 35km away from head office of the park (Arba Minch) and consists of six villages (i.e. Gode, Arada Gudina, Tsalke, Kela, Mado and Sulula). Some of these villages (like Gode and Tsalk) are found inside the park boundary. These villages are specifically located near to the plain areas of the park and Amaoro mountain to access it to graze their cattle in various season (i.e. use the plain areas of the park during rainy season and Amaoro mountain during dry season).

The main livelihood activity of Guji Oromo is pastoralism (livestock production) and recently they started to engage themselves to some extent on subsistence farming activity as support to their main livelihood activity (pastoralism).

“Previously, we used to lead our life only by taking care of our cattle. Now our population size is expanding and this resulted in inadequate grazing land for our cattle. In addition, the expansion of drought season is also creating problem to our main pastoralism activity. Thus, the current situation forced us to start practicing crop production activity as support to our household consumption. We started to produce a little bit of maize, enset, sorghum, etc. Even if the number of our cows is not as before, we still highly relies on them” (member of the community).

From the informant's view, we understand that pastoralism is the main livelihood strategy of the community. This livelihood strategy is directly linked with the overgrazing problem in the park especially in the plain areas of the park. My observation of too many cattle on the plain areas of the park proves the existence of overgrazing in the plain areas where a lot of herbivores wildlife

of the park (like burchell's zebra, grant's gazelles, dik-dik, Swayne's hartebeest, kudu, etc) are found and conflicting over the limited grasses.



Figure 5: Livelihood Strategy of Guji Oromo Community and Wildlife

The Guji community's life style has passed through pastoralism for many years and still they are highly dependent on this activity. They were not provided the required skill and knowledge practice other livelihood activities to diversify their livelihood strategy. One informant expressed his view by saying:

*“We are usually being told to decrease the number of our cows and change our livelihood activity. Our main question is how? We may sell our cows and get money but we don't have experience how to get in to trading or other activities. So we are doing what we used to do for living. Of course we may need to change our livelihood activity but no support for how to do that”.*

*“We are good at herding cattle but we are not good at farming. We don’t have strong experience in farming. Just we were pastoralist”.*

The Guji Oromo communities are claiming more support from the government as well as other bodies (like park and NGOs) to improve the result of their livelihood activity. They claimed absence of adequate facilities (support) from the government for business as usual result and even relate this with the reduction of their cattle production output. One of the informants said that:

*“As you can see right now, we are not getting basic service from the government. We don’t have water, school, road and even a market in which we can sale what we have and buy what we don’t have. We are really suffering. We are paying tax properly but the government is not looking at us. We are living as we were living before. We need to improve our self like others”.*

The community has been asked to express their view and opinion to the influence of tourism on their livelihood activity. According to the communities view, the tourism activity of the park is not positively influencing their livelihood strategy. Even the community claimed that the park is limiting their access to different resources like grazing and farm land. One of the informants said that:

*“There is no benefit from the park or tourism activity to us. We are not harming wildlife even we protect and create favorable condition for the increment of their number. We are considering wildlife as our cows but the benefit goes to others”.*

The focus group discussion also proved that there is no any positive benefit from tourism to the community’s livelihood strategy.

*“We are not getting anything different because of tourism activity in the park. We are not in contact with the tourists. We simply see them from distance in the park and sometimes they come here only for photo” (Focus Group Discussion with Community).*

Furthermore, the view of wildlife and community expert of the park matches with the community’s opinion. In the process of interview with park expert, he said that:

*“We know that there is no any benefit from tourism to the community apart from employment opportunity for some of them in the park. We understand that there is huge potential for tourism*

*in the community. For instance, they have rich culture which can attract park tourists. But we are planning to work on this in the coming years to benefit the community and by this we will get more support from them to the park”.*

#### **4.3.2. Livelihood Strategy of Koore Community**

Koore community is administered under Amoro Special Woreda in SNNPR. The six kebeles of Koore community which shares border with the park are: Yero, Derba Mena, Abuulo, Alfacho, Gumera and Tifete. These kebeles are approximately 49km far away from the park head office (Arba Minch).

The core livelihood strategy of the Koore community is Crop farming. They mainly cultivate teff, maze, enset, coffee and sorghum. Beside to this, they also engaged on livestock production to support their crop farming activity (their farming activity requires much help from livestock). The community is endowed with fertile land which is convenient for their farming activity. They also get advice and assistance from agricultural extension program. Because of this, their farming result is improving. One of the informants said that:

*“Our farming activity is good and shows constant improvement. We are getting better yield than before due to assistance from agricultural extension program to practice better farming mechanism”.*

However, the community`s effort to improve its farming result and access its product to market is challenged by limited transportation service.

*“Lack of road and transportation is a big problem for us to take our product to the market. We usually sell our products here in our home for fewer prices” (member of the community).*

The seasonality of weather is also another challenge which faces the community`s farming activity. The pattern of rain is becoming unpredictable to them as well as agricultural centers that help the community.

The increasing number of tourists in Arba Minch is helping the community by increasing the demand for their product. For instance, Koore Coffee is known for its great quality and preferred by tourists (tourists buy raw Koore coffee to take home). Not only coffee but also other

agricultural products produced by the community are easily sold with good price. But their problem is how to take their product to Arba Minch market. One of the informants said that:

*“Our Coffee type has better demand in the market than other coffee. Its price is better than other types of coffee. Because of this, we started to give more attention to coffee production. However, we need the support of the government to find us solution to transportation problem”.*

Thus, the community`s farming activity result is increasing. This helped the community to get more income to send their children to school. However, the nature of the community`s farming activity requires intensive labor that makes them not to send all of their children to school even if they get more income. One of the informants said that:

*“As you know, our farming activity requires more people to do it. Due to this, we send some of our children and while others remain here to work on farming with us”.*

Apart from indirect benefit, there is no direct benefit from tourism to the community as they are not participating in it.

#### **4.3.3. Livelihood Strategy of Gamo Gofa community**

As they are living in the city, it is not possible to define specifically the livelihood strategy of Gamo community. But it is possible to identify major activities on which the community works.

According to interview result from Gamo Gofa Culture and Tourism Bureau, the majority of Gamo community people are engaged on trading activities mainly on service giving businesses (like restaurants, cafes, shops, guiding, etc). They are also engaged on micro and small scale organizations, vegetable and fruit production (like banana, mango, tomato, etc), fishing activity and boat renting service.

Most of the community`s livelihood strategy are directly or indirectly related with tourism. Service giving businesses, boat rent services, small scale organizations which are engaged on producing cultural products, etc are related with tourism.

NNP in collaboration with other concerned government organization has organized people from the community in association to provide service to tourists. Such associations are: See Us Local Guide Association, Transformation Arba Minch Recreational Association, Rift Valley Boat

Service Association, Taxi and Bajaj Service Association, Fishermen Association and Honey Production Association. These associations get training and capacity development support from the park and other stakeholders (like Gamo Gofa Zone Culture and Tourism Bureau, Arba Minch Town Culture and Tourism Bureau, Gamo Gofa Zone Investment Bureau). Because of these, their livelihood activity is improving. One of the informants from the community said that:

*“Tourism is the base for my livelihood activity. Without tourism, I cannot continue on my current activity (weaving and producing traditional cloths). Tourists are my main market. Do you imagine a fish can live out of water? For us, Tourism is like water for fish”.*

Tourism activity in the park is considered as the main reason for the economic development of the community as well as the city. One of the informants said that:

*“The park is the economic backbone of Arba Minch population. Everything here is related with tourism”.*



Figure 6: Associations Organized by NNP

In addition, the park (specifically forty springs which is found in the park) is the main source of Arba Minch water supply. Even the name of the city is derived from the forty springs, “Arba” is in Amharic language means “Forty” and “Minch” means “Spring”.



## 4.4. Community's Livelihood Assets and Tourism

The livelihood assets of the community are made up from five main assets (capitals): human capital, social capital, natural capital, physical capital and financial capital.

### 4.4.1 Human capital

Human capital is considered as one of crucial resource to pursue one's own livelihood strategy effectively. This capital involves the accessibility of the community to various sources of knowledge, skill and health services.

#### I. Guji Community's Human Capital

Guji Oromo communities who are living in Iregansa Kebele have one primary school (1-4 grade schools) that is located at Tsalke village. Those people who are living at other villages (5 villages) are assumed to use this school but difficult for some villages (like Gode villages) because of the distance (10 km away from the village). There is no transportation service for kids to go to the school.

*“We don't have formal education center here around. The only school which is claimed by the politician is 1-4th grade primary school. Even this school is opened recently and found far away from us by 10km at a place where our Kebele is found. Why we are not given formal education center here in our community? We have big question to the government. Our kids can't travel that much distance thus killing their time here without education” (Focus group discussion).*

When we look at the contribution of tourism for the accessibility of the community to valuable knowledge and skill that can improve their livelihood strategy result, the community is getting only limited advice from park official. One of the informants said that:

*“We don't have any training on how we can pursue our pastoralist life in better way. The only thing they usually do is advising us to decrease the number of our cows. If we get something better, it is not a problem with us to decrease the number of our cows. But we need support from the park or government to improve our productivity”.*

In support to this, another informant said that:

*“We see a lot of tourists come to the park. Sometimes, they come here only for photo. We don’t have at least one school here in our village. We are simply ignored and left without any education while the benefit of our resource flows to others. Do you think that is fair?”*

The existence of education for communities around the park is not only important for the improvement of economic, social and cultural development of the community, but also important to make the community to understand the role of the park in preserving the biodiversity. The accessibility of the schools as well as training centers to the community improves their awareness toward the conservation of the park and thus, increases the sustainable use of natural resources.

Health service is also an important element of human capital which is equally essential for the success of community’s livelihood strategy. The place where the Guji people live is known for the prevalence of various diseases like malaria and tsetse fly. Even if their place is known for such kind of diseases, there is no any health center which is opened there for the community. However, one private owned small drug store (kind of pharmacy) is opened which is quite expensive to use it. But the community they use it when they face emergency or lifesaving situation. Usually the community uses the health centers which are found in Arba Minch town by travelling 35km very difficult hilly road by their foot. One of the participants of the focus group discussion articulated the problem by saying:

*“At the time of sickness, there are a lot of people who die before they reach health centers which are found in faraway places like Arba Minch. If there is at least simple health centers placed here, some of our people may not die. We warmly welcomed the opening of the expensive private stores, which are opened recently, because nothing is more than life. At least we can use it for sustaining our life till we reach other health centers”.*

Even though there is no health center in the community, they get limited health extension program service. The program provides advises and guidance especially on sanitation and family planning areas to the community. According to focus group discussion, the workers of the program come to the community from Iregansa woreda approximately every two months to provide the service. The effectiveness of the extension program is essential to aware the community about family planning that can help them to have planned family size. On top of this,

pre-awareness on the sanitation areas can help the community to take preventive measures before they get sick “prevention is better than curation”.

The park provides transportation service when someone from the community is critically ill and found at emergency condition to take that person to Arba Minch health centers. This is considered by the community as important contribution of the park/tourism to health areas of the community. One of the informants appreciated this by saying:

*“One thing which can be stated as good thing from the park is they sometimes help us in providing their cars to take critical patients to Arba Minch health centers. In this regard, we thank the park very much”.*

## **II. Koore Community`s Human Capital**

In each of six kebeles of Koore community, there is second cycle elementary school (grade 1-8). In Derba Mena kebele, there is additional one first cycle high school (9-10 grade). After completing elementary level school, other kebeles usually use high school which is found in Derba Mena. It is possible to say that the Koore community has at least access to basic education program.

In addition to this, the community has good access to important information from agricultural extension program centers. To enhance the community`s access to important information and implement advices in a better way, the government has created five to one group (5-1 group: five people in one group). This group is formed by the government on the intension that they better implement the advises and assistances provided by agricultural research centers together by helping each other (Bedru et al, 2009). One of the informants said that:

*“As we are farmers, we usually get important information in the form of assistance as well as advices from agricultural centers. We are organized in five to one group by the government to work together based on their advices. The group work has helped us a lot to increase our farming result”.*

Even though the park is not providing organized training program to improve their livelihood, it tries to aware the community not to damage the park resources. One of the informants said that:

*“Sometimes we get awareness on wildlife protection from the park officials. They come here and tell us not to kill or hunt wildlife. Apart from this, the park don’t provide us any type of training to develop ourselves”.*

Here we understand that the park is providing limited training program to community to tackle illegal activities. This training program only addresses the issue of the park and misses to address the community’s livelihood improvement issues.

Each of Koore community kebele has one human health post (small clinic which is operated by health extension service workers) and one veterinary post. But these health centers (especially the human health centers) are not well equipped with human and material resources to deliver proper health service to the community. This situation is enforcing the community to look for other health centers which are found in Arba Minch and Amaro town. Because of limited transportation, the community’s access to these health centers is difficult. One of the informants said that:

*“We usually referred to Arba Minch and Amaro town health centers. But there is limited transportation service to go to these centers. Especially most of critical patients die in the middle of the road to Arba Minch if the park don’t provide us transportation service”.*

The park sometimes provides transportation service for the community at time of emergency case. For this contribution of the park, the community is very thankful even if their problem is not avoided. One of the informants said that:

*“The park sometimes helps us to take serious patients to Arba Minch. This is the biggest help from the park to our community”.*

### **III. Gamo Gofa Community’s Human Capital**

Gamo community has better access to human capital than the other two local communities of the park. The main reason for better access to Gamo community is because they live in Arba Minch town, which is one of well-known town in southern part of Ethiopia.

According to Arba Minch Education and Health Administration Office, there are: 17 private kindergartens, 14 first cycle primary school (grade 1-4) (i.e.7 public and 7 private), 12 second cycle (grade 1-8) elementary schools (i.e.8 public and 4 private), 4 high school (grade 9-12), 7

colleges (i.e.3 public and 4 private) and 1 public university. In addition to the formal education, the community has access to different training programs given by different stakeholders (like the Park Gamo Gofa Zone Culture and Tourism Bureau, Arba Minch Town Culture and Tourism Bureau, Gamo Gofa Investment Bureau, Microfinance Institutions, etc) that can enhance the knowledge and the skill of the community to improve their livelihood. Beside to this, the constant interaction between the locals with tourists helped the community to learn international languages and skills. One of the informants said that:

*“Because of our exposure to different types of tourists, we get an opportunity to learn different languages (like English, French, Italian, Spanish, etc). We also see and learn how tourists use different technological equipment”.*

The park provides training to the community in collaboration with other organizations which improved the community`s knowledge and skill to do their livelihood activity properly. One of the informants said that:

*“We are given important trainings by the park and other organizations on how to deal with tourists during marketing our products. These helped us to enhance our skill and improve our livelihood activity”.*

Beside to this, the park also tried to create awareness on the community to understand the importance of nature by linking it with their livelihood. One of the informants said that:

*“The park has provided us training which improved our awareness to the nature. In previous times, people don`t care about the resources of the park. Now we know that nature is the reason why tourists are coming here and we are benefitting from them”.*

Arba Minch Education and Health Administration Office stated that Arba Minch has various health centers (like 2 health clinics, 11 health post, 16 lower clinics, 10 medium clinics, 2 drug laboratories, 2 dental clinics, and 1 Hospital). The availability of these health centers has improved the community`s access to health center. However, the community complains about the quality of the services provided by health centers. One of the informants said that:

*“We have many public as well as private health centers. The number doesn`t mean anything if they don`t provide us proper treatment. It is very difficult to get senior doctors who can better*

*treat you. If you don't know someone who works in these centers, it is very difficult to get proper treatment. This is the big problem what we are facing now".*

#### **4.4.2. Social Capital**

As social capital (i.e. membership, network, relation, etc) is important for effectiveness of livelihood objective, it worth to look at how the local communities are found in this regard.

##### **I. Guji Community`s Social Capital**

Most of the Guji community people are members of different social groups like Mena Gerena, Ekubbe and Gussa. The main reason for them to be a member of Mena Gerena, Ekubbe and Gussa is to buy more cattle and gun to protect their property, to buy house construction materials, and help each other at times of crisis (illness and death) respectively.

More importantly, the Guji Oromo have the tradition of organizing “Bunna Kalla” ceremony every morning. Bunna Kalla is their blessing and praying ceremony, which is made at early morning before the pastoralists go out with their cows. Bunna Kalla is made from coffee bean; the coffee bean fried and mixed with milk or honey and butter. Then it boils, put in cup and made ready to serve. After the Bunna Kalla preparation, everyone from the community come together and the elder (usually the household where the ceremony takes place) starts the ceremony with praying words. After the pray word lasts, the prayer tastes a cup of bunna kalla and give it to his wife. The wife starts to make all people who are found in the house to taste it by using spoon. Then after, the next step is distribution of a number of cup of bunna kalla to all people in the house in order of their age and power in their cultural system which is known as “Gedda system”. Finally, the ceremony ends up with final praying word for the one who prepares the ceremony.



Figure 7: Bunna Kalla Ceremony

One of the main importances of bunna Kalla is it paved the way for the community to discuss their livelihood affairs to gather and find solution together if there is any problem. One of the informants from the member of bunna Kalla said that:

*“We prepare bunna Kalla ceremony every morning in the eldest house. In the ceremony every person (male or female, old or young) come together to pray and discuss everything related with our livelihood”.*

Since social groupings have their own norms which binds the members, it has its own effect on the livelihood of the community by showing dos and don`ts. For instance, every praying words in the Bunna Kalla is related with their safety as well as their cattle`s safety. The short summary of the praying words is presented as follow

### **Praying Word at Bunna Kalla Ceremony**

Let the livestock travel in peace

Let the herder travel in peace

Keep our animals healthy

All: Nagaya — peace

Give us rain to fill our ponds and wells

Make our grazing areas fertile and peaceful

Make the seasons good and peaceful

All: Nagaya — peace

Give us health and prosperity

Let us increase the size of our herds

Let the crops grow well

All: Nagaya — peace

Give our earth and environment peace

Make the night and day peaceful

Make our olla peaceful

All: Nagaya — peace

We are people of Hasane

We are Gamiyu people

We speak words of peace

All: Nagaya — peace

Source: Save the Children (2009): Education in a Pastoralist Community



Thus, livestock production as pastoralist is well promoted livelihood strategy by the community's ritual ceremonies.

It is known that tourism can play its own role in social capital of a given community. The Guji community does not have an opportunity to create relationship with international community (i.e. tourists). In addition to this, there is no any tourism related set up created in the community to serve tourists. The absence of the community's involvement in the tourism activity of the park is the main reason for this condition. One of the informants explained the situation by saying:

*“We don't have open relationship with tourists. We see that tourists are usually restricted by the scouts of the park not to come to here and make relationship with us. We don't understand why they do that. It is their well to come here to see our culture. Is it bad to show our culture to tourists?”*

## **II. Koore Community's Social Capital**

The Koore community has different types of social group in which they participate. The main social groups of the community are: Eder, Sofeto, 5 to 1 group, ceremony social group. Eder is a form of group in which the members contribute finance every constant time to help each other at the time of crisis (i.e illness and death). One of the informants explained the importance of the Eder by saying:

*“Eder has its own importance in creating social network among us to help each other at bad time which requires help. If you are not part of it, you considered as odd and uncooperative person”.*

The community has also “Sofeto” social group that aims at pooling different resources (like money and construction materials) every constant time to help each other in construction of houses. If they are member of Sofeto group, home construction is not that much difficult as all the group members help each other in the process. Sofeto social group is not only used for house construction but also used for farming activity. This social group helps the community to make timely farming activity in group that can increase their productivity.

Beside to this, the koore community has 5 to 1 social group which is formed by the government to improve their agricultural activity. One of the informants explained the importance of this group by saying:

*“We are happy to be in this group. Because we are not only help each other in our farming activity but also share close social relationship”.*

As forming his/her own family is encouraged by the community and their wedding ceremony involves many resources, the community has wedding ceremony social group to help each other at the time of ceremony. The members of the group help each other in times of organizing the event, contribution of the cost and material for the event.

The influence of tourism activity of the park is almost none on the social capital of the community as they do not have any contact with tourists. However, the community's relationship with the park is constantly discussed during the social group meeting. One of the informants said that:

*“During our social meeting, various issues of the park are put on the table for discussion. We discuss on issues like our rights and obligation toward the park and ways to solve constantly recurring conflict between Guji and us”.*

Generally, the community gives high value for the importance of social capital to their livelihood improvement by enabling them to achieve their livelihood objective. One of the informants stated the importance of social capital by saying:

*“We like to remain in our social groups. Because we share a lot of social life together and more importantly we merge our limited resources to realize our plan effectively. This created a lot of positive change on our life”.*

### **III. Gamo Gofa Community's Social Capital**

Eder is the main social group of Gamo community in which most of their people participate in it. Like in Koore community, the main reason to be in this group is to help each other in the time of crisis. One of the informants explained its importance by saying:

*“As human, something bad can happen on you or your family. At that time the Eder group helps you morally as well as financially to face the challenge. This is very important help to recover from that challenge”.*

In addition, Gamo community has constant encounter with national as well as international community in the form of tourism. This situation paved the way for the community to share its culture and make social link with these tourists. One of the informants from the community said that:

*“I know guide service providers who get married with tourists. There are also tourists who start to live here to provide humanitarian service”.*

On top of this, there are some associations (like See US Local Guide Association, Transformation Arba Minch Recreational Association, Rift Valley Boat Service Association, Taxi and Bajaj Service Association, Fishermen Association and Honey Production Association) which are organized by the park in collaboration with concerned organizations to serve tourists professionally in collective manner. By doing this, the livelihood of the community is improving. One of the informants during focus group discussion said that:

*“We understand that the incomes of associations are improving over time and they are also showing positive changes in their life. In addition to this, associations are improving their work culture by dedicating themselves to their activity. These associations also have strong network with different organizations and government bodies with whom they have contact in their activity. More than this, they have great chance to make strong network with the international community because of the nature of their activity. Thus, tourism is playing great role in providing the chance to have wide social connection with different individuals and organizations to associations in particular and the community in general”.*

#### **4.4.3. Natural Capital**

The natural capital is considered as one of the most important resource especially for those who lead their livelihood in traditional way (like pastoralism, farming, fishing, etc). Thus, it is important to look at how local people are accessed to this resource.

##### **I. Guji Community`s Natural Capital**

Those of Guji Oromo who live in the park use different natural resources within the park. They use the land for grazing as well as subsistence farming. They use forest products as source of

energy as well as for house construction and infrastructure. They also use rivers, lakes and springs for their cattle as well as for their water demand.

The community uses the plain area of the park especially during the summer time (rainy season in Ethiopia) as grazing land because of the abundance of the grass in that area in this season. Even though the park officials blame the community for the existence of natural resource competition in the park, the Guji insists that they have the natural right to use the resources of the park for their livelihood as they are indigenous people to the place. One of the informants said that:

*“This place is not what we occupied in recent time. it is a place where we lived here for too long time. We inherited it from our far ancestors. Even you can find and see the funeral place of my grandfather in the middle of the park. Offcourse, we were forcefully evicted from here in 1982 during Derge regime but we came back to our original place in 1991 after the regime was overthrown. Is this mean we are not indigenous to this place?”*

The community has the feeling that the park is part of their natural resource. However, they are not participating in tourism activity of the park as well as any benefit from it. Even the community said that the park is limiting their right to use natural resources. One of the informants said that”:

*“Officials of the park are not usually happy when we take our cows to the grazing land in the plain areas of the park. But they don` t stop us to do so because our problem is clear to them. Where we can take our cows? That is why they are not that much harsh on us like it was during the Derge regime. Usually we don` t cross beyond the plain areas. We used to live with wildlife for many years. Our culture is wildlife friendly”.*

### **III. Koore Community`s Natural Capital**

The livelihood of the Koore community shows that they are highly dependent on natural resources. Most of the Koore community`s potable water is from spring and river outside the park. But they use hot spring which is found in the park for medical purpose. They also use the rivers of the park (mainly Sermele River) as potable water for their livestock at the time when they bring their cows into the park for grazing.

The Koore community has adequate land out of the park for their farming activity. However, they started to complain over their pervious land in the park due to settlement of other community (Guji) in the park. They lived in the park till 2004 and then relocated to out of the park by the African Park in collaboration with park officials. They agreed to relocate on the promises that other community also does the same. But after they relocated, the Guji community remained in the park. This situation disappointed them especially when they saw that the Guji community is using their pervious land. Because of this situation, the Koore community started to their livestock in to the park for grazing. But they usually face conflict with Guji community over the grazing land. One of the Koore informants said that:

*“These people took all our pervious land and now started to restrict us not to graze our livestock”.*

The settlement issue has created a sense of competition in Koore community with the Guji over the park resources.

As the Koore community lives at the border of the park, they sometimes use forest products from the park. One of the informants said that:

*“We usually use forest products from outside the park. But sometimes we also use from inside the park to collect firewood. We don`t cut trees. We only collect dry woods. I think this don`t harm the park”.*



Figure 8: Koore Community Using Forest Products from the Park

The park is not totally restricting the Koore community to use natural resources from the park. One of the informants explained their access to natural resources in the park by saying:

*“In principle we are restricted from the park resources but in practice we are not restricted from using it”.*

### III. Gamo Gofa Community`s Natural Capital

Gamo community (Arba Minch town) is highly dependent on natural resources of the park. Arba Minch Spring Water which is found in the park is main sources of Arba Minch town water supply. There are also people from the community who access the forest products illegally from the park for firewood and household infrastructure. This is the main cause for deforestation of the park forest (Arba Minch Forest: the specific name of the forest area of the park).



Figure 9: NNP Forest and Gamo Community

Even if the main source of energy in Arba Minch is electricity, still considerable number of people uses firewood for cooking which encourages firewood collection activity. Some people from the community believe that firewood collection is not harmful to the park. One of the informants said that:

*“If you don’t cut trees and collect dry woods, what is the problem? I think the community cans benefit without harming the park”.*

But the park claims that there are many illegals who usually caught in the park while they are cutting the trees to dry it for later use. For now the park is not that much strict in stopping firewood collection as long as they don’t cut the trees.



Figure 10: Firewood Collection in NNP

Another natural resource which is used by Gamo community from the park is fishing on Lake Abaya and Chamo. There are legally organized people in association (i.e. Fishermen Association) who are assisted by the park to conduct fishing activity in sustainable manner. However, there are illegals who want to fish in unsustainable way. This situation is creating destructive fishing and overfishing. Most of these illegals are those people who have other livelihood option but want to get additional income from illegal fishing.

Generally, Gamo Community is the main beneficiary of nature resources of the park (water, forest, fish, etc). Moreover, the natural resources of the park are the main reason for tourists to come to visit the park from which the community is highly benefiting and improving their livelihood. But the sustainable use of these natural resources requires close attention.



#### 4.4.4. Physical Capital

Since the community's accessibility to basic infrastructure is important to improve their livelihood, it is important to know how the community is accessible to such resources and how tourism influenced such access.

##### I. Guji Community's Physical Capital

The Guji Oromo who are living in and around the park are found in a remote area in which they are not accessible to most of basic infrastructural facilities. They don't have road to travel to nearby towns like Arba Minch and Gelana (the city of their district administration). The only thing which is available for them is half way limited transportation service on Lake Abaya and Chamo by boat to travel to Arba Minch. This transportation service is not helping them to take their cattle to the market as it is difficult to do so. Thus, they usually travel one and half day to reach Arba Minch.

In addition, the community is not supplied with pure water service. They drink from river (i.e. Sermele) and nearby springs. The community is also not supplied with electricity service. They usually fulfill their energy demand from firewood. By their initiative, some people start to use small household solar system for electricity by buying it from Arba Minch. However, there is mobile network service in their area. This service usually helps them to exchange different important information to each other that can positively influence their livelihood.

The community don't have local market in which they exchanges to each other. They simply created very small informal market with Kore community at their meeting point when they travel to Arba Minch to exchange their commodity.



Figure 11: In Route Exchange Place



The existence of the park don't solved the infrastructural problems of the community. The park as main tourist destination even don't have good road for itself. The roads that can be built for the park can also provide the service to community but it does not have that. The community travels through the park to go to Arba Minch by foot. The road which the park uses currently is very difficult to travel on it. Tourist cars usually afraid to travel on it especially during rainy season.

However, the park as well as tourist cars sometimes offers free transportation service to the community at the time when they meet someone who is travelling by foot to Arba Minch. In addition, transportation service given by the park to the community on both lakes (Abaya and Chamo) is appreciated by the community. The transportation service which is provided by the park to the community in emergency time is also encouraging community service by the park.

## **II. Koore community's Physical Capital**

Koore community is found at 47-50km and 10-12km away from Arba Minch and their district administration respectively. They do not have that much infrastructure in their community. They are not accessible to transportation service to travel to Arba Minch or their Woreda. Absence of well-established local market in addition to lack of transportation service is big challenge to the livelihood of the community. One of the informants explained the problem by saying:

*“If we want to go to Arba Minch, it takes us two days. There is no transportation service to take our farm products to market. This is the big challenge we have now”.*

Community's access to pure water is limited. Majority of the community uses potable water from unsafe rivers and springs. This is related with health problem in which health center service is limited. In addition, the community's main source of energy is firewood which takes much time and energy to collect it.

Apart from this, the community has better secured house relatively as they construct it in group (i.e. Sofeto). One of the informants said that:

*“Thanks to the contribution of our social grouping (Sofeto), we help each other to construct better house”.*

The community is also accessed to mobile network coverage which helps them to communicate and exchange important information for their livelihood improvement. On top of this, the park tries to provide free transportation service for critical patients of the community. The park also provides partial way in water transportation on lake Chamo and Abaya to the community.

Overall, the community's limited access to the basic infrastructure is one of the big challenge to the improvement of the community's livelihood. Especially the absence of the road is critical problem that limited community's access to market which is very important facility for the community's livelihood improvement.

### **III. Gamo Gofa Community's Physical Capital**

As Arba Minch is tourist site, its infrastructure in town is showing continuous improvement to attract more tourists. This situation is increasing the community's access to basic infrastructures. The road in and around Arba Minch is good. More than this, Arba Minch has daily flight from Addis Ababa on top of good condition asphalt level inland transportation. The main reason for recent improvement in flight is because of increase in tourism activity in Arba Minch.

In addition, the community is gifted with pure potable natural water which is found in the park. Because of tourism activity, the community is also the beneficiary of information communication technology services (like internet, fax, Wi-Fi, etc). However, the quality of information communication technology service is constantly disrupted by constant interruption which affects the community's day to day activities. One of the informants in focus group discussion expressed his frustration by saying that:

*“We better to throw away our mobile into Lake Chamo. We can't properly use at least mobile network service. There is constant interruption in network. How can we communicate each other?”*

Even though the infrastructure which is found in the town is found in good condition, the infrastructure within the park is poor. One of the informants in focus group discussion said that:

*“The road in the park is not good. If you want to go dip into the park for visit, it is difficult to do that. If the park does not improve its infrastructure, the tourist flow will be affected adversely. This will be grief for us!”*

From the view of respondents, the improvement in infrastructure of the town does not guarantee their livelihood. But the infrastructure of the park needs to improve to increase and ensure them positive impact of tourism in future.

Overall, tourism is the base for increase in community's access to different infrastructures that can improve their livelihood.

#### **4.4.5. Financial Capital**

This resource is very crucial for the community to achieve its livelihood objective.

##### **I. Guji Community's Financial Capital**

When we look at how the community is using financial service, they mostly use traditional informal services like Ekubbee and Mena Gerena to save their money. With the money they save in Ekubbee, they buy more cows and gun to protect themselves from any danger. Whereas the money they save in Mena Gerena is used to buy house construction material to construct house. There is no formal financial service like microfinance institution in the community.

The wealth of the Guji Oromo is usually determined by the number of the cows they have. This is why they usually want to buy more cows by the money they save in Ekubbee. Beside to this, some people recently started to save their money in banks which are found in Arba Minch after selling their cows. This shows there is a sign of change in the saving habit of the community if the formal financial service is accessed to the community.

Apart from providing employment opportunity to few people from the community (6 people), there is no any financial benefit from tourism to the community. Through interview, it has been learnt that the park is not providing any training on saving areas and habits for the community which has its own impact on the conservation effort of the park as well. For instance, if the community continuous to save on cattle, this trend will further affect the park by expanding overgrazing.

##### **II. Koore Community's Financial Capital**

There is one microfinance institution in the Koore community. However, the community usually prefers to use informal ways (like Equb and Sofeto) to save their money. One informant said that:

*“I don’t use the microfinance which is found in our community. Because I hear that it has a lot of interest rate to pay”.*

Equb is not only practiced in Koore community but also by most of low income people of Ethiopia. According to Gobezi (2005), Equb is a form of association in which people regularly meet and collect equal amount of money from members and distribute it to one of the member on the basis of draw result. It is a kind of rotating credit association. Most of the Koore community people are users of Equb to realize their livelihood objective. One of the informants said that:

*“Equb help me to buy agricultural inputs on time”.*

Sofeto social group is also one means in which the community saves money to construct home.

Generally, the community uses the existing informal way of saving which helps them to achieve their livelihood objective. However, they have limited access to formal financial institutions (like banks and credit and saving institutions).

### **III. Gamo Gofa Community`s Financial Capital**

Gamo community has better access to both formal and informal financial services. There are more than ten private and public banks and three microfinance institutions that enable the community to easily access formal financial service.

The banking sector of Arba Minch is showing continuous improvement in its service by using different technologies. Tourism activity has played its role for the improvement of the bank. This has created an opportunity for the community to easily access the financial service and by that improve their livelihood. One of the informants said that:

*“When I need to withdraw money from bank, I can easily do it on ATM machine within few minutes. Even I can do this in nearby areas from where ATM machine is installed”.*

In addition to the formal, majority of low-income people of the community still prefer to use informal ways (mainly Equb) to save their money. This is because the informal way helps them to merge their limited amount of money to use it to achieve their livelihood objective. One of the informants said that:

*“I save my money in Equb because I can get credit without interest rate if it draws me at the beginning”.*

Generally, the Gamo community has good access to different forms of financial resources. In addition, tourism is also helped the community to access improved financial services.

Alongside this, the employment opportunity of the park to its local communities shows that rural communities are disadvantageous.

Table 5. Employment Profile in NNP

Ethnicity	Employment classification			
	Expert	Administrative workers	Scout	Total
Guji Oromo	-	-	6	6
Koore	-	5	11	16
Gamo Gofa	-	13	11	24
Others	4	2	7	13
Total	4	20	35	59

Source: NNP Human Resource Department

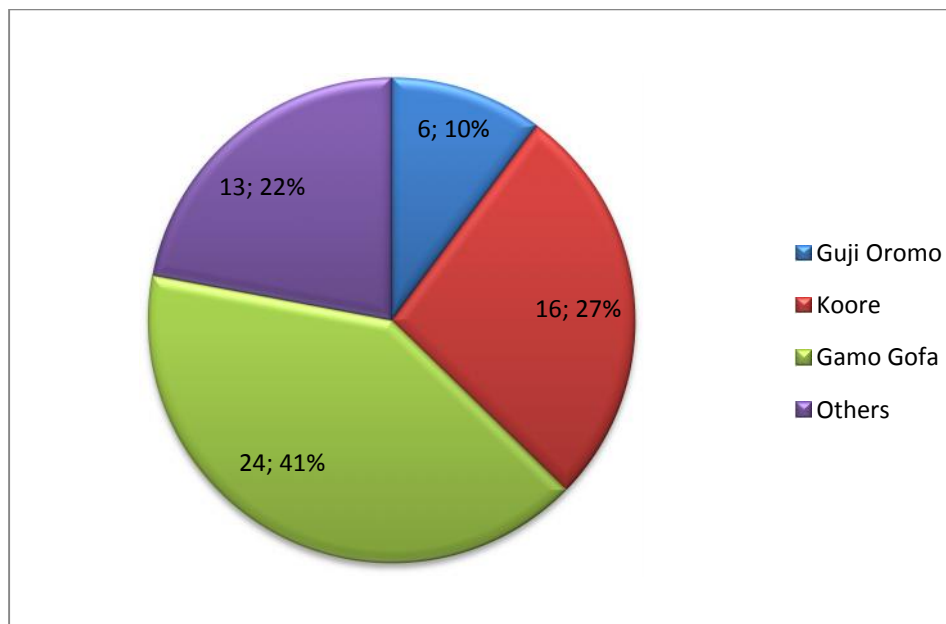


Figure 12: Employment Opportunity of NNP to its local communities

The above figure shows that majority of employees of the park are from Gamo Gofa community. This indicates that Gamo community has employment advantage than rural communities in the park. This pattern is not related with nepotisms rather with the difference in accessibility of the communities to livelihood assets (like human capital) that can prepare them to the demand of the job market.

## **4.5. The Influence of Tourism Structures and Processes on the Community`s Livelihood**

It is crucial to discuss the influence of structures (level of government and tourism governance arrangements) and processes (tourism polices, institutions, legislations and organizations) on the livelihood of the community.

### **4.5.1. Processes**

#### **4.5.1.1. Policies**

In general speaking, various policies which are made at different level of the government has its own impact on the community`s livelihood. In the same talk, polices with regard to natural tourism of the country has its own impact on the local community`s livelihood which are found in and around protected areas. Thus, various policies of the country with regard to protected areas are analyzed.

The three most important policies (i.e. conservation strategy of Ethiopia, tourism development policy of Ethiopia, and wildlife policy of Ethiopia) which are related with conservation and nature tourism are seen. The specific part of each of the policies with regard to protected areas relationship with the local community is taken note.

##### **4.5.1.1. 1. Conservation Strategy of Ethiopia (CSE)**

The current conservation strategy of Ethiopia was developed in 1997. In this strategy, the importance of involving local community in the benefit of the conservation activity is considered as crucial tool to achieve conservation objective. This strategy also states the importance of local community`s active participation and consultation in every conservation activity. This is to mean

that conservation activities are going to be easier and effective when it gets acceptance and support from local people. Thus, participation of local community is considered as pillar of effective conservation.

The conservation strategy of Ethiopia specified its own guiding principles which are relevant to achieve conservation objective. Some of the guiding principles are the following:

- Local communities inside and outside protected areas should be involved in the planning and management of such areas
- Park, forest and wildlife conservation and management programs which conserve biological diversity on behalf of the country should allow for a major part of any economic benefit deriving therefrom to be channeled to local communities affected by such programs

From the guiding principles of the policy, it is clearly indicated that the local people involvement starting from planning and the channeling of the benefit to the community is underlined.

#### **4.5.1.1. 2. Tourism Development Policy of Ethiopia (TDPE)**

The Tourism Development Policy of Ethiopia was adopted in 2009 to maximize the contribution of tourism to the country's effort to reduce and eliminate existing poverty. One of the objectives of this policy is "to create extensive employment opportunities for communities at tourist destinations and to ensure community benefits through a wider distribution of income, and to enhance community participation in decision making on development". In addition, the policy also states "guaranteeing community's participation and benefit" as one of its basic principle.

#### **4.5.1.1. 3. Wildlife Policy and Strategy of Ethiopia**

Wildlife policy and strategy of Ethiopia was developed and approved in 2007 "to create a conducive environment whereby the country's wildlife and their habitat are protected and developed in a sustainable manner, and to enable the sector to play an important role in the economic development of the country.

Under wildlife resources development and protection part of this policy, protecting wildlife through community participation is underlined. One of the strategies of this policy says as follow:

*“Enabling the community to own, develop and be beneficiaries of wildlife habitats outside protected areas”.*

In addition to this, the part of policy for utilization of revenue generated from wildlife resources clearly states the income should be used “to benefit local people, wildlife conservation endeavors as well as for the overall growth of the national economy”. The strategy of the policy also indicated the importance of “participatory wildlife management plans”.

Generally, wildlife policy and strategy of the country emphasis the participation of the community starting from preparation of management plan of protected areas.

#### **4.5.1.2. Legislation**

Legislation is the version of policy that can provide framework and action for implementation of the policy. Legislation can take international or domestic form. Here it is important to look at legislations of the country as well as the country’s international agreements in the protected areas regard to look at their view on the relationship between protected areas and the local community. Thus, proclamation of development, conservation and utilization of wildlife of Ethiopia is viewed. In addition, some of international legislations in which Ethiopia is member of are reviewed and analyzed.

##### **4.5.1.2. 1.Proclamation and Regulation of Ethiopian Wildlife**

Proclamation and Regulation of Ethiopian Wildlife was adopted in 2007. According to the proclamation number 541/2007 and Council of Minsters Regulation number 163/2008, Ethiopian Wildlife conservation authority (federal level) is given a mandate to administer 11 national parks including Nechsar national park.

When we look at the role and the benefit sharing of local community legislation part, we find the following provisions:

- “Based on agreements made between a national park or wildlife sanctuary management and the surrounding communities, seasonal utilization of natural resources may be permitted under controlled conditions”.



- “The authority shall transfer to the concerned region 85% of the revenue collected from trophy hunting, live export and filming”.

When we look at the first provision, the legislation does not clearly show the partnership that should exist between the park and the local community. The participation of local communities in the resource utilization is simply based on the well of the management. Whereas the benefit sharing provision shows the sharing revenue between the federal government and regional government (15% and 85% respectively) which don not clearly indicate whether the regional government uses their share for the development of local people. Thus, the proclamation and regulation of Ethiopian wildlife do not clearly ensure the active participation of local community in wildlife management and benefit of the park.

#### **4.5.1.2. 2. International Legislations**

Ethiopia is a member to various international as well as regional wildlife related agreements. These legislations have its own principle that guides and bind every member in its wildlife conservation activity. In these international legislations, there are principles specified with regard to protected areas relationship with local people. Some of these international agreements in which Ethiopia is member and has community related guiding principle are analyzed here under.

##### **I. Convention on Biological Diversity (CBD)**

Ethiopia is member to CBD convention in 1994 after it was established in 1992 based on Rio de Janerio 1992 summit. This convention requires member countries “to protect and encourage customary of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements, support to local populations to develop and implement remedial action in degraded areas”. This convention indicates the importance of local people support in conservation activity.

##### **II. Nagoya Protocol**

Nagoya Protocol is adopted in 2010 in Japan but Ethiopia became member of this protocol in 2012. The protocol aims at “sharing the benefits arising from the utilization of genetic resources in fair and equitable way”. In addition, the protocol suggests the “participatory approach in

management and governance of the use” and it underlines the right to use the resources to be conserved by the local people.

Here the protocol binds member countries not only to share the benefit but also to ensure the fairness of the sharing portion in conservation activity. On top of this, the importance of participating the local community in management and recognizing their right to use resources in sustainable way is underscored in the protocol.

### **III. African Convention on the Conservation of Nature and Natural Resources**

This convention was adopted in 1968 but revised in 2003 by Assembly of African Union. Ethiopia was one of the 31 countries who ratified this convention in 1968. The convention requires member countries to recognize and ensure “the traditional rights and intellectual property rights of the local communities” in the conservation activity.

Generally, all the international legislations listed above clearly indicated the importance of involving local people and sharing them the benefit of conservation as an important tool for conservation activity. Some of the agreements require even to recognize the natural rights of local people to use resources sustainably.

#### **4.5.1.3. Institutions**

The influence of different institutional set ups and how they operate has its own impact on the community`s access to different resources and there by affects the effectiveness of their livelihood strategy. In this study context, established local markets places and tourism related institutions (associations) in the community are analyzed.

##### **4.5.1.3.1. Market**

Market in this context is to mean the place where the seller and buyer come in to contact for exchange purpose. the community`s condition of access to such set up has its own impact on the effectiveness of their livelihood objective. therefore, it worth to discuss in this study about each local community`s access to the market

## **I. Guji community`s access to market**

The big market for Guji community is Arba Minch which is 35 km far away from where they live. The limited (almost none) transportation service has complicated the community`s access to existing market. In addition, the Guji community has limited access to Gelana woreda which is the set of their district administration. The problem of access to this market is also related with absence of transportation and limited demand to their product (i.e. livestock) as the district is surrounded by pastoralist community.

My observation as well as the community`s view conformed that even there is no small local market in the community apart from informal exchange market with Koore community at the junction of the two community roads. They usually conduct barter exchange (i.e. the Guji has livestock products like milk and the Koore has crop products like enset to exchange).

Here limited access to established markets and absence of local market is affecting the effectiveness of their livelihood strategy. One of the informants expressed the situation by saying:

*“There is no any market in our community. We sell our cows in Arba Minch which takes us two days with our cows. Travelling with cows by foot is not easy. Why the government does not establish at least local market for us? Simply the government does not know us”.*

## **II. Koore community`s Access to Market**

Koore community has two major nearby market in options (Arba Minch and Kelle) in which they sell their products or buy what they need for their consumption. Kelle is the town of their district (woreda) administration. Most of the Koore community uses Kelle as their market due to its proxy to their living place. In addition to Kelle, they use Arba Minch as their market in which there is better demand for their product and various options of supply if they need to buy something. However, the main problem for them to use Arba Minch market is absence of road that connects the community with Arba Minch. Because of this, the community faced difficulty to transport their product to Arba Minch and do not get appropriate benefit from their livelihood activity. One of the informants expressed the situation by saying:

*“If we want to go to Arba Minch from here, it takes us almost two days because of absence of transportation service. You can imagine how much it is difficult to take our farm products to market without transportation. This is big challenge in our life”.*

Thus, the limitation of infrastructure to connect the community with well-established market puts adverse effect on the livelihood of the Koore community. The role of tourism in addressing this issue is not significant as the community is not involving and befitting from tourism. However, the existence of tourism activity in Arba Minch has increased the demand for Koore products like coffee as it is labelled as better quality product and thus demanded by many tourists.

### **III. Gamo Gofa Community`s Access to Market**

As Gamo community lives in Arba Minch town, the community has better access to the market. The increasing tourist flow trend into the town is created more opportunity for Gamo community to supply their product to the market. On top of this, the growth of tourism activity is contributing for the improvement of infrastructure in the town that facilitates the effectiveness of market set up for the community. The procedures needed to get into the market are getting better for the community. In addition, Arba Minch town is well connected with nearby rural areas which are benefiting the community to access what they need from the market. For instance, there is good road which connects Arba Minch with other nearby tourist destinations (like Konso, Jinka and Dorze) that increases the community`s access to more market supplies and demand and thereby improving their livelihood.

Thus, tourism plays big role to make the community to access big markets and by that the community`s livelihood asset as well as output is improving. When it is compared with the other communities (Guji and Koore), the current tourism activity of the park created better market opportunity to Gamo community.

However, the setup of market needs more transformation that makes the community best use of the existing market. Professionalization is needed to serve the market and increase its benefit to the community. Currently the market is run by business as usual which is affecting the quality of market service.

#### **4.5.1.3.2. Tourism Related Institutions**

It is believed that the existence of the park (tourism in the park) creates institutions (associations) to work with the park and to serve tourists in better way. The existences of such institutions affect the livelihood of the community in one way or another.

#### **I. Tourism Related Institutions in Guji and Koore Community**

Since both Guji and Koore communities are not participate in tourism activity of the park, there is no tourism related institutions in these communities except NNP Conservation Committee. In both communities, NNP Conservation Committee is separately established and consisted of eight people and three people in Guji community's committee and Koore community's committee respectively. The committee has established by the park officials from different social groups to protect illegal activities on the park.

According to my interview with the community, both communities do not have any awareness about this committee. But the park claimed that the committee is representative of each community who works with the park. This situation shows that the park simply picked up these people from the community without the knowledge of majority people. As long as the community did not choice them (but picked by the park), it is difficult to say that these people are "representative committee" to the community. In addition to this, even this committee not involve in the benefit of the park. It simply participates on tackling illegal activities from the park point of view (limiting the natural right of people to use resources from community point of view).

#### **II. Tourism Related Institutions in Gamo Gofa Community**

In Gamo community, various tourism and tourism related institutions are established. Some of the institutions which are set up because of tourism activity in the park are: See US Local Guide Association, Transformation Arba Minch Recreational Association, Rift Valley Boat Rent Service Association, Taxi and Bajaj Service Association, Fishermen Association, Honey Production Association, Hotel and Lodge Service Provider Association. All these associations are engaged on activities which are related with tourism. Each association has a lot of member in it and provides many job opportunities. For instance, the Rift Valley Boat Service Association consists of 140 members in it. More than this, the supply chain which is specially created by

Hotel and Lodge Service Provider Association with agricultural products and construction material suppliers has wider socio-economic impact on the community. One of the informants said that:

*“The increment of tourists flow in to Arba Minch is boosting the construction of different service providing businesses. This results in high demand for construction material on which I am working and benefiting from it. My salary is not enough to support my life. That is why I am working in this activity. Actually I am getting more income from this activity than what I get from my primary activity”.*

The existence of these institutions is encouraging the professional way of providing service to tourists. One of informant from See Us Tour Guide Association said that:

*“Our activity requires professional knowledge to provide guide service. Because of this, one of the criteria for membership to our association is having proof of certificate on guide service. we also get more training from different organizations (like NNP, Gamo Gofa Zone Culture and Tourism Bureau, Arba Minch Town Culture and Tourism Bureau, formerly SNV, etc).*

In addition to this, NNP Conservation Committee is also established in Gamo community by the park (like it did in other communities). This committee consisted of eleven people especially from those kebele which borders the park to over watch the illegal activities.

Generally, tourism related institutions in Gamo community because of the park are increased livelihood options and thereby improving the community's livelihood.

#### **4.5.1.4. Community's Culture and Tourism**

It is clear that culture dictates the community's livelihood strategies as well as its outcomes by stating do's and don'ts to the community. Here under, the study states an overview of how the culture of the community is relating with the tourism activity of the park.

##### **I. Guji Community's Culture**

Guji community have strong cultural set up which is known as “Gadda System”. Gadda system is considered as “customary institution that governs every aspects of the community” (Legesse,

1973). It is a means through which the society settles any type of conflict over natural resources in the community.

One of the requirements for the recruitment of Gadda system leader is having many cattle and leading his life as pastoralist to main stream their identity (LOO & Kola, 1991). Here it is evident that not only being a pastoralist but also having many cattle is encouraged by the culture of Guji.

According to wildlife expert of the park, the park uses the culture of Guji to tackle illegal activities conducted by the member of Guji community. When there is breach of laws of the park by the community members, the officials of the park consults the case to their cultural leaders and that case settle according to their culture.

The Guji culture also encourages co-existence with wildlife. For instance, killing lion is not usually accepted in their culture. One informant told me that:

*“Killing Lion is not acceptable unless it poses danger on your life. Even we don’t kill it while it eats our cows. If the lion eats cows, we consider the season as blessing season. It is season of good hope!”*

During my stay in the community for this study, however, I have learnt that the case of killing the lion is not true. There were two lions killed by the community members for attacking their cows. Actually this case was under investigation by the community leaders to fine the person who killed the lion.

Thus, the norm of the culture is a great assist to the park to tackle illegal activities if it utilizes the community’s culture wisely.

## **II. Koore Community’s Culture**

The Koore community’s culture encourages the community to form their own family at early stage and engage themselves in farming activity. One of the informants who is 26 years old said that:

*“Our culture encourages us to engage in farming activity and form our own family. This is why most of us are farmers and have wife and children”.*

The culture of Koore community dictates people to help each other in their livelihood activity. During farming season (especially in preparing the land and harvesting), they form a group and work turn by turn in group on each other's farming activity. These group activities are big help to improve their livelihood together by increasing the productivity of their farming activity.

Koore community has the tradition to spend social life either in times of crisis or happy time ceremonies. However, one of the big challenges to the community's livelihood in relation to social life is their cultural wedding ceremony. Their wedding ceremony requires them to spend a lot of money for the preparation. One of the informants said that:

*“Our culture still supports luxurious wedding ceremony which becomes difficult to do so at current times. By fearing the cost of the ceremony, most of our children are left without marriage which is enforcing them to do culturally unsupportive things. In my opinion, this has to be changed because it don't go with current living situation. I don't mean that the wedding ceremony should not exist but it should be simply organized in affordable manner”.*

Tourism is not influencing the Koore community's culture as they do not involve in tourism activity of the park. However, they have unique cultural products and rituals that can be linked with the tourism activity of the park and this provides benefit to the community's livelihood.

### **III. Gamo Community's Culture**

Most of Gamo community lives in the city which made the current culture of the community to be flexible than before. Unlike before, engaging oneself in every type of legal activities is acceptable by their culture. For instance, being daily worker in other communities (Guji and Koore) is not encouraged. But the culture of Gamo views this in different way. One of the informants said that that:

*“Our culture is not rigid as it was. We work on whatever type of activity as long as it brings us income to support our life. We do not select one work over another. If we have the necessary skill, knowledge and capacity to work on a given activity, it doesn't matter what type of work it is”.*

The flexibility of Gamo culture gives them freedom to actively engage in tourism activity of the park to improve their livelihood.



In addition, the unique cultural products of the community (like cultural cloths and weavings, their artifacts and souvenirs and cultural foods) are serving as livelihood option to the community.

Apart from these positive benefits of tourism, tourism is negatively influencing the culture of the community by intensifying sex tourism. Furthermore, the culture of the community is losing its originality. One of the informants in a focus group discussion said that:

*“Because of tourism activity, our cultural dances and cloths are being modified and losing its originality. More than this, sexual activities which are not supported by our culture are expanding”.*

Even though tourism is influencing the livelihood of the community both positively and negatively, the community is very enthusiastic for its positive benefit.

## **4.5.2. Structure**

### **4.5.2.1. Level of the Government**

At current time, Ethiopia follows federal form of state structure in which there are two layers of government: federal and regional states. The regional state has its own further layers of administration: region, zone, woreda, and kebele.

According to council of Ministers regulation number 163/2008, NNP is decided to be administered by federal government. Ethiopian wildlife conservation authority is given the mandate to administer the park on behalf of the federal government. However, the regional governments also give some support to the park (for the park which is found in their geographical boundary) by their initiative.

NNP is geographically located in two regions: SNNPR and Oromiya regional states. But, it is SNNPR which usually work with and provide support to the park. Especially Gamo Gofa Zone from SNNPR works closely with the park as both the seat of the zone and the park head office is located in Arba Minch town. The wildlife expert of the park said that:

*“We closely work with Gamo Gofa Culture and Tourism Bureau as well as Gamo Gofa Investment Bureau to decide on many issues with regard to the location of tourist service centers*

*and the place where to engage investors to establish holes and lodges. This joint decision among us is important to match the investment activities with the sustainability of the park and to enhance its attractiveness to tourists”.*

There are three communities (Guji Oromo, Koore, and Gamo Gofa) who are considered as local people of the park. Guji community is found in Gelana Woreda, Borena Zone, Oromiya regional state. Whereas Koore community is found in Amaro Special Woreda, SNNPR. Gamo Gofa community is found in Arba Minch City Administration, Gamo Gofa Zone, SNNPR. Here we have three different communities who have three different administrations. These different administrations relationship with the park is important to mention here.

### **I. Guji Community Administration and the Park**

Gelana Woreda which consists Guji community in it has not that much close relationship with the park. The limited contact between the park and the Gelana Woreda usually revolve to the community's settlement issue in the park. Even if they make contact on this issue, there is no solution as discussion on the settlement issue is beyond their limit to reach on mutual agreement. In addition, they have limited contact on issues with regard to infrastructural development by the woreda to the community as some part of the woreda's community is found in the park. Apart from the woreda, the park specifically makes close contact with Iregansa kebele to deal with the illegal activities which are conducted by the community.

### **II. Koore Community Administration and the Park**

Koore community is part of Amaro Special Woreda. Like the case of Guji, the park has limited contact with the woreda on certain issues (i.e. on tackling illegal activities). The extent of contact of the park with Amaro special woreda is even less than its contact with Gelana woreda (Iregansa kebele). One of the reasons given here is unlike Guji community, the Koore community lives outside the park.

### **III. Gamo Gofa Community Administration and the Park**

Arba Minch city administration and Gamo Gofa zone give strong support to the park as well as make constant contact with the park. The main reason for the existence of strong relationship between the park and Gamo Gofa is the proximity of park to both administrations. The head

office of the park is located in Arba Minch and thereby tourists come to the park through Arba Minch. In addition, almost of all of tourist service centers are located in Arba Minch and the park is considered as the main tourist destination site of the city. According to the community expert of the park, the park specifically conducts its activity in collaboration with Gamo Gofa Zone Culture and Tourism Bureau, Arba Minch City Culture and Tourism Bureau, Gamo Gofa Zone Administration, and Gamo Gofa Zone Zuria Woreda Police Bureau.

When we look at the overall relationship of the park with different administrations of the local community, there is conflict of interest over the park resource among the three communities. The administration of the two communities (Koore and Gamo) is found under SNNPR. Whereas the Guji community administration is found under Oromiya regional state. Conflict of interest over the park resources between SNNPR and Oromiya regional state is evidenced in the process of African Parks effort to find solution to settlement issues of the communities. According to African Parks CEO (Mr.Peter):

*“We made negotiation with Guji Oromo for three years on the issue of resettling them out of the park. Those negotiations went up to federal government for approval. After three years, there was no success coming to acceptable compromise for the benefit of both the community and the conservation objective of the park. So we then undertook for one year additional negotiation to find acceptable outcome. In the end, we reached on acceptable compromise with the Guji. As NNP is bordered by both regional states (SNNPR and Oromiya) communities, we asked both regional states to ratify our compromise result which we reach with the Guji. Unfortunately, neither regional state government wants to ratify the agreement. Our agreement was not acceptable to SNNPR regional state because SNNPR was stating that NNP is found in its regional state. So the Guji Oromo should go out of the park and back to Oromiya regional state. We were out of political solution and finally we decided to withdraw from NNP”.*

Furthermore, the difference in administration of the local communities is also creating conflict among the three communities especially between the Guji and Koore community over grazing land, farmland and fishing.

Thus, a different type of administrations of the local communities is playing its role for the exaggeration of the existing park problems. Because these communities are competing each other

over the resources of the park. These communities are also blaming each other for the source of the park problems. For instance, the Gamo community says that we are not the source of degradation of the park. But it is created by the community who live in eastside (Guji and Koore). When you ask the Guji community the same question, they blame the urban community (Gamo) for the loss of forest products.

In addition to this, difference in administration is contributing its own role for the existence of conflict among the community which is affecting the livelihood of the community. For instance, the Guji and Koore kill each other over grazing land which is found in the park based on the difference in community administration.

Generally, such difference is playing its role for the exaggeration of the park problem and for the existence of conflict between communities that can negatively affect their livelihood (i.e. by restricting their free movement to pursue their livelihood strategy).

#### **4.5.2.2. Public-Private Arrangements**

According to Ethiopian Constitution (Article 40(3)), land and other natural resources of the country are public owned. In addition to this, Article 40(5) of the constitution states that “Ethiopian pastoralists have the right to free land for grazing and cultivation as well as the right to not to be displaced from their own land”.

Ethiopian wildlife policy and strategy (2007) states that investors can manage and operate protected areas through lease &/or concessions with the concerned regions. Moreover, different incentives are given to the investors to encourage them to engage on tourist service sectors (Accommodation, Transportation, etc) (Ethiopian investment agency, 2013, p.28-29). The Ethiopian wildlife policy and strategy (2007) has also clearly indicated its interest to work with different stakeholders (like NGOs, Donor Organizations, etc) to help the conservation effort as well as the development of local communities.

African Park was one of the NNP partners who made concession with SNNPR in 2004 to manage three parks including Mago and Omo National Parks. However, it withdrew from the park in 2008 before its concession agreement period because of settlement issue in NNP.

Here we understand that there is favorable condition (arrangement) to work with various stakeholders to carry out effective conservation activity and at same time to improve the livelihood of local communities.

## **4.6. Community's Livelihood Outcomes and Tourism**

It is clear that community's livelihood objective has direct relationship with the community's resources (livelihood assets) and their livelihood strategy. Therefore, it is important to look at how this relationship looks like and tourism has influenced the livelihood objectives of the local communities of the NNP. Livelihood outcomes of the community include five objectives: more income, improved food security, increased well-being, reduced vulnerability, and more sustainable use of natural resource base (DFID, 1999).

### **4.6.1. More Income**

All local communities has expressed that the ultimate objective of their livelihood strategy is to get more income to adequately support their family. It is evident that the park positively or negatively influences the livelihood objective of the community which is to get more income. The study identified that such influence is different for the three local communities of the park

#### **I. More Income Livelihood Objective in Guji Community**

As Guji community is pastoralist, their main livelihood objective is to have more cattle. In an interview, the basic reason to have more cattle is to get more income to fulfill their livelihood demand (like construction of better house). The culture of the community strongly encourages them to have more cows and make money out of it. One of the informants said that:

*“I need to have more cows to construct good house her and in town. To realize this, I have a plan to fatten some of existing cattle and supply them to Arba Minch market at good price. With this money, I will buy more calves from here at less prices to sell them latter at better price in Arba Minch. In this way, I will try to get more income and construct better house”.*

Since the Guji community is not participating in tourism activity of the park, tourism is not supporting them in their objective of getting more income. but the community's big market for their product is Arba Minch that can be linked with the indirect impact of tourism value chain.

## **II. More Income Livelihood Objective in Koore Community**

Most of koore community is engaged on agricultural activity (i.e. farming). They have expressed their interest to have more income to educate their children in better quality school and for other purpose (to buy flour milling machine to do business in their local areas, to buy or construct house in town). One of the informants said that:

*“I want to educate my children in better school which requires me to have more money. I am trying to work day and night on farming activity. Right now, I am focusing on producing cash products like coffee. Beside to this, I need to focus on livestock activity in some extent as the market for cows and its product is good to get more income. I hope everything will be achieved with the help of God!”*

Like Guji community, the Koore community is not participating in tourism activity of the park which indicates that tourism is not directly helping the community to achieve their objective of having more income. However, most of tourists (especially domestic tourists) demand to buy Koore community coffee (i.e. koore coffee) as it is regarded as better quality coffee. Thus, the community`s livelihood objective of having more income is being indirectly influenced by tourism activity of the park.

## **III. More Income Livelihood Objective in Gamo Gofa Community**

Gamo community is the big beneficiary of tourism activity of the park. Their livelihood is by large directly or indirectly influenced by tourism. There are people who engaged on providing service to tourists in various associations ( like Rift Valley Boat service Association, Fishermen Association, See US Local Guide Association, Honey Production Association, Transformation Arba Minch Recreational Association, etc), and got direct employment in the park and tourist service providing organizations (like Accommodation, Transport, etc.). Beside to this, the indirect influence of tourism is believed to be far reaching through value chain.

My interview with Gamo community identified that the community needs to have more income for achieving various purposes (i.e. to expand their current tourism and tourism related business, to have their own business, to educate their children, support their family, etc). One of the informants stated that:

*“I have a plan to open shop at the gate of the park to get more market and thereby increase my income. This will be done if there is enough initial capital which I hope to get from microfinance institution”.*

Thus, it is possible to say that tourism is the base for the fulfillments of the Gamo community's livelihood objective (i.e. more income).

#### **4.6.2. Improved Food Security**

The availability of food as well as the means to have them (purchasing power) are crucial to ensure the community's food security. There is difference in the community's livelihood objective with regard to improved food security among different local communities of the park.

##### **I. Improved Food Security Livelihood Objective in Guji Community**

The place where the Guji community lives is considered as semi-desert area. According to (Alemu, 2009), the mean annual maximum and minimum temperature is 31.05<sup>0</sup> C and 16.22<sup>0</sup> C respectively. Their livelihood strategy is basically pastoralism and also engages on substance agricultural activity (like maize and fruits: papaya, banana, etc). The productivity of their livelihood strategy depends on the nature of the season which is being negatively affected by climate change (i.e. dry season is intensifying). Because of this, the community needs to ensure their food security. In addition to this, most of the community member have extended family (i.e. too many family under one household) which is challenging them to secure enough food to their family. Due to this situation, the community at first place wants to improve their food security.

##### **II. Improved Food Security Livelihood Objective in Koore Community**

Koore community is mainly engaged on agricultural livelihood strategy. They usually produce cereal and cash crops as well as fruits. In addition to this, they also engaged on livestock activity as support to their farming activity. The place where the koore community lives is highland and it is fertile and conducive to their farming activity, they usually supply surplus products to the Arba Minch market. One of the informants said that:

*“We have fertile land for farming. Our farming activity is showing sign of constant improvement. We get better yield than before and supply the surplus to Arba Minch market. This situation is helping us to ensure our food security and get better income to send our children to school”.*

### **III. Improved Food Security Livelihood Objective in Gamo Gofa Community**

Tourism is supporting Gamo community directly or indirectly in better way than the other two communities (Guji and Koore) to get better income (enhance their purchasing power) and by that to ensure their food security. However, the inflation which is created because of tourism and other factors is challenging them to ensure their food security. One of the informants said that:

*“One of the big problems of increase in number of tourists in Arba Minch for us is inflation. The price of everything is increasing every time. This is great challenge for locals like me. If you don't have additional work, you cannot support your life properly. This is why I am enforced to engage myself on additional activities”.*

#### **4.6.3. Increased Well-being**

The park has its own influence on the livelihood objective of the community to improve their well-being (in terms of maintaining and introducing their culture, increasing their access to different service like health, education, etc). It worth to mention how this is happening in the study case area.

#### **I. Increased Well-being Livelihood Objective in Guji and Koore community**

Since the Guji and Koore communities are not involving in the tourism activity of the park, they do not get an opportunity to show and introduce their culture to international community. In addition to this, the park almost did nothing to improve their access to different services. Even the park has created some sort of conflict among themselves over the park resources. During my study visit, this situation has been evidenced. I have learnt from the people whom I contacted about the existence of tension between the two communities (Guji and Koore) over grazing land. This situation is negatively affecting their physical security which is an important aspect to improve their livelihood. Generally, the park is negatively influencing the well-being of the two communities.



## **II. Increased Well-being Livelihood Objective in Gamo Gofa Community**

The well-being of the Gamo community is positively influenced by the park in many ways. The existence of the park as major tourist destination of Arba Minch town has improved the infrastructure of the town which in turn improved the access of the community to different services (like education, health center, etc). In addition to this, Gamo culture is well known over the country and also to the international community. Their cultural dance, their traditional cloths, foods, etc are popular and this makes them proud of their culture.

Thus, tourism in the park is generally improving the well-being of Gamo community. One of the informants stressed the importance of the park to their well-being by saying:

*“As the life of Arba Minch is strongly linked with the park economically and socially, I don’t think the community can afford missing the park”.*

### **4.6.4. Reduce Vulnerability**

The creation of resistance capability of the community to the external factors (vulnerability) is crucial to reduce its impact on their livelihood. Understanding how tourism activity of the park helping the local communities in this regard is worth to analyze.

#### **I. Reduce Vulnerability Livelihood Objective in Guji Community**

One of the main reasons for the Guji community to settle in east side of the park is the existence of conducive environment and resources (grass, water, etc) for their cattle. Even though they complain about restriction to use the grazing land, the community still believes that the existence of the park has contributed for maintenance of the current grazing land. One of the informants said that:

*“To be honest; the grass, the river and the forest which we see now wouldn’t exist if the park was not established. The drought would be intensifies and we might face great problem at now to lead our life”.*

## **II. Reduce Vulnerability Livelihood Objective in Koore Community**

The Koore community also believes that the existence of the park is benefiting their farming activity in terms of balancing the climate change. One of the informants told me that:

*“Our agricultural activity is dependent on rain. The protection of the park is good because it brings us the rain for our farming activity. Now a time, the rain is becoming scarce and you can imagine what would happen if the forest of the park would not here”.*

The community understands the importance of the existence of the park for their livelihood in coping up with the climate change but they are not happy about the partiality of the park law in settlement issue (that relocated them out but left the Guji community in the park).

## **III. Reduce Vulnerability Livelihood Objective in Gamo Gofa Community**

As Gamo community's livelihood strategy is strongly connected with the park, the park is helping them in many ways to cope with difficult conditions. The park is providing them additional livelihood option to get more income to cope high living cost. The park is being considered as the “lung of the city” in which the community withstands the extreme weather condition (as shade and refreshment place). The park is also the source of their water and sea food demand that can also serve as additional backup to resist drought effects (like food shortage).

### **4.6.5. Sustainable Use of Natural Resource bases**

The long term benefit of natural resources used by the community is determined by the way the current livelihood is pursued. The communities' awareness for the sustainable utilization of resources is an important step for conservation objectives of the park. Here it is important to mention how the local community of park are utilizing the natural resources in and around the park to predict the fate of community's livelihood in future.

#### **I. Sustainable Use of Natural Resource bases Livelihood Objective in Guji Community**

In relation to pastoralism as the main livelihood strategy of the Guji community, overgrazing is usually cited as one of the main challenge to the conservation efforts of the park. According to the official data of NNP (2013) which is produced in collaboration with Iregensa kebele of Guji community, the total number of Guji's livestock which are grazing inside the park is 21320

(cattle: 18000, goat: 3000, sheep: 200, and donkey: 120). The grazing area (the plain area of the park) which is used for livestock by the Guji is the hub of herbivorous wildlife of the park. Due to overgrazing, the wildlife of the park is negatively affected and the scenic value of the park is declining. More than this, the long term benefit of the current grazing area is in doubt even for the livestock of the community because of overgrazing which is destroying the grasses and changing it to dust areas. Furthermore, to improve the growth of the grass for their livestock (for wet season) some people from Guji community set fire on plain area of the park during dry season. More than affecting the native species of plants, this situation results in deterioration of the quality of habitats of the park.

The community's settlement in the park is another cause for the exaggeration of unsustainable utilization of the park resources. According to the official data of the park (2013), there are 900 households of Guji Oromo who are living in the park. Their livestock and subsistence farming activities are conducted in the park.

*“Unless there is real political solution to very strong social treat to NNP, it has no chance of surviving as functioning national park”. (The CEO of African Parks)*

## **II. Sustainable Use of Natural Resource bases Livelihood Objective in Koore Community**

Even if they are living outside the park, the livelihood of koore community still depends to some extent on the park resources. According to an interview with the park official, around 1, 088 households of Koore community were relocated out of the park in 2004. However, the koore people are not happy to see the Guji community still living in the park. Because Koore community was told by park officials that Guji people are also relocated but the Guji community is still live in the park. This situation for the koore created sense of competition over the park resource. One of the informants said that:

*“We left our land here in the park during African Park time for the safety of the park but other community is still in the park and even it is using our pervious land which we left for the park to graze their cattle. The park is restricting us to use its plain part to graze our cattle like what Guji community does. Why the park officials restricted us and let others to graze their cattle inside the park? Is it fair management by the park? Are we not citizen of this country? We are really disappointed with the management of the park”.*

Koore community has good understanding of the park but disappointed with the lack of impartiality of the park in relocating the community is enforced them to think in other way. This situation is backfiring to the sustainability of the park resources and also getting the community in to conflict over the park resources which can affect the livelihood of both communities (by restricting their free movement due to fear of the conflict).

### **III. Sustainable Use of Natural Resource bases Livelihood Objective in Gamo Community**

In one way or another, the livelihood of the Gamo community depends on the park and its resources. The source of Gamo community water supply is Arba Minch spring water which is found in the park. Even if it is illegal to collect firewood from the park, there are people from Gamo who usually collect firewood to fulfill their energy demand from the Park Forest which is 9.8km<sup>2</sup>. There are people who use firewood collection and selling it at market as their livelihood strategy. According to Freeman (2006), the people of Arba Minch town prefers to cook their foods by firewood which is increasing the rate of cutting the trees.

There are also people who cut the trees to make household infrastructures. Cutting trees to make household infrastructures and for firewood is linked with deforestation problem in the park. This situation has its own contribution to climate change that can threaten the livelihood of the community in future.

Over fishing and destructive fishing at Lake Chamo usually by Gamo community is mentioned as another threat to the park. Even if the park tried to form fishers association to do their activity in sustainable manner, there are so many people (fishers) who participate in illegal fishing. In addition, the fishing way used especially by illegals is depleting the breeding stock and destroying nursery grounds. The interview with the wildlife expert of the park evidenced the existence of the problem by saying:

*“The fishing condition really needs close attention. We are advising the fisher men to create fish breeding center to ensure the sustainability of the fish in future. We are also using different mechanisms to stop illegal fishers”.*

This situation will result in not only lose in the biodiversity of the park but also lose in food security of the community.

## **4.7. Vulnerability Context and Tourism**

External environments like seasonality, shocks and trends have their own impact on livelihood of the community by influencing their access to different to different resources. Tourism has its own contribution to increase the resilience of the community to withstand the vulnerability context by helping local communities to get additional resources (i.e. increase their accessibility to livelihood assets). Understanding how the local communities are helped by tourism to withstand the vulnerability context (seasonality, shocks and trends) is analyzed.

### **4.7.1. Seasonality**

The seasonality (of weather, income/expense, job etc) has their own impact on the livelihood of the local community. Thus, it is important to understand how tourism is helping the local communities to reduce its impact.

#### **I. Seasonality in Guji Community**

Pastoralism as livelihood strategy is highly linked with the seasonality of the weather. The Guji brings their cattle into the plain area of the park during rainy season to graze the abundance grass. However, they go to the hilly part of the park during dry season to find better grass for their cattle. Taking their cattle to hilly places is danger to their cattle as they can fall down and lose their life. As the dry season is getting longer than before, the danger to the cattle is increasing which directly affects the livelihood of the community.

Since Guji community is not involving in the tourism activity, tourism is not helping the community to reduce such seasonality impact on their livelihood.

#### **II. Seasonality in Koore Community**

The farming activity of Koore community is directly linked with the seasonality of the weather. The community's activity entirely depend on rain and the irregularity of rain season becomes a challenge to the productivity of their farming activity. The climate is bite changing from normal manner and becomes unpredictable which is complicating the community's activity. In addition to this, the price of the community's products (like coffee) is constantly fluctuate and makes them not to market it properly for good price.

Like Guji community, Koore community is not involving in the tourism activity that indicates that tourism is not helping them to withstand the impact of seasonality on their livelihood.

### **III. Seasonality in Gamo Gofa Community**

As Gamo community is highly involved in the tourism activity, they are getting a lot of backup from tourism to face the impact of seasonality. Many people from the community are leading their life through tourism and tourism related activities. From tourism, the community is getting additional income to access different resources (like education, saving, etc). The constant improvement of the city infrastructures is an additional benefit of tourism to the community. However, the issue of seasonality in tourism activity is one of the problem to the people especially those who leads their life in tourism activity. Tourism is not that much active during summer (July-September) because of the rainy season. Beside to this, the existence of inflation because of tourism is one of the negative impacts of seasonality to Gamo community`s livelihood.

#### **4.7.2. Trends**

Even if trends are more predictable, it has still its own impact on the livelihood of the community.

#### **I. Trends in Guji Community**

The culture of the Guji community encourages them to have extended family. In one house hold, you find more than 10 members of the family. For instance, one of the household which I contacted has more than 15 members in it. According to Central Statistical Agency of Ethiopia (2007), average growth rate in rural especially in pastoralist area is higher than any places. This situation is creating pressure on the family to secure their food demand and thus exaggerates the level of poverty. Another trend which is seen in Guji community is related with the availability of resources (like grass) to their cattle. The current trend indicates that the grass lands are deteriorating and replaced by unwanted invasive species. This situation will bring negative effect on the community`s livelihood in the long run.



Figure 13: Invasive Species in Plain Areas of NNP

Even though tourists are not visiting the culture of the community, the increasing interest from tourists to visit the community's culture is an opportunity for the community in future to introduce their culture and get additional support to improve their livelihood.

## II. Trends in Koore Community

The population growth rate trend of the Koore community shows that they are expanding fast which will create a problem on adequacy of their farmland. One of the informants said that:

*“We are lucky in possessing this fertile land which is very productive for our farming activity. However, I don't think that it will be adequate to everyone if the growth of population continuous in current rate”.*

Apart from this, the economic growth trend of the Ethiopia is promising which benefits the livelihood of the Koore community as well. According to International Monetary Fund (2013), the economic growth rate of Ethiopia for 2013/14 and 2014/15 is estimated at 7.5%. The productivity of the farming activity of the country is improving. One of the informants said that:

*“At current time, our framing skill and knowledge is better than the previous due to great help from agricultural center. Due to this, our farming result is good and this helped us to ensure our food security and get better income to send our children to school”.*

### **III. Trends in Gamo Gofa Community**

The increasing trend of tourist flow to NNP is creating good opportunity (additional option) for Gamo community to benefit from tourism and hence improve their livelihood. the improvement of the infrastructure to attract more tourists is the explicit effect of tourism which improves the community`s access to basic facilities. However, the deterioration trend of the park resources due to different problems (like overgrazing, settlement, firewood collection, etc) is big challenge on livelihood of the community in future.

#### **4.7.3. Shock**

Shock is unmanageable and known for its impact on not only at local community level but also at national level.

##### **I. Shock in Guji and Koore Community**

The existence of competition over resources of the park among different local communities (especially between Guji and Koore communities) is creating conflict between them. One of the Koore community informants said that:

*“We are in constant conflict with Guji over our pervious land in the park which we left. We left our land on the premises that other community also leave out from the park. But they are still in the park and using our pervious land to graze their cows. When we think to use that land, not only the park officials but also the Guji community want to restrict us for their own cows. This why we are in constant conflict with them”.*

This situation is negatively affecting the well-being of both communities and may result in devastating consequence on their livelihood if it is not managed well.

##### **II. Shock in Gamo Gofa Community**

The livelihood of Gamo community is contributing its share for the deforestation of the forest and overfishing in the lakes of the park. This issue will results in losing the biodiversity of the park which is the main reason for tourists to visit the area. Nevertheless, tourism is playing its role in finding solution to this problem by creating livelihood options for the community that can make some people to shift away from livelihoods that encourages deforestation.



Loss of the park mean great crisis to the livelihoods of the Gamo community in particular and the country in general. Thus, tourism is helping the community to withstand with loss of life supporting natural resources.

## **Chapter Five**

### **Discussion, Conclusion and Recommendation**

#### **5.1. Discussion**

The main objective of the study is to understand how the existing tourism in NNP is influencing the livelihood of the local communities. Since the study has employed sustainable livelihood framework, the discussion on the finding is made for the five components of the framework (livelihood strategy, livelihood asset, livelihood outcomes, tourism structures and processes and vulnerability context) for the three local communities of the park.

##### **5.1.1. Community's Livelihood Strategy and Tourism**

The main livelihood strategy of Guji community is pastoralism. The community is not provided the required knowledge and skill to diversify their livelihood strategy beyond pastoralism. This livelihood strategy of the community has caused immense overgrazing in the park which put pressure on the resources of the park (especially on the herbivores wildlife of the park). On top of this, the population of the community keeps growing and this increases the number of cattle seen in the park. Moreover, the community is not befitting from tourism activity of the park. Even the community perceives the park as challenge to their livelihood strategy that limits their access to grazing and farmland. This situation shows that the livelihood strategy of the community is not compatible with the conservation objective of the park and tourism is not put in place to link this gap.

Crop farming is the main livelihood strategy of koore community. The result of the community's livelihood shows that there is continuous improvement due to the communities access to fertile land and support from agricultural extension program. However, this improvement is challenged by the community's access to basic infrastructures (like transportation service and market) and seasonality of the weather. Despite these problems, the increase in tourist flow to Arba Minch helping the community to benefit from increase in demand to their farm products (like coffee). Like Guji community, the tourism activities of the park do not directly involve and befit the Koore community.

Gamo community people are mainly engaged on service businesses and vegetable and fruit production activities. Most of the community's activity is directly or indirectly linked with tourism activity. In addition to this, the park has organized people from the community and provided them livelihood options in tourism and tourism related activities. Generally, the Gamo community is actively involving in the tourism activities of the park and by that improving its livelihood.

### **5.1.2. Community's Livelihood Assets and Tourism**

#### **5.1.2.1. Human capital**

The Guji community has limited access to formal education services. They are not provided training opportunity that can support the community to gain important information to improve their livelihood. At current moment, the park only provides them limited advice which helps the park to reduce their impact on its resources. The accessibility of the community to the education service is important for the park as it increases the community's awareness to sustainable utilization of resources. The Guji community has also limited access to health centers that makes them vulnerable to the prevalence of various diseases (like malaria and tsetse fly) in their living area. However, the community gets limited health extension program service on sanitation and family planning program areas. The community's access to especially the family planning program helps them to manage their family size. This can also be an important to the park in reducing the community's settlement expansion into the park. This has also an implication to reduce overgrazing in the park which is related with the growth of population and their cattle. In relation to health service, the park provides rare transportation service to the community (especially for emergency condition) to help them to access health centers which are found in Arba Minch. Because of this, the community's attitude toward to the park is not negative at all.

The Koore community has good access to basic education program and other important information from agricultural extension centers by being in group (5 to 1 group). The community's access to agricultural advices and assistance is helping the community to improve their farming activity result. In addition, the park created awareness on the community not to impose damage to the park resources. However, the study explored that the awareness program of the park only addresses the issue of the park and misses to address the livelihood of the

community. Even though the community has access to elementary health centers, it do not get the required service due to the shortfall in the center`s facility including human resource. Like it did for Guji Community, the park tries to provide occasional transportation service to take emergency patients to Arba Minch health centers. This has created a hope from the community to get further benefit from the park in future.

The accessibility of Gamo community to education as well as health centers is by far better than the two rural local communities of the park as Gamo community live in Arba Minch town. In addition, the community has access to different training programs given by different organizations that can enhance their skill and knowledge and there by improves the result of their livelihood. On top of this, the community has constant interaction with that national as well as international community that helps them to get an exposure to learn international languages and cultures. This helps the community to broaden its understanding and by that conduct their business easily and improves their livelihood. Moreover, the park has close contact with the community. This helped the park to create awareness on the community toward the importance of the nature by linking it with their livelihood. By this, the community has good understanding of sustainable utilization of the biodiversity of the park.

#### **5.1.2.2. Social Capital**

Guji community gives high value to social grouping as it helps them in various ways to achieve their livelihood objective. They have strong traditional group system ceremonies (like Bunna Kalla) on which they discuss their day to day life, find solution to challenges and share important information for the improvement of their livelihood. The influence of tourism on the community`s social capital is slight as they are out of tourism initiatives and do not have any contact with tourists.

Koore community has various social groups (like Eder, Sofeto, 5 to 1, Ceremonial group, etc) which enable them to enjoy social life together. Most importantly, the social groups of the community help them to merge their limited resources to achieve their livelihood objective and this brings an improvement on their overall livelihood. Even if the community borders the park, the influence of tourism activity of the park is almost none as the community do not have contact

with tourists and not involve in its tourism activity. But the community's relationship with the park is discussed in their social group meetings.

Gamo community has also social group like Eder to help each other in times of the crisis. In addition, tourism presented an opportunity to the community to create social relationships and connection with the national as well as international community. On top of this, tourism enhanced the social capital of the community by creating various associations in which people from the community work together in sustainable manner and improves their livelihood. Here the existence of social capital because of tourism is not only help the livelihood of the community by improving their work culture and so on but also enable the community to play its role in sustainable utilization of the park resources.

### **5.1.2.3. Natural Capital**

The livelihood of the Guji community is strongly dependent on the natural resources of the park. As the community is pastoralist, the Guji community insisted to use the grazing land of the park. They claim that they have natural right to use the resources of the park by considering themselves as the indigenous people to the area. This situation has created overgrazing in the park that contradicts with the conservation objective of the park. The park is almost doing nothing to merge the gap between the impact of community's livelihood strategy and conservation activities by involving the community in its tourism activity. Thus, the biodiversity of the park is deteriorating from time to time as the population of the community keeps growing.

Even if the Koore community lives outside the park, they use natural resources of the park. The existence of competition and sometimes conflict between the Koore and Guji communities over the park resources is damaging the sustainable use of natural resources of the park. This scenario is deriving to grave concern to sustainability of the park as these two rural local communities of the park are not given an alternative way to lead their livelihood.

Gamo community has access to various natural resources of the park (water, forest, fish, etc). Apart from legal access, there are people from the community who illegally access the natural resources of the park. Because of this, overfishing as well as destructive fishing and deforestation are the main challenge to the sustainability of natural resources of the park. This situation may result in deterioration of attractiveness of the park. This will have negative implication on the

livelihood of the community as most of the community's population depends on tourism activity of the park if the park do not able to attract more tourists.

#### **5.1.2.4. Physical Capital**

The Guji community has very limited access to various infrastructures which are essential to improve their livelihood. They do not have road and pure water. They also do not have access to local market. The existence of limited transportation service in the community has complicated their access to well established markets which are found in Arba Minch. This situation has put its pressure on the improvement of community's livelihood. It is clear that marketing activity is an important part of human life.

Like Guji community, the koore community does not have access to basic infrastructures that can challenge the improvement of their livelihood. Mainly the lack of proper transportation service has limited the community's access to market which is the key infrastructure for the improvement of the community's livelihood. Even though the park tries to provide limited transportation service on lakes by boat to the community, the transportation problem of the community is not solved as it is difficult to take their farm products to Arba Minch market on the small boat.

The Gamo Community has better access to infrastructures as they live in town. The continuous improvement in the infrastructure of the town to provide appropriate service to tourists is a great help for the community to access better infrastructure. But the community complains about the poor infrastructure development of the park. They underlined that the improvement in infrastructure of the town only do not guarantee their future livelihood. Thus, they need the park to develop its infrastructure to attract more tourists and by that ensure them the positive impact of tourism on their livelihood.

#### **5.1.2.5. Financial Capital**

Guji community usually uses informal ways of saving money (like Ekubbee and Mena Gerena) to achieve their livelihood objective. Most of them are not accessible to the formal financial services which encourage them to keep on using the informal ways of saving. In addition, the community do not get the importance of saving in formal financial services than risky traditional saving ways

(like on cattle). The traditional ways of saving on cattle has its own impact on the conservation effort of the park as saving on cattle expands overgrazing in the park.

Koore community prefers to save their money in informal ways (like Equb and Sofeto) to realize their livelihood objectives. The informal ways helped the community to merge their limited resource and use it to achieve their livelihood objective. In addition, the study has indicated that the community has access to some formal financial services (like microfinance institutions) but do not have clear awareness about their importance.

The Gamo community has better access to both formal and informal financial services. Tourism activity has enhanced the community's accessibility to improved formal financial services that has saved their time and energy to access it. By this, the community improves their livelihood due to proper access to the financial services that help them to achieve their livelihood objectives. In addition, the informal ways of saving (like Equb) is playing significant role especially to the low-income people to achieve their livelihood objective by enabling them to merge their limited resources together.

### **5.1.3. The Influence of Tourism Structures and Processes on the Community's Livelihood**

#### **5.1.3.1. Policies**

The conservation strategy of Ethiopia has clearly stated the importance of local community's active participation and consultation for effective conservation activity. In addition, tourism development policy of Ethiopia also stated "guaranteeing community's participation and benefit" as one of its basic principle. Moreover, the wildlife policy and strategy of Ethiopia also underlined the protection of wildlife through community participation. However, the reality shows what is found on these policies and strategies are not followed in conservation activity. Lack of local communities (especially the rural local communities) participation in management as well as benefit of the park is negatively affecting the effectiveness of the conservation activity as well as the livelihood of the local communities. If this situation continues, the loss in biodiversity will further intensify the existing poverty in the community.

### **5.1.3.2. Legislation**

The domestic legislation of Ethiopia with regard to wildlife (i.e. Proclamation and Regulation of Ethiopian Wildlife) has put general provisions with regard to benefit sharing to the local communities of protected areas. It don't clearly ensure the active participation of local community in wildlife management and benefit of the park. This situation played its own role in creating conflict of interest between conservation and local community's livelihood.

Ethiopia is also member to various international as well as regional wildlife related agreements. The country is a member to Convention on Biological Diversity, Nagoya Protocol, and African Convention on the Conservation of Nature and Natural Resources. All these international legislations underscored the importance of involving local people and sharing them the benefit of conservation as an important tool for effective conservation activity. Some of these agreements (like African Convention on the Conservation of Nature and Natural Resources) require member countries to look at beyond participating local communities by recognizing their natural rights to use resources sustainably and improve their livelihood. However, the implementation shows that these principles are not followed.

### **5.1.3.3. Institutions**

#### **5.1.3.3. 1. Market**

The Guji community has limited access to market. Lack of transportation to go to Arba Minch has complicated the community's access to well established market. This situation is challenging the effort of the community to improve their livelihood.

Even if the Koore community has two market options (Arba Minch and Amaro), the limitation of infrastructures to connect the community with these well-established market is adversely affecting the livelihood of the community. The existence of tourism activity in Arba Minch and its increasing trend has increased the demand for the community's product. This helps the community to increase their income if the infrastructure problem of the community gets solution.

Gamo community has better access to market. In addition to this, tourism plays big role in creating an opportunity for the community to access immense market that helps them to improve their livelihood assets as well as outputs.



#### **5.1.3.4.2. Tourism Related Institutions**

The rural local communities of the park (Guji and Koore) do not involve in the tourism activity of the park. This situation enforced these communities to keep on their traditional livelihood strategy which is unsustainable to the park resources and not help them to improve their overall livelihood condition.

In Gamo community, various tourism and tourism related institutions are established because of tourism activities in the park. The establishment of these institutions has presented various livelihood options to the community and these helps the community to improve its livelihood. At the same time, the establishments of these institutions encourage sustainable use of park resources.

#### **5.1.3.5. Community's Culture and Tourism**

The culture of Guji community encourages pastoralism livelihood strategy to stream their identity. This livelihood strategy is directly linked with unsustainable use of park resources (i.e. creates overgrazing and poaching in the park). However, they have strong indigenous institution that governs conflict over natural resources in the community. This institution can also be used to tackle some of illegal activities which are done on the park.

The culture of Koore community encourages its people to engage in farming activity and forms their own family at their early stage. In addition, the community gives high value to social life group to help each other in their activity. This helps the community to achieve their livelihood objective and by doing this their overall livelihood improves. The impact of tourism on the culture of both Koore and Guji communities is not visible as they do not have any contact with tourists.

The flexibility of Gamo community's culture gives them freedom to actively engage in tourism activity of the park. In addition, the culture of the community is modified to tourists that widen the livelihood of the community. Apart from this, tourism is intensifying sex tourism and it is also modifying the original culture of the community because of commodification impact. However, the community is still overwhelmed by the positive impact of tourism as it helped them to improve their livelihood.

#### **5.1.3.6. Level of the Government**

Even if the park is administered by federal government, there is conflict of interest between two regional states (i.e. between SNNPR and Oromiya Regional States) as local communities of the park constitute people from both regional states. This situation has created challenge to find solution to the existing problems of the park (like settlement and overgrazing) and this leads to unsustainable utilization of the park resources.

In addition, the difference in administration of the three local communities is playing its own role for the existence of conflict among them over the park resources. This case is directly related with the conflict of interest between two regional states over the park and this negatively affected not only the sustainability of the park but also the livelihood of these local communities (i.e. by restricting their free movement to pursue their livelihood activity).

#### **5.1.3.7. Public-Private Arrangements**

The existence of favorable condition to work with various interested stakeholders is indicated on the various policies of the Ethiopian protected areas. However, the reality shows that there is no effective activity carried out in the park. This happens due to lack of political will to work with different partners (like the case of African Park) that can help the conservation efforts of the park as well as the local community development activities.

### **5.1.4. Community's Livelihood Outcomes and Tourism**

#### **5.1.4.1. More Income**

Rural local communities' livelihood objectives depend on the traditional livelihood activities (i.e. pastoralism for Guji and crop farming for Koore community). These traditional activities are dependent on the park resources and they are regarded as unsustainable to the park. On top of this, the two communities do not involve in tourism and tourism related activities. However, tourism seems to benefit them indirectly by increasing demand to their products.

The livelihood objective of Gamo community is directly or indirectly depends on the tourism activity of the park. Tourism provided them various additional options on which they engage

themselves and get additional income to improve their livelihood. This creates a sense of ownership to the park and habit of sustainable utilization of its resources.

#### **5.1.4.2. Improved Food Security**

The livelihood strategy of Guji community is prone to seasonality risk and they have large family size. Due to this, the community's livelihood priority is to ensure their food security. This priority indicates that the community still worries about how to fulfill its basic need. However, this is not the case in Koore community as they are found at better position to produce surplus product for market.

Gamo community's purchasing power to secure their food security is well supported directly or indirectly by tourism activity. However, inflation which is related with tourism activity is challenging the community's effort to improve its food security.

#### **5.1.4.3. Increased Well-being**

Rather than supporting the local communities to increase their well-being, the park is negatively influencing the physical security of the two rural communities by creating conflict between them. The legal aspect of the park has contributed its own share for the existence of sense of competition among the local communities over the park resources. This situation has clearly indicated on the legal procedure which is followed by the park to relocate the communities.

### **II. Increased Well-being Livelihood Objective in Gamo Gofa Community**

The importance of tourism to the fulfillment of the Gamo community's well-being is high. Tourism improved the community's access to various infrastructure and this leads to increase in well-being of the community.

#### **5.1.4.4. Reduce Vulnerability**

Even though they complain about the absence of direct benefit from the park to their livelihood, the rural local communities of the park believes that the park enabled them to cope up with impact of climate change by maintaining the biodiversity that supports their livelihood strategy.

Tourism helps the Gamo community to get additional income to cope up with the impact of inflation. In addition to this, the park serves as shading place to cope up with extreme weather conditions mainly in weather season. Moreover, the resources of the park acts as the source of food (like fish from lakes) to the community to fulfill their food security.

#### **5.1.4.5. Sustainable Use of Natural Resource bases**

Pastoralism as main livelihood strategy by the Guji community is related with the existence of over grazing in the park. This resulted in negative impact on the wildlife of the park. This problem is exaggerated by some people from the community who put fire on the plain areas of the park to improve the growth of the grass for their cattle. This fire is an additional challenge to the existence of native species of plants and the habitats of the park in general.

Lack of impartiality of the park in relocating the community has created a sense of completion over the park resource in Koore community. This situation not only affects the sustainable use of the park resources but also the livelihood of the community by inducing the local communities to conflict over the park resources.

Even though the park tries to create various associations to enable them to use the resources of the park, the utilization of park resources by the Gamo community is related with deforestation, over fishing and destructive fishing problems. These problems happen mainly by deliberate actions of illegal to get additional income.

#### **5.1.5. Vulnerability Context and Tourism**

##### **5.1.5.1. Seasonality**

The intensification of dry season is affecting the livelihood strategy of the Guji community adversely by imposing danger on their cattle when they are in search of grasses during the dry season on the hilly areas. This directly affects the livelihood of the community in general way.

The irregularity of the rain in Koore community is affecting the farming activity of the community which depends entirely on the seasonal rain. Beside to this, the price of their product constantly fluctuates and this makes the community not to market their product for good price at right time. in both rural local communities of the park, tourism is not helping the community to

withstand such challenges to their livelihood. This is due to the fact that both communities do not involve in tourism activities of the park.

Tourism is giving high backup to the Gamo community to withstand with the seasonality impact. The additional income from tourism and non-tourism related activity enhances the community's access to different livelihood resources. However, engagement in tourism and related activities has its own challenge of facing the seasonality of tourism activity impact. On top of this, tourism brings inflation that affects the livelihood of the community.

### **5.1.5. 2. Trends**

The increase in family size as well as population growth trend in Guji community has put pressure on their food security and this exaggerates the level of poverty in the community. The grazing land of the community shows that it is deteriorating and replaced by unwanted invasive species that affects their livelihood strategy adversely.

The population growth trend of the community will put pressure on the adequacy of farmland to the community. This may not now but will adversely affect the productivity of the community's livelihood if the existing farmland is squeezed by the population growth.

Apart from this, the economic growth trend of the country is promising to the improvement of the community's livelihood as well.

The increasing trend in tourist flow to Arba Minch gives direct benefit to the Gamo community's livelihood improvement. Moreover, the increase in the community's access to basic facilities because of tourism is great help to the community's livelihood improvement.

### **5.1.5.3. Shock**

The recurring conflict between the two rural local communities of the park over the park resource is considered as challenge to their well-being.

The livelihood of Gamo community is contributing its share for the deforestation of the forest and overfishing in the lakes of the park. This issue will result in losing the biodiversity of the park which is the main reason for tourists to visit the area. Nevertheless, tourism is playing its role in finding solution to this problem by creating livelihood options for the community that can make

some people to shift away from livelihoods that encourages unsustainable utilization of park resources. Thus, tourism is helping the community to withstand with loss of life supporting natural resources as their livelihood depends on the nature tourism.

## **5.2. Conclusion**

The establishment of protected areas as a way to conserve biodiversity has its own influence on the local communities' livelihood. In most of developing countries, the interaction between conservation and livelihood is problematic because of traditional way of livelihood strategies pursued by local communities. The introduction of nature based tourism activities in the protected areas is assumed to provide benefit to the livelihood of the local communities and incentive to conservation activity. Based on this premises, the main aim of this study is to understand how the existing tourism in NNP is influencing the livelihood of the local communities. The study has used sustainable livelihood framework to look at the influence of tourism on the livelihood of the local communities.

The finding of the study highlighted that the three different local communities of the park have different types of livelihood strategy. The Guji community's main livelihood strategy is pastoralism and highly dependent on the park resources. This livelihood strategy is challenging the sustainability of the park resource especially by intensifying overgrazing in the park. The community understands the impact of their livelihood strategy but there is no any alternative livelihood means provided to them. The tourism activities of the park do not involve and befit the community. This has encouraged the community to continue on their traditional activity and view the park as threat to their livelihood by limiting the community's access to natural resources to pursue their livelihood strategy. Here it is argued that if the tourism activities of the park do not support the local community's livelihood strategy, the conservation activity of the park is not successful.

The Koore community's livelihood strategy is farming which is conducted outside the park. Even if the community is not involving in the tourism activity of the park, the increase in tourist flow in Arba Minch has befitted the community indirectly by increasing the demand for their farm

products. However, the challenge to access the market remains in place because of lack of infrastructure (basically transportation service).

Whereas most of the livelihood strategy of Gamo community is directly or indirectly related with the tourism activity of the park. Because of this, the community has great support to the conservation activity of the park. But the study has explored that there are also people from the community who still abuse the resources of the park in the form of overfishing and deforestation. While these people can engage legally with existing or new associations, they preferred to engage illegally to get additional income beside to their other permeant activities. These people are not deprived from using the resources but the park needed to ensure the sustainable use of the resources by engaging them in the form associations. This shows that there is gap in awareness creation on some people of the community.

The access of the local communities of the park to livelihood assets is different from community to community. The difference is basically between the rural communities (Guji and Koore communities) in hand and the Gamo community which is living in the town as the rural communities are not involving in the tourism activity of the park.

The rural communities of the park have limited access to the human capital (sources of knowledge and skill, and health services) which is adversely affecting their livelihood. The communities are not benefited from the park in this regard apart from limited transportation service to help them access health centers in Arba Minch during emergency case. But the communities' access to human capital is helpful not only to the communities' livelihood but also to the conservation activity as it is important to make the communities aware of the importance of the sustainable use of the park resources.

Whereas the Gamo community has better access to human capital which is also influence by tourism activities of the park. For instance, the community has access to different training programs given by different organizations that can enhance their skill and knowledge. Tourism also helped them to get an exposure to learn international languages and culture that can facilitate their livelihood activity. Because of the importance of tourism for their livelihood, the community has good awareness about the importance of the nature by linking it with their

livelihood. By this, the community has good understanding of sustainable utilization of the biodiversity of the park.

Rural communities have very strong social capital which is helping them to merge their limited resources to achieve their livelihood objective. However, the influence of tourism on their social capital is not visible as the rural communities are isolated from tourism activities of the park. In case of Gamo community, tourism presented an opportunity to the community to create social relationships and connection with the national as well as international community and enhanced the social capital of the community by creating various associations in which people from the community work together in sustainable manner and improves their livelihood. Here the existence of social capital because of tourism is not only help the livelihood of the community by improving their work culture and so on but also enable the community to play its role in sustainable utilization of the park resources.

The livelihood activities of rural communities are highly dependent on the natural resources. The traditional livelihood strategy of the communities is in conflict with the conservation objective. The communities view the park as challenge to their livelihood whereas the park considers the livelihood strategies of the rural communities are not sustainable to its resources. To minimize the incompatibility problem of the two things (livelihood of the community and conservation objective of the park), the communities are not involved in the existing tourism activity. This situation is intensifying the tension between the rural communities and the park management. Most of the members of the Gamo community are accessed to the natural resources of the park in the form of association which encourages the sustainable utilization of the resources. However, there are also some people who illegally encroach the resources of the park in unsustainable way. The study has highlighted that the capacity of the park to find solution to such problem is limited.

The rural communities' access to basic infrastructures is limited and this is viewed by the community as big challenge to the improvement of their livelihood. Here it is argued that if the communities are not able to improve their livelihood, the poverty level gets deep root and they keep on using resources in a way they used to use which is considered by the park as unsustainable. The Gamo Community has better access to infrastructures which is enhanced by the tourism activity of the park. But the community complains about the poor infrastructural



development of the park and thus they need the park to develop its infrastructure to attract more tourists that can ensure them the positive impact of tourism on their livelihood.

The rural communities are not access to formal financial services but they are using the informal one. The communities have two different views toward their access to the informal financial capital. There are people who view the informal financial service positively as it enabled them to merge their limited resources to achieve their livelihood objective. On the other hand, there are also who view the informal financial means do not enable them to get the needed amount of money at right time to achieve their livelihood objective and its limited amount of money do not bring significance change on their livelihood. The Gamo community has better access to both formal and informal financial services and tourism activity has enhanced the community's accessibility to improved formal financial services. This makes the community to have an opportunity to improve its livelihood with help of their access to financial capital.

The conservation policies as well as legislations of the country in this regard have specified the importance of communities' participation and benefit sharing. However, the policies are remained on the paper and lacks proper implementation. This has adversely affected not only the livelihood of the community but also the effectiveness of conservation activity. The loss of the biodiversity is believed to further intensify the existing poverty especially in the rural communities.

The limited access of the rural communities to strong institutions (like market and tourism related) that support their livelihood is another challenge to the improvement of the communities livelihood and conservation activities. However, Gamo community's better access to tourism related institutions has make positive contribution for the sustainable use of the resources of the park as well as for their livelihood improvement.

The existing culture of the rural communities encourages the traditional livelihood strategies which are unsustainable to the park. But the communities (especially the Guji community) have strong institution that governs conflict over natural resources. This is an opportunity for the park to use it by working closely with the community to tackle some untenable use of resources. For Gamo community, tourism has provided them wide benefit to improve their livelihood. However,

tourism has intensified sex tourism and created sign of cultural deterioration due to the commodification effect.

The conflict of interest between regional states over the park has complicated the existing problems of the park. This situation has further created conflict among the communities over the park resources which affect not only the sustainability of the park but also the livelihood of the community by imposing danger on their physical security and well-being.

Even if there is an arrangement which lets the park to work with different stakeholders for the interest of the community as well as the park, there is lack of political will to actively work with different partners to find solution to the existing problems.

Tourism is not helping the rural communities by providing them an option they can get additional income and achieve their livelihood objective. However, tourism activity in Arba minch is indirectly helping them by increasing the demand for their product. Most of the rural communities have viewed ensuring food security as their prior objective due to their large family size. Although the rural communities are complaining about the park resource usage, the communities viewed that the park as the reason for coping up with the impacts of climate change by protecting life supporting biodiversity (like forest, water, etc) on which their livelihood is highly dependent. When we look at the resource usage of rural communities, there are some people from the communities who put fire on the plain areas of the park to improve the growth of the grass for their cattle. In addition, the existence of over grazing in the park is related with the rural communities' livelihood strategies. Sense of completion over the park resource is also another problem for the sustainable use of park resources.

For Gamo community, tourism has provided them various additional options on which they engage themselves and get additional income to improve their livelihood. This creates a sense of ownership to the park and habit of sustainable utilization of its resources. The community's purchasing power to secure their food security is well supported directly or indirectly by tourism activity. However, inflation which is related with tourism activity is challenging the community's effort to improve its food security. Tourism improved the community's access to various infrastructure and this leads to increase in well-being of the community. Tourism helps the Gamo community to get additional income to cope up with the impact of inflation. Even though the park

tries to create various associations to enable them to use the resources of the park, the utilization of park resources by the Gamo community is related with deforestation, over fishing and destructive fishing problems. These problems happen mainly by deliberate actions of illegal to get additional income.

The seasonality of the climate and fluctuations in price of the communities' product is the main challenge to the rural communities' livelihood improvement. Moreover, the increment of population growth rate in rural areas is another challenge which is putting pressure on the livelihood of the communities as well as on the resources of the park. Apart from the importance of tourism to Gamo community, the seasonality nature of tourism activity and inflation are challenges to their livelihood improvement.

## **5.2.1. Theoretical Implication of the Study**

### **5.2.1.1. Implication for Tourism Research**

Even though there are plenty of studies done by using SLA approach in various social science disciplines, its application in tourism in general and in protected areas in particular is limited. This indicates that much should be done to adapt SLA in tourism discipline. This study has tried its best to adapt the basic SLA framework to the influence of tourism in protected areas on the livelihood of local communities. For instance, the study has considered the conventional transforming structures and processes as enabling environment which are related to tourism in protected areas. Thus, the study may serve as a base and reference for similar further studies.

### **5.2.1.2. Implication for Policy Makers and Management of the Park**

The study has tried to underscore the importance of nature-based tourism in improving the livelihoods of local communities and supporting effective conservation activities. In doing so, the study provides an input to different stakeholders (i.e. tourism planners, policy makers, etc) which are found at different levels to design inclusive and acceptable policies and strategies. Thus, the study provides a framework to look at how the ground level context (micro) integrates with the macro level to ensure the positive influence of their policies and management approach on the livelihood assets, activities and outcomes of the local communities. This can balance the livelihood of local communities and conservation objectives in the protected areas. The study

which is conducted by using SLA is expected to improve the livelihoods of the local communities through its contribution in policy change (Carney, 2002).

The current trend in NNP shows that top-down policies and strategies are failed to address the basic problems of livelihood of local communities as well as conservation objective. The rural communities are totally overlooked in the tourism initiative of the park which is related with unsustainable utilization of the park resources. The study has highlighted that the need for community involvement in tourism marketing as well as decision making process to achieve conservation objectives by avoiding conflict of interest between livelihood and conservation activities.

The study has highlighted the livelihood costs of protected areas (i.e. reduced access to resources, human-wildlife conflict, limited \lack of tourism benefit, etc) that can win the attention of policy makers and planners to take corrective measurements for the mutual benefit of livelihood and sustainability protected areas. On top of this, the study has showed livelihood benefits of protected areas (especially the benefit to Gamo community) to build up on it and strengthen their capabilities to withstand the vulnerability context.

### **5.3. Recommendation**

The study shows that the benefit of tourism in the park concentrates mainly in Arba Minch town in which the Gamo community lives. Whereas rural local communities of the park are not involved in the tourism activities of the park apart from limited employment opportunity in the park. This shows that the park has to change its approach toward the rural communities by involving them in its tourism initiatives that can support their livelihood and also ensure its sustainability.

The park has to find partners that can provide more livelihood options to the community and improve their access to different livelihood assets. By doing this, the park can minimize the pressure of traditional livelihood strategy of the communities on its resources.

The rural communities have rich cultural resources. Therefore the park should make an arrangement to link the nature based tourism with the culture of the rural communities that can

benefit their livelihood and also create a sense of benefit sharing in the mind of the communities. This can assist the conservation activity of the park by diversifying the livelihood option of the local communities.

The income of the park flow to the federal government has to be invested on the local communities' development as well as the park infrastructures that can create fair ground play for the conservation activity as well as for the livelihood of the community.

The finding of the study also indicated that there is ownership claim among different regional states and tribes over the park. Different local communities which are found in different regional states and tribes get in to conflict over the park resources. Thus, the current political landscape of the park needs political solution between two regions to ensure the wellbeing of both the park and local communities.

The park is not gazetted yet but it is functioning as de facto national park. Thus absence of well agreed demarcation is a point of debate over the park resources. Thus, the park has to put its effort to get legal recognition by gazetting its demarcation that can help it to take legal measurement in case it needs to do so.

The government of Ethiopia has to give similar recognition to the importance of the park like other sectors. The potential of the park to the development of the local communities as well as to the country has to get recognition and appropriate commitment has to be applied. There should be more support from the government to the park and local communities' livelihood to ensure the sustainable utilization of the resources of the park. The research activities in the area have to be appreciated and get support to identify the exact problems and find solution to them.

My last three short comments are: first the park should get professional people who can work on effective community relationship activities and who can develop different proposals to make link with different stakeholders. The second thing is the park should find some funding to market the local communities product. The third thing is the park has to set up many partnerships to improve the livelihood of the local communities in meaningful manner.

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# **Appendixes**

## **Appendix 1: Interview Guide for Community Members**

### **Vulnerability Context**

1. What are your Livelihood (LH) activities? (Tourism Related Activities, Non-Tourism Related Activities)
2. How tourism in Nicksar National Park (NNP) is supporting or affecting your LH?(direct & indirect, positive & negative, tangible & intangible, market development, inflation, etc)
3. How do you describe the effect of the park on community's LH?

### **Livelihood (LH) Assets**

#### **Human Capital**

1. How tourism in the NNP affected your access to knowledge and skill? (Education, Training, Different Skills (service management, dance, etc))
2. How you get different information which helps your LH?
3. How tourism in NNP affected your access to health services? (Availability, Quality, etc)

#### **Social Capital**

1. To which social group you are member? Why you are member of it?
2. How your member in the social group affects your LH?(Benefits, Social resources in times of crisis, etc)
3. How tourism is affecting your social network and tradition?(relation with international community, cultural performance and shows, group as small scale organizations to work on tourism related services, etc)

#### **Natural Capital**

1. How you are accessible to different natural resources? (Water, Land, Forest and its products, other biodiversity, etc)
2. How tourism in NNP is influencing your accessibility to these natural resources?

## **Physical Capital**

1. How you are accessible to different infrastructures? (Road, Transport, Secured Shelter, water Supply, Energy, Information Communication facilities, other LH Supporting infrastructures , etc)
2. How tourism in NNP is influencing your accessibility to these infrastructures?

## **Financial Capital**

1. How you are accessible to either formal or informal financial services? (Availability, Accessibility)
2. How you save your money? (nature of saving: livestock, jewellery, other in kind , cash, bank deposit, MFIs, etc)
3. How tourism in NNP is influencing your accessibility to financial resources?(Availability, Accessibility, Nature of Saving, etc)
4. How tourism in the park helps you to improve your financial status?

## **Transforming Structures and Processes**

1. How the polices and laws with regard to the park are influencing your LH? (LH Capital, LH Strategies, LH Outcomes, Vulnerability Context)
2. How the norms of your culture affect your LH? (LH choices, LH Outcomes)

## **LH Strategies**

1. What are your LH activities?(TRAs and NTRAs)  
Tourism Related Activities (TRAs): Direct & Indirect Tourism Related Employment,  
Formal & Informal Tourism Businesses, etc.  
Non-Tourism Related Activities (NTRAs): NT Employment, Farming, Pastoralism, etc.
2. On which LH activities you give more attention? Why?
3. How the result of your LH activity looks like?
4. Which LH outcomes you achieved due to your LH strategy and which ones are not?
5. How tourism helped you to achieve your LH outcomes?

## **LH Outcomes**

1. What are your main aims? (more income, improved food security, increased well-being, reduced vulnerability, more sustainable use of natural resource base)
2. How your aims are being achieved? How tourism is helping you in this regard?
3. How do you describe the role of tourism in your life?
4. How do you see the long term benefits of the resources that you are using?
5. How do you think that tourism can ensure the long term benefits of the resources that you are using?

## **Appendix 2: Focused Group Discussion**

### **Human Capital**

How different social learning situations are operating? (Availability, ways of disseminating information)

How the community is accessible to information that they feel is valuable to their LH? (Sources, network)

- Valuable information sources and ways to disseminate it to the community
- Formal and informal education ways
- Training centers
- Health centers and their services
- The role of tourism on above points

### **Social Capital**

What kind of social groups exist and how they are affecting the LH of the community?

How tourism is influencing the social groups? (Social networks, norms and tradition of culture, link with international community)

- Existing social groups and their influence on LH of the community
- The role of tourism in social grouping and networking and its influence on the culture



## **Natural Capital**

How the community considers the influence of the park on their accessibility to natural capital? (water, land, Forest and its products, other biodiversity, etc)

- The role of tourism in communities access to natural resource

## **Physical Capital**

How tourism has affected the community's accessibility to different infrastructures? (Road, Transport, Secured Shelter, water Supply, Energy, Information Communication facilities, other LH Supporting infrastructures , etc)

- Tourism and community's access to infrastructure

## **Financial Capital**

How the community uses financial services? (Availability, Accessibility, Nature of saving, formal and formal)

How tourism is influencing the community's financial resources? (Positive& negative)

- Availability and Accessibility to financial services by the community
- Nature of saving in the community : livestock, jewellery, other in kind , cash, bank deposit, MFIs, etc
- The role of tourism in above points

## **Transforming Structures and Processes**

How the Tourism institutional arrangements of the park affects the community's LH?

How the policies and laws with regard to the park influences the community's LH?

How cultural norms are affecting the community's LH? (LH Choices, LH Outcomes)

- Tourism institutional arrangements and the community's LH
- Policies and laws of the park and the community's LH
- Cultural norms and the community's LH

## **General Points on LH Strategies and Outcomes and Vulnerability Context**

How the community understand the long term benefits of the resources which are found in and around the park?

How do you describe the positive as well as the negative effects of tourism in NNP?

How the community`s LH has been changed over time?

- The sustainability of resources found in and around the park
- Positive and negative impacts of tourism on the community
- Change in community`s LH over time

## **Appendix 3: Interview Guide for Park Officials**

(With Wildlife Expert and Community Expert)

1. How the community is involving in tourism activities of the park?
2. How do you describe the benefit of tourism to the community in comparison to its benefit to different stakeholders (like government, private investors, etc)
3. How the natural resources of the park are regulated? Is it feasible for long term sustainable use? Does it take communities' LH in to account?
4. How many Tourism Related Activities are created? (Employment, other related activities)
5. How do you describe trends of tourism benefit to the community`s LH in the past 5 years?  
How do you think the future trends of tourism benefit?
6. What is generally the contribution of the park to the community`s in and around the park?  
( in terms of Human, Social, Natural, Physical , and Financial capital creation, LH strategies, LH Outcomes, Vulnerability Context)
7. With whom the park works collaboratively?
8. Different Associations (if any)

(With Legal Expert)

1. The main laws and rules of the park
2. The intention of laws and rules of the park
3. How laws and rules of the park are affecting the livelihood of the nearby community?

## **Appendix 4: Interview Guide for EWCA Officials**

(With Parks and Wildlife Sanctuaries Coordinating Office)

1. How do protected areas in Ethiopia works with the surrounding community? (Policy, Reality)
2. How the communities which are found in and around the parks (protected areas) are currently affected in Ethiopia?
3. How the protected areas are supporting the LH of the community? (Tourism and Non-Tourism Related Activities, Supply chain, etc)
4. How the Tourism Institutional arrangement looks like in case of Ethiopian protected areas? (Vertical and horizontal , level of governance, management structure, etc)
5. How the ownership/membership structure looks like in case of tourism in protected areas? (private, public, government, NGOs, etc)
6. How do you work with different development organizations that have an interest on protected areas and LH of the community? Do you have policy toward this? (NGOs, WB, USAID,DFID,WWF, AWF, etc)
7. What are different policies and laws related with tourism in protected areas? How these policies and laws are influencing the relationship between the park and the communities' LH?
8. What kinds of institutions which are related with tourism in the park are established? How they operate? What is their benefit to the communities' LH?

(With Community Partnership Office)

1. How the community is involving in tourism activities of the park?
2. How do you describe the benefit of tourism to the community in comparison to its benefit to different stakeholders (like government, private investors, etc)
3. How the natural resources of the park are regulated? Is it feasible for long term sustainable use? Does it take communities' LH in to account?
4. How do you work with different development organizations that have an interest on protected areas and LH of the community? Do you have policy toward this? (NGOs, WB, USAID, DFID, WWF, AWF, etc)

## **Appendix 5: Interview Guide for Development Organizations (Partners)**

(With African Park (AP))

1. In what kind of development activities you are involving? How long you are doing this?
2. What are the objectives of your involvement? How do you evaluate the achievement of your objective?
3. How you are helping the LH of the community?
4. How do you describe NNP in relation to the Communities' LH?
5. What is your future outlook toward the relationship between tourism in the park and communities' LH?
6. What are the main reasons for AP to leave out from NNP?
7. Do you have any plan to go back to Ethiopia and work on either in NNP or any other protected areas in Ethiopia?

(With SDPASE)

1. In what kind of development activities you are involving? How long you are doing this?
2. What are the objectives of your involvement? How do you evaluate the achievement of your objective?

3. How you are helping the LH of the community?
4. How do you describe NNP in relation to the Communities` LH?
5. How your development program considers both the interest of the park and the community`s LH?
6. What is your future outlook toward the relationship between tourism in the park and communities` LH?

## **Appendix 6: Interview Guide for Local Government Officials**

1. What types of LH Strategies are pursued by local people? (Tourism and Non-Tourism Related Activities, Link between TRAs and NTRAs)
2. What factors constrain the community from achieving their Livelihood outcomes? (trends, shocks, seasonality, other external factors) How tourism is helping them to overcome these constraints?
3. How do you work with the park? In What ways and areas?
4. What is the role of local government to enhance the contribution of tourism to community`s Livelihood?
5. How the local government look at the positive and negative effects of the tourism of the park on community`s Livelihood?
6. How do you describe the future relationship of the park and the community`s Livelihood?

## **Appendix 7: Observation Guideline**

1. To look at any kind of LH assets built for the community because of tourism in the park. (With park official and local government through the communities)
2. What do tourists do in the community? (to understand direct benefits from tourists to locals and their interaction to each other)
  - How tourists market in the community? (Following tourists while they are marketing in the community and recording the result)
  - How tourists experience the community`s product and services? (Following tourists while they are marketing in the community and recording the result)

- How tourists communicate with locals? (To understand the exchange of knowledge and skills)
  - How tourists experience the culture of the community? (Following tourists while they are interacting with locals)
3. How the park officials deal with the community at times of conflict over resources (Firewood Collection, Grazing, etc in the park)? (moving in and around the park with park officials)
  4. In what conditions do the main resources of the park are found? (moving in and around the park with park officials)

## **Appendix 8: Tourist Flow to Ethiopia, Its Protected Areas and NNP**

Table 6. Total Number of Tourists (1997-2013)

Year	Number of Tourists in NNP	Number of Tourists in Ethiopian PAs	Number of Tourists in Ethiopia
1997	2034	18253	139,000
1998	2487	15699	112,000
1999	2556	18798	115,000
2000	2179	18881	135,954
2001	2180	18997	148,438
2002	3029	25727	156,327
2003	4445	27031	179,910
2004	3419	35744	184,078
2005	3419	39779	227,398
2006	7441	47248	330,026
2007	15795	61105	357,841
2008	20966	74984	383,399
2009	18599	71450	427,286
2010	18730	75865	468,305
2011	22709	92581	523,438

2012	20417	98637	574,212
2013	25203	93555	650,000

Table 7: NNP Tourist Flow and Income from 1994-2013

Year	NO of International Tourist	NO of Domestic Tourist	Total No of Tourists	Total Income (Ethiopian Birr)
1994	447	600	1047	27,185
1995	713	885	1598	42,181
1996	2241	1081	3322	60,036
1997	1035	999	2034	54,029
1998	1201	1286	2487	66,712
1999	1275	1281	2556	68,811
2000	1113	1066	2179	58,362
2001	1163	1017	2180	153,255
2002	1700	1329	3029	222,610
2003	2049	2396	4445	234,813
2004	1703	1716	3419	265,477
2005	1703	1716	3419	265,477
2006	5113	2328	7441	639,714
2007	7267	8528	15795	695,419
2008	8112	12854	20966	838,098
2009	8992	9607	18599	996,593
2010	10261	8469	18730	1,033,459
2011	12660	10049	22709	1,331,075
2012	11877	8540	20417	1,238,300
2013	11866	13337	25203	1,289,613

Note: The Exchange rate of 1US\$=19.7 Ethiopian Birr (On August 9, 2014)