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Local Community groups and Biodiversity conservation in and around Entoto Natural Park

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Local Community groups and Biodiversity conservation in and around Entoto Natural Park

By

Yishak Bayu

A thesis submitted to Addis Ababa University Department of Environment and Development (graduate Program)

In Partial fulfillment of the requirements to the Degree of Masters of Art in Environment and Development.

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School of Graduate Studies

This is to certify that the thesis prepared by Yishak Bayu entitled: *Local Community Groups and Biodiversity Conservation in and around Entoto Natural Park:* and submitted in partial fulfillment of the requirement for the Degree of Masters of Art (Development studies) complies with the regulation of the university and meets the accepted standards with respect to originality and quality.

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Abstract

Local Community groups and Biodiversity Conservation In and Around Entoto Natural Park

Yishak Bayu

Addis Ababa University, 2013

Many protected areas for conservation of biodiversity have diversified objectives that may involve various practitioners. There are also different management systems ranging from sole and exclusive authoritarian approach to the more inclusive ones. All in all, local and indigenous people in and around protected areas are usually seen to be neglected from participation and benefits associated with the natural resource being conserved at hand. Numbers of management systems for protected areas were found to exclude the local community from important decisions that can affect their social and economic lives. Indigenous people living in and around conservation sites as ENP haven't been consulted by the park management organ about the program and its objectives. For these reasons, the local community groups have a very limited awareness and a sense of disgust towards the management body and the conservation effort in general. Generally, the type of conservation management system that fails to integrate local peoples' indigenous knowledge and skills into its approach most usually fails on its ultimate objectives too. Consequently, local people may respond in aggression and conflicts may arise putting the conservation endeavor under a huge risk. Thus, this study aims to propose recommendations by assessing the kind of relationship the local community and the management body of ENP has. In doing so, primary data were gathered from a sample of 107 respondents from two villages that are found inside the park's inner territory. Successive interviews and serious inspection were also used to support the validity of the data gathered through the questionnaires. The data was finally analysized by using descriptive and inferential statistical tools. Accordingly, frequency and percentage distribution, cross-tabulation and correlations were used to see the distribution and relationships of variables. Moreover, a Chi-Square test was also applied to see significance in relationships between the variables and the perception of community groups at the study area. According to the Chi-Square tests, respondents' sex and their level of awareness on the conservation program has a significant influence in affecting their perceptions and raise conflicts. Further over, respondents who feel more secured on their land have a better confidence level to claim in an outright manner. A Chi-Square test also shows a positive significant relationship between members of the organization and their acceptance to the conservation project as they are assumed to have a better acquaintance about project. Taking the results of the study in consideration, recommendations for different organs are finally proposed for an effective and sustainable conservation effort.

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ACRONYMS AND ABBREVIATIONS

AACLA	Addis Ababa City Land Administration
CECCs	Environmental Coordinating Committees
CMPAs	Collaboratively Managed Protected Areas
CNPPA	Commission on National Parks and Protected Areas
CSE	Conservation Strategy of Ethiopia
EHT	Ethiopian Heritage Trust
EIA	Environmental Impact Assessment
EHT	Ethiopian Heritage Trust
ENP	Entoto Natural Park
EPA	Environmental Protection Authority
CBD	Convention on Biological Diversity
EPC	Environmental Protection Council
EPRDF	Ethiopian People's Revolutionary Democratic Front
EVDSA	Ethiopian Ministry of Valleys Development Studies Authority
FAO	Food and Agriculture organization
FDRE	Federal Democratic Republic of Ethiopia
FGDs	Focus Group Discussions
GMPAs	Government Managed Protected Areas
ICCAs	Indigenous and Community Conserved Areas
IUCN	International Union for Conservation of Nature
MME	Ministry of Mines and Energy
MoA	Ministry of Agriculture
MoSFD	Ministry of State Farms Development
MoWR	Ministry of Water Resources
NCS	National Conservation Strategy
NGOs	Non-governmental Organizations
PA	Protected Areas
PPA	Program on Protected Areas
PPAs	Private Protected Areas
RCS	Regional Conservation Strategy
RECCs	Regional Environmental Coordinating Committees
RRC	Relief and Rehabilitation Commission
UN	United Nations
UNDP	United Nations Development Progarmme
UNEP	United Nations Environmental Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
WB	World Bank
WCMC	World Conservation Monitoring Center
WCPA	World Commission on Protected Areas
WPC	World Parks Congress
WWF	World Wide Fund for Nature

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CHAPTER ONE
INTRODUCTION

1.1. Background of the Study

Concern with diversified environmental problems around the world has stimulated efforts in formulating widespread conservation approaches and improvement of natural resources. Yet, every attempt made over the years concerning the kind of conservation project at hand; local communities have become key elements in achieving a sustainable output of conservation projects. It has become almost impossible to design and implement any project unless the community participate and give their approval to it. Perhaps that would be the reason why most projects recently wish to mainstream the society from the very stage of policy formulation and implementation up to consultation, monitoring and evaluation (Shiberu and Kifle, 1999).

In line with current understanding of the concept of sustainable development, the IUCN, WCPA and WWF have recognized that protected areas can survive only if they are seen to be of value to the nation as a whole and to local people in particular and if the rights of indigenous and other traditional peoples inhabiting in and around protected areas are respected by promoting and allowing full participation in co-management of resources. The organizations also adopted five key principles based on the agreement that knowledge, innovations and practices of indigenous and other traditional peoples have much to contribute to the management of protected areas. Consequently, governments and protected area managers should incorporate customary and indigenous input for resource use, and control systems, as a means of enhancing biodiversity conservation (Beltrán, J, 2000).

In countries like Ethiopia, where agriculture is the mainstay of the rural community, biodiversity conservation should primarily address four basic principles. First, the basic needs of the community must be met. Second, resources should be subject to local control. The third is that local communities must have a decisive voice in the planning and management of biodiversity conservation efforts. Lastly, they should be given the right and opportunity to represent themselves through their own institutions. These principles have been notionally accepted by development planners and conservationists at all levels. Traditional conservation

knowledge and local system of land use have proved far more environmentally appropriate, resilient and sustainable than the exclusive management alternative by outsiders (Colchester, 1994).

However, throughout the country these principles are still being systematically overridden by outdated international policies and development programs that usually ignored the traditional knowledge and local system of land use, leading to devastating consequences as social conflicts and natural resource destructions. Consequently, local communities have been opposing many development and environmental schemes proposed on their lands that they believe denied their participation in the overall conservation process (Ibid).

Along these lines, local communities found in and around Entoto Natural Park have highly been in conflict with the park management organ. The conflict got intensified over the years mainly because of limited community participation on major project decision areas that has a significant impact on communities' survival. This study, therefore, aims to describe the relationship between local community groups and the conservation management organ; and observe possible causes of conflicts raised in the area.

1.2. Statement of the Problem

Although, the Ethiopia Heritage Trust consents that the involvement and support of all citizens is necessary in order to realize its vision of rehabilitating the biodiversity of Entoto area, results of preliminary survey and observation shows that communities' participation in the whole process is highly limited. The researcher witnessed that the whole conservation endeavor is solely controlled and managed by the respective organization (EHT). Local communities who live in and around the park were not consulted in the planning process and the benefits to be derived from the park are not directed to the advantage of the community groups. Along with this, the National Conservation Strategy of the country sets it clearly as one objective that *local communities inside and outside protected areas should be involved in the planning and management of such areas.* What seems to be evident, however, is a clear extrication from the current national policy initiatives and legal instruments of the country for natural resource conservation.

Besides, most of the people in and around the park are small income earners who economically engage themselves on subsistence agricultural farms. As agriculture is highly dependent upon biodiversity richness and ecosystem service, it would be commendable for the local residents and even for the organization if local agricultural production was integrated with the biodiversity conservation project. Some national parks in developing countries are now promoting agricultural and rural development programs alongside conservation measures. Unfortunately, this is not what is palpable here at Entoto Natural Park and the reasons could be various. For one reason, it could be because of the failure of the organization to build the system to the local people take part in the process. On the other hand, it could also be due to the limited awareness of the community regarding whatever is being done around them.

In addition to this, the Ethiopia Heritage Trust has been trying to expand its members through various held meetings at national level ever since its establishment in 1992. Starting from its establishment as a legal entity, the organization has enrolled 2,200 members from 16 different countries with over 90 per cent of the members being Ethiopian nationals and the rest from abroad. The organization arranged several assemblies to discuss its objectives and raise societal awareness regarding the need to urge the rehabilitation of biodiversity at the respective site. However, there seems to be a gap of awareness creation as most of the meetings were held in the favor and context of the higher ups paying little attention to the local community. Local residents who live in and around the park, as a result, were found to have a very restricted amount of knowledge concerning the value of biodiversity and the need to rehabilitate the park in the project site.

For all these reasons and basically because of rejection from participation and benefit sharing, local community groups have apparently developed a negative attitude towards the project. The problem even becomes worse when the EHT has got recognition as a legal unit and received 1,300 hectares of land from the federal government free of lease half a decade ago. The local people that started to reside far before the project came into conception also claim the land as their own private property and family legacy. Almost all of the residents in and around the park received property right confirmation documents for the land earlier than the organization did. Now, this shows the absence of a clear-cut land ownership/tenure system as both groups are claiming the land as their own.

Thus, this study will strive to appraise the communities' way of perception about the objectives of the project and figure out the possible causes for it. It will also be concerned with factors that hinder the society from participating in the project. The study will also try to assess the awareness gap and the central causes for limited local communities' knowledge about the project. Besides, the study will also be

1.3. Objectives of the Study

The overall objective of this study is to describe the relationship between local community groups and the biodiversity conservation program in Entoto Natural Park.

The specific objectives are:

- To investigate the social, economic and cultural impacts of the biodiversity conservation program on the various community groups in the area,
- To understand the community's perception about the conservation program.
- To assess all possible causes of conflicts and understand their significant effects.

1.4. Hypothesis of the Study

Several social-cultural, institutional and economic factors were expected to negatively influence the attitude of various community groups in and around the park's territory. Thus, five potential explanatory variables were expected to significantly affect communities' attitude negatively and made them act aggressively in response.

- **Sex of respondents**: Local residents in and around the park's area are found to have restricted participation in the planning, conservation or management processes. And the way they take it in and express their dissatisfaction is expected to be influenced highly based on their sex. Accordingly, men are assumed to respond emotionally by taking various actions than females (in Julienne, 2008 and Tom Blomley, 2003).
- **Level of Awareness**: Another variable that was hypothesized to have a significant effect in shaping local community groups' attitude and raise conflicts was communities' limited level of awareness towards the conservation program. Thus, respondents who are not members of EHT were assumed to have little acquaintance to the conservation

program so that they tend more in rejecting the program than accepting it as their own concern.

- **Number of children**: Community residents around this specific site are farmers who entirely depend upon patches of their farmlands for their economic survival. Most importantly, the dependency pressure gets intense as the total children who potentially are meant to inherit the land increases in number. Therefore, respondents with large number of children are more complainants than those who have a relatively smaller number of children (Claudia, 2008).
- **Land security**: preliminary site assessment results show that the land tenure system at the study area is highly controversial as both groups (the local people including the Ethiopian Orthodox Church and the EHT) claim the land as their own. As a result, local community groups who have some sort of legalized document verifying their use and access rights on the land were assumed to react more confidently in expressing their dissatisfaction than those who don't have.

1.5. Significance of the Study

The findings of this study can significantly contribute useful information primarily to the Ethiopian Heritage Trust on how to achieve a sustainable way of biodiversity conservation by ensuring socio-economic and cultural benefits to the local community. The study can also be taken as an input to any prospective researcher interested to study the issue in a deep manner as there is no prior research done about such sort of social issue at the study area so far. It will also be used as a source of information for both governmental and non-governmental organizations working in the area of expanding the program held at hand. Most of all, it will give an insight to concerned government organs as the Addis Ababa Environmental Protection Authority (EPA) and Addis Ababa City Land Administration (AACLA) to consider the issue in a serious manner and mitigate the problem as effective as possible.

1.6. Limitations of the Study

The major constraints I faced throughout the study were lack of complete transparency and information inaccuracy from the communities' side. In addition, since the community's settlement pattern, especially in Akako village, was scattered every here and there, easy access of gathering them for focus group discussions became too difficult that the researcher failed to

arrange any. A proposed limitation of language inconvenience during household survey and interviews was solved as I found the most reliable assistant from the area.

1.7. Delimitations of the Study

The central attention of this study is basically on three major community groups who are expected to be significantly affected by the existence and management of the park. One of the community groups includes the local community residents who are permanently settled inside the park's zone. This group of community may economically depend either upon their pieces of farming lands that is found within the park or find other types of income sources outside. Some of them were even found to work inside the organization (EHT) as guards and gardeners. The second community group encompasses outsiders who frequently come to visit for the sake of their economic advantages. The last but perhaps the most significantly affected community groups are the Orthodox Christian Churches which are found inside and around the park.

Views of other concerned groups such as the EHT, Addis Ababa EPA, Addis Ababa and Oromia Land Administration Unit has also been included into this study through consecutive key informant and informal interviews.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

2.1. INTRODUCTION: BIODIVERSITY AND CONSERVATION

"Biological diversity" or "biodiversity" can have many interpretations and it is most commonly used to replace the more clearly defined and long established terms, species diversity and species richness.

2.1.1. Defining Biological Diversity and Conservation

Biodiversity is a scientific term used to describe *the variety of life, the sum total of the Earth's living resources.* It is the variability among living organisms from all sources, including diversity within species, between species and of ecosystems (Roe et al, 2011).

Perhaps the most suitable definition would be the one the Convention on Biological Diversity (CBD) defines the phrase. Accordingly,

> *"Biological diversity"* means *the variability among living organisms from all sources including, inter alia, terrestrial, marine and other aquatic ecosystems and the ecological complexes of which they are part: this includes diversity within species, between species and of ecosystems* (UN, 1992).

On the other hand, Biodiversity Conservation can variously be defined depending on different values, objectives and world views. These vary from place to place, culture to culture and even individual to individual. The way in which biodiversity is conserved also varies hugely from place to place—from strict preservation to commercial consumptive use—with much debate about the relative merits and effectiveness of these different approaches. However, Biodiversity conservation can best be taken to mean the *protection, maintenance and/or restoration of living natural resources to ensure their survival over the long term* (Roe et al, 2011).

2.1.2. Why Do We Conserve Biodiversity?

Richness of species in an area indicates the total biodiversity of that particular area. All species display genetic variation among individuals and populations. Genetic variation brings natural selection and adaptability to changes in the environment, which ultimately ensures species survival. Genetic diversity in domestic species and their wild relatives enables researchers to develop improved varieties of animals and plants for human needs. Diversity in wild plant species is potentially a major medicinal resource, and it is insurance for further food security. It should also be noted that species that might not have known direct economic value today may turn out to be economically important in the future (Roe et al, 2011).

Biodiversity provides free of charge services worth hundreds of billions of Ethiopian Birr every year that are crucial to the wellbeing of Ethiopia's society. These services include clean water, pure air, soil formation and protection, pollination, crop pest control, and the provision of foods, fuel, fibers and drugs. As elsewhere, these services are not widely recognized, nor are they properly valued in economic or even social terms. Reduction in biodiversity affects these ecosystem services. The sustainability of ecosystems depends to a large extent on the buffering capacity provided by having a rich and healthy diversity of genes, species and habitats. Losing biodiversity is like losing the life support systems that we, and other species, so desperately depend upon (Shibru and Martha, 1998).

The conservation of biodiversity is fundamental to achieving sustainable development. It provides flexibility and options for our current (and future) use of natural resources. Almost 85% of the population in Ethiopia lives in rural areas, and a large part of this population depend directly or indirectly on natural resources. Conservation of biodiversity is crucial to the sustainability of sectors as diverse as energy, agriculture, forestry, fisheries, wildlife, industry, health, tourism, commerce, irrigation and power. Ethiopia's development in the future will continue to depend on the foundation provided by living resources and conserving biodiversity.

2.1.3. How Do We Conserve Biodiversity?

Conservation of biodiversity is basically carried out using two methods namely *in-situ* and *ex-situ* conservation methods as outlined below. The Institute of Biodiversity Conservation has implemented the two methods for a long time; ex-situ conservation being complementary to in-situ conservation.

2.1.4.1. In-situ Conservation

The Convention on Biological Diversity (CBD) defined in-situ conservation as *"the conservation of ecosystems and natural habitats and the maintenance and recovery of viable populations of species in their natural surroundings and, in the case of domesticated or cultivated species, in the surroundings where they have developed their distinctive properties"* (UN, 1992).

In simple words, in-situ conservation means "on-site conservation". It is the process of protecting an endangered plant or animal species in its natural habitat, either by protecting or cleaning up the habitat itself, or by defending the species from predators. Wildlife and livestock conservation is mostly based on in-situ conservation. This involves the protection of wildlife habitats. Also, sufficiently large reserves are maintained to enable the target species to exist in large numbers. One benefit to in-situ conservation is that it maintains recovering populations in the surrounding where they have developed their distinctive properties (*Ibid*).

2.1.4.2. Ex-situ Conservation

Unlike the previous type of biodiversity conservation, the UN definition for ex-situ conservation is *"the conservation of components of biological diversity outside their natural habitats"*. Ex-situ conservation literally means, "Off-site conservation". It is the process of protecting an endangered species of plant or animal by removing part of the population from a threatened habitat and placing it in a new location, which may be a wild area or within the care of humans.

Normally the best method of maximizing a species chance of survival (when ex-situ methods are required) is by relocating part of the population to a less threatened location. However, it is so difficult to mimic the environment of the original colony location given the large number of

variables defining the original colony (microclimate, soils, symbiotic species, absence of severe predation, etc.) Endangered plants may also be preserved in part through seed banks or germplasm banks. For plants that cannot be preserved in seed banks, the only other option for preserving germplasm is in-vitro storage, where cuttings of plants are kept under strict conditions in glass tubes and vessels.

Ex-situ conservation, while helpful in man's efforts to sustain and protect our environment, is rarely enough to save a species from extinction. It is to be used as a last resort or as a supplement to in-situ conservation because it cannot recreate the habitat as a whole: the entire genetic variation of a species, its symbiotic counterparts, or those elements which, over time, might help a species adapt to its changing surroundings. Instead, ex-situ conservation removes the species from its natural ecological contexts, preserving it under semi-isolated conditions whereby natural evolution and adaptation processes are either temporarily halted or altered by introducing the specimen to an unnatural habitat. In the case of cryogenic storage methods, the preserved specimen's adaptation processes are frozen altogether. The downside to this is that, when re-released, the species may lack the genetic adaptations and mutations which would allow it to thrive in its ever-changing natural habitat.

Furthermore, ex-situ conservation techniques are often costly, with cryogenic storage being economically infeasible in most cases since species stored in this manner cannot provide a profit but instead slowly drain the financial resources of the government or organization determined to operate them. Seed banks are ineffective for certain plant genera with recalcitrant seeds that do not remain fertile for long periods of time. Diseases and pests foreign to the species, to which the species has no natural defense, may also cripple crops of protected plants in ex-situ plantations and in animals living in ex-situ breeding grounds. These factors, combined with the specific environmental needs of many species, some of which are nearly impossible to recreate by man, make ex-situ conservation impossible for a great number of the world's endangered flora and fauna.

2.2. PROTECTED AREAS

In 1994, IUCN, the International Union for Conservation of Nature, developed a definition of protected areas to be used with a revised international system of protected area management categories adopted by the IUCN General Assembly. The resulting publication, Guidelines for Protected Area Management Categories (IUCN, 1994), became an important guide for countries developing their own protected area definitions and categories. The 1994 IUCN guidelines define a protected area as follows:

> *"An area of land and/or sea especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed through legal or other effective means" (IUCN, 1994, pp, 7, cited by Lausche, 2011).*

In 2008, the IUCN World Commission on Protected Areas (WCPA) issued a slightly revised definition as part of an exercise to review and update the 1994 guidelines in response to a request from the 2004 World Conservation Congress. The newly revised definition of protected areas was then launched at the 2008 World Conservation Congress. The 2008 IUCN-WCPA definition provides:

> *"A protected area is a clearly defined geographical space recognized, dedicated and managed, through legal and other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values" (Dudley, 2008).*

Operationally, the 2008 definition is now the one used by IUCN in its work on protected areas, and it is promoted by the WCPA and IUCN's Programme on Protected Areas (PPA). The United Nations Environment Programme (UNEP) World Conservation Monitoring Centre (WCMC) also uses the 2008 definition. The newly revised definition of protected areas will, therefore, be the working definition of this research study as well.

2.2.1. Categories of Protected Areas

The first effort to clarify terms relating to protected areas was made in 1933, at the International Conference for the Protection of Fauna and Flora, held in London. In 1942, a rather different classification was incorporated into the Pan American Convention on Nature Protection and Wildlife Preservation in the Western Hemisphere. With the emergence of a world-wide conservation movement after the Second World War, a global framework for protected areas began to emerge. The International Commission on National Parks was established in 1960 and within a few years, it became the Commission on National Parks and Protected Areas (CNPPA) and since 1996 it has been the World Commission on Protected Areas (WCPA) (Bishop et al, 2004).

In 1972, the II World Conference on National Parks adopted a resolution which recommended that IUCN should *(a) Define the various purposes for which protected areas are set aside; and (b) Develop suitable standards and nomenclature for such areas*". In 1975, CNPPA began work on developing a categories system for protected areas. The outcome of this work was a system of ten categories of protected area, based on management objectives rather than their national names (Ibid).

Later in 1984, CNPPA established a task force to consider up-dating the categories system in light of the limitations described overleaf. The task force conducted a debate, initially amongst Commission members, and then more widely, which concluded in a three day workshop at the IV World Congress on National Parks and Protected Areas in Caracas, Venezuela in 1992. As a result of the workshop's conclusions, the Caracas Congress adopted a recommendation urging CNPPA and the IUCN Council to: "*endorse a system of six protected area categories based on management objectives, recommend this to governments, and explain it through guidelines*". Eventually, the IUCN Council referred this matter to a higher level and, published *Guidelines for Protected Area Management Categories* in 1994, together with the World Conservation Monitoring Centre (WCMC) (Bishop et al, 2004).

Accordingly, the IUCN categorized PAs into six different management categories which will briefly be presented in the subsequent sub-topics. Taking into consideration the respective

study area, this study shall, thus, give particular emphasis to the fourth category namely, Habitat management area.

2.2.1.1. Category Ia: Strict Nature Reserve

> *"These are strictly protected areas set aside to protect biodiversity and also possibly geological/geo-morphological 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" (IUCN, 1994).*

The primary objective of this category is to conserve regionally, nationally or globally outstanding ecosystems, species (occurrences or aggregations) and/ or geo-diversity 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 (Dudley, 2008).

2.2.1.2. Category Ib: Wilderness Area

> *"These 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" (IUCN, 1994).*

Primarily, this PA category aims 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 (Ibid).

2.2.1.3. Category II: National Park

> *"These are 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 compatible spiritual, scientific, educational, recreational and visitor opportunities" (IUCN, 1994).*

The main PA objective for this category is to protect natural biodiversity along with its underlying ecological structure and supporting environmental processes, and to promote education and recreation. It also aims to manage visitor use for inspirational, educational, cultural and recreational purposes at a level which will not cause significant biological or ecological degradation to the natural resources (Ibid).

2.2.1.4. Category III: Natural Monument or Feature

> *"These are protected areas are set aside to protect a specific natural monument, which can be a landform, sea mount, submarine cavern, geological feature such as a cave or even a living feature such as an ancient grove. They are generally quite small protected areas and often have high visitor value" (IUCN, 1994).*

This is primarily to protect specific outstanding natural features and their associated biodiversity and habitats, traditional, spiritual and cultural values of the site (Ibid).

2.2.1.5. Category IV: Habitat/Species Management Area

> *"These are 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" (IUCN, 1994).*

The major PA objectives include:

- ☆ maintaining, conserving and restoring species and habitats;
- ☆ protecting vegetation patterns or other biological features through traditional management approaches;
- ☆ protecting fragments of habitats as components of landscape or seascape-scale conservation strategies;
- ☆ developing public education and appreciation of the species and/or habitats concerned;
- ☆ providing a means by which the urban residents may obtain regular contact with nature (Dudley, 2008).

2.2.1.6. Category V: Protected landscape/ seascape

> *"These are protected areas 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" (IUCN, 1994).*

This is primarily to protect and sustain important landscapes/seascapes and the associated nature conservation and other values created by interactions with humans through traditional management practices. It also aims at maintaining a balanced interaction of nature and culture through the protection of landscape and/or seascape and associated traditional management approaches, societies, cultures and spiritual values;

2.2.1.7. Category VI: Protected Area with Sustainable Use of Natural Resources

> *"These are protected areas aim to 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 a natural condition, where a proportion is under sustainable natural resource management and where low-level non-industrial use of natural resources compatible with nature conservation is seen as one of the main aims of the area" (IUCN, 1994).*

This category aims at promoting sustainable use of natural resources, considering ecological, economic and social dimensions with a prime concern of protecting natural ecosystems together with sustainable utilization (Ibid).

2.2.2. Overview of Protected Areas in Ethiopia

Ethiopia is home for rich and diversified flora and fauna resources. The flora of Ethiopia is very heterogeneous and has many endemic elements. Ethiopian plant species diversity can be grouped into five major categories as field crop diversity (including noug, tef, barley, sorghum, wheat, finger millet, chickpea), forest plant diversity (including natural forests, woodlands, bush lands, plantations and on-farm trees), horticultural plant diversity (as root and tuber

crops, fruits and nuts, stimulant and beverage species, herbs and spices and wild-edible species), medicinal plant diversity and, pasture and forage plant diversity. The number of higher plants is now estimated to be around 6500-7000 species of which about 12% are endemic (Tesfaye, 2007).

Likewise, the country is a critical region for fauna diversity. With limited studies, numerous categories of terrestrial and aquatic resources such as mammals (277 species), birds (861 species), reptiles (201 species), amphibians (63 species), and fish (101 species) are recorded out of which 31, 16, 9, 24 and 4 endemic ones (Girma, 2000).

Ethiopia is also believed to have a wide diversity of microbial heritage which are hardly explored, collected, identified, characterized, conserved and utilized. Until recently, a total of 195 genera and 432 species of microorganisms were isolated and identified in the different sectors of Ethiopia. These include 56 genera and 127 species of Bacteria, 35 genera and 45 species of fungi, 96 genera and 247 species of Algae, 8 genera and 20 species of Protozoa, and 27 species of Viruses (Ibid).

Thus, concerned with its rich biological diversity and the potential threats to them, the country has made so many efforts to conserve and utilize its natural resources in a sustainable manner. One of the prominent efforts is expansion in the establishment of protected areas all over the country. Current figures show that Ethiopia now has 20 natural parks, 3 wildlife sanctuaries, 2 wildlife reserves, 18 protected and 7 open hunting areas. The next succeeding sub-topic will, therefore, focus on some key features of each natural parks of the country (Ibid).

2.2.3. Management System of Protected Areas

The Western concept of protected areas dates back to 1872 when the first modern protected area was established in the USA named Yellowstone National Park. Soon after its establishment in 1872, it leads to forced removal of indigenous Indians from their lands and the park's management system was solely directed by the state government. This park was considered to be the earliest one that remains the national park and management system model followed by many other countries (Langton et al, 2005).

Thus, for over a century, protected areas in the form of government notified sites for biodiversity conservation have been managed through centralized bureaucracies in ways that

totally or largely excluded local communities. Until recent days, this has resulted in a diminished role for dependent indigenous peoples and local communities from any participation in the overall conservation management process. Such approaches to protected areas management have excluded or marginalized the land management practices and knowledge of indigenous peoples and local communities and adversely affected the pursuit of sustainable economic and cultural livelihoods on their own lands (Kothari, 2008).

However, significant changes have taken place in international conservation policies in the last few years. There is a growing recognition of the role of indigenous people and local communities in the management of government designated protected areas, and equally, of the importance of sites and landscapes managed by such communities themselves. The most significant international event to introduce and encourage the new PA management paradigms was the fifth World Parks Congress at Durban in 2003. These outputs strongly stressed the need to move towards collaborative management of government-managed PAs, with a central role for indigenous and local communities (including mobile and nomadic peoples). This includes the recognition of customary and territorial rights, and the right to a central role in decision-making (Barrow and Pathak, 2005).

Ever since that period, so many countries all around the world have been revolutionizing their PA policies and management systems along with the WPC recommendations. Accordingly, there is much greater participation of local communities and other citizens in what were once solely government managed PAs, transforming them into collaboratively Managed PAs (CMPAs). There is also increasing recognition of Indigenous and Community Conserved Areas (ICCAs), which exist in diverse forms across the world, but have so far remained outside the scope of formal conservation policies and programs (Barrow and Pathak, 2005).

The IUCN protected area definition and management categories are "neutral" about types of ownership or management authority. In other words, the land, water and natural resources in any management category can be owned and/or directly managed by governmental agencies, NGOs, communities, indigenous peoples and private parties – alone or in combination. Both IUCN and the CBD recognize the legitimacy of a range of governance types. With respect to who holds decision-making and management authority and responsibility about protected areas, IUCN distinguishes four broad protected area governance types (Dudley, 2008).

2.2.3.1. Government Managed Protected Areas (GMPAs)

Authority, responsibility and accountability for managing the protected area rest with a government ministry or agency that has formally subjected it to a conservation objective. The government level in charge may be the national (provincial in case of a federal country) or the local/ municipal. The government may also have delegated the management to a body (a parastatal organization, NGO or even a private operator or community) but retains full land ownership and control/ oversight. The government may or may not have a legal obligation to inform or consult other identified stakeholders prior to making or enforcing management decisions (Feyerabend, 2004).

2.2.3.2. Collaboratively Managed Protected Areas (CMPAs)

Authority, responsibility and accountability for managing the protected area are shared in various ways among a variety of actors, likely to include one or more government agencies, local communities, private landowners and other stakeholders. It is also known as co-managed protected areas (CMPAs). The actors recognize the legitimacy of their respective entitlements to manage the protected area and agree on subjecting it to a specific conservation objective. In collaborative management, formal decision-making authority, responsibility and accountability still rest with one agency, often a national governmental agency, but the agency is required – by law or by policy – to collaborate with other stakeholders. In its strongest form, 'collaboration' means that a multi-stakeholder body develops and approves *by consensus* a number of technical proposals for protected area regulation and management, to be later submitted to the decision making authority (Feyerabend, 2004).

In joint management, various actors sit with the management body on decision-making processes. Again, the requirements for joint management are made stronger if decision-making is carried out by consensus. When this is not the case, the balance of power reflected in the composition of the joint management body may transform it into a different governance type (e.g., when government actors or private landowners hold an absolute majority of votes (Ibid).

2.2.3.3. Private Protected Areas (PPAs)

Authority and responsibility for managing the protected area rest with one or more private landowners. In some cases the owner is a non-profit organization (e.g., an NGO, foundation, research institute or university) but in others it is a for-profit corporation. The owners of the land and natural resources subject them to a specific conservation and are fully responsible for decision making, subject to applicable legislation and the terms of any agreements with the government. But their accountability to the larger society is usually quite limited (Feyerabend, 2004).

2.2.3.4. Indigenous and Community Conserved Areas (ICCAs)

Authority and responsibility for managing the concerned territory and resources rest with the indigenous peoples or local communities with customary and/or legal claims over the land and natural resources through a variety of specific forms of customary governance, locally agreed organizations and rules. Land and resources are usually collectively managed. The community customarily or legally owning the land and natural resources formally subjects them to conservation objectives that demonstrate long-term success in achieving conservation outcomes (Feyerabend, 2004).

Management is through a locally agreed form of governance, which generally has roots in traditional, customary or ethnic practices. It is because of this characteristic that the term used is "conserved area" rather than "protected area". The community's accountability to society may be defined as part of broader negotiations with the national government and other partners, possibly as a counterpart to being assured, for example, of the recognition of collective land rights, respect for customary practices, the provision of economic incentives, and so on. Such negotiations may even result in a joint management arrangement among indigenous and local communities, government actors and other stakeholders. Some communities organize themselves in various ways, including legal forms such as NGOs, to manage their resources. This does not change the governance type from ICCA to PPA provided that the NGO effectively represents the concerned community and not only some particular interests within it (Ibid).

2.3. NATIONAL CONSERVATION POLICIES AND LEGISLATIONS IN ETHIOPIA: SUCCESS AND FAILURE

National conservation policies in Ethiopia have an old history dating back to the late 1950's under the rule of the monarchy; the period when many of the issues that today dominate natural resource management in Ethiopia have been identified. Prominent among such concerns were the need for participation, security of land tenure, decentralization and access to natural resources. All these issues, however, appears not to spread outside the small circle of the development planners of the time to the politicians who had the power to change things. Generally speaking, it was a time of unfulfilled proposals that failed to be implemented on the ground.

Then after the fall of the monarchy rule, the country once again revised its conservation policy as the Provisional Military Government prepared the Fourth Five-Year Plan in 1974 which was then revised again in 1977. Based on the Fourth Five-Year Plan, the National Forestry Program, which have had a significant attention, was prepared and adjusted to fit the new situation created by the change in government. Consequently, the current socialist government took all properties under its monopoly and prohibited market-oriented private interests in forestry. The price of farm products became totally controlled by the government and farmers were denied from access to natural resources.

However, the authoritarian and centralist regime and its conservation policy finally came to an end when the Ethiopian People's Revolutionary Democratic Front (EPRDF) took over power in 1991 and made a policy change to the National Conservation Strategy (NCS). The NCS is designed to serve as an umbrella strategic framework for environmental management under which sectoral and cross-sectoral policies, strategies, programs and projects will be adjusted. It can be considered as the only policy in the history of the country that primarily aims to promote sustainable social and economic development through the sound management and use of natural resources.

The subsequent subtopics will now try to give some insights about the success and failures of national conservation policies in Ethiopia comparing the level of community participation and their responses to the policies and management procedures.

2.3.1. During the Dergue Regime: the Fourth Five-Year Plan

Just after the fall of the monarchy, the Provisional Military Government prepared the Fourth Five-Year Plan in 1974 and then revised it three years in 1977. The plan had a forestry part which dealt with state forest protection, state commercial forest, multi-purpose forestry, communal and household forestry. Following that, an initiative was taken to undertake a three-year project for the elaboration of the program at nation-wide scale (Shibru and Kifle, 1999).

In line with the Fourth Five-Year Plan, other conservation plans like the Ten-Year Perspective Plan (1984-94) set targets to be accomplished in the area of natural resource survey and demarcation, inventory and management, community forestry, and fuel wood and industrial plantations. The Plan also aims to bring about success regarding land use studies, terracing, planting of seedlings, forest surveys and closure for rehabilitations.

The period between 1974 and 1989 had generally been a period of action when huge conservation activities were undertaken. It has been estimated that 600,000 kilometers of soil and stone bunds on crop land and 500,000 kilometers of terraces on hill sides were constructed. Moreover, 500 million seedlings were planted for reforestation purposes and 80,000 hectares of hillsides were closed for regeneration (Shibru and Kifle, 1999).

Regarding land use plans, the military government succeeded in establishing operational institutions because of the rising concern about the worsening land degradation. For instance, soon after 1974, the Land Use and Regulatory Department was established under the Ministry of Agriculture which later formulated draft legislation for land use planning and regulation. Unfortunately, the draft legislation failed to be enacted in law. For this reason, the Ministry of Agriculture (MoA), Ethiopian ministry of Valleys Development Studies Authority (EVDSA), Ministry of State Farms Development (MoSFD), and Relief and Rehabilitation Commission (RRC) were developing land use plans for their own specific purposes. (Shibru and Kifle, 1999)

Another era of effort was the attempt to control land degradation through soil and water conservation programs. The program was acknowledged as a distinct government effort and a department was established under the Ministry of Agriculture to deal with the respective problem. By the year 1980, the program was launched at a larger scale and got assisted by the

UNDP/FAO. The activities carried out under this program mainly concentrated on the rehabilitation of degraded areas that had been frequently affected by drought and famine. The measures of conservation stressed physical soil conservation and afforestation (Shibru and Kifle, 1999).

However, the then government relied on "revolutionary" means of achieving objectives rather than on well-thought policies, strategies and action plans. Meanwhile, outmoded farming techniques and land use practices, over cultivation and grazing continues to be dominant over the conservation measures undertaken at the moment. This could be because of the reluctance of farmers to adopt the measures and/or because of government failure to motivate them. Other socio-economic controversies such as lack of land tenure security, limited scientific knowledge, weak extension services, absence of community participation, and lack of immediate benefits to farmers were also some of the failures of the conservation efforts made at the time (Shibru and Kifle, 1999).

Dergue brought about a fundamental change in land tenure system where all rural and urban lands, beyond the general criteria set, were nationalized to become the collective property of the Ethiopian people. Rural lands used to be administered through the Peasant Associations which had the power to distribute and administer lands. The Peasant Associations, however, did not have a detailed administrative guideline and the measures they took were unplanned and arbitrary.

The land tenure policy also denied farmers their rights to lease in or out land, to transfer land by inheritance, to use or hire labor for work on one's farmland, or to be compensated in case of expropriation. Moreover, farmers became more reluctant to invest their time and effort in land improvement as there was frequent reallocation of plots of farmlands. They were not even allowed to freely sell their produce because of the price control policy.

In addition to these, private forests were totally abolished and community forests, Peasant and Urban Dweller Associations forests came to existence instead. National parks and protected areas were designated from which the surrounding community did not get any benefits. The declaration of the abolition of private forests brought about some adverse impacts. The man-made forests lost the care and protection they received from their former private owners and that people start to cut the trees and clear the forests for farming and other personal uses.

Worst of all, during the period of the fall of Dergue and the coming into power and stabilization of EPRDF, people took advantage of the instability and set fires to national parks and forests and killed several types of wildlife. Forest and vegetation clearance was carried out in many parts of the country so as to acquire more land for cultivation (Shibru and Kifle, 1999).

Generally, the centralist system of governance established under the Military regime was a means of imposing the will of the only political party, ending up in a top-down authoritarian approach. Under such a system, there is no mechanism through which people could ventilate and harmonize their thoughts to government policies and procedures. For this reason, the only alternative they are left with so as to express their resentment is to oppose the policy, strategy or management procedure with all their might.

2.3.2. Post 1991: the National Conservation Strategy

As thorough explained in the above sub-topic, legal frameworks of the previous regimes had restricted provisions regarding natural resources. For instance, Constitution of the monarchy rule declares natural resources a state domain for higher economic growth where as the succeeding government focused on obligations of citizens regarding natural resources rather than their rights to such natural resources.

Far much better than the last two legal frameworks, the current government strived hard to address issues related to environment in its policy and legal proclamations. To start with the superior ruling system, the new Constitution of the Federal Democratic Republic of Ethiopia (FDRE) contains very important provisions regarding the management of natural resources. Article 44(1) of this Constitution, for instance, provides that every person has the right to live in a clean and healthy environment. Article 92 provides that the government has the responsibility to make an effort to provide to every Ethiopian a clean and healthy environment. This same article also states the obligations of each and every Ethiopians to protect the environment. Most importantly, the Constitution makes it clear that *citizens have the right to be consulted on policy and projects relevant to their respective communities as well as the right to participate in national development (Article 43).* In addition, the Constitution contains provisions that state about the security of land tenure. *Article 40(4) and (5) ensure the right of farmers and pastoralists to acquire land and rights not to be displaced out from such lands.* Article 50(4) of the Constitution also requires that people at the lowest administrative

hierarchy be empowered. Thus, the current Constitution seems to offer more attention to issues related to natural resource and its management practice than the earlier ones (Shibru and Martha, 1998).

The current Environmental Policy of Ethiopia, *the National Conservation Strategy*, highly emphasizes a sustainable natural resource conservation and management. The overall policy goal is to improve and enhance the health and quality of life of all Ethiopians and to promote sustainable social and economic development through the sound management of and use of the environment. As a document format, it could be the best of all the previous ones since the present one stresses to harmonize the conflicting nature of social and economic development with natural resource conservation (Girma, 2000).

Above all, the current Environmental Policy of Ethiopia offers much attention to participation of various community groups, in particular. Some of the objectives, for instance, include:

- To ensure that all phases of environmental and resource development and management, from project conception to planning and implementation to monitoring and evaluation are undertaken based on the decisions of the resource users and managers, including the local community.
- To reorient management professionals employed in natural resource and environmental extension programmes to embrace participatory development, and to strengthen their communication skills so as to more effectively disseminate both the results of scientific research and the practical experience of local farmers;
- To develop effective methods of popular participation in the planning and implementation of environmental and resource use and management projects and programmes;
- To develop the necessary legislation, training and financial support to empower local communities so that they may acquire the ability to prevent the manipulated imposition of external decisions in the name of participation, and to ensure genuine grassroots decisions in resources and environmental management;
- To authorize all levels of organization to raise funds locally from the use of natural resources to fund the development, management and sustainable use of those resources (Environmental Policy of Ethiopia).

These positive policy objectives, however, have not been properly implemented as expected because of the weak operational system of the responsible institutions. Federal as well as Regional agencies have not been able to fulfill many of the above objectives. Institutional capacity building in the field of environmental protection is the major problem. Besides, relationships between Federal and Regional agencies and regional to regional ones lack transparency, clarity and harmony. Regional level institutions in particular do not have trained/ skilled man power and adequate financial resources to realize their environmental objectives (Girma, 2000).

Thus, although there happens to sustain stronger legal framework and better institutional arrangement in terms of procedure, overall achievements in bringing substantial outcomes have proved to be trivial. These could mainly be because of weak implementation and monitoring system as well as limited community participation in whole policy process.

2.4. ROLE OF GOVERNMENT INSTITUTIONS IN ENVIRONMENTAL CONSERVATION

With respect to environmental management and protection in Ethiopia, various government institutions and departments responsible for different aspects of the nature and human environment carried out their duties, until recently. This had led to fragmentation of environmental protection activities and consequently led to serious deterioration of the environment. This was mainly due to the fact that the said government institutions were responsible for both sectoral development and protection of the natural resources of the country, which is inherently conflicting. Moreover, there were no coordination mechanisms to make sure whether a development activity in one sector does or does not have a multi-sectoral environmental harm (Girma, 2000).

As a result, in order to harmonize the former conflict, enhance compatibility and incorporate environmental protection objectives into the various development efforts of the country, the Conservation Strategy of Ethiopia (CSE), Environmental Protection Authority (EPA), and the Environmental Policy have been put into place (Girma, 2000).

2.4.1. Federal Level

Major responsibilities for the protection of environment at Federal level are vested upon the Environment Protection Authority (EPA). Its tasks include administration of the main environmental issues such as environmental pollution control and environmental impact assessment. EPA also formulates national environmental policies strategies in consultation with competent agencies. According to the Conservation Strategy document of Ethiopia, managing and updating the policy shall be part of the day to day activities of this organization. The EPA is also responsible for the higher level tasks, such as coordination and exchange of information as well as monitoring and promoting, while implementation of the CSE will be undertaken by line ministries and by regional bureaus (Girma, 2000).

According to the 1997 CSE review report, the highest level authority for the CSE would be the Environmental Protection Council (EPC), which was yet planned to be established. In 2003, the Council was established under proclamation No. 9 so as to ensure integration and harmony of environmental issues with development policies, strategies and plans. This is to be a

ministerial level council which will provide cross-sectional guidance to EPA and provide high level support in any conflicts which EPA and the CSE process face with line ministries. While the Prime Minister or his designate chair the Council, the MoA, Water resources, Mines and Energy, Trade and Industry, Public Works and Urban Development, Transport and Communication, Health, Economic Development and Cooperation, commissionaire of Science and Technology, General Manager of the Investment Authority, Chairpersons of the Regional Environmental Coordinating Committee of each Regional States, the President of the Ethiopian Chamber of Commerce, representatives of local environmental NGOs and Executive Director of EPA are proposed members of the Council as provided under Article 9 of the draft Institutional Arrangement for Environmental Protection Proclamation (IAEP) (Girma, 2000).

Institute of Biodiversity Conservation is responsible for the management, conservation and research of the flora, fauna, and microbial organism genetic resources of Ethiopia. It particularly initiates biodiversity policy, legislations and collect samples for ex-situ conservations. Since 1998, the Institute was given a wider mandate of conservation and sustainable utilization of all forms of biological resources including plants, animals and microbial genetic resources. Ecosystem management is also recognized as one of the areas to be given top priority. The Institute, thus, has power and duties related to the conservation and promotion of the sustainable utilization of biodiversity. This includes maintaining and developing international relations with bilateral and multilateral bodies having the potential to providing technical assistance. The Institute, on the basis of national legislation, has the responsibility and duty to implement International Conventions, Treaties and agreements on biodiversity to which Ethiopia is a party (Ibid).

2.4.2. Regional Level

At the regional level, the Regional Environmental Coordinating Committees (RECCs) made up of the heads of relevant bureaus (such as Planning, Agriculture, Water, Health, Education, Urban Development etc) will have the leading role in policy implementation. The RECC may include one or two representatives from NGOs operating within the region, a representative from the local Chamber of Commerce, to represent the private sector and also representative from women's groups and elders. The RECC will be chaired by the Vice Chair of the Regional Council (Wood and Arnesen, 1997).

The RECC will be responsible for ensuring that a Regional Task Force is set up to develop the Regional Conservation Strategy (RCS) and that a Secretariat is established to support the implementation of the RCS. As part of their responsibility of ensuring the implementation of the RCS, the RECCs and the Secretariat will have to ensure that environmental consideration are included in all regional development plans and projects. This will probably involve a similar process to the one at the Federal level using Environmental Impact Assessments (EIA) (Wood and Arnesen, 1997).

2.4.3. Local Level

Below the regional level, a simpler replication of the RECCs and their Secretariat is envisaged at the Zonal and Woreda levels. In addition to the local level RECCs, Community Environmental Coordinating Committees (CECCs) will also be encouraged (Wood and Arnesen, 1997).

2.5. THE NEED FOR COMMUNITY PARTICIPATION

Many of the world's protected areas are found within and sometimes overlap with lands, territories and resources of indigenous and traditional peoples. In many cases the establishment of these protected areas has affected the rights, interests and livelihoods of indigenous peoples and traditional peoples and subsequently resulted in persistent conflicts (World Parks Congress, 2003).

Loss of territory, whether through expulsion of populations or destruction of territorial integrity through over-development, gazetting of protected areas, and other imposed land tenure arrangements, all impact severely on indigenous peoples and local communities because loss of territory deprives them of their homes and traditional livelihoods. In many areas, indigenous peoples and local communities have started to address conflict over resources themselves. For instance, communities are claiming their rights over their traditional lands and resources, be it individual and collective cultivated plots, fallow land, common forests, watershed and wetland areas, fishing grounds, all of which are inextricably linked to the physical, cultural and spiritual lives of these people. At the same time, 'Traditional and indigenous knowledge systems have also slowly been increasingly gaining recognition as providers of knowledge relevant to sustainable use' (Langton et al, 2005).

For indigenous peoples and local communities, concern about the preservation and maintenance of traditional knowledge is not only motivated by the desire to conserve 'biodiversity' as an end in itself, but also by the desire to live on their ancestral lands, to safeguard local food security and, to the extent possible, exercise local economic, cultural and political autonomy (Langton et al, 2005).

It is now widely acknowledged that successful implementation of conservation programs can only be guaranteed on long term basis when there is consent for and approval by indigenous peoples among others, because their cultures, knowledge and territories contribute to the building of comprehensive protected areas. There is often commonality of objectives between protected areas and the need of indigenous peoples to protect their lands, territories and resources from external threats. Effective and sustainable conservation can be better achieved if the objectives of protected areas do not violate the rights of indigenous peoples living in and around them (World Parks Congress, 2003).

For these reasons, a number of global organizations including the International Union for the Conservation of Nature (IUCN), United Nations Educational, Scientific and Cultural Organization (UNESCO), and the World Bank (WB) are increasingly linking global sustainability to a greater awareness of indigenous knowledge and the rights and interests of indigenous peoples and local communities over the resources they manage. For example, the preface to the Convention on Biological Diversity (CBD) 'recognizes the close and traditional dependence of many indigenous and local communities ... on biological resources, and the desirability of sharing equitably benefits arising from the use of traditional knowledge, innovations and practices relevant to the conservation of biological diversity and the sustainable use of its components' (UN, 1992).

Resolution WCC 1.53 *Indigenous Peoples and Protected Areas*, adopted by IUCN members at the 1st World Conservation Congress (Montreal, 1996), promotes a policy based on the principles of (1) Recognition of the rights of indigenous peoples with regard to their lands or territories and resources that fall within protected areas; (2) Recognition of the necessity of reaching agreements with indigenous peoples prior to the establishment of protected areas in their lands or territories; and (3) Recognition of the rights of the indigenous peoples concerned to participate effectively in the management of the protected areas established on their lands or territories, and to be consulted on the adoption of any decision that affects their rights and interests over those lands or territories (World Parks Congress, 2003).

Based on the advice in the protected areas management categories, on established WWF and IUCN policies on indigenous peoples and conservation, and on conclusions and recommendations of the IV World Congress on National Parks and Protected Areas, the two organizations, WWF and IUCN/WCPA, have adopted five principles and twenty-two associate guidelines concerning indigenous rights and knowledge systems, consultation processes, agreements between conservation institutions, decentralization, local participation, transparency, accountability, sharing benefits and international responsibility. The five major principles are transcribed from the IUCN's "Principles and Guidelines on Indigenous People and protected Areas" document and presented below.

Principle 1

Indigenous and other traditional peoples have long associations with nature and a deep understanding of it. Often they have made significant contributions to the maintenance of many of the earth's most fragile ecosystems, through their traditional sustainable resource use practices and culture-based respect for nature. Therefore, there should be no inherent conflict between the objectives of protected areas and the existence, within and around their borders, of indigenous and other traditional peoples. Moreover, they should be recognized as rightful, equal partners in the development and implementation of conservation strategies that affect their lands, territories, waters, coastal seas, and other resources, and in particular in the establishment and management of protected areas.

Principle 2

Agreements drawn up between conservation institutions, including protected area management agencies, and indigenous and other traditional peoples for the establishment and management of protected areas affecting their lands, territories, waters, coastal seas and other resources should be based on full respect for the rights of indigenous and other traditional peoples to traditional, sustainable use of their lands, territories, waters, coastal seas and other resources. At the same time, such agreements should be based on the recognition by indigenous and other traditional peoples of their responsibility to conserve biodiversity, ecological integrity and natural resources harbored in those protected areas.

Principle 3

The principles of decentralization, participation, transparency and accountability should be taken into account in all matters pertaining to the mutual interests of protected areas and indigenous and other traditional peoples.

Principle 4

Indigenous and other traditional peoples should be able to share fully and equitably in the benefits associated with protected areas, with due recognition to the rights of other legitimate stakeholders.

Principle 5

The rights of indigenous and other traditional peoples in connection with protected areas are often an international responsibility, since many of the lands, territories, waters, coastal seas and other resources which they own or otherwise occupy or use cross national boundaries, as indeed do many of the ecosystems in need of protection(Beltrán, 2000).

Even at national scale, the present day conservation policies and legislations are inculcating local knowledge through communities' participation in the conservation process. Both the Constitution and the National Environmental Policy of Ethiopia are now favoring to the involvement of community groups in consultation, conservation and/or benefit sharing events.

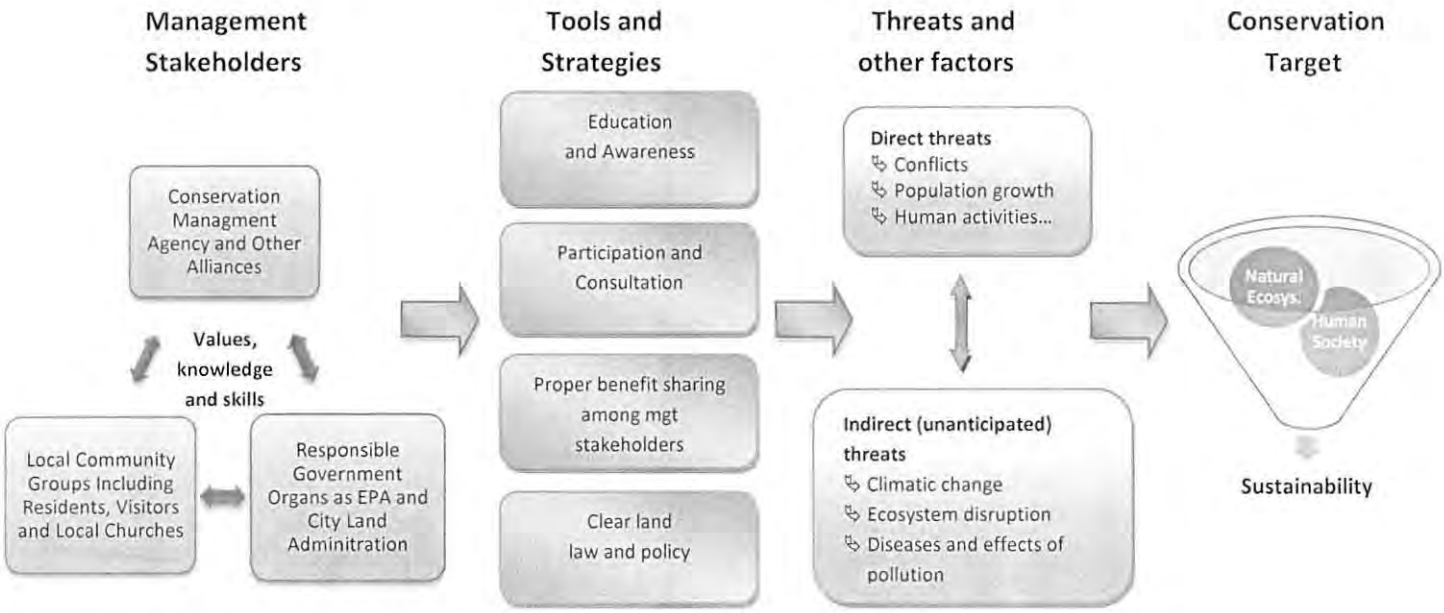
2.6. THE CONCEPT OF COMPENSATION PRINCIPLES

In the view of 19th century economics, a person's degree of satisfaction or happiness could in theory be measured much like any other physical attribute (i.e. $u(x) > u(y)$, if a society prefers x to y; and $u(x) = u(y)$, if a society prefers both equally). However, this statement can only explain the ordinal characteristic of utility but fails to give details by how much a person's preference was better than the other alternatives. Moreover, utility is comparable among individuals in a society. For example, based on a certain change from *situation x* to *situation y*, Ababe's utility for the resultant change *(situation y)* might be greater or lesser than Kebede's utility for the same situation). For these two reasons, it was difficult to make judgments about whether a certain situation is really better than the others (Peter, 2006).

To facilitate such judgments, Kaldor and Hicks developed a *compensation criterion* in 1939. The *Kaldor and Hicks compensation criterion* involves a theoretical possibility of compensation payments which leave everyone as well off after the change as they were before, and leave some better off. This sort of compensation that earns unanimous support from the whole society through making everyone well off and some better off is called a *Pareto improvement*. The theoretical compensation payments are not transfers of utility but instead it is transfers of goods or of money (Ibid).

2.7. CONCEPTUAL FRAMEWORK OF THE STUDY

Figure 1: Conceptual Framework of the Study



Source: adopted and modified from Salafsky et al, 2004.

The ultimate aim of any conservation endeavor is to ensure its sustainability in a long term basis. In this regard, the entire process of sustainable biodiversity conservation should start from compiling the rightful stakeholders into the management progression.

From a compositional perspective, at the most basic level, actions are undertaken by individuals who value conservation and have the skills and knowledge to make it happen. The essential practitioners in the case of this specific research include the resource management organ, research centers and foundations, universities, donors, policymakers, nonprofit organizations, and individuals who generally affiliated with biodiversity conservation. Resource users (local community groups) should also be considered as an important input of knowledge and skill to the conservation effort. Their traditional conservation outlooks should also have to be taken seriously so as to maintain a harmonious responsibility sharing atmosphere. Moreover, the involvement of government organizations like EPA and others have a significant contribution of assistance in logistical arrangements, adjudication, and making conciliation in times of conflicts.

The second column of the model shows the four basic conservation tools and strategies practitioners has to employ. Comprehensively, education and awareness as a tool includes formal and informal awareness creation campaigns, workshops, showcase or display rooms, transparent communications and so on. Furthermore, local community's participation, consultation and proper benefit accessibilities to all management stakeholders are yet another most effective administrative procedures for the sustainability of the program.

Third part of the framework shows the direct (possible threats) as conflicts among management stakeholders, undesirable human activities and population growth; and indirect (unexpected) ones like gradual climatic change, pollution and diseases, unexpected economic developments resulted from rapid rate of urbanization and so on.

Taking all these threats into consideration, management practitioners can finally be able to arrive at the ultimate destination of all efforts. In the general model of a conservation project, the target is biodiversity which usually is defined as plant and animal species in a given ecosystem. However, the key element of a given ecosystem, human society, is usually ignored to be included in conservation programs. Thus, an inclusive sustainable conservation program targets both natural ecosystem and human society on a fair weight as shown in the above figure.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. Description of the Study Area

The Entoto Mountain is historically known as the home of Emperor Menelik II, where he built his palace in 1888. The place is believed to be the inspiration for the establishment of the present day Addis Ababa where it was once fully covered by a magnificent natural forest. It is believed to be at the then period, the Emperor imported the eucalyptus tree species from Australia in order to create a scenic view to the area. Later the capital moved further down to a new location near Filwoha hot springs, currently known as the old palace (EHT annual magazine, 2011).

The Entoto Natural Park was first come into conception as a project by an organization named 'Ethiopia Heritage Trust' with the aim of providing and invigorating a place to walk, to relax and to provide camp sites for picnics. The organization was founded by a group of private citizens who wished to make personal contributions to the preservation, conservation and restoration of sites of natural beauty. The major objective of the project is to rehabilitate and preserve a natural ecosystem of indigenous trees, shrubs, flowers, birds and mammals to the future generations.

Geographically, the Entoto Natural Park is found at the North Eastern rim of Addis Ababa on the south eastern slopes of Mt. Entoto covering an area of 1,300 hectares. The Park includes some part of Yeka and Gulele sub-cities and stretches towards Oromia region, Sululta. It is situated at an altitude of 2,600 and 3,100m. Its average annual rainfall is 1,400mm and annual temperature is around 14°c. the northern rim of the Park serves as a watershed between Abay (Blue Nile) and Awash Rivers.

The natural vegetation mainly consists of Afro-mountain forest where its drainage is impended and woodland with open meadows. Generally, Entoto Natural Park is an attraction for its flora, fauna and high latitude. It has been recently recorded that the park has become a living habitat for about 115 species of birds and several mammal species. In its four years of existence as a

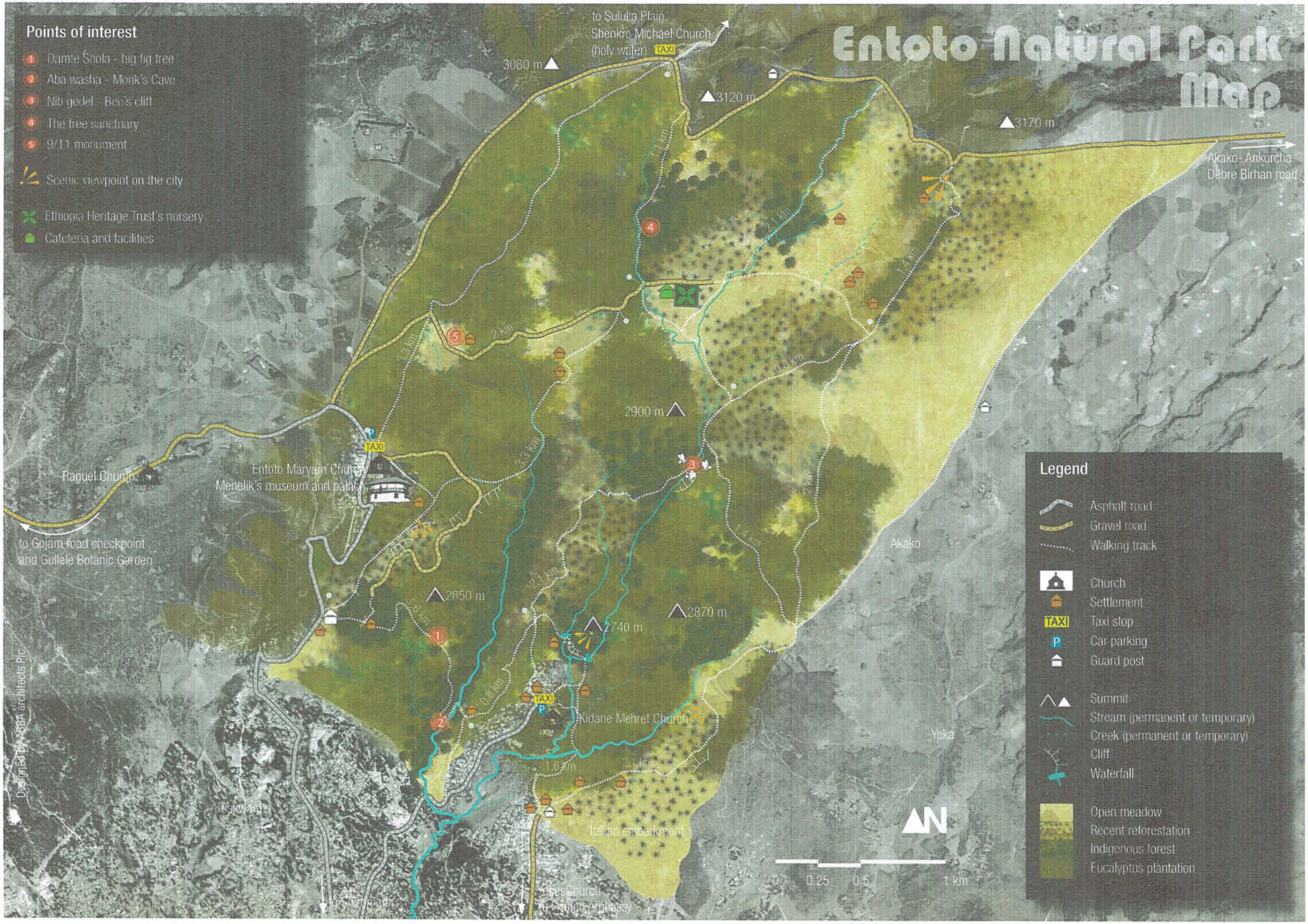
legal unit, the Ethiopia Heritage Trust has planted 130,000 seedlings and constructed 170 check dams

The composition of human population at the study area can broadly be classified under their geographical presence in and around the park. 75 percent of the park's territory encroaches into Oromia region, Sululta Woreda. Accordingly, the society living at the respective area are Oromiffa language speakers. On the other hand, those people who reside inside part of the park that falls into the other geographical unit (Gulele Sub-City, Woreda one) speak Amharic as a first language. Moreover, most of these people are small agricultural land holders whose economic lives exclusively depend upon the shreds of land they own. According to a statistical data found from Gulele Sub-City, Woreda one office, there are 395 households currently found to live in and around the park. On the other side, the result from a complete census conducted at the preliminary stage of this study shows that there are a total of 321 household units living in Oromia, Sululta Woreda.

The area is also a place where cultural issues can well be observed. There are about six Ethiopian Orthodox churches both inside and around the Study area that are splendidly covered by eucalyptus tree species. Two of them – Entoto Mariam and Kidane Mehret Church – are actually found inside the park's arena bordered by rich eucalyptus tree forest. However, in one way or another, these churches are restricted to make use of the resources assuming that they are found within the park.

3.2. Research Design

A combination of both qualitative and quantitative research design methods are employed during the study. The qualitative part of the study seeks to make use of a descriptive survey, a set of interviews and series of observations. All of these shall be used to complement respondents' questionnaire in order to compare and refute inconsistent responses. Furthermore, an attempt was made to use anecdote telling technique from the interviews with the local community groups. Thus, this study has come across using *Triangulation Approach* for collected information from a diverse range of sources.


Entoto Natural Park Map
Points of interest
1 Damte Shola - big fig tree
2 Aba washa - Monk's Cave
3 Nib gedel - Bee's cliff
4 The tree sanctuary
5 9/11 monument
Scenic viewpoint on the city
Ethiopia Heritage Trust's nursery
Cafeteria and facilities
to Sululta Plain
Shenkro Michael Church
(holy water)
TAXI
3080 m
3120 m
3170 m
Akako- Ankorcha
Debre Birhan road
2900 m
2850 m
2870 m
2740 m
Raguel Church
Entoto Maryam Church
Menelik's museum and palace
to Gojam road checkpoint
and Gullele Botanic Garden
Kidane Mehret Church
Italian embankment
Akako
Yeka
3.3 km
2 km
2.1 km
0.8 km
1.4 km
1.6 km
Legend
Asphalt road
Gravel road
Walking track
Church
Settlement
Taxi stop
Car parking
Guard post
Summit
Stream (permanent or temporary)
Creek (permanent or temporary)
Cliff
Waterfall
Open meadow
Recent reforestation
Indigenous forest
Eucalyptus plantation
0 0.25 0.5 1 km
N
Designed by ABBA architects Plc.

3.3. Sampling Design

A multiple stage sampling procedure was employed to select 107 respondents from the study area. The researcher has taken the resource, time and financial limitations into consideration and decided to take 15 percent of the total household heads as sample size from the grand total number of population. The Study area geographically falls into the town of Addis and Oromia region, Sululta, which the researcher used the stratified sampling technique so as to classify the two homogeneous strata based on the criterion of geographical setting in order to finally allocate a proportional sample size from both divisions. Part of the park that is found within Addis Ababa town covers Gulele and a small portion of Yeka Sub-Cities. Accordingly, Gulele Sub-City, Woreda one, was selected through purposive sampling technique as most part of its area is found within the interior regions of the park. Next, a village called Amba and Akako was selected respectively from the interior parts of Gulele Sub-City and Sululta Woreda considering their innermost geographical presence into the park. Finally, from the grand total number of population (i.e. 716), 48 and 59 respondents were proportionally selected from a total number of 321 households in Sululta Woreda and 395 households from Gulele, Woreda one, respectively by using the proportionate sampling design.

3.4. Sources and Methods of Data Collection

This study has employed both primary and secondary data from various sources. Primary data were collected from sampled respondents and other concerned groups by using questionnaire method and successive interviews. On the other hand, secondary data were gathered from different sources like books, articles, journals and so on. Enumerators were trained before the actual data collection on how to collect data and on the subject matter of the questionnaire for a better facilitation of data collection.

- **Primary Data**

Household survey: Primary data was composed from all the respondents using semi-structured questionnaire. Before starting the actual data collection, the questionnaire was pre-tested for modifications if some of it is found to be irrelevant to the existing situation or was out of context.

Key informant interviews: Several key informant interviews were undertaken with:

- The managing director of *Ethiopia Heritage Trust Organization,*
- *Monitoring and evaluation unit of Addis Ababa EPA,*
- *Local community leaders,*
- *Service admin of the Entoto Mariam Church*
- *kebele Administrator from Gulele, Woreda one.*

Accordingly, all the interviews were first recorded using a sound recorder to finally be transcribed for qualitative analysis.

- **Secondary data**

Secondary data sources includes books, published and unpublished articles, conference proceedings, annual reports, journals and statistical results from the particular Woreda(s) and other concerned bodies.

3.5. Methods of Data Analysis

The qualitative data collected from primary and secondary sources was analyzed by using descriptive method and narrative, compare and contrast methods of data analysis whereas the quantitative data was analyzed by using descriptive and inferential statistics. Accordingly, frequency and percentage runs, cross-tabulations and correlations were used to see the distribution and relationships of variables. Moreover, a Chi-Square test was also applied to see if there is a significant relationship between the variables and the perception of community groups at the study area.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

The data presented in this chapter is based on the formal results of the survey which was administered through questionnaire to 107 household respondents from the two villages, interviews with different stakeholders and serious inspections. In doing so, the collected data was analyzed and interpreted both qualitatively and quantitatively by using descriptive and inferential statistical methods.

4.1. Demographic Characteristics of Respondents

4.1.1. Respondents' Place of Residence

The following figure shows the frequency of respondents according to their places of residence. Hence, more than half of the total sample population accounting for 55.1% are permanent residents in Addis Ababa, Amba village. Even though, 75% of the park is said to encroach deep into the Sululta region, the overall scattered and sparsely populated settlement makes Akako village to have less population size than its corresponding stratum, Amba.

Figure 3: Distribution of respondents by place of residence

4.1.2. Sex of Respondents

Table 1, here, shows the sex composition of each respondent at the study area. As it is shown in the table below, male respondents comprise the largest portion of the total sample size (62.6%) while female respondents cover 37.4% of it from which some are household heads

(27 of them) and the rest expressed they were in control of their family at the then period of data collection.

Table 1: frequency table of sex of respondents

	Frequency	Percentage
Male	67	62.6
Female	40	37.4
Total	107	100

Source: Own survey (2013).

4.1.3. Age of Respondents

As indicated in the table below, the highest percentage of the respondents is found within the age group of 51-70, they account 45.82 % of the total sample population. There are also a considerable number of respondents from the age group of 31-40 accounting for about 23.4 % from the total respondents. (See table 3).

Table 2: Distribution of respondents by age

Age Group	Frequency	Percentage
20 – 30	10	9.34
31 – 40	25	23.4
41-50	17	15.9
51-60	25	23.4
61-70	24	22.42
≥71	6	5.6
Total	107	100

Source: Own survey (2013).

4.1.4. Respondents' Educational Status

Regarding to educational level of respondents, there is an overwhelming number of illiterates from both strata (i.e., which consists more than half of the total sample population, 53.3 %). Then, respondents decrease in number as their educational status goes up. Moreover, the table also reveals a clearer relationship of the respondents' educational performance to their place

of residence. As it is indicated in the table, most of the respondents who are found to be illiterate are living in Akako (35 out from 57). This could be due to inaccessibility of educational institutions in the area and less desire to stay at schools than to engage in other livelihood and household activities. The table also displays the fact that more people who can read and write or those who perform even in a better fashion are those who live in nearer to the city.

Table 3: Distribution of respondents by their educational status

Educational status	Place of residence					
	Amba		Akako		Total	
	freq	%	freq	%	freq	%
Illiterate	22	20.5	35	32.7	57	53.3
Can read and write	17	15.9	4	3.7	21	19.6
Primary school	14	13.1	7	6.6	21	19.6
Secondary school	5	4.7	2	1.9	7	6.5
College	1	0.9	0	0	1	0.9
Total	59	55.1	48	44.9	107	100

Source: Own survey (2013).

4.1.5. Marital Status of Respondents

The following table shows the marital status of respondents in relation to their sex. Accordingly, the majority of the population are married (72%) followed by 18.7% of respondents being widowed. All together, out of the total respondents which happen to be 107, 7 respondents accounting for 6.5% were divorced from which almost all (6 of them) were females who live in Amba village. Now, there could be no immediate explanation to justify the situation but it seems like due to the disparity of the level of education between the two villages.

Table 4: Distribution table of marital status of each respondent

Sex of respondents	Marital status of each respondents									
	Single		Married		Divorced		Widowed		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%
Male	2	1.9	64	59.8	1	0.9	0	0	67	62.6
Female	1	0.9	13	12.2	6	5.6	20	18.7	40	37.4
Total	3	2.8	77	72	7	6.5	20	18.7	107	100

Source: Own survey (2013).

4.1.6. Respondents' Means of Livelihood

As it is shown in the table, the majority of the respondents (60.7 %) are found to be engaged in farming activity for their economic survival. Out of the total number of respondents who engaged in farming, 19 of them are solely dependent on farming while the rest practice it together with some other means of living. Following farming activity, livestock production accounts for 32.7 % of the total means of living from both strata. The third mostly practiced course of living is firewood collection where there were 28 respondents accounting for 26.2% of the total sample population were found to engage into it. About 15 % of the respondents were also government workers from which all of them except one live in Amba. Moreover, there is a considerable amount of population engaged in diversified fields (15.9 %) consisting of church staffs, private employees, employees of EHT, and those who depend upon their pension fees.

Table 5: Distribution table of respondent's means of livings

Means of Livelihood	Yes		No	
	Frequency	Percentage	Frequency	Percentage
Farming	65	60.7	42	39.3
Gardening	1	0.9	106	99.1
Government worker	16	15	91	85
Livestock Production	35	32.7	72	67.3
Honey Production	2	1.9	105	98.1

Trade	5	4.7	102	95.3
Poultry	1	0.9	106	99.1
Firewood collection	28	26.2	79	73.8
Others	17	15.9	90	84.1

Source: Own survey (2013).

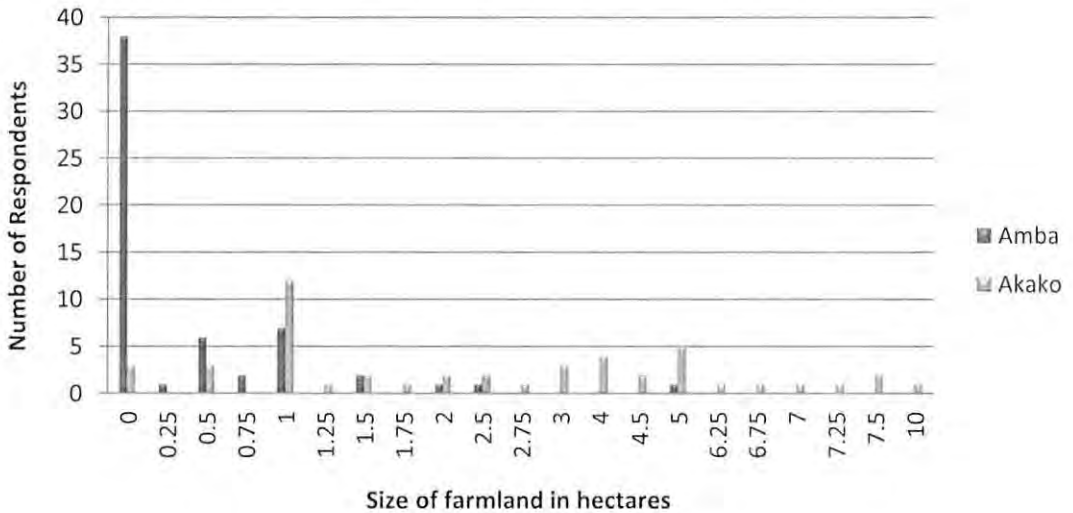
4.1.7. Size of Land Holding

As it is shown in table 6, there is a variation in size of land holding between the two regions. The majority of respondents in Amba (38 out of the total 59) have no farmland whatsoever. Besides, out from the rest 21 respondents who claimed to have a farmland, 16 of them only have a farmland with a size less than a hectare, which lefts only 5 of them having a farmland size that is more than a hectare.

The reason as to why there happens to be such a large number of respondents in Addis Ababa region with a limited or no farmland to own was due to low dependency on farming activity. From the total number of 107 respondents, 65 were found to engage in farming activity, from which again, 45 of them are living in Akako and the rest 20 in Amba. The rest of the majorities are government workers, traders, church leaders and mostly women household heads who are economically engaged in firewood collection.

As it can easily and clearly be seen from the bar graph below, there is almost no one from Amba who has a farmland size of 3 hectares and higher. On the other hand, however, we can say there is a balanced distribution of farmland size with respect to the number of residents in Akako.

Figure 4: Distribution of respondents based on the size of their farmlands



4.1.8. Household Size

The majority of respondents in Amba village (39 respondents) were found to have a total number 2 to 4 children, as compared to those respondents in Akako which accounts for about 23 respondents. Table 6 also indicates that the number of respondents in Amba shows a decrease as the total number of children increases in number. Thus, there were only 13 households in Amba village having a total number of 5 to 13 children. On the other side, Akaka accounts for 20 respondents having a total number of 5 to 13 children. This could most probably be due to the availability of reproductive health clinics around the city that render awareness creating programs of family planning methods to the local community. Besides, people who are near to the city have a greater possibility of understanding and utilizing contraceptive methods than those who live far from town.

Table 6: Distribution of respondents based on their total number of children

Total number of children	Place of residence					
	Amba		Akako		Total	
	freq	%	freq	%	freq	%
0	2	3.4	1	2.1	3	2.8
1	4	6.8	5	10.4	9	8.4
2	12	20.3	9	18.7	21	19.6
3	17	28.8	8	16.7	25	23.4
4	10	16.9	6	12.5	16	15
5	4	6.8	5	10.4	9	8.4
6	2	3.4	3	6.2	5	4.7
7	2	3.4	5	10.4	7	6.5
8	3	5.1	3	6.2	6	5.6
9	0	0	2	4.1	2	1.9
10	1	1.7	0	0	1	0.9
11	1	1.7	1	2.1	2	1.9
13	0	0	1	2.1	1	0.9
Total	59	100	48	100	107	100

Source: Own Survey (2013).

Regarding to the educational performance of respondents, the remarkable amount of population who were found to have more children are those who are illiterate. Consequently, there were a total of 21 illiterate respondents having more than 5 children, compared to 5

respondents from the 'can read and write' category, 4 respondents from primary school and 3 from secondary school (See table 10).

Table 7: The total number of children based on educational status of respondents

The total number of children	Educational status of each respondent											
	Cannot read and write		Can read and write		Primary school		Secondary school		College		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
0 - 4	36	33.7	16	14.9	17	15.9	4	3.7	1	0.9	74	69.2
5 - 13	21	19.6	5	4.7	4	3.7	3	2.8	0	0	33	30.8
Total	57	53.3	21	19.6	21	19.6	7	6.5	1	0.9	107	100

Source: Own Survey (2013).

4.2. Whose Land Is It?

Ethiopian Heritage Trust is a non-profit organization which was founded in 1995 by a group of individual citizens who wished to make personal contributions to the preservation, conservation and restoration of sites of natural beauty. Thus giving much emphasis to nature, Entoto Natural Park came into conception as a biodiversity conservation project around 1997, two years after the establishment of the organization. The major objective of the project was to rehabilitate and preserve a natural ecosystem of indigenous trees, shrubs, flowers, birds and mammals for the future generations.

Geographically, the Entoto Natural Park is found at the south eastern slopes of Mt. Entoto incorporating some part of Yeka and Gulele sub-cities and stretching towards Oromia region, Sululta, with total land coverage of 1,300 hectares. As to the Ethiopian Heritage Trust managing director explained it in the interview, the Addis Ababa City Land Administration office (the then Kellel 14) legally handed over the land through a 'verbale'[1] agreement to EHT as the Addis-Bah project terminated. Addis Ababa Environmental Protection Authority (EPA) was also there at the moment to verify the agreement. Successive interviews with Addis Ababa EPA, *Monitoring and Evaluation Unit* prove that the former environmental conservation project

[1] Refers to a kind of recorded agreement signed by two bodies.

was terminated as of the change in government and replaced by a new conservation project, followed by a peaceful transfer of the land to EHT through 'verbale' agreement. However, the organization still doesn't have any legal document that evidences the fact that the land belongs to them. This has even been said by the Board Administrative President of the organization at an interview in 2011.

> *". . . In order to build major infrastructural facilities for local and foreign tourists that wonder to visit our park, we certainly need to secure a legal document that permits possession right over the land. Although our organization repeatedly requested the concerning government body to get hold of the document, we never got the kind of collaboration we expected. Thus, so as to develop our park in an outright and sufficient manner, we still need the respective organ to issue us a legal document." (EHT annual report, 2011).*

On the other face of the figure, local community members who has been living in the area for long explained the situation in a far different way. Data from household survey shows that 4 and 18 percent of the respondents were found to be displaced from their residence areas and farm and/or grazing lands respectively due to the conservation program. And none of them were compensated in cash or in kind. Some of them exclaim that they were promised a job and other benefits when they hand over their lands to the project. The managing director of EHT was asked to give some suggestions about the complaints from the local community and stated:

> *"Through the years EHT has come across, there have been successive management directors overseeing the organization. Even though the current administrative group wasn't there at the beginning of the project, we are making an effort to go back in time and check if there was any community land taken away from the people for the purpose of the project. Until then, we cannot and will never consider the complaints as long as they come up with some legal document such as a binding agreement between the person and the organization."*

All in all, this has been a subject of controversy over the years as both of the organization and the local community claim rights over the land. Statistical figures show that almost everyone in Sululta Woreda, Akako (except one respondent) has a legal document that allows them to have

property and access right over the land. On the other hand, Addis Ababa City Administration Office recognized EHT as a non-profit organization and approved to give a total of 1300 hectares of land for the conservation project. However, this doesn't explain further about the actual territory of the land on the ground, which actually, is the major reason of many conflicts in the area. Besides, the total area of land covers areas like Sululta, which is out of the city of Addis Ababa. This makes it even more controversial as the park is still administered under the jurisdiction of Addis Ababa City Administration and overlooked by Addis Ababa EPA for monitoring and evaluation.

4.3. Social Impacts of Conservation

Some of the adverse social impacts of the conservation project are well discussed under this topic including displacements from residence, farm and/or grazing lands. Inaccessibility to market area due to displacement was thought to be one of the undesirable outcomes of the project which the replies from the respondents, however, turn out to be the unexpected. Almost none of the respondents took the issue of "distance to market" as a significant result of their displacement from their lands. None the less, this was later excused as the researcher found out that both villages have to go out to the town market which is already far from the park's zone.

4.3.1. Social Infrastructures

Any conservation program that aims for a sustainable management of natural resources needs to take the local community and their basic needs into consideration as long as the program is functioning in the respective area. Local people are entitled to access public services as water supplies, schools, health services and so on, which none of these were considered to be built in the case of Entoto park. According to the managing director of EHT, the organization couldn't provide social services to the community basically because of its determined objective of environmental rehabilitation, rather than social welfare. Furthermore, he also raised financial question as a major limitation in extending their goals to privilege the local people.

4.3.2. Displacement From Residence Area

Respondents accounting for about 3.7 percent of the total sample population responded that they were displaced from their residing area with no compensation of any kind. Table 4 also

shows that the average land size that was taken away from this respondents falls into the range of 0.25-1.25 hectares, with most of the respondents (2.8 %) were from Sululta, Akako village. Moreover, the respondents also exclaim that their earlier intimate social life has highly been disrupted because of their displacement.

Table 8: People displaced from their residence area

Place of residence	People displaced from their residence area					
	Yes		No		Total	
	freq	%	freq	%	freq	%
Amba	1	0.9	58	54.2	59	55.1
Akako	3	2.8	45	42.1	48	44.9
Total	4	3.7	103	96.3	107	100

Source: Own Survey (2013).

4.3.3. Displacement From Farm and/or Grazing Land

Similarly, a significant amount of respondents were also displaced from their farm and/or grazing lands. Out of the total respondents, about 16.8 % were found to be displaced from their farm and/or grazing lands, among which the majority is in Akako village again. This could be justified in accordance with the relatively larger farm land sizes and the dominance of farming activity as a sole principal means of living in Sululta Woreda than its corresponding stratum.

During an interview with the managing director of EHT, the situation was explained in a quite compromising manner. The interviewee said that though it hasn't been executed as planned, there was an agreement of relocating local community residents out from the park's arena for the sole purpose of the conservation project. Very surprisingly, though, this '*agreement*' has been reached with no prior social and environmental impact assessment conducted. Addis Ababa EPA, which was attending the progression of the program from the very beginning, has come clean with the fact that the conservation plan hasn't gone through any form of assessment before its commencement.

Table 9: People displaced from their farm and/or grazing lands

Place of residence	People displaced from their farm and/or grazing lands					
	Yes		No		Total	
	freq	%	freq	%	freq	%
Amba	1	0.9	58	54.2	59	55.1
Akako	17	15.9	31	29	48	44.9
Total	18	16.8	89	83.2	107	100

Source: Own Survey (2013).

Yet another finding the researcher hasn't predicted from the beginning of the study was the social beneficial impact of the project for those who came to visit the holy water at the churches. Along with the new source of income from the job opportunities EHT has provided to them, interviewees stated that they now became able to socially interact among themselves because of various traditional social institutions as *"ekub"*.

4.4. Economic Impacts of Conservation

The majority of the poor in developing countries (75%) live in rural areas where their dependence on biodiversity is even more pronounced because of their physical location and the nature of their livelihood activities; small scale farming, hunting, collecting and trading in forest products and so on. Because many of the rural poor depend directly on biodiversity for their day-to-day livelihoods, it would seem logical that protecting biodiversity can ensure its continuity to support livelihoods. However, any conservation intervention may make poor people worse off if it is not carefully designed. Strict enforcement of protected areas and bans on resource use may actually increase local incidence of poverty through the loss of resource access or physical displacement (Sobrevila, 2008).

4.4.1. Reduction of Income

According to Kothari in 2008, an increasing evidences show that most protected areas have often caused further impoverishment of already economically marginal communities mainly through access denial to livelihood resources and physical displacement. Hence, one of the adverse economic impacts the conservation program on the local community groups in the study area is presented in table 10 below.

Household survey results show that out from the total number of respondents that were displaced from their farm and/or grazing lands (18 respondents), 6 of the respondents accounting 33.3 percent of the sample population lost an average of less than 1 hectares of land. They also confessed that their monthly income has declined ever since in moderate manner. Meanwhile, another 5 of them (27.8 %) has lost the same size of farm land and believed that their income has been reduced on a major basis. The rest 7 respondents accounts for the majority (38.9 %) and lost an average of 3 hectares of land exclaiming that their monthly income has run down low on a highly basis.

Table 10: Distribution of respondents based on their monthly income reduction due to displacement from farmland

Size of land in hectare	Reduction of monthly income					
	On moderate basis		On highly basis		Total	
	freq	%	freq	%	freq	%
> 0 - ≤ 1.5	6	33.3	5	27.8	11	61.1
>1.5 - ≤ 3.25	-	-	4	22.2	4	22.2
>3.25 - 5	-	-	3	16.7	3	16.7
Total	6	33.3	12	66.7	18	100

Source: Own Survey (2013).

4.4.2. Creation of Job Opportunities

As it is indicated in the following table below, there are an overwhelming number of non-participants from both villages in each of the job listings. Among the various job classifications of the organization, more participants from Amba village (11 respondents) were found to engaged in plantation of indigenous trees, followed by the number of respondents participating in nursery (9 respondents) and protection of planted trees (9 respondents).

On the other hand, Akako has its largest number of respondents inside the job category of protection of planted trees (17 respondents), from which 16 of them are male working as park security guards. Similarly, we found 8 respondents working in the plantation section among which, again, the largest portion (7 of them) were constituted by male respondents. This restriction could mostly be due to the dominant reproductive role of women inside their house and their preference of less intensive tasks out in the field.

According to EHT, there are about 26 employees currently working in nursery section. In addition to that, 22 and 64 individuals are also working on plantation and forest management respectively. This data presenting a huge number of task force was not going in line with the household survey data from the respondents that show a trivial degree of participation. The managing director of EHT explained the situation by verifying that the largest number of participants in all of the jobs are visitors that come for the holy water in Entoto Mariam Church. He also added that local residents in the park don't like to participate in the tasks listed mainly because they have a stable career and better income. An interview with one of the visitors to the church quotes the following.

> *"Most of the visitors you see here in this church came to this place with bare hands to afford a basic living while staying at the church. We usually spent the day with almost nothing to eat. Some of us spent the night inside the shelter that the church has provided. But most people have to rent a house while their stay at the church. All of this has put so much pressure on us until we knew we could work here and make some money. This organization[2] is a father to the poor like us."*

[2]Referring to Ethiopian Heritage Trust.

Table 11: level of participation in the different conservation activities

Level of Participation	Place of residence											
Nursery of seedlings	Amba						Akako					
	Male		Female		Total		Male		Female		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Never participate	30	28	20	18.7	50	46.7	28	26.1	16	15	44	41.1
Lowly participate	0	0	1	0.9	1	0.9	2	1.9	0	0	2	1.9
Moderately participate	2	1.9	1	0.9	3	2.8	0	0	0	0	0	0
Highly participate	3	2.8	2	1.9	5	4.7	2	1.9	0	0	2	1.9
Total	35	32.7	24	22.4	59	55.1	32	29.9	16	15	48	44.9
Level of Participation - Plantation of seedlings	Place of residence											
	Amba						Akako					
	Male		Female		Total		Male		Female		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Never participate	30	28	18	16.8	48	44.8	25	23.4	15	14.1	40	37.4
Lowly participate	1	0.9	3	2.8	4	3.7	4	3.7	1	0.9	5	4.7
Moderately participate	1	0.9	1	0.9	2	1.9	1	0.9	0	0	1	0.9
Highly participate	3	2.8	2	1.9	5	4.7	2	1.9	0	0	2	1.9
Total	35	32.7	24	22.4	59	55.1	32	29.9	16	15	48	44.9
Level of Participation - Protection of planted trees	Place of residence											
	Amba						Akako					
	Male		Female		Total		Male		Female		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Never participate	27	25.2	23	21.5	50	46.7	16	15	15	14.1	31	29
Lowly participate	3	2.8	0	0	3	2.8	10	9.3	1	0.9	11	10.3
Moderately participate	0	0	0	0	0	0	4	3.7	0	0	4	3.7
Highly participate	5	4.7	1	0.9	6	5.6	2	1.9	0	0	2	1.9
Total	35	32.7	24	22.4	59	55.1	32	29.9	16	15	48	44.9
Level of Participation - Cutting down of Eucalyptus trees	Place of residence											
	Amba						Akako					
	Male		Female		Total		Male		Female		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Never participate	32	29.9	22	20.5	54	50.4	30	28	16	15	46	43
Lowly participate	1	0.9	1	0.9	2	1.9	1	0.9	0	0	1	0.9
Moderately participate	0	0	1	0.9	1	0.9	1	0.9	0	0	1	0.9
Highly participate	2	1.9	0	0	2	1.9	0	0	0	0	0	0
Total	35	32.7	24	22.4	59	55.1	32	29.9	16	15	48	44.9

Source: Own Survey (2013).

Quite interestingly, a huge number of residents from both strata (37 respondents) give "limited opportunity to participate" as an excuse for not participating in any of the job listings. The number is especially high in Amba (23 respondents) compared to the other one which accounts for 14 respondents total. The researcher raised the issue during an interview with the conservation management body to find out the sincere reason of why residents couldn't access job opportunities inside the park. The interviewee, however, disproves the situation as an absolute lie which arouse from people's aversion. He also added that the opportunities are still wide open to them if they are willing to participate in. Table 12, thus, shows the various reasons why respondents failed to participate in the jobs.

Table 12: Respondents' excuse for not participating in the conservation activities

Reasons of non-participation	Amba				Akako				Total			
	Male		Female		Male		female		male		Female	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Because I am Physically weak	1	0.9	8	7.4	1	0.9	3	2.8	2	1.9	11	10.2
Because I have a family to take care of	1	0.9	5	4.7	0	0	5	4.7	1	0.9	10	9.4
Because the wage rate is unsatisfactory	7	6.5	2	1.9	8	7.5	1	0.9	15	14	3	2.8
Because I have other alternative means of living	7	6.5	0	0	10	9.4	5	4.7	17	15.9	5	4.7
Because I have complaints on the management body and the project as a whole	10	9.4	1	0.9	13	12.2	4	3.7	23	21.5	5	4.7
Because EHT hasn't given us the opportunity to participate in	16	15	7	6.5	9	8.4	5	4.7	25	23.4	12	11.2
Other reasons	4	3.7	5	4.7	0	0	0	0	4	3.7	5	4.7

Source: Own Survey (2013).

As it can clearly be seen from the above table, female respondents have a major say to the first and second reasons of non-participation. Consequently, there were 11 female respondents from the first reason and 10 female respondents from the second one among a total of 13 and 11 respondents respectively. This dominantly huge number explains how women are restricted to their reproductive and household duties than they are allowed to accept themselves as equal to men in the field works as well.

In contrary, one can easily see that an overwhelming number of male respondents reject to engage in the project activities due to the unsatisfactory wage rate and availability of different income sources. Moreover, among those who have complaints on the organization and the project as a reason to not participate in the job listings (28 total respondents), 23 of them were male, leaving a negligible number to female respondents.

According to the result of a chi-square test in the next table, the relationship between respondents' sex and their limited level of participation in the project activities as a result of contempt shows a significant correlation as the *p* value was less than 0.05 significance level. Thus, this has to imply that men don't work for the organization mainly because they have developed contempt towards EHT and the conservation project as a whole as compared with women.

Table 13: Chi-Square Test – sex of respondents and non-participation due to complaint

Why are you not participating?		Sex of respondents						X^2	Sig.
		Male		Female		Total			
		freq	%	freq	%	freq	%		
I have complaints on the organization and the conservation program	Yes	23	21.5	5	21.5	28	26.2	6.177**	.013
	No	44	41.1	35	41.1	79	73.8		
	Total	67	62.6	40	37.4	107	100		

Source: Own Survey (2013).

** Significant at 95 % confidence interval.

Another reason as to why local community residents don't participate was the reason because they haven't got the opportunity to. These respondents have a considerable number in Amba (23 respondents) as compared to the other stratum which comprises only 14 respondents. Despite to what EHT thinks about this, the occasion of large number of non-participants from Amba village because of no or limited opportunity can be well explained by what the researcher has witnessed from the successive field observations.

The general social life of local community members in Amba village can be expressed better by the word *"gentle"*. Some of the household heads are less concerned even about their own rights while they are staying inside the park. Even when there are a few *'strong'* individuals trying to demand for what they believe is theirs, they don't react firmly to it, rather they prefer to let go and stay at their comfort zone. Thus, the prime reason for thinking that they haven't got the opportunity to perform in the project activities is their sensitive social nature that constraints them to go and ask for what they really want.

Furthermore, some other few respondents prefer to stay out from any involvement in the job listings mainly because of the assumption that these jobs are restricted only for one of the two sexes and some because they have no clue about it. There were also some who believed that those jobs are so intensive and physically exhaustive.

4.5. Participation of Local Community Groups

Data gathered from household surveys and interview conducted with the managing director of EHT verify the fact that there were no formal discussions held with the local community groups at the outset of the project at Entoto area. Former local occupants states that they have been residing in the respective area for so long and recalls the situation as an 'intrusion' into their lands. The local people also commented that they were lured to give away their residence and farm lands in a return to job opportunities in the project activities and fair wage rates.

Based on international conventions on natural resource conservation and management, local people should have to be recognized as rightful, equal partners in the development and implementation of conservation strategies that affect their lands and other resources (Beltrán, 2000). However, what is evident in Entoto Natural Park doesn't seem to go along the lines of world-wide principles and guidelines. Local community groups in this Park have never

involved in the planning or decision making process of the program. Ethiopian Heritage Trust has kept a centralized management structure that in a way excludes local communities from participating in planning and implementation of conservation strategies.

Among the total variety of opportunities local people can take part in, the only available approach was some of the project activities listed in the previous table (Table 11). Accordingly, even from this aspect of participation, one can easily conclude that most of the local residents were not actively engaged in almost every of the job opportunities indicated cited. Data from EHT head office shows that the majority of workers (51 out of 65) are visitors who desperately demand a living while their stay at the church.

Another issue with regard to local participation is the new paradigm predisposition to the issue of gender oriented approach. Women's low self-esteem, due to their entrenched socioeconomic marginalization, nowadays is gaining much focus for special encouragements for their participation. Many researches on women's participation in the co-management of protected areas reveal how they frequently are excluded from important decision-making processes concerning the program. The same story is evident at the respective study area where this group of the community is totally ignored. Managing director of EHT also admitted the fact that there hasn't been any particular scheme developed or any effort made so as to empower women living in and around the park.

4.6. Benefit Sharing

The fourth principle of the IUCN's *"Principles and Guidelines on Indigenous People and protected Areas"* states that Indigenous and other traditional people should be able to share fully and equitably in the benefits associated with protected areas, with due recognition to the rights of other legitimate stakeholder. Local community groups living in and around Entoto Natural Park, however, have been totally excluded from their rights of earning benefits as a legitimate part of the management process. They are locked up in the labor intensive low wage class of employment. The centralized management system doesn't seem to recognize the rights of these indigenous people with regard to their lands or territories and resources that fall within the park. Let alone claiming rights over the benefits associated with the park and its management procedures, local residents are even not allowed to derive their own additional income sources if it has anything to associate with the "park's territory". Most of the

respondents burst out into tears talking about how deprived they are even on their residence and farm lands. Interviewees explained that they are restricted to plant on or cut down trees from their own patches of lands even when they have a letter of permission from the respective Woreda.

According to Dilys Roe and his colleagues, there are four major conservation approaches based on the intensity of benefit sharing mechanisms. First, identifies poverty as a constraint to conservation and aims to reduce poverty as a tool to meet conservation objectives. Second one is a conservation approach that entirely aims at poverty reduction and social justice issues. The third approach generates benefits to the local community while conservation is still its overall objective. The last approach, perhaps what is evident in ENP's case, keeps conservation its first and last objective with no concern about issues pertaining to social aspects. The managing director of EHT has stated that their organization only focuses on conserving the natural beauty of the area than anything more. The sole objective of this project is to remove the Eucalyptus tree cover and replace it with different types of indigenous tree species. However, he hasn't got much to say about whether there were social impact assessments made prior to the launch of the project, compensations for physical displacements, provisions of locally acceptable alternatives or compensation when access to resources lost or reduced. All in all, the managing director tried to compromise the issue of community benefit sharing experience in the following statement.

> *"...the only source of income for the organization is the sale of Eucalyptus trees. Thus, we usually won't have the capacity of working in favor of the community at a large scale. However, when there are socio-economic infrastructural developments around the park, our organization designs a structural framework in order to support the scheme in expertise and/or logistics. Unless and otherwise, we are not able to support the entire local community in and around the park in an extensive fashion as we are not financially self-contained."*

None the less, the concept of benefiting the local community goes beyond the question of financial capacity. There are numerous ways of benefiting the society while incurring no cost, such like through;

- the introduction of better agricultural use and management practice,

- the provision of firewood, indigenous tree seedlings and animal fodder from the management body with a reasonable price etc...

4.7. Awareness of Local Community Groups

Local people have long associations with nature and a deep understanding of it. Often they have made significant contributions to the maintenance of many of the earth's most fragile ecosystems, through their traditional sustainable resource use practices and culture-based respect for nature (Beltrán, J, 2000). Therefore, they have the right to be acquainted of any conservation management effort that is planned on their land as one crucial management stakeholder.

However, local communities in and around ENP were found to have a very restricted or misguided level of understanding about the project. Moreover, the principles of organizational transparency, accountability and positive interaction with local community groups have not been taken into account in all matters pertaining to the mutual interests of protected areas and indigenous people. In line with this, table 14 shows the distribution of respondents based on their level of awareness about the environmental conservation program and EHT. Accordingly, the majority of the respondents fall into the categories of no and limited awareness accounting for 40 and 41 percent of the total sample population, respectively. This is a huge number. The managing director of EHT has come clean regarding their failure to arrange a deliberate and formal awareness creating trainings to the local community groups.

Table 14: Awareness level of local community groups

Level of awareness	Frequency	Percentage
No awareness	43	40.2
Limited awareness	44	41.1
Average awareness	15	14
Adequate awareness	5	4.7
Total	107	100

Source: Own Survey (2013).

Yet another issue pertaining to local communities' level of awareness is well presented in the next chart. Ever since its establishment in 1995, the Ethiopia Heritage Trust has been trying to

expand its members through various held meetings both at local and national level. It has arranged several assemblies to discuss its objectives and raise societal awareness regarding the need to urge the rehabilitation of biodiversity at the respective site. However, the figure below explains a lot about the gap created as most of the meetings were held in the favor and context of the higher ups paying little attention to the local community. Local residents who live in and around the park, as a result, were found to have a very restricted amount of knowledge which is reflected by their exclusion from membership.

Accordingly, a huge number of respondents accounting for about 93.5 percent of the total sample population were found to reject membership at the organization mostly because they have a limited understanding about the organization and its conservation project, leaving the rest 6.5 percent of the respondents to be members of the organization. Compared to the total figure of native members, the above result implies that EHT has to strive a lot in encouraging local community groups to be part of the conservation work.

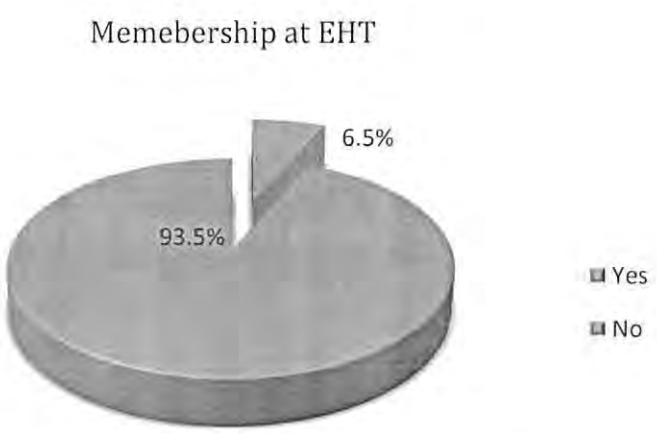


Figure 5: Local community members of EHT

Yet another point is the relationship between local community membership status and their level of acceptance towards the program and the management organ. Respondents who are not members of the community group were assumed to have little acquaintance to the conservation program so that they tend more in rejecting the program than accept it as their own concern. Accordingly, out from total number of respondents who are not members of the management organ (100 respondents), 95 of them were found to reject EHT and/or its conservation program as a whole.

In addition, Pearson Chi-Square test was produced to see if there was a significant relationship between local communities' acceptance and their level of awareness expressed by their membership at EHT. As a result, the *p* value which was 0.015 shows a significant relationship of the variables at 0.05 level (95 % Confidence Interval).

Table 15: Chi-Square Test – membership at the organization and acceptance of the conservation program

		Do you accept the management body and the conservation program?						X^2	Sig.
		Yes		No		Total			
Are you a member of EHT?	Yes	2	26.7	5	0.3	7	93.5		
	No	5	66.8	95	6.2	100	6.5	5.945**	**.015**
	Total	7	93.5	100	6.5	107	100		

Source: Own Survey (2013).

** Significant at 95 % confidence interval.

4.8. Perception of Local Community Groups

Governance is about power, relationships and accountability. It's about interactions among structures, processes and traditions that determine how power is exercised, how decisions are taken on issues of public concern, and how other stakeholders have their say. In the context of ENP management system, the above statement doesn't seem to apply properly. Household survey results show that almost everyone from both strata is barely satisfied with the communicational makeup between them and the organization. Letting alone the larger community living in the park, members of the community groups who are hired to work in the organization confessed that to have no direct and transparent communication with the management organ.

Another concern about peoples' perception is well explained in the frequency table below. According to the table, there are a dominantly huge number of respondents (accounting for 94.4 %) who are totally dissatisfied with the amount of wage the organization disburses to members of the local community group who are hired in the various conservation activities. An interviewee explains about this in a very devastated language.

"... I have been working in this organization ever since its establishment back in 1988 E.C. I was hired with a salary of 300 ETB per month and have been working as a park security guard for 17 straight years now. Through all these years, however, my salary has only made it to increase to 400 ETB per month."

The management body was asked to give a response to that during an interview and admitted the existence of the discontent regarding the wage rate. However, as an organization that entirely depends upon revenue from Eucalyptus tree sales, it would be so difficult to spend further amount of cost and raise up employees' salary price at the very moment.

Table 16: Local communities' level of satisfaction regarding to the wage rate

Place of residence	Level of satisfaction about the wage rate									
	Not satisfied		Poorly satisfied		Fairly satisfied		Highly satisfied		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%
Amba	57	53.3	2	1.9	-	-	-	-	59	55.1
Akako	44	41.1	4	3.7	-	-	-	-	48	44.9
Total	101	94.4	6	5.6	-	-	-	-	107	100

Source: Own Survey (2013).

Another finding pertaining to the perceptions of local community groups about the achievements made by EHT with regard to their effort to rehabilitate the environment and let the community to participate in the management process is well explained based on the following table below. Accordingly, an exceeding number of respondents accounting for 44.8 % were found to suppose that the efforts made to rehabilitate the environment was poorly successful, followed by another large amount of people (47 respondents accounting for 43.9 %) thinking that the effort was totally ineffective. And the reason for most of the respondents is the destruction of formerly planted Eucalyptus trees which the community have long-aged economic, scenic and sentimental value attachments for. As it is well explained by one of the respondents:

"These Eucalyptus trees have been our means of survival for the last two generations. We use them to construct our houses, use them for fuel, or even sale them in the market - before EHT came to seize them all into its authority. We used to graze our cattle in this land but now we are banned to. If our cattle are accidentally found grazing out in the field, we are compelled to pay 50 ETB per one cattle. The climate was used to be cooler in this mountain but now that our trees are gone, we are suffering from shortage of rainfall..."

This situation has a clear implication that the management organ has to do much on directing the perceptions of local community groups into a more positive outlook through educating them about the importance and value of indigenous trees species in stabilizing a proper climatic condition.

Table 17: Local communities' perception regarding to the success of the management organ

		Place of residence					
		Amba		Akako		Total	
		freq	%	freq	%	freq	%
Rehabilitating the environment with indigenous trees	**Totally Unsucc.**	27	25.2	20	18.7	47	43.9
	Poorly Succ.	26	24.3	22	20.6	48	44.9
	ModeratelySucc.	6	5.6	6	5.6	12	11.2
	Highly Succ.	-	-	-	-	-	-
	Total	59	55.1	48	44.9	107	100
Participating local community groups in conservation management process	**Totally Unsucc.**	53	49.5	47	44	100	93.5
	Poorly Succ.	5	4.7	1	0.9	6	5.6
	ModeratelySucc.	1	0.9	0	0	1	0.9
	Highly Succ.	-	-	-	-	-	-
	Total	59	55.1	48	44.9	107	100

Source: Own Survey (2013).

Another issue is peoples' view over the efforts made to involve them in the conservation management process. As it is in the table above, an outstanding number of respondents (100 respondents) were found to totally disagree with the success of EHT in offering opportunities for the local community groups to take part in the management of the park.

Here, the researcher has to say, the acceptance and legitimization of a pluralist conservation system that recognized local communities as a self-contained stakeholder in the management process could promote relationships of mutual respect, communication, and support between the people and the organization towards a common objective of 'sustainable biodiversity conservation'.

The management organ, Ethiopian Heritage Trust, was requested to make a statement about the perceptions of the local community groups in and around the park and responded as follows:

> *"...it is certainly impossible to conclude as the society totally understood to accept us. We, now and then, hear complaints from the community which usually arise from those members of the society who are hired in our organization. The local community starts to develop disgust as we punish, transfer or fired our workers who, in a way, are part of the community too. This has widened up our relationship with them. On the other hand, however, most of the other detestations are resulted from fabricated stories that our organization hasn't done."*

The managing director also added that they were setting up successive organizational meetings to discuss the issue in a serious manner so as to come up with a better, effective way of communication with the local people.

4.9. Sources of Conflicts

The following table shows the distribution of male and female respondents from both strata based on their responses to the question of having complaints on the managing body and/or the conservation program. Thus, out of the total number of male respondents (67 respondents), 55 of them (51.4 %) witnessed to have complaints of different sort. Likewise, a great number of female respondents (33 respondents accounting for 30.9 %) were also found

to be in a similar state of dissatisfaction. Most of the reasons for these oppositions revolve around *limited access to the natural resources the community used to utilize in early times* and *denial of their rights to participate in the management and decision making processes.*

Table 18: Distribution of respondents based on their complaints

	Do you have any sort of complaints?											
	Male						Female					
Place of residence	Yes		No		Total		Yes		No		Total	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Amba	29	27.1	6	5.6	35	32.7	18	16.9	6	16.9	24	22.4
Akako	26	24.3	6	5.6	32	29.9	15	14	1	14	16	15
Total	55	51.4	12	11.2	67	62.6	33	30.9	7	6.5	40	37.4

Source: Own Survey (2013).

Speaking about their isolation from benefits, interviewees begin to broke down explaining how deprived they are from their lawful rights. The local community is totally restricted from cutting down the Eucalyptus trees that are found inside their legitimate patches of lands, even when their corresponding Woredas approved them with an access right to the resources. They explained that they are no longer accepted to let their cattle graze inside the park's zone, which territorial jurisdiction has never been known at ground. An interviewee, a woman, describes the situations in her own words as follows.

> *"...I started to take charges of my family when my husband died the previous year. I have no other means of living other than collecting firewood from the forest. I once wrote a letter of request to EHT office so that they can allow me to use this tree to reconstruct my house as it was starting to fall apart. No one collaborated. I tried many times up until the house collapsed flat to the ground. I lost my house as they are so egoist to allow me use my own tree that is found in my own yard..."*

On the other side, the management body looks the situation from a whole different perspective. Managing director of the organization explained that most of the farmers who live inside the park's zone illegally extend their land shares every now and then. This makes it so difficult especially for those ones living in Addis Ababa as most of them fail to have a legal

document specifying their rightful ownership status and territorial boundaries. Thus, the organization itself face a challenge in considering access right to the people in the park as they usually don't come up with a complete information about their lands.

4.9.1. Ways of Expressing Dissatisfaction

According to table 19, the majority of the respondents accounting for about 71 percent of the total sample population did nothing to express their contempt. Next to this leading figure are those respondents (accounting for 15 %) who requested their demands to the management organ either through informal entreats or in a prescribed official manner. In the mean time, others appealed to other organs like their corresponding Woredas and local courts through pressing charges against Ethiopian Heritage Trust. There were also some respondents who quitted their jobs and membership terms to show their disgust towards the conservation management system. Some have even fought, whether it is in words or in fists, with the administrative staffs of EHT.

Table 19: Respondents' ways of expressing dissatisfaction

Ways of expressing dissatisfaction	Sex of respondents					
	Male		Female		Total	
	freq	%	freq	%	freq	%
I did nothing	48	44.8	28	26.2	76	71
I requested my demands to EHT	13	12.2	3	2.8	16	15
I requested my demands from other organs	2	1.9	7	6.5	9	8.4
I got involved in the aggressive conflicts	3	2.8	2	1.9	5	4.7
Others	2	1.9	0	0	2	1.9

Source: Own Survey (2013).

Even though the number of respondents who admit to aggressively get involved in the successive conflicts were found to be insignificant in the above figure, field observations and inspections tell a different story. Newly planted seedlings and fully-grown indigenous trees were chopped down in the interior forest rehabilitation sites. Indigenous tree seedlings were

inspections tell a different story. Newly planted seedlings and fully-grown indigenous trees were chopped down in the interior forest rehabilitation sites. Indigenous tree seedlings were plucked out from the soil and thrown out to the ground, tossed here and there along the main route to the park so that the managing body can see and understand their dissatisfaction. Surprisingly, all of these were happening while every security guard was on duty.

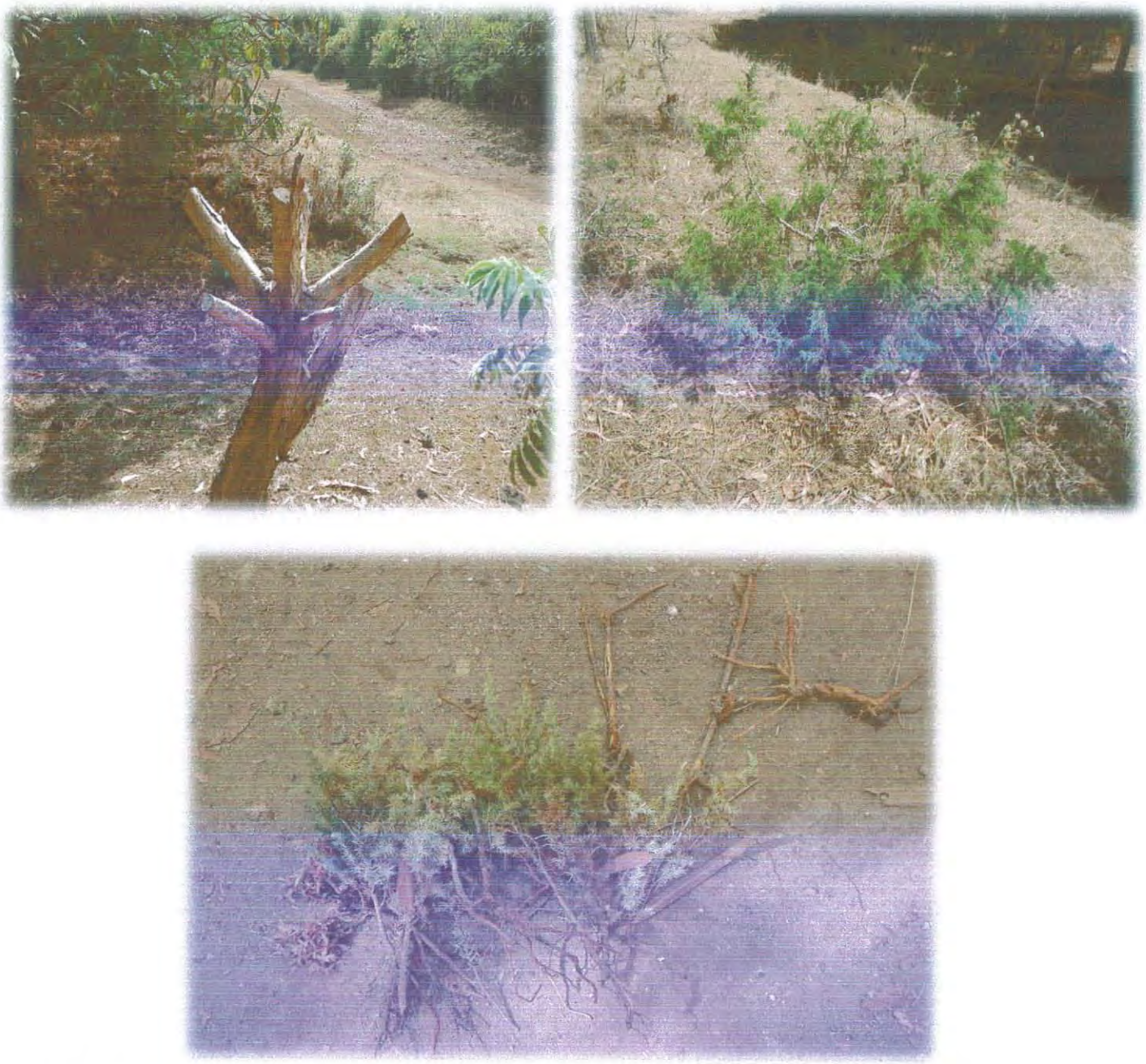


Figure 6: the local community residing in the park cut down grown indigenous trees and seedlings as a way of expressing their dissatisfaction.

respondents, consisting of 53 male and 23 female respondents accounting for 49.5 % and 21.5 %, respectively, confessed that there were aggressive movements aroused by the local community. Besides, male respondents seemed to feel more relaxed in explaining the various aggressive activities the society favored to engage in, as compared to females.

Table 20: Distribution of respondents based on their feedback on the ways the community used to express its dissatisfaction

Place of residence	Sex of respondents											
	Male						Female					
	Yes		No		I don't know		Yes		No		I don't know	
	freq	%	freq	%	freq	%	freq	%	freq	%	freq	%
Amba	26	24.3	4	3.7	5	4.6	13	12.2	1	0.9	10	9.3
Akako	27	25.2	3	2.8	2	1.9	10	9.3	1	0.9	5	4.7
Total	53	49.5	7	6.5	7	6.5	23	21.5	2	1.9	15	14

Source: Own Survey (2013).

The back and forth reactions of the two stakeholders, starting from the very foundation of the project to its present state, was well explained during interviews with the local community leaders. An anonymous community leader Akako village elucidates the type of relationship setting established between the community and EHT as follows.

> *"I can recall all events as if they happened yesterday. The organization commenced with a friendly motive at first. There were 6 or 7 men frequently coming here to visit the forest. Eventually, they sat down with few of our men including me to discuss about who they are and what they planned to do here. They persuade us to give them some of our lands in exchange to job opportunities and so many other benefits to the entire community. However, the problems start to show up later when they begin to restrict us from using the resources our lives depend upon. There have been so many ways the society tried to show their dissatisfaction to EHT but they gave us a deaf ear. The community pulled out and discarded countless newly planted seedlings, chopped down indigenous grown trees, set fires into specific rehabilitated sites, intimidate the organization and so on..."*

According to an article by Nick Salafsky and three of his colleagues, the professional conservation community has not been so far able to adequately answer the question pertaining to how they can achieve conservation goals better by securing social creditability. They usually ignore to enable local people and institutions to develop the knowledge and skills needed to make conservation more effective. Consequently this will backfire into the conservation effort putting sustainability under a big question.

Quite another matter is the clash between the management body and the Churches found in and around park. Service administrator of Entoto Mariam Church was interviewed about the kind of relationship they have with EHT and described it with a serious aversion. Accordingly, the park's management body has made different attempts to take over and incorporate the area that the church is found in to finally be able to use Menelik's palace as its head office. In addition, there also was a plan to set up a place of recreation where visitors to the park can use a natural shower from the holy water. Unfortunately though, the church has declined their request for it claims the palace and the holy water as important pieces of the complete historical and spiritual legacy. The service administrator also added that the church have stepped the argument up to the federal court for final resolution to which they finally win the debate and secure their properties.

On the other hand, Addis Ababa EPA has been involving from the particular event of the agreement to the execution and monitoring stage of the conservation program. The office is well informed with the aggressive movements of the local people in and around the park. Shockingly, though, the agency hasn't been responsible enough to resolve the issues that are getting more and more chronic every year. The organization's monitoring and evaluation unit leader explained that most of the conflicts arise from the management body to incorporate the society as an independent management practitioner. The agreement EHT signed has a long term plan of resettling the local community groups (including local residents and the churches) for the exclusive purpose of the conservation program. This long term plan has created a belief that local community groups found in and around the park's territory are no longer beneficiaries of the natural resources.

4.9.2. Issue of Land Security

One of the hypothesized determinant variables affecting peoples' perception negatively and direct them to act in aggression was the issue of land security. Respondents who have formal and legal land security verifications were assumed to react more confidently in expressing their dissatisfaction than those who don't have any form of legal document over their lands. Thus, out of the total number of respondents who don't have a legal document over their lands, majority of the respondents accounting for 37.4 % did nothing in order to express their dissatisfaction. On the contrary, a total of 24 respondents who actually have a land security document were found to struggle for their rights in various ways presented out in the following table.

Table 21: Chi-Square Test – Land security and aggressive behavior of respondents

Personal ways of expressing dissatisfaction	Do you have any legal document that evidences your property and access right over the land?						X^2	Sig.
	Yes		No		Total			
	freq	%	freq	%	freq	%		
I did Nothing	36	33.7	40	37.4	76	71		
I requested my demands to the organization	12	11.2	4	3.7	16	14.9		
I pressed charges for what I believe was my right	6	5.6	2	1.9	8	7.5	12.211**	.032
I got involved in the aggressive conflicts	5	4.7	0	0	5	4.7		
Others	1	0.9	1	0.9	2	1.9		
Total	60	56.1	47	43.9	107	100		

Source: Own Survey (2013).

** Significant at 95 % confidence interval.

Moreover, the Chi-Square Test shows a significant relationship between the two variables as the *p* value (0.032) is less than 0.05 significance level, verifying the aforementioned assumption true.

4.9.3. Major Factors of Conflicts

One of the presumed determinants of social conflicts around the park was local communities' limited level of awareness regarding the objective of the conservation program. Earlier figures reveal that the majority of the respondents accounting for 81 percent of the total sample population were found to have no or inadequate understanding about the management body or the conservation effort. The following table, additionally, augments if this limited level of awareness has a potential to adversely affect societies' perception and make them act violently. Accordingly, a relatively small number of respondents (a total of 34 respondents) agreed that limited community awareness has a determining factor to create complaints and raise conflicts. The rest 73 respondents accounting for 68.2 % were against the statement, out of which the largest portion of the respondents (39.3 %) were illiterates. The number of respondents who disagree with the idea of limited awareness as a factor of social conflicts dropped down with an increased educational performance, implying that there is an inverse relationship between the two variables.

Table 22: Educational Status of respondents and their opinion on limited community awareness as a factor of conflicts

	Limited community awareness as a factor for conflicts						*r*	*p* value
Educational status of respondents	**Yes**		**No**		**Total**			
	freq	**%**	**freq**	**%**	**freq**	**%**		
Illiterate	15	14	42	39.3	57	53.3		
Can read and write	6	5.6	15	14	21	19.6	-.147 *	.066
Primary school	10	9.3	11	10.3	21	19.6		
Secondary school	3	2.8	4	3.7	7	6.5		
College	0	0	1	1.9	1	1.9		
Total	34	31.8	73	68.2	107	100		

Source: Own Survey (2013).

* Significant at 90 % confidence interval.

In addition, Spearman correlation coefficient was used to assess the type and significance level of the relationship between the two variables. Thus, Spearman Rho's correlation statistic test shows a negative relationship (-.147) between the variables, implying that the number of respondents who disagree with the idea of limited awareness to cause conflicts were high at first and decrease as respondents' educational performance increases. Besides, the *p* value which is 0.066 indicates that the relationship is statistically significant at 0.1 significance level.

4.9.3.1. Limited Community Participation

Another factor assumed to have an effect on raising conflicts was the restriction of local community groups from participation in the conservation and management process. As shown in table 23, almost all of the respondents believe peoples' aggressive movements as a result of limited opportunities to take part in the conservation and management activities. Among these respondents, 26 of them consider the respective determinant to have a moderate impact while 80 respondents, which account the largest section of the sample size (74.8 %), think that it has a relatively high impact.

Table 23: Frequency table of respondents' opinions regarding limited participation as a factor of conflicts

Major factor of conflict		frequency	Percentage
	No impact	1	0.9
Limited	Moderately significant	26	24.3
community	Highly significant	80	74.8
participation	Total	107	100

Source: Own Survey (2013).

4.9.3.2. Limited or No Means of Benefit Sharing

Table 24 below shows the transcendent proportion of respondents that almost entirely agreed to the assumption of limited or no benefit sharing mechanisms as a means of developing contempt and raise conflicts. This should mainly be due to their total isolation from any sort of conservation or management benefits they should have obtained as a particular stakeholder in the program.

Table 24: Frequency table of respondents' opinions regarding limited or no means of benefit sharing as a factor of conflicts

Major factor of conflict		frequency	Percentage
Limited or no means of benefit sharing	Moderately significant	2	1.9
	Highly significant	105	98.1
	Total	107	100.0

Source: Own Survey (2013).

4.9.3.3. Displacement From Residence and/or Farmland

Most of the respondents living inside ENP depend upon farming and follow the customary line of bequeathing their farm lands to their children. Therefore, as the number of children become many in number, the ability of a farmer to split his farmland to all his children will be challenging. The frustration even gets worse when he has to leave his farm land to a given conservation project.

The next table, thus, shows the effect of displacement in raising conflicts based on the distribution of total number of children. Accordingly, the total number of respondents found in each category of significance (lowly, moderately and highly significant) increases with an increase in the number of children (i.e. 15, 27, 32 respondents in the first category of household size and 7, 11, 15 in the second).

Moreover, at the beginning of this study, it was hypothesized that the number of children in a given household has a direct significant relationship with respondents' way of aggression mainly because of their displacement from their lands. The assumption was tested to observe the nature and significance of their relationship using correlation tests. Consequently, based on both Pearson's and Spearman's correlation test, the p value was found to be 0.42 and 0.38 respectively, verifying a direct correlation and but no significance at 0.1 significance level.

Table 25: Frequency table of respondents' opinions regarding displacement as a factor for conflicts based on their total number of children

Total number of children	Displacement from residence and/or farm land								*r*	*p* value
	Lowly significant		Moderately significant		Highly significant		Total			
	freq	%	freq	%	freq	%	freq	%		
0 - 4	15	14	27	25.2	32	29.9	74	69.2	0.38	**.701 (NS)**
5 - 13	7	6.6	11	10.3	15	14	33	30.8		
Total	22	20.6	38	35.5	47	43.9	107	100		

Source: Own Survey (2013).

NS: Not Significant

4.9.3.4. Religious Confrontations

The following graph represents the distribution of respondents based on their responses regarding religious confrontations as a determining agent of conflicts. Descriptive statistics results reveal religious affiliations of the society as Orthodox Christians. Consequently, the largest count of respondents (40 from Amba and 44 from Akako) agreed that the variable have a high impact of designing societies' aggressive behaviors.

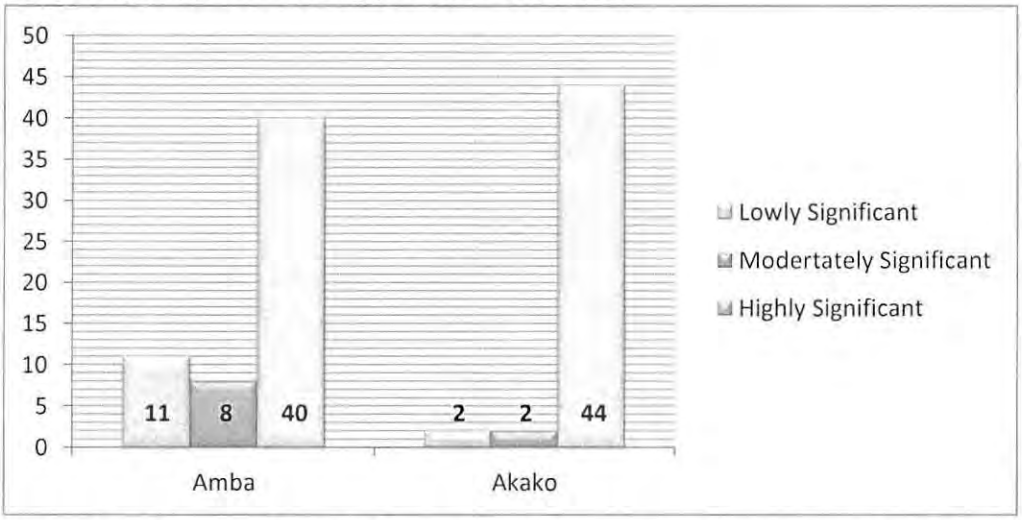


Figure 7: Frequency bar of respondents' opinions regarding religious confrontations as a factor for conflicts

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

Different attempts in conserving biodiversity may have diversified ultimate objectives to meet. Some may focus on biodiversity as an exclusive conservation target, such as looking at the change in the number of species in a given area over time, while others prefer to integrate it with other socio-economic matters of the particular area. In reality, however, biodiversity conservation involves combining both natural ecosystems and human societies which makes conservation practitioners deal with systems that are extremely complex.

Access rights and full participation of local communities in most protected areas around the world are highly restricted. Limited opportunities of benefit sharing and rejections from management practices make local communities develop contempt and raise conflicts time over time. This can eventually compromise the ultimate objective of a given conservation effort on a significant basis. Therefore, effective and sustainable conservation can be better achieved if the objectives of protected areas do not violate the rights of indigenous people living in and around them. It is also widely acknowledged that successful and enduring implementation of conservation programs can only be guaranteed when there is consent for and approval by the local community. Among others, indigenous cultures, knowledge and skills can much contribute to the building of comprehensive protected areas.

In doing so, conservationists and PA management organs should have to come up with a commonly harmonious conservation goal that is precise and consistent enough to measure the progress of meeting them.

5.2. Recommendations

Based on the findings of this study, the following suggestions are recommended so as to achieve a better relationship between the local community groups and the park's management body, Ethiopian Heritage Trust.

Recommendations for concerned government organs as EPA, City Land Administration, etc...

- Ensure the persistence of the park based on the free, prior informed consent of local community groups, and execution of social, economic, cultural and environmental impact assessment;
- Establish mechanisms for the restitution of indigenous peoples' lands, territories and resources that have been taken over by the park;
- Establish mechanisms on how to involve on Truth and Reconciliation between the local community groups and the park;
- Establish a proper ground rule for land use rights and land tenure system around the study area.

Recommendations for Ethiopian Heritage Trust

- Recognize the rights of local community groups to participate effectively in the management of the natural park established on their lands or territories, and to be consulted on the adoption of any decision that affects their rights and interests over those lands or territories;
- Ensure open and transparent processes for genuine negotiation with the community in relation to any plans to establish or expand park's systems, so that their lands and natural resources are preserved and decisions affecting them are taken in mutually agreed terms;
- Integrate the contribution of indigenous knowledge and education systems in the conservation management process;
- Provide mechanisms of sharing conservation benefits to the local people as one key stakeholders in the management process;
- Arrange awareness creating workshops and trainings specifically for the local community groups in and around the park.

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APPENDIX

Questionnaire

መጠይቅ፡ በእያንዳንዱ የቤተሰብ አባወራ የሚሞላ

ይህ መጠይቅ በእንጦጦ ተፈጥሮአዊ ፓርክ እየተሰራ ስላለው የአካባቢ ጥበቃና እንክብካቤ ስራ ላይ የአካባቢውን ህብረተሰብ አመለካከት ለማጥናት ደረጃ ዘንድ የተዘጋጀ ሲሆን፣ የህብረተሰቡን ተሳትፎና ተጠቃሚነት በመገምገም በጥበቃና እንክብካቤ ስራው ላይ ለሚፈጠሩ የተለያዩ ችግሮች መቋሚ የመፍትሔ አማራጮችን ለማቅረብ የታሰበ ነው።

ስለሆነም ይህ የጽሁፍ መረጃ የሚያገለግለው ከላይ ለተጠቀሰው ዓላማ ብቻ መሆኑን ተረድተው ለጥናቱ ጠቃሚ የሆነውን እውነተኛና ተገቢ መልስ እንዲሰጡኝ እየጠየኩ ጊዜዎን ሰጥተው የጽሁፍ መጠይቁን በትጋትና ስለሚሞሉልኝ በቅድሚያ ከልብ አመሰግናለሁ!

የዚህ መጠይቅ ለያንዳንዱ መረጃ በፍፁም ምስጥራዊነት የሚጠበቅ ይሆናል!

የመጠይቅ ቁጥር፡ _____
የመረጃ ሰብሳቢው ሰው ስም፡ _____
መረጃው የተሰበሰበበት ቀን፡ _____

I. ጠቅላላ መረጃ

- *የመኖሪያ ስፍራ* ☐ 1 ስዲስ አበባ (ወረዳ ስንድ) ☐ 2 ኦሮሚያ (ሱሉልታ)
- *ፃታ* ☐ 1 ወንድ ☐ 2 ሴት
- *ስድሜ* _____
- *ሀይማኖት* ☐ 1 ኦርቶዶክስ ክርስቲያን ☐ 4 ሙስሊም
  ☐ 2 ካቶሊክ ክርስቲያን ☐ 5 ሌላ ከሆነ እባክዎን ይጥቀሱ
  ☐ 3 ፕሮቴስታንት ክርስቲያን _____
- *የተምህርት ደረጃ* ☐ 1 ማንበብና መፃፍ የማይችል ☐ 4 ሁለተኛ ደረጃ ት/ቤት
  ☐ 2 ማንበብና መፃፍ ብቻ የሚችል ☐ 5 የሙያ ትምህርት
  ☐ 3 አንደኛ ደረጃ ት/ቤት ☐ 6 ኮሌጅ

- *የጋብቻ ሁኔታ* [1] ያላገባ [2] ያገባ [3] የተፋታ [4] ባል የሞተባት
- *የልጆች ብዛት* _____
- *ጠቅላላ የቤተሰብ ብዛት* ወንድ _____ ሴት _____ ጠቅላላ _____
- *መተዳደሪያ መንገድ* [1] እርሻ [2] የጓሮ አትክልት ልማት [3] የመንግስት ሰራተኛ [4] ከብት እርባታ [5] ንብ እርባታ [6] ንግድ [7] ዶሮ እርባታ [8] ማገዶ ሰብሳቢ [9] ሌላ ካለ ይጥቀሱ _____
- *የመኖሪያ መሬት ስፋት* _____(በጥማድ)
- *የእርሻ መሬት ደረጃ ስፋት* _____(በጥማድ)

II. ማህበራዊ፣ ኢኮኖሚያዊና ባህላዊ ተፅህኖን በተመለከተ

1. ከመቼ ጀምሮ እዚህ አካባቢ መኖር ጀመረ?

   _____

2. የኢትዮጵያ ቅርስ ባሳደራ ማህበር በአካባቢያችሁ ከመጣበት ጊዜ አንስቶ እየሰራው ባለው የአካባቢ ጥበቃ ስራ የመጣውን ለውጥ እንዴት ይገልፁታል?

		1 ምንም ለይነት ለውጥ የለም	2 መጠነኛ የሆነ ለውጥ አለ	3 መካከለኛ የሆነ ለውጥ አለ	4 ከፍተኛ የሆነ ለውጥ አለ
2.1. ማህበራዊ	2.1.1. የመኖሪያ ቦታ ለውጥ				
	2.1.2. ከእርሻ ወደምሁ ከግጦሽ መሬት መፈናቀል				
2.2. ኢኮኖሚያዊ	2.2.1. የተለያዩ ዓይነት የስራ ዕድሎችን መፍጠር				
	2.2.2. ከቀድሞ በተሻለ መንገድ የሚያግዝ የግብርና አያያዝና አጠቃቀም በማስተዋወቅ				
	2.2.3. ገቢዬ ከቀድሞ የተሻለ ሆኗል				

2.3. ባህላዊ	2.3.1. የማህበረሰቡን ፅሴት በማይነካ መልኩ ህብረተሰቡን በንርግፌው ውስጥ ተሳታፌ በማድረግ				
	2.3.2. በስካባቢ ጥበቃ ንርግፌው ሳይ የህብረተሰቡን ባህላዊ የስካባቢ ጥበቃ ዘዴዎች በማካተት				

3. በኢትዮጵያ ቀርስ ባሳደፌ ስማካኝነት በመጣው የስካባቢ ጥበቃ ንርግፌም ምክንያት ከመኖሪያ ቦታዎ ተፇናቃይ ሆነው ነበር?

   1. አዎን 2. የስም

4. መልስዎ አዎ ከሆነ የስቀቁት መፌት ስፋት በጥማድ ምን ያህል ይሆናል?

   _____

5. ስተፇናቀሱበት መፌት በገንዘብ ወይም በዓይነት የተሰጦት ካሳ ነበር?

   1. አዎን 2. የስም

6. በስካባቢ ጥበቃ ንርግፌው ምክንያት ከስርሻ ወይም ከግጦሽ መፌትዎ ተፇናቃይ ሆነው ነበር?

   1. አዎን 2. የስም

7. መልስዎ አዎ ከሆነ የመፌቱ ስፋት በጥማድ ምን ያህል ይሆናል?

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8. ስተፇናቀሱበት መፌት በገንዘብ ወይም በዓይነት የተሰጦት ካሳ ነበር?

   1. አዎን 2. የስም

9. በባስቤትነት ይዘውት ስሚተዳዯሪበት መፌት ህጋዊ የሆነ የይዞታ ማረጋገጫ ማስረጃ ስስዎት?

   1. አዎን 2. የስም

10. ከመኖሪያ ወይም ከስርሻና ግጦሽ መፌትዎ በመፇናቀልዎ ከሚከተሱት ማህበራዊ፣ ኢኮኖሚያዊና ባህላዊ ችግሮች መካከል ይርዶብኛል ብስው የሚያስቡት አስ?

		1	2	3	4
		ፇፅሞ ችግር ስሇዯሇብኝም	በስነስተኛ ሁኔታ	በመካከሇኛ ሁኔታ	በከፌተኛ ሁኔታ
10.1	ጠርዘዊ ገቢዬ ቀዯሞ አገኝ ከነበረው ገቢ ቀንሷሌ				
10.2	ከመኖሪያ ስፍራዬ በመፇናቀሌ ማህበራዊ ትስስሬ ቀንሷሌ				
10.3	አገበያ ስፍራ እርቂስሇሁ				

III. ተሳትፎ፣ ምክክር እና ጥቅም መጋራትን በተመሇከተ

1. የስካባቢ ጥበቃ ፕሮግራሙ በምን በምን ዓይነት መንገድ የስራ ፅድልን ፈጥሮሎት ያውቃል?

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2. ይህ ፕሮግራም ከጅምሩ ሲፀነስ ከሲትዮፒያ ቀርስ ባሳደራ ማህበር ጋር ሀሳብም በነሳነት በምክክር ጉባዔ ገልፀው ያውቃሉ?

1. አዎን 2. የለም

3. መልስዎ "የለም" ከሆነ ሀሳብዎን ሲገልፁ ያልቻሉበት ምክንያት ምን ነበር?

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4. ማህበሩ የስካባቢ ጥበቃ ፕሮግራሙን ከጀመረበት ጊዜ አንስቶ በሚያወጣቸው የፕሮግራሙ የስራ አቅዶች ላይ ያሎትን ተሳትፎ እንዴት ይገልፁታል?

1	ምንም ተሳትፎ ኖሮኝ አያውቅም	3	መካከለኛ ተሳትፎ አለኝ
2	አነስተኛ ተሳትፎ አለኝ	4	ከፍተኛ ተሳትፎ አለኝ

5. ከሚከተሉት የስራ ሂደት ዘርፎች መካከል የስካባቢ ጥበቃ ፕሮግራሙ በምን ያህል ደረጃ ተሳታፊ አደርገዎት ያውቃል?

		1	2	3	4
		ፈፅሞ ተሳትፌ አላውቅም	በአነስተኛ ደረጃ ተሳትፌአለሁ	በመካከለኛ ደረጃ ተሳትፌአለሁ	በከፍተኛ ደረጃ ተሳትፌአለሁ
5.1	የዘገር በቀል ችግኝ ማፍላት ስራ ላይ				
5.2	የዘገር በቀል ችግኝ ተከላ ስራ ላይ				
5.3	የተተከሉ ዛፎችን በመንከባከብና ደህንነታችውን በመጠበቅ ሂደት ላይ				
5.4	የባህር ዛፍ ቅረጣና ደግሞ እንደያቆጠቁጥ የማምከን ስራ ላይ				
5.5	የባህር ዛፍ ሽያጭ ላይ				

6. በፕሮግራሙ ላይ አነስተኛ ወይም ምንም ዓይነት ተሳትፎ ኖርዎት የማያውቅ ከሆነ ተሳታፊ ያልነበረበትን ምክንያት እንዴት ይገልፁታል?

7. ከቢተሰብዎ አባላት መካከል ቀደም ብሱ በጥያቄ ቁጥር 5 ላይ ተጠቅሰው ከተገኙት የስራ ሂደት ዘርፎች መካከል ተሳታፊ የሆኑ ነበረ?

1. አዎን 2. የለም

8. ከሚከተሱት ዘርፎች መካከል የአካባቢ ጥበቃ ፕሮግራሙ በምን በምን ዓይነት መንገድ ተጠቃሚ አድርጎዎት ያውቃል?

		1	2	3	4
		ፈፅሞ ተጠቃሚ ሆኜ አላውቅም	በአነስተኛ ደረጃ ተጠቃሚ ሆኛለሁ	በመካከለኛ ደረጃ ተጠቃሚ ሆኛለሁ	በከፍተኛ ደረጃ ተጠቃሚ ሆኛለሁ
8.1	አዲስ የስራ ዕድል በማግኘት				
8.2	ማህበረ ከባህር ዛፍ ሽያጭ ከሚያገኘው ገቢ በመጋራት				
8.3	በራስዎ ተነሳሽነት በእርሻ መሬትዎ ላይ ዛፎች በመትከል ከሽያጩ ገቢ በማግኘት				
8.4	ከቀድሞ በተሻለ መንገድ የሚያግዝ የግብርና አያያዝና አጠቃቀም በመተዋወቅ				
8.5	ከፕሮጀክቱ ባገኙት አዲስ የመስኖ ስራ እውቀት ምርትዎን በማሳደግ				
8.6	ከበፊቱ በተሻለ መንገድ የማገዶ አቅርቦት በተማጣጣኝ ዋጋ ከማህበረ በግዢ ማግኘት				
8.7	የዘገር በቀል የዛፍ ችግኞችን ከማህበረ በተማጣጣኝ ዋጋ በመግዛት				
8.8	ስልጠናዎች የሚሠጎ ሳር በማቅረብ				

9. በጥያቄ ቁጥር 7 ላይ ተዘርዝረው ካሉት ዘርፎች ውስጥ ቢያንስ በአንዱ ፈፅሞ ተጠቃሚ ሆነው የማያውቁ ከሆነ ተጠቃሚ ሆነው የማያውቁበት ምክንያት ምን ነበር?

10. ከሚከተሉት ውስጥ የስካባቢ ጥበቃ ፕሮግራሙ ከተጀመረ በኋላ ህብረተሰቡን ተጠቃሚ ለማድረግ ተያዩዘ የተሰራ መሠረተ-ልማት ነበር?

		1. አዎን	2. የለም
10.1.	የጤና ተቋም	☐	☐
10.2.	የትምህርት ተቋም	☐	☐
10.3.	የመብራት ዘዴ	☐	☐
10.4.	የመንገድ ስራ	☐	☐
10.5.	የመስኖ ስራ	☐	☐
10.6.	የተሻለ የግብርና አያያዝ	☐	☐

IV. አመለካከትን በተመለከተ

1. ስለ ኢትዮጵያ ቅርስ ባላደራ ማህበር እና በስካባቢያችሁ ስለሚሰራት ስራ ምን ያህል ግንዛቤ አለዎት?

☐ 1 ምንም ግንዛቤ የለኝም ☐ 2 ጥቂት ግንዛቤ አለኝ ☐ 3 መካከለኛ ግንዛቤ አለኝ ☐ 4 ከፍ ግንዛቤ አለኝ

2. የማህበሩ ዓላማ ምን ይመስሎታል?

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3. የኢትዮጵያ ቅርስ ባላደራ ማህበር አባል ነዎት?

1. አዎን 2. የለም

4. ማህበሩ በስካባቢያችሁ እየሰራ ስላለው የስካባቢ ጥበቃ ስራና ተያያዥ ጉዳዮች ላይ ያለዎትን አስተያየት እንዴት ይገልፁታል?

		1	2	3	4
		ፈፅሞ ደስተኛ አይደለሁም	በመጠኑ ደስተኛ ነኝ	ደስተኛ ነኝ	እጅግ በጣም ደስተኛ ነኝ
4.1	በማህበሩ ውስጥ ተቀጥረው ለሚሰሩ ሠራተኞች በሚከፈለው ክፍያ				
4.2	ማህበሩ ከህብረተሰቡ ጋር ባለው ግልጽና ቀጥተኛ ግንኙነት				

5. በኢትዮጵያ ቅርስ ባላደራ አማካኝነት አየተሰራ ያለው የስካባቢ ጥበቃ ስራ ከሚከተሉት ዘርፎች መካከል በምን ያህል ውጤታማ ነበር ብለው ያስባሉ?

		1	2	3	4
		ፈፅሞ ውጤታማ አይደለም	በመጠኑ ውጤታማ ነው	ውጤታማ ነው	እጅግ በጣም ውጤታማ ነው
5.1	አካባቢውን በአገር በቀል የዛፍ ዓይነቶች በማልማት				
5.2	ህብረተሰቡን ተሳታፊ በሚያደርግ መልኩ ስራውን በማስተዳደር				
5.3	ህብረተሰቡን ከአካባቢ ጥበቃ ፕሮግራሙ ተጠቃሚ በማድረግ				

6. በእርሶ የግል አስተያየት ማህበረ በምን ዓይነት መንገድ ቢሰራ የተሻለ ውጤታማ ይሆናል?

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7. እርሶ ማህበረኑና የሚሰራውን የአካባቢ ጥበቃ ፕሮግራም በእኔነት ስሜት ተቀብለውታል?

1. አዎን 2. የለም 3. አስተያየት የለኝም

8. ማህበረ በሚሰራው የአካባቢ ጥበቃ ስራ ከህብረተሰቡ ጋር ቀጥተኛና ግልፅ የሆነ መግባባት አለው?

1. አዎን 2. የለም

9. እርሶ በማህበረም ሆነ በሚሰራው ስራ ላይ ቅሬታ አለዎት?

1. አዎን 2. የለም 3. አስተያየት የለኝም

10. መልሶ አዎ ከሆነ ቅሬታዎ በአጠቃላይ ከምን የመነጨ ይመስሎታል?

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V. የግጭት መንስኤዎችን በተመለከተ

1. ከዚህ ቀደም ህብረተሰቡ በማህበረ እና በሚሰራው ስራ ላይ ያለውን ቅሬታ ለመግለፅ የተጠቀመባቸው መንገዶች ነበረ?

1. አዎን 2. የለም

2. መልሶ አዎን ከሆነ መንገዶቹ ምን ምን እንደነበረ ቢያብራሩልኝ::

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_____

3. እርሶ በግልዎ ያስተጓጎለዎት ቅፌታ በምን ዓይነት መልኩ ገልፀው ያውቃሉ?

4. ህብረተሰቡ ቅፌታውን ከገለፀ በኋላ የኢትዮጵያ ቅርስ ባሳደፌ ማህበር ስዚህ የነበረው ምላሽ ምን ነበር?

5. ከሚከተሱት ምክንያቶች ውስጥ ማህበረሰቡ በኢትዮጵያ ቅርስ ባሳደፌ እና በሚሰፌው ስፌ ሳይ ቅፌታን በማሳደር ግጭቶች እንዲነሱ አስተዋፅዎ አስው ብሰው የሚያስቡትን ይግሰፁ::

		1	2	3	4
		ፌፅሞ አስተዋፅዎ የሰውም	በአነስተኛ ዯረጃ አስተዋፅዎ አስው	በመካከሰኛ ዯረጃ አስተዋፅዎ አስው	በከፍተኛ ዯረጃ አስተዋፅዎ አስው
5.1	ማህበረሰቡ በአካባቢ ጥበቃና አስተዲዯር ስፌው ሳይ አነስተኛ የሆነ ግንዛቤ ስሳስው				
5.2	ማህበረሰቡ በአካባቢ ጥበቃና በአስተዲዯር ስፌው ሳይ አነስተኛ የሆነ ተሳትፌ ስሳስው				
5.3	የአካባቢ ጥበቃ ፕሮግፌው ማህበረሰቡን በበቂ ሁኔታ ተጠቃሚ አሳዯረገው				
5.4	ማህበረ ህብረተሰቡ ቀዯሞ ስፍርበት የነበረውን ቦታ ስአካባቢ ጥበቃ ፕሮግፌው አስመሰዯው				
5.5	ማህበረሰና የአካባቢ ጥበቃ ፕሮግፌው የአካባቢውን ነዋሪ ባህሳዊና ሐይማኖታዊ ዕሴት የሚነካ አስሆነ				

APPENDIX

Questionnaire

መጠይቅ፡ በእያንዳንዱ የቤተሰብ አባላቱ የሚሞላ

ይህ መጠይቅ በአንጦጦ ተፈጥሮአዊ ፓርክ አየተሰራ ስላለው የአካባቢ ጥበቃና አንክብካቤ ስራ ላይ የአካባቢውን ህብረተሰብ አመለካከት ለማጥናት ይረዳ ዘንድ የተዘጋጀ ሲሆን፣ የህብረተሰቡን ተሳትፎና ተጠቃሚነት በመገምገም በጥበቃና አንክብካቤ ስራው ላይ ለሚፈጠረ የተለያዩ ችግሮች ጠቋሚ የመፍትሔ አማራጮችን ለማቅረብ የታሰበ ነው።

ስለሆነም ይህ የጽሁፍ መረጃ የሚያገለግለው ከላይ ለተጠቀሰው ዓላማ ብቻ መሆኑን ተረድተው ለጥናቱ ጠቃሚ የሆነውን እውነተኛና ተገቢ መልስ አንዲሰጡኝ እየጠየኩ ጊዜዎን ለጥተው የጽሁፍ መጠይቁን በትዕግስት ስለሚሞሉልኝ በቅድሚያ ከልብ አመሰግናለሁ!

የዚህ መጠይቅ አያንዳንዱ መረጃ በፍፁም ምስጥራዊነት የሚጠበቅ ይሆናል!

የመጠይቅ ቁጥር፡ _____
የመረጃ ሰብሳቢው ሰው ስም፡ _____
መረጃው የተሰበሰበበት ቀን፡ _____

I. ጠቅላላ መረጃ

- *የመኖሪያ ስፍራ* ☐1 አዲስ አበባ (ወረዳ አንድ) ☐2 ኦሮሚያ (ሱሱልታ)
- *ፆታ* ☐1 ወንድ ☐2 ሴት
- *እድሜ* _____
- *ሀይማኖት* ☐1 ኦርቶዶክስ ክርስቲያን ☐4 ሙስሊም
  ☐2 ካቶሊክ ክርስቲያን ☐5 ሌላ ከሆነ እባክዎን ይጥቀሱ
  ☐3 ፕሮቴስታንት ክርስቲያን _____
- *የትምህርት ደረጃ* ☐1 ማንበብና መፃፍ የማይችል ☐4 ሁስተኛ ደረጃ ት/ቤት
  ☐2 ማንበብና መፃፍ ብቻ የሚችል ☐5 የሙያ ትምህርት
  ☐3 አንደኛ ደረጃ ት/ቤት ☐6 ኮሌጅ

- *የጋብቻ ሁኔታ* [1] ያላገባ [2] ያገባ [3] የተፋታ [4] ባል የሞተባት
- *የልጆች ብዛት* _____
- *ጠቅላላ የቤተሰብ ብዛት* ጠንድ _____ ሴት _____ ጠቅላላ _____
- *መተዳደሪያ መንገድ* [1] እርሻ [2] የጓሮ አትክልት ልማት [3] የመንግስት ሰራተኛ [4] ከብት እርባታ [5] ንብ እርባታ [6] ንግድ [7] ዶሮ እርባታ [8] ማገዶ ሰብሳቢ [9] ሌላ ካለ ይጥቀሱ _____
- *የመኖሪያ መሬት ስፋት* _____(በጥማድ)
- *የእርሻ መሬት ይዞታ ስፋት* _____(በጥማድ)

II. ማህበራዊ፣ ኢኮኖሚያዊና ባህላዊ ተፅህኖን በተመለከተ

1. ከመቼ ጀምሮ እዚህ አካባቢ መኖር ጀመሩ?

   _____

2. የኢትዮጵያ ቅርስ ባላደራ ማህበር በአካባቢያችሁ ከመጣበት ጊዜ አንስቶ እየሰራው ባለው የአካባቢ ጥበቃ ስራ የመጣውን ለውጥ እንዴት ይገልፁታል?

		1 ምንም ለይነት ለውጥ የለም	2 መጠነኛ የሆነ ለውጥ አለ	3 መካከለኛ የሆነ ለውጥ አለ	4 ከፍተኛ የሆነ ለውጥ አለ
2.1. ማህበራዊ	2.1.1. የመኖሪያ ቦታ ለውጥ				
	2.1.2. ከእርሻ ወደም ከግጦሽ መሬት መፈናቀል				
2.2. ኢኮኖሚያዊ	2.2.1. የተለያዩ ዓይነት የስራ ዕድሎችን መፍጠር				
	2.2.2. ከቀድሞ በተሻለ መንገድ የሚያግዝ የግብርና አያያዝና አጠቃቀም በማስተዋወቅ				
	2.2.3. ገቢዬ ከቀድሞ የተሻለ ሆኗል				

2.3. ባህላዊ	2.3.1. የማህበረሰቡን ዕሴት በማይነካ መልኩ ህብረተሰቡን በፕሮግራሙ ውስጥ ተሳታፊ በማድረግ				
	2.3.2. በአካባቢ ጥበቃ ፕሮግራሙ ላይ የህብረተሰቡን ባህላዊ የአካባቢ ጥበቃ ዘዴዎች በማካተት				

3. በኢትዮጵያ ቅርስ ባላደራ አማካኝነት በመጣው የአካባቢ ጥበቃ ፕሮግራም ምክንያት ከመኖሪያ ቦታዎ ተፈናቃይ ሆነው ነበር?

    1. አዎን 2. የለም

4. መልስዎ አዎ ከሆነ የለቀቁት መሬት ስፋት በጥማድ ምን ያህል ይሆናል?

    ____

5. ለተፈናቀሉበት መሬት በገንዘብ ወይም በዓይነት የተሰጦት ካሳ ነበር?

    1. አዎን 2. የለም

6. በአካባቢ ጥበቃ ፕሮግራሙ ምክንያት ከእርሻ ወይም ከግጦሽ መሬትዎ ተፈናቃይ ሆነው ነበር?

    1. አዎን 2. የለም

7. መልስዎ አዎ ከሆነ የመሬቱ ስፋት በጥማድ ምን ያህል ይሆናል?

    ____

8. ለተፈናቀሉበት መሬት በገንዘብ ወይም በዓይነት የተሰጦት ካሳ ነበር?

    1. አዎን 2. የለም

9. በባለቤትነት ይዘውት ለሚተዳደሩበት መሬት ህጋዊ የሆነ የይዞታ ማረጋገጫ ማስረጃ አለዎት?

    1. አዎን 2. የለም

10. ከመኖርያ ወይም ከእርሻና ግጦሽ መሬትዎ በመፈናቀልዎ ከሚከተሉት ማህበራዊ፣ ኢኮኖሚያዊና ባህላዊ ችግሮች መካከል ደርሶብኛል ብለው የሚያስቡት አለ?

		1	2	3	4
		ፈጽሞ ችግር አልደረሰብኝም	በአነስተኛ ሁኔታ	በመካከለኛ ሁኔታ	በከፍተኛ ሁኔታ
10.1	ወርሀዊ ገቢዬ ቀድሞ አገኝ ከነበረው ገቢ ቀንሷል				
10.2	ከመኖሪያ ስፍራዬ በመፈናቀሌ ማህበራዊ ትስስሬ ቀንሷል				
10.3	ከገበያ ስፍራ እርቄአለው				

III. ተሳትፎ፣ ምክክር እና ጥቅም መጋራትን በተመለከተ

1. የስካባቢ ጥበቃ ፕሮግራሙ በሃን በሃን ዓይነት መንገድ የስራ ዕድልን ፈጥሮሎት ያውቃል?

_____

_____

2. ይህ ፕሮግራም ከጅምሩ ሲፀነስ ከኢትዮጵያ ቀርስ ባሳደራ ማህበር ጋር ሀሳብን በነፃነት በምክክር ጉባዔ ገልፀው ያውቃሉ?

1. አዎን 2. የለም

3. መልስዎ "የለም" ከሆነ ሀሳብዎን ሲገልፁ ያልቻሉበት ምክንያት ምን ነበር?

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4. ማህበረ የስካባቢ ጥበቃ ፕሮግራሙን ከጀመረበት ጊዜ ስንስት በሚያጠጣቸው የፕሮግራሙ የስራ ስቅዶች ላይ ያሎትን ተሳትፎ እንዴት ይገልፁታል?

1	ምንም ተሳትፎ ኖሮኝ ስያውቅም	3	መካከለኛ ተሳትፎ አለኝ
2	አነስተኛ ተሳትፎ አለኝ	4	ከፍተኛ ተሳትፎ አለኝ

5. ከሚከተሉት የስራ ሂደት ዘርፎች መካከል የስካባቢ ጥበቃ ፕሮግራሙ በምን ያህል ደረጃ ተሳታፊ አደርገዎት ያውቃል?

		1	2	3	4
		ፈፅሞ ተሳትፎ ስላውቅም	በስንስተኛ ደረጃ ተሳትፎአለሁ	በመካከለኛ ደረጃ ተሳትፎአለሁ	በከፍተኛ ደረጃ ተሳትፎአለሁ
5.1	የዘገር በቀል ችግኝ ማፍላት ስራ ላይ				
5.2	የዘገር በቀል ችግኝ ተከላ ስራ ላይ				
5.3	የተተከሉ ዛፎችን በመንከባከብና ደህንነታችውን በመጠበቅ ሂደት ላይ				
5.4	የባህር ዛፍ ቅረጣና ደግሞ እንዳያቆጠቁጥ የማምከን ስራ ላይ				
5.5	የባህር ዛፍ ሽያጭ ላይ				

6. በፕሮግራሙ ላይ ስንስተኛ ዉይይ ምንም ዓይነት ተሳትፎ ኖርዎት የማያውቅ ከሆነ ተሳታፊ ያልነበሩበትን ምክንያት እንዴት ይገልፁታል?

7. ከቤተሰብዎ አባላት መካከል ቀደም ብሉ በጥያቄ ቁጥር 5 ላይ ተጠቅሰው ከተገኙት የስራ ሂደት ዘርፎች መካከል ተሳታፊ የሆኑ ነበሩ?

1. አዎን 2. የለም

8. ከሚከተሉት ዘርፎች መካከል የአካባቢ ጥበቃ ፕሮግራሙ በምን በምን ዓይነት መንገድ ተጠቃሚ አድርጎዎት ያውቃል?

		1	2	3	4
		ፈፅሞ ተጠቃሚ ሆኜ አላውቅም	በአነስተኛ ደረጃ ተጠቃሚ ሆኛለሁ	በመካከለኛ ደረጃ ተጠቃሚ ሆኛለሁ	በከፍተኛ ደረጃ ተጠቃሚ ሆኛለሁ
8.1	አዲስ የስራ ዕድል በማግኘት				
8.2	ማህበረሰቡ ከባህር ዛፍ ሽያጭ ከሚያገኘው ገቢ በመጋራት				
8.3	በራስዎ ተነሳሽነት በእርሻ መሬትዎ ላይ ዛፎች በመትከል ከሽያጩ ገቢ በማግኘት				
8.4	ከቀድሞ በተሻለ መንገድ የሚያግዝ የግብርና አያያዝና አጠቃቀም በመተዋወቅ				
8.5	ከፕሮጀክቱ ባገኙት አዲስ የመስኖ ስራ እውቀት ምርትዎን በማሳደግ				
8.6	ከበፊቱ በተሻለ መንገድ የማገዶ አቅርቦት በተማጣጣኝ ዋጋ ከማህበረሰቡ በግዢ ማግኘት				
8.7	የሀገር በቀል የዛፍ ችግኞችን ከማህበረሰቡ በተማጣጣኝ ዋጋ በመግዛት				
8.8	ለአብቶች የሚሆን ሳር በማቅረብ				

9. በጥያቄ ቁጥር 7 ላይ ተዘርዝረው ካሉት ዘርፎች ውስጥ ቢያንስ በአንዱ ፈፅሞ ተጠቃሚ ሆነው የማያውቁ ከሆነ ተጠቃሚ ሆነው የማያውቁበት ምክንያት ምን ነበር?

10. ከሚከተሉት ውስጥ የሕካባቢ ጥበቃ ፕሮግራሙ ከተጀመረ በኋላ ህብረተሰቡን ተጠቃሚ ለማድረግ ተያይዞ የተሰሩ መሠረተ-ልማት ነበር?

		1. አዎን	2. የለም
10.1.	የጤና ተቋም	☐	☐
10.2.	የትምህርት ተቋም	☐	☐
10.3.	የመብራት ዘዴል	☐	☐
10.4.	የመንገድ ስራ	☐	☐
10.5.	የመስኖ ስራ	☐	☐
10.6.	የተሻሸ የግብርና አያያዝ	☐	☐

IV. አመለካከትን በተመለከተ

1. ስለ ኢትዮጵያ ቅርስ ባላደራ ማህበር እና በሕካባቢያችሁ ስለሚሰሩት ስራ ምን ያህል ግንዛቤ አለዎት?

☐ 1 ምንም ግንዛቤ የለኝም ☐ 2 ጥቂት ግንዛቤ አለኝ ☐ 3 መካከለኛ ግንዛቤ አለኝ ☐ 4 ከፍ ግንዛቤ አለኝ

2. የማህበረ ዓላማ ምን ይመስሎታል?

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3. የኢትዮጵያ ቅርስ ባላደራ ማህበር አባል ነዎት?

1. አዎን 2. የለም

4. ማህበረ በሕካባቢያችሁ እየሰራ ስላለው የሕካባቢ ጥበቃ ስራና ተያያዥ ጉዳዮች ላይ ያለዎትን አስተያየት እንዴት ይገልፁታል?

		1	2	3	4
		ፈፅሞ ደስተኛ አይደለሁም	በመጠኑ ደስተኛ ነኝ	ደስተኛ ነኝ	እጅግ በጣም ደስተኛ ነኝ
4.1	በማህበረ ውስጥ ተቀጥረው ስሚሰሩ ሠራተኞች በሚከፈለው ክፍያ				
4.2	ማህበረ ከህብረተሰቡ ጋር ባለው ግልጽና ቀጥተኛ ግንኙነት				

5. በኢትዮጵያ ቅርስ ባላደራ አማካኝነት እየተሰራ ያለው የሕካባቢ ጥበቃ ስራ ከሚከተሉት ዘርፎች መካከል በምን ያህል ውጤታማ ነበር ብለው ያስባሉ?

		1	2	3	4
		ፈፅሞ ውጤታማ አይደለም	በመጠኑ ውጤታማ ነው	ውጤታማ ነው	እጅግ በጣም ውጤታማ ነው
5.1	አካባቢውን በአገር በቀል የዛፍ ዓይነቶች በማልማት				
5.2	ህብረተሰቡን ተሳታፊ በሚያደርግ መልኩ ስፊውን በማስተዳደር				
5.3	ህብረተሰቡን ከአካባቢ ጥበቃ ፕሮግራሙ ተጠቃሚ በማድረግ				

6. በእርሶ የግል አስተያየት ማህበረሰቡ በምን ዓይነት መንገድ ቢሰፊ የተሻለ ውጤታማ ይሆናል?

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7. እርሶ ማህበረሰቡንና የሚሰፊውን የአካባቢ ጥበቃ ፕሮግራም በእኔነት ስሜት ተቀብለውታል?

1. አዎን 2. የለም 3. አስተያየት የለኝም

8. ማህበረሰቡ በሚሰፊው የአካባቢ ጥበቃ ስፊ ከህብረተሰቡ ጋር ቀጥተኛና ግልፅ የሆነ መግባባት አለው?

1. አዎን 2. የለም

9. እርሶ በማህበረሰቡም ሆነ በሚሰፊው ስፊ ላይ ቅሬታ አለዎት?

1. አዎን 2. የለም 3. አስተያየት የለኝም

10. መልሶ አዎ ከሆነ ቅሬታዎ በአጠቃላይ ከምን የመነጨ ይመስሎታል?

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V. የግጭት መንስኤዎችን በተመለከተ

1. ከዚህ ቀደም ህብረተሰቡ በማህበረሰቡ ስና በሚሰፊው ስፊ ላይ ያለውን ቅሬታ ለመግለፅ የተጠቀመባቸው መንገዶች ነበረ?

1. አዎን 2. የለም

2. መልሶ አዎን ከሆነ መንገዶቹ ምን ምን እንደነበረ ቢያብራሩልኝ::

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3. ድርሶ በግልዎ ያሉትን ቅፌታ በምን ዓይነት መልኩ ገልፀው ያውቃሉ?

4. ህብረተሰቡ ቅፌታውን ከገለፀ በኋላ የሲትዮጵያ ቅርስ ባላደፌ ማህበር ስዚህ የነበረው ምላሽ ምን ነበር?

5. ከሚከተሱት ምክንያቶች ውስጥ ማህበረሰቡ በሲትዮጵያ ቅርስ ባላደፌ ስና በሚሰፌው ስፌ ሳይ ቅፌታን በማሳደር ግጭቶች እንዲነሱ ስተጥፅዎ ስለው ብለው የሚያስቡትን ይግለፁ::

		1	2	3	4
		ፈፅሞ ስተጥፅዎ የለውም	በስነስተኛ ደረጃ ስተጥፅዎ ስለው	በመካከለኛ ደረጃ ስተጥፅዎ ስለው	በከፍተኛ ደረጃ ስተጥፅዎ ስለው
5.1	ማህበረሰቡ በስካባቢ ጥበቃና ስተዳደር ስፌው ሳይ ስነስተኛ የሆነ ግንዛቤ ስላስው				
5.2	ማህበረሰቡ በስካባቢ ጥበቃና በስተዳደር ስፌው ሳይ ስነስተኛ የሆነ ተሳትፎ ስላስው				
5.3	የስካባቢ ጥበቃ ፕሮግራሙ ማህበረሰቡን በበቂ ሁኔታ ተጠቃሚ ስላሳደረገው				
5.4	ማህበረ ህብረተሰቡ ቀድሞ ስፍርበት የነበረውን ቦታ ስስካባቢ ጥበቃ ፕሮግራሙ ስስመስጀው				
5.5	ማህበረሰና የስካባቢ ጥበቃ ፕሮግራሙ የስካባቢውን ነዋሪ ባህሳዊና ሐይማኖታዊ ዕሴት የሚነካ ስስሆነ				