

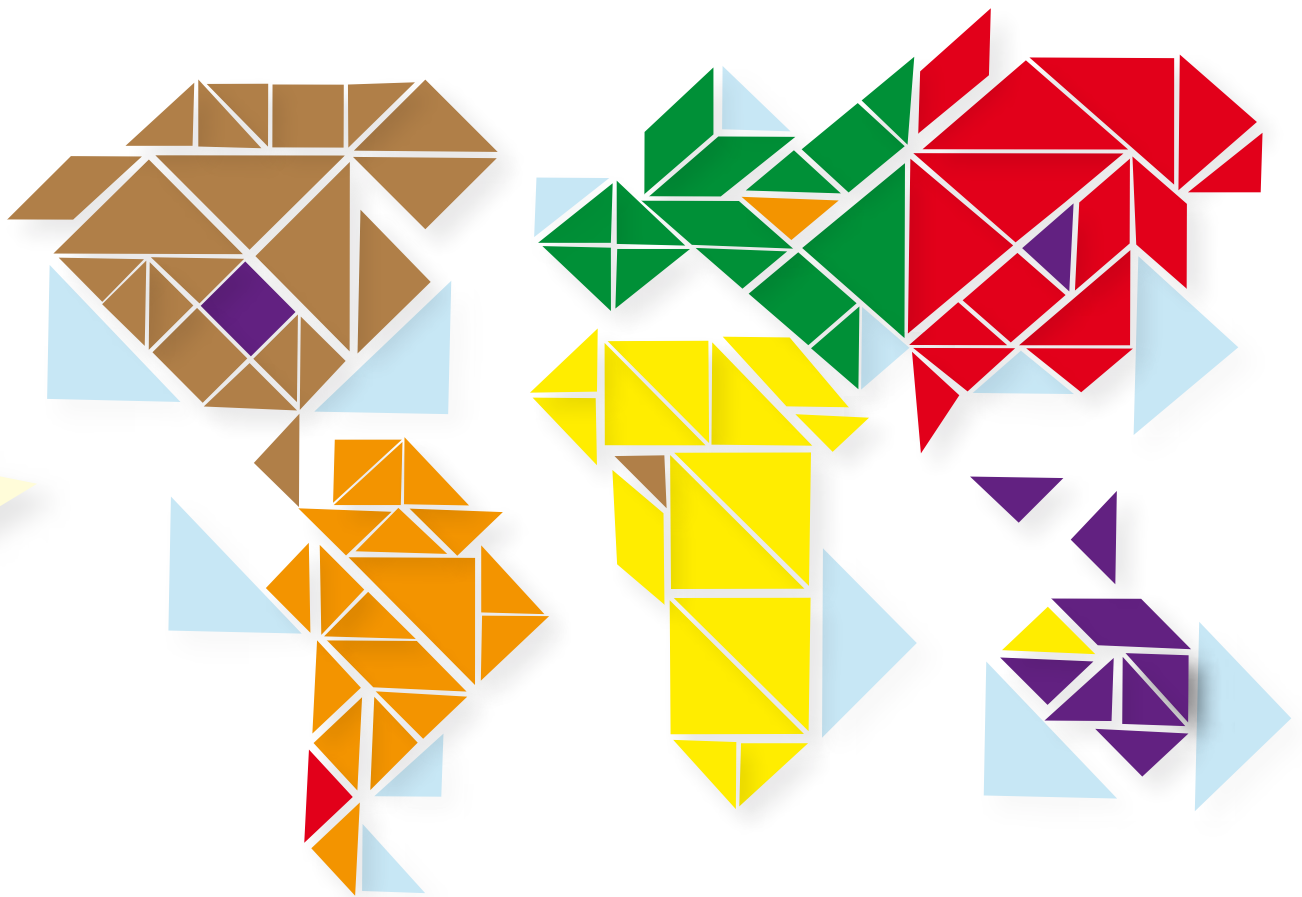
**CUCS**  
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**IMAGINING CULTURES OF COOPERATION:  
UNIVERSITIES NETWORKING TO FACE THE NEW DEVELOPMENT CHALLENGES**

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## DEVELOPMENT COOPERATION AND SUSTAINABLE TOURISM IN MOZAMBIQUE: TERRITORIAL SYSTEMS AND CULTURAL HERITAGE IN THE ZINAVE NATIONAL PARK

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### ABSTRACT

The paper presents the existing relationship between development cooperation, environmental policies and sustainable tourism in Mozambique, analyzing the specific case of Zinave National Park (PNZ). By adopting an approach that investigates the socio-territorial configurations and the traditional knowledge of African communities [Turco, 2002], we want to prove that the knowledge of territorial systems is crucial for the management of environmental cooperation projects, particularly for the promotion of sustainable tourism activities, in order to preserve cultural heritage and promote local development.

In this perspective, the PNZ is an interesting case study because it is going through a phase of conservative and tourism planning, supported by the Ministry of Tourism of Mozambique, two Italian NGOs (CeLIM and LVIA) and some international organizations, in order to promote a *community conservation*.

Applying a participatory research method, called SIGAP Strategy [Casti, 2006], based on field research and the involvement of local actors, we will discuss the results obtained during the fieldwork carried out in the PNZ, in order to reconstruct the territorial structures existing within the Park. This is shown using the participatory mapping [Burini, 2010] which could be the base of a GIS community mapping system able to express and communicate these values, to implement the process of participation of populations to the decision-making process, promoting the sustainable development at a local level.

**KEYWORDS:** community conservation, sustainable development, environmental cooperation, participation, territorial systems.

### COMMUNITY CONSERVATION AND PARTICIPATION IN SOUTHERN AFRICA

The experiences of *community conservation*<sup>1</sup> carried out in Southern Africa ranging from a wide number of guidelines, which move from forms of passive participation, in which the communities have a limited control over the decision-making process, to a full and direct participation in the resources management, called active participation [Cencini, 2011]. Between these two extremes there are many combinations, that has had as result the identification of several classifications, which emphasizes different aspects, including the level of participation [IIED, 1994], the type of ownership [Barrow, Murphree, 2001], or the participatory or contractual approach [Venema, Van de Breemer, 1999]<sup>2</sup>.

The experiments of community conservation, have been also characterized by a considerable differentiation of results, gaining support, as well as critics and doubts. Despite this, the new approach has greatly contributed to reintroduce the importance of the local community in the debate on conservation, leading, in some cases, the improvement of the living conditions of local population<sup>3</sup>. However, achieve the goals of community conservation, particularly in reality such as those of Southern Africa, characterized by an enormous natural wealth, but weak economies and uncertain political situations, it's often very difficult.

Analyzing the Mozambican reality, in particular, it's possible to emphasize that, despite in the programs of tourism promotion and in the development strategies of protected areas [Ministério do Turismo, 2004; República de Moçambique, 2010; Resolução n. 63, 2009] one of the first objectives is the implementation of local communities participation, in practice this appear still incomplete, due to the lack of both funding and personnel qualified, requiring the intervention of external actors such as the World Bank or others organizations of cooperation. In order to realize successful projects, therefore, in the future it will be needed not only a greater awareness on behalf of the promoters about the part played by African communities for the conservation of their territory, but it will be essential to provide adequate tools to enable these people to cooperate for the natural resources management, enhancing, at the same time,

<sup>1</sup> The term *Community Conservation* is used to describe those principles and practices that argue that conservation goals should be pursued by strategies that emphasize the role of local residents in the management of natural resources [Adams, Hulme, 2001].

<sup>2</sup> Integrating the different classifications, Cencini [2004] distinguishes three forms of *community conservation*, in particular: Protected Area Outreach; Collaborative Management; Community Based Natural Resources Management – CBNRM.

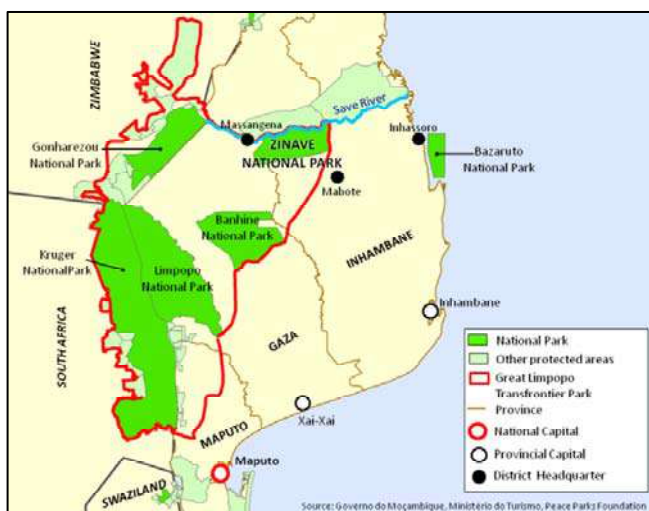
<sup>3</sup> As occurred for example in Zambia (ADMANE project) and Zimbabwe (CAMPFIRE project) where the revenues of hunting, in the past used exclusively by the Government, are now allocated to the residents of the various districts.

the traditional knowledge, which for centuries have regulated the symbiotic relationship between man and nature.

Is in this perspective that this paper presents the results obtained during the fieldwork carried out in the Zinave National Park, with the application of a specific methodology, the SIGAP Strategy [Casti, 2006], which, starting from the reconstruction of socio-territorial structure of the villages within the protected area, proposes the use of participatory mapping as the base of a GIS community cartographical system that can express and communicate easily the local values, facilitating the implementation of the process of governance and people participation, as well as contributing to the management of environmental cooperation projects and tourism development that are currently affecting the protected area.

## THE ZINAVE NATIONAL PARK

Established in 1973, with the Government Regulation No. 47 of 26<sup>th</sup> June, the Zinave National Park had the objective to protect certain species of animals, especially the giraffe (*Giraffa camelopardalis*), historically found in Mozambique only south of the Save River [Stalmans, Peel, 2010], the roan antelope (*Hippotragus Equinos*), the common tsessebe (*Damaliscis lunatus*) and the ostrich (*Struthio camelus*). Before the creation of the Park, since 1962, this area was designated as a game reserve under the management of the *Safarilândia Moçambique Lda* [Lobão Tello, 1990]. With the proclamation of independence in 1975, Mozambique experienced a short period of reconstruction by the new Government, soon interrupted by the outbreak of a civil war that afflicted the country for more than ten years. Because of these political events the PNZ remained for a long time without administration, furthering the increase of poaching and the installation of guerrilla groups, who caused the extinction of many animal species, including giraffes [Ministério do Turismo, 2010]. After the signing of the peace agreement in 1992, the park remain without a guide until 1996, when it was established the first administration with the aim of renewing the effort for the conservation of ecosystems and biodiversity, later strengthened by the inclusion of the PNZ in the project of the Great Limpopo Transfrontier Park (Fig. 1), since 2006.



**Fig. 1** – The Zinave National Park and the Great Limpopo Transfrontier Park.

Transfrontier Park. For that reason, the situation requires a careful study that, based on an analysis of the local context, bring out the socio-territorial organization of the villages of the PNZ and recovers the basic knowledge and the cultural aspects that characterize it, useful in the phases of programming as well as for the enhancement of the entire protected area for tourism purposes.

Analyzing the official documents produced in recent years by the Park in collaboration with the different actors involved in the cooperation projects [Ministério do Turismo, 2010; 2011], as well as flipping through the pages of the national strategies for the development of tourism in the protected areas [Ministério do Turismo, 2004], it is possible to detect three key words: sustainability, participation and development. These papers, in fact, put protected areas at the

<sup>4</sup> The article 11 of Law 10/99 of 7th July defines the parks as a “delimited total protection zones destined for the propagation, protection, conservation and management of plants and wild animals, as well as the protection of places, landscapes or geological formations of particular scientific, cultural or aesthetic value, in the interests of and for public recreation, which are representative of national heritage.” [Art. 11, paragraph 1].

<sup>5</sup> In order to reduce the human pressure on the protected area the Park administration, in collaboration with the Ministry of Tourism, decided, after a careful study and several meetings with the local population, to modify the current boundaries of the Zinave National Park, in order to exclude all the villages, with the exception of those located in the Covane area, north of the park. The surrounding area, located to the east and the west of the new boundaries, will be converted in controlled activity areas, where local people will be able to carry out their traditional activities, as well as enabling the development of alternative activities.

center of the strategies to promote tourism as the main resource capable of support local development through the implementation of a sustainable management, in which local communities are the main protagonists. If we consider, in particular, the actions implemented in the Zinave National Park, as an example of the application of these principles, however, we soon realize how all the activities start on the assumption that it is necessary to protect the natural environment, while communities are viewed as a potential danger for the biological balance. The emphasis is therefore on the environmental issues and the protection of ecosystems, rather than on the social process linked to the territorial local forms, pointing out the need to understand the existing relationship between the local communities and their own territory, in order to avoid conflicts and promote an harmonious development. In this context, the application of a participatory methodology of research to the fieldwork presented here has made possible the visualization and the location of the existing resources in the park, highlighting the most fragile habitats, but at the same time encouraged a deeper reflection about the meaning of territory from a social point of view. Let's analyze in detail the results obtained in the first phase of application of this methodology in the PNZ.

### The SIGAP Strategy as participatory research method

The SIGAP Strategy (*Sistemi Informativi Geografici per le Aree Protette/Azioni Partecipate*)<sup>6</sup> is a research method, articulated in different modular phases and based on the fieldwork and the involvement of local actors. It has, in particular, the objective of recover the territorial dynamics and the landscape values of local cultures, as a platform on which manage a territory. Through a participatory and multiple scales (local and regional) mapping these values are shown and communicated, in order to create useful tools for the steps of negotiation [Casti, 2009; 2012]. In this way, the map, tool par excellence able to show a territory, multiply the agents of production through participation. In this context, the actors that operate in the territory become themselves builders of their own cartography, which, through graphics representations that often break the rigid topographical pattern, can communicate the sense of place in the same way it is experienced by the community [Casti, 2009].

In particular, this methodology adopt the principles of sustainable development and community conservation, translating them operationally, allowing that the information collected during the fieldwork become the true indicators for planning. In fact, the territory is not only a set of natural resources, but refers to symbolic and cultural values, which cooperate to build the identity of the community itself. Recover these values allows to deepen the type of relationship the society has with its own environment, which becomes the foundation for the development of strategies for resource management and environmental conservation. We present the results obtained by applying this strategy to the fieldwork carried out within the Zinave National Park, in order to highlight the dynamics activated by local populations.

### Territorial organization of the villages in the Zinave National Park

The Zinave National Park has been the subject of a research conducted by the writer between April and September 2011 as part of a PhD in "Geography of development"<sup>7</sup> which provided the application of the first phase of the SIGAP Strategy, implemented through observation, investigation and the creation of a participatory cartography of knowledge, useful to recover the information about the cultural heritage of the villages<sup>8</sup>. In particular, during the research was carried out the census of the villages existing inside the protected area and its buffer zone, inquiring the traditional organization, followed by an in-depth analysis of two sample villages, in order to recover the traditional resource-use system. This analysis has allowed the creation, directly in collaboration with local populations, of a database until then inexistent, and it has make possible to create participatory cartographic documents, which can be employed in order to implement the process of environmental governance and participation in decision-making moments [Burini, 2012]. Finally, the study has enabled highlight the potential of development of a sustainable tourism as an alternative asset to the livelihood of local communities, in view of the implementation of new regulations for the use of resources. In this context, the paper will focus specifically on the analysis of traditional organizational structure that governs the territory, highlighting the problems detected in the protected area.

The villages currently present within the PNZ and its buffer zone, according to the narrative of the traditional chiefs, were founded at the time of the war of Ngungunhane, last Emperor of Gaza<sup>9</sup>, with the *Tsonga* who lived in this region. The king, in order to exercise the control over the newly conquered areas, used to replace the old leaders with individuals belonging to its lineage, which guaranteed the maintenance of its authority [Rita-Ferreira, 1974; Dava, 1997]. Following the end of the Empire of Gaza and the deportation of Ngungunhane in Portugal, in 1896<sup>10</sup>, the

<sup>6</sup> Developed by the group of researchers of the University of Bergamo (Italy), this strategy has been tested within the peripheries of the W Transborder Park (between Burkina Faso, Benin and Niger), acting within the «Programme Régional Parc W/ECOPAS» (*Ecosystèmes Protégés en Afrique Sahélienne*).

<sup>7</sup> The thesis, whose discussion is expected for early 2014, is coordinated by Prof. Emanuela Casti, head of the *Diathesis* Cartographic Lab of the University of Bergamo (Italy): [www.unibg.it/Diathesis](http://www.unibg.it/Diathesis).

<sup>8</sup> This is the body of knowledge related to the territorial organization and use of resources that ensures the physical and symbolic reproduction of the local population.

<sup>9</sup> The Empire of Gaza in the 1860, at the height of its expansion, covered the area included between the Maputo river and the Zambezi river.

<sup>10</sup> Ngungunhane reigned from 1884 to 28 December 1895, the day he was imprisoned by Joaquim Mouzinho de Albuquerque in the fortified village of Chaimite. Exiled by the colonial Portuguese he was transported to Lisbon, accompanied by one of his sons, Godide, and other dignitaries. After a

Portuguese began their political-administrative installation in this area [Dava, 1997]. The reorganization of the territory into administrative uniform units that followed caused deep changes in the traditional political structure of the region, producing the splitting up of the possession of the largest aristocratic lineages, renamed *regulado* or *cabado* [YañezCasal, 1996]. In this way the traditional authorities became ambiguous political institutions, whose power was reduced because, while they were continuing to represent the socio-territorial organization at the local level, they were simultaneously integrated and submissive to the colonial administration, which gave them different tasks (collection of the *imposto da palhota* – the tax on the hut; control to the access of strangers in the *regulado*) [Yañez Casal, 1996; Dava, 1997]. The situation didn't get better after the independence, when the *Frente de Libertação de Moçambique* (FRELIMO), since 1974, carried out a campaign of annihilation of the traditional leaders, considered collaborators of the colonial Government, in view of the creation of the "new man", free from any prejudice and superstition [Kyed, Buur, da Silva, 2007]. The *Grupos Dinamizadores*, composed by reliable people to the Party, replaced the *regulos*, while the political and religious traditional structure was completely banned [Dava, 1997]. Even the Zinave National Park was affected by this process of transformation, reflecting still today of the outside influences. After an initial denial, the Government has returned today to officially recognize the traditional authorities, but these at the legislative level are equated to the Secretaries of the administration, the lowest level of the official hierarchy<sup>11</sup>. The effort to recognition and valorization of traditional leaders implemented by the State, although it may be considered an important change, in practice helps to create confusion among the leaders themselves, due to the ambiguity of laws, that cause the emptying of the power exercised by the traditional authorities in favor of the Secretaries.

The fieldwork carried out in the Zinave park has tried, in this context, to reconstruct the traditional hierarchical network still existing in the villages, starting by the creation of a localization map of the traditional villages, identified for the presence of a traditional authority and specific sacred places recognized by the entire population. In this regard, it was identified a first information gap comparing the information gathered during the fieldwork with the official documents (Community Action Plan - 2010, Management Plan - 2011) published by the administration of the PNZ, in collaboration with the NGOs involved in the cooperation projects activated in the Park, which neglect the traditional organization, making reference instead to the administrative system established by the central Government. According to these reports the villages are 21 in total, grouped into 6 administrative Communities (Covane, Machaqueta, Maculuve, Malindile, Mechisso, Tanguane), a group of villages headed by a Secretary. At the same time, these Communities are grouped in two *Localidade* (Maculuve and Tanguane), defined as the basic unit of the local administration system<sup>12</sup>. Even after the first meetings with the local people we have realized that the real situation is more complex, since those who are indicated as "villages" in the official plans, often correspond to administrative entities such as the Community headquarter, or to areas in the Park where there aren't a real village but just a group of concession, since they haven't any autonomy statute. We proceeded, therefore, to collect information regarding the traditional organization of the local communities in order to identify the role played by the different settlements mentioned in the official documents and their traditional status. It's so that, through many meetings with the population and the visit of all the villages, as well as the use of a participatory mapping, we were able to create a first map of the traditional organization of the Park (Fig. 2)<sup>13</sup>.

At the end of the work, in the protected area and its buffer zone, have been surveyed 19 villages, more 6 that are disappearing, as they are situated in an arid area and most of the resident population has moved near to the administrative Community, in which the water supply is facilitated (hand pumps, waterhole). It was found that the status of the villages has a hierarchy that reflect the *matsua* organization, based on different levels of authority installed in the various villages in the protected area and its buffer zone, as well as in neighboring areas. These traditional leaders manage the land access and the political relations of its own territory of competence.

At the top of this hierarchy we find the *hossi ya hombe* (or *regulo*), with the highest political and symbolic power, able to resolve the conflict dynamics between villages, the religious issues and other symbolic functions. Within the community the *hossi ya hombe* acts as a "father", because he stands for the link between the community and the ancestors. These, in fact, lay down the rules to which it must submit the community through the gestures and the words of the *hossi*, affecting the political, economic and cosmic order. The *kuphahla* is the most important moment during which is celebrated this connection between the spiritual and the material sphere, with a ritual invocation of the spirits organized in the most significant moments of village life (start of the agricultural season, famine...) [Dava, 1997]. To the *hosi ya hombe* is also recognized the political power, that is to say the right to distribute the land among the other village leaders who depend on him. In fact, there are three levels of authority, which correspond to specific areas of competence: *hossi ya missava* (in Portuguese *cabo*), *nganakana 1* and *nganakana 2* (in Portuguese *papassão*). These

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brief stay, he was transferred to the Azores, where he would die eleven years later.

<sup>11</sup> The Legislative Decree No. 15 of 20th June 2000 defines the traditional leaders as "people who take and exercise power in accordance with the traditional rules of the respective communities", but when exists a legitimate authority as well as a Secretary, the community can decide which of the two figures has precedence in hierarchical level.

<sup>12</sup> According to the *Lei dos Orgãos Locais* No. 8/2003, of 27<sup>th</sup> of March, the *Localidade* is the basic territorial unit of the local administration of the State and represents the level of permanent contact between the local communities and their authorities [art. 14, paragraph 1]. It includes villages and other housing groups included in its territory [art. 14, paragraph 2].

<sup>13</sup> The fieldwork was done by who is writing in collaboration with Hélio Olímpio Moisés, graduate student in Geography, and the Department of Geography of the University Eduardo Mondlane in Maputo, with the support of the PNZ Administration and the Warden, the Ministry of Tourism of Mozambique and the Italian NGOs LVIA and CeLIM.

levels are divided along lines of collateral<sup>14</sup> patrilineal inheritance and land access.

Going down in the hierarchy, directly dependent on the *hossi ya hombe*, we find the *hossi ya missava*, or the “chief of land” (*missava* = land/sand/soil), which is responsible for a portion of the *regulado*. In his area of competence this traditional leader has the task of maintaining the order in the name of the *hossi ya hombe* and the right to grant the land to any newcomers. Moreover, it is to the *hossi ya missava* that the chiefs of lower level turn to when conflicts break out, so that this *hossi*, supported by its advisors, decides if the *nganakana* can solve by himself the situation or if it is necessary, in more complex cases, consult directly the *hossi ya hombe*. By the *hossi ya missava*, depend the *nganakana* and from these the *nganakana 2*, whose main duty is to transmit the word of the top-level authority to the inhabitants, in addition he has to maintain the control and the order of territories distant and peripheral [Yañez Casal, 1996]. Finally, to support the activities carried out by the village chiefs at the different levels of authority, there are two important groups of influence: the *tinduna* and the *tindoda*. The *tinduna* (singular *n'duna*) play the role of advisors to the village chief in the administration of the territory, while the *tindoda* (singular *madoda*) represent the consultative and judicial body, composed by the elders of the community [Dava, 1997; Feliciano, 1998].

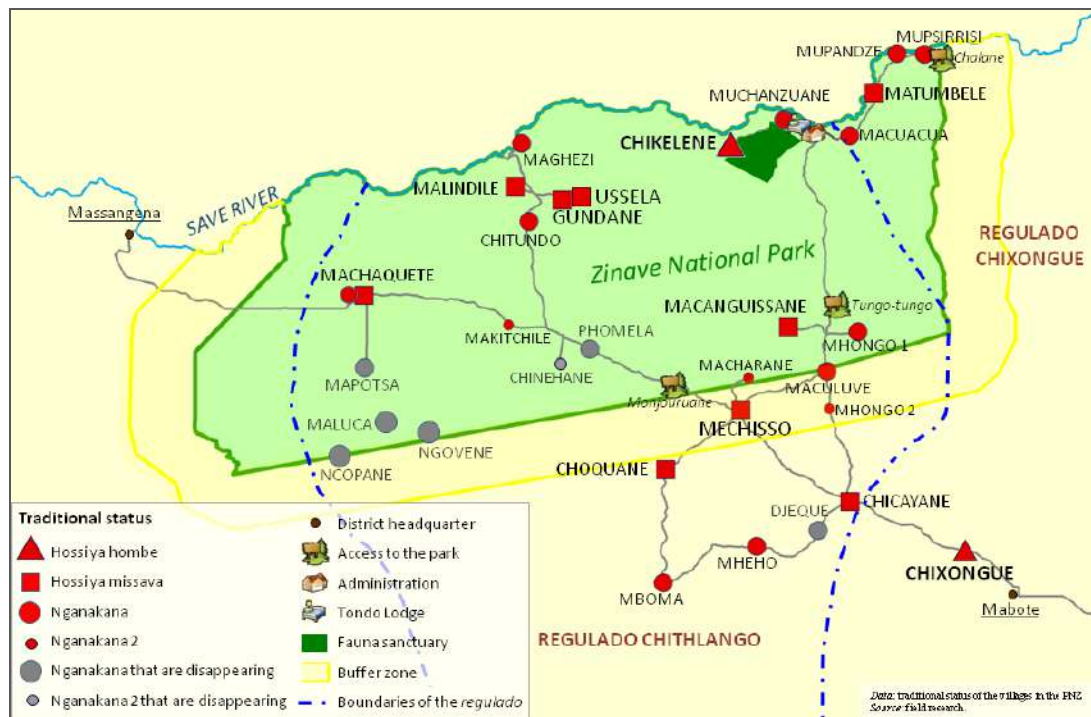


Fig. 2 – Digitalization of the participatory maps created in the Zinave National Park on the traditional status of villages.

This organization is present also in the Zinave National Park (Fig. 2). In fact, during the fieldwork it was found that the protected area is divided between two *regulado*, the Chithlango, based in the village of Chikelene, to the north on the river Save, and the *regulado* Chixongue, whose headquarter is the homonym village situated outside the protected area. In particular, analyzing the hierarchical structure on which rests the *regulado* Chithlango, we can see that the villages directly dependent by the *hossi ya hombe*, controlled by a *hossi ya missava* are: Ussela, Gundane, Malindile, Machaqueta, Mechisso, Macanguissane, Muchanzuane, in addition to other villages located outside the protected area, including Chicayane and Choquane. The territory of this *regulado*, in fact, includes most of the park area, extending beyond it to the south and the west to the border of the Gaza Province, to the north to the Save River and eastward to the limit of the *regulado* Chixongue. From the village of Macanguissane, located in the south, near the gate of Tongo-tungo, depend directly the *nganakana* of Mhongo 1 and Maculuve, from which have their origin, respectively, the *nganakana 2* of Mhongo 2 and Macharane. On the north-west, along the Save river, is located the *hossi ya missava* of Gundane, from which derive the *nganakana* of Maghezi, and the *hossi ya missava* of Malindile, under whom we have the village of Chitundo, in addition to Maluca and Ngovene, further south, both now almost deserted. From the village of Ussela depends directly on the *nganakana* of Phomela. From this village have their origin the *nganakana 2* of Makitchile and Chinehane. In the western part of the Park we find the *hossi ya missava* of Machaqueta, from which descend the *nganakana* of Mapotsa and Neopane, two villages today uninhabited. Finally, in the buffer of the park is located the village of Mechisso, governed by a *hossi ya missava*, from which arise the *nganakana* of Mboma, Mheho and Djeque, already outside the limits of the protected area.

Considering, whereas, the villages of *regulado* Chixongue, located in the PNZ, it was found that by the *hossi ya*

<sup>14</sup> In the collateral system, at the death of the leader the person who inherits his authority is the elder brother, to be followed, in the case there aren't other brothers alive, to the eldest son (son of the eldest brother).

*missava* of Matumbele depend directly the *nganakana 1* of Macuacua, Mupandze and Mpsirrisi, whose villages are located along the Save River, near to the Park Administration headquarter. In particular, the fact that the village of Chixongue, where the *regulo* is living, is located outside the protected area has led the Park Administration to exclude him from the official management of the issues about this portion of its territory. In fact, in the official documents of the PNZ the coexistence of two different traditional authorities (*hossi ya hombe*) and the territory division between two different *regulado* is ignored. In addition, while the *hossi ya hombe* of Chikelene is involved in the activities carried out by the Administration, being a member of the association *Vuka Zinave*<sup>15</sup>, the *regulo* Chixongue is not involved at all, as inhabitant in a village not affected by the local issues related to conservation.

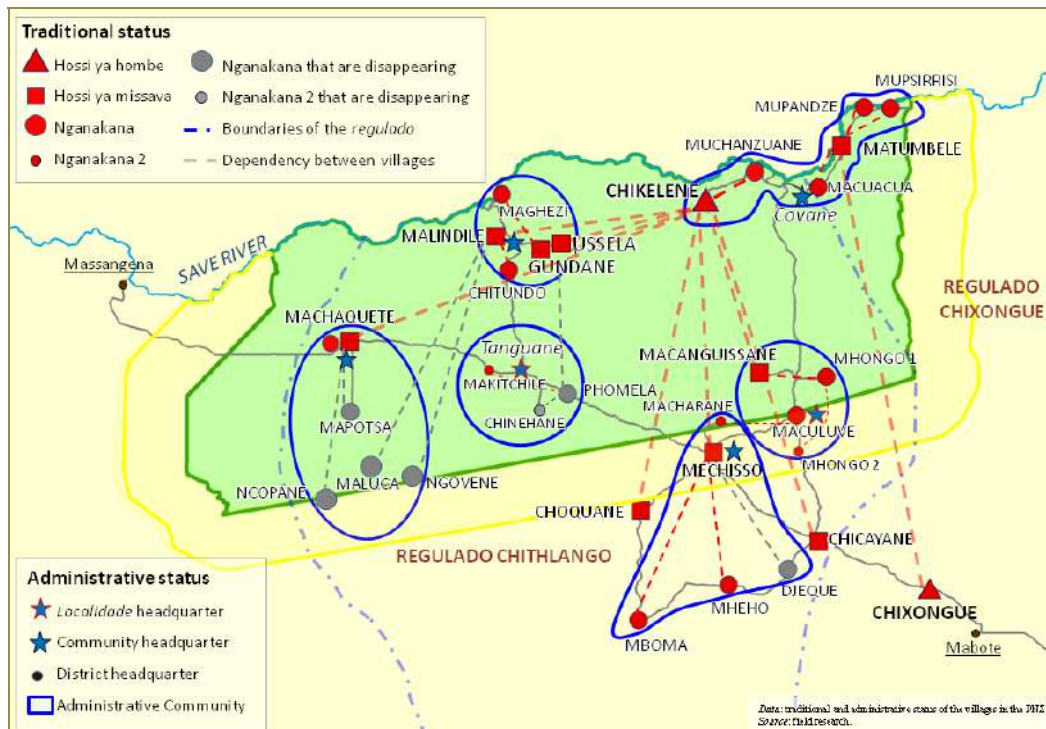


Fig. 3 – Administrative status of the PNZ and its overlap with the traditional organization of villages.

Continuing with the analysis of the system of authorities existing in the villages of the Park we can detect a real overlap between the areas of influence of traditional authorities and the new administrative organization imposed by the central Government (Fig. 3). According to the story tell by the local people, with the outbreak of the civil war and the installation of several military headquarters of FRELIMO inside the Park, many people decided to leave their concessions to move close to these installations, to be more protected. After the war, many families decided to stay in the new home, while a territorial reorganization was established by the Government, and encouraged by the Administration of the Park, in order to centralize the population by eliminating the sparse settlements existing in the protected area. They were thus created the administrative Communities near to the existing housing districts, located around the military headquarters during the war, but disconnected from their traditional network. While this situation has had a positive impact on quality of life of the local population, ensuring the access to the basic social services (a primary school in each Community, two medical centers with maternity in Tanguane and Maculuve, the construction of several manual water pumps), at the same time it caused the creation of a double level of authority, traditional and official, which led to the emergence of symbolic conflict such as disputes over land ownership.

The territorial organization established by the Government, in fact, has based the creation of the administrative Communities on the proximity of the villages, ignoring the traditional links existing between them, cutting, in many cases, the ties between the *hossi ya missava* and their *nganakana*. It's for this reason that the Community of Mechisso include the village of Macharane, governed by a *nganakana 2* traditionally connected to the village of Maculuve, in addition to the territories of Mboma, Mheho and Djeque dependent from the *hossi ya missava* of Mechisso, while in the case of the Community of Malindile, the villages of Ussela and Gundane, governed by two different *hossi ya missava*, were grouped into the same administrative structure, reducing the power of the traditional leaders. Similarly, the villages of Ngovene and Maluca, two *nganakana* traditionally subjected to the *hossi ya missava* of Malindile, but located far from this village in the south, now depend administratively by the Community of Machaqueta, whose

<sup>15</sup> The intercommunity association *Vuka Zinave* ("Awake Zinave") was officially created in 2010, for the initiative of the Italian NGOs LVIA and CeLIM involved in the cooperation development projects within the protected area, with the aim of strengthening the dialogue between the community of the PNZ and the other actors working in the Park. The group is made up of various representatives, both men and women, of the five administrative Communities, including some village leaders, the *hossi ya hombe* Chithlango and some local administration members (Secretaries and chiefs of the *Localidade*).

headquarter is located close to the villages. In Tanguane, however, the creation of the administrative Community, that group the villages of Makitchile, Phomela and Chinehane, led the emergence of conflicts between different traditional chiefs of the area, since the Community headquarter is located in the territory of the *nganakana 2* of Makitchile, while the village of the *nganakana 1* Phomela is now almost uninhabited, with a reduction in its power also he is at a higher hierarchical level. In addition, within the same village of Makitchile, have formed two different housing districts, with distinct functions: Tanguane, headquarter of the administrative Community and the Localidade, and Dondoti, in which is living the *nganakana 2*.

The new administrative organization is creating problems for the recognition of the power of traditional authorities, as already noted, because some villages governed by *hossi ya missava* are now disappearing, in favor of the headquarter of the Communities, situated in the territories of competence of headman of a lower level, creating hostility. In fact, despite the families choose to move, the symbolic links with the *hossi* of the original village persists, and they continue to entrust to this the celebration of the ceremony and the conflict resolution. At the same time, however, these households has also to submit to the official authorities, as well as to the traditional chief responsible for the distribution of land and for the resource use in the new village, with a complexification of the situation.

Finally, if we examine the construction of the “sanctuary”, created by the Administration of the Park for the reintroduction of the fauna locally extinct, as an example of the actions carried out under the projects that are affecting the Park, we can observe that, also by the administration and the organizations that are working in this area, has been ignored or underestimated the symbolic importance still recognized to the traditional authorities. In fact, the sanctuary, which extends between the area of the village of Chikelene, where lives the *regulo* Chitlango, and the village of Mutsanzuane, as well as having subtracted part of the lands under the authority of the *hossi ya hombe*, caused, during the building of the structure, the closing of the only track leading the village of Chikelene with the rest of the Park for a few months. Despite the *regulo* has been very diplomatic and during several meetings has stated that the reintroduction of the animals and the development of tourism in the Park may in the future lead to an improvement of the living conditions of its population, and the Administration has motivated the closing of the fence with issues related to theft of material and it has worked (after our report) in order to open the new road in a short time, this action shows a lack of consideration of the authority represented by the *regulo*. Although the village of Chikelene is now inhabited by a few families (18 concessions), it is still the core of a bigger territory, which stretches south to the Zimane District, beyond the boundaries of the Zinave National Park, while his traditional headman is the main religious and political authority on the territory, an aspect that cannot be ignored when are established and implemented planning actions in the area.

## CONCLUSIONS

The area of the Zinave Park, as we have analyzed, is still characterized by the presence of a traditional structure threatened today because of the overlap of governmental authority. This situation has caused, and will be cause in the future, the emergence of conflicts between traditional and legal power. In fact, despite a declaration of intent by the Government to respect the traditional authorities implied in the Decree 15/2000, in practice the traditional organization is reduced and emptied in favor of the administration one, with the creation of homogeneous entities that do not reflect local reality. In this context, the Park Administration, as well as the actors who collaborate with it in different projects (World Bank, NGOs), adapts, taking the Community as basic reference for the management of the territory included within its borders. As already pointed out above, the Management Plan of the PNZ almost completely ignores the traditional organization and hierarchy of the villages, rather than develop their specifically, being more worried about modify the boundaries of the Park in order to exclude the greatest number of people from the protected area, that stop to analyze the dynamics of the area. In particular, with regard to the socio-territorial organization of the villages, it's important to underline that in the official documents and reports prepared by NGOs, there is no reliable list of the villages located inside the PNZ. At the same time, any document considers the fact that the protected area is divided between two different *hossi ya hombe*, ignoring the authority of the *regulo* Chixongue as resident outside the Park, and enhancing the role played by the *regulo* Chithlango, a situation that, with the implementation of new regulations, could result in the emergence of conflicts.

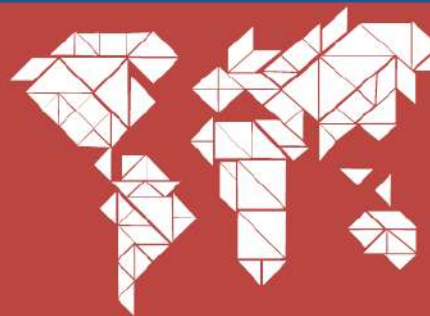
The NGOs who have worked for years in the PNZ have begun an important process, which aims to promote awareness of the role that communities must assume, through training, sensitization and facilitation, as well as allowing a better flow of information about the projects realized by the Park. Despite this, it is necessary to highlight a lack of knowledge about the structure of authority that regulates the life of the communities of the area. As we have seen, the mechanisms that govern the traditional political issues, the spiritual sphere and the land use, are more complex than the organization established by the Government, taken as reference system for the projects undertaken. In addition, to understand whose are the actors that operate in the area, with the *regulo* and the secretaries, it is essential to communicate in an effective and comprehensive way, as well as to make the whole population feel as part of a common project, a project that respects roles, traditions and beliefs.

The process, currently in progress, for the redefinition of the boundaries and the reshaping of the role played by the communities towards the protected area can be an excellent opportunity to implement new schemes of management, redefining priorities, models, methodologies, in order to create an active involvement of local people, improving their living conditions and, at the same time, optimizing the natural resources management. It 'sin this way that the fieldwork

carried out within the Park using the SIGAP Strategy, stands as the first phase to know the socio-territorial structure of the Park, which have to be studied in deep, in order to break the traditional patterns of conservation, concentrated on the preservation of ecosystems, to fully embrace the concept of sustainability.

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# Imagining cultures of cooperation: Universities networking to face the new development challenges

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## PARTICIPATORY METHODOLOGIES FOR A RESPONSIBLE TOURISM: THE ZINAVE NATIONAL PARK (MOZAMBIQUE)

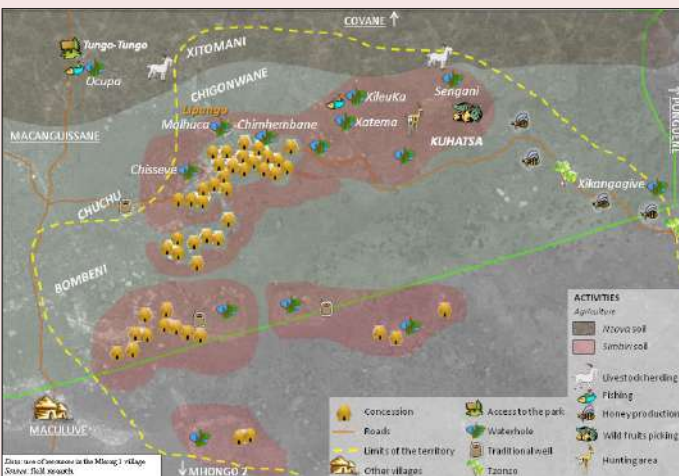
Diathesis Cartographic Laboratory  
University of Bergamo

### Abstract

The Zinave National Park (Mozambique), included in a system of protected areas as the **Great Limpopo Transfrontier Park**, is the experimental area for the application of a particular form of involvement of local communities in the conservative actions: the **community conservation**. As part of a *Ph.D. thesis*<sup>\*</sup>, it was carried out a field research in order to recover the local knowledge and the traditional values about the use of resources in the villages located within the protected area to achieve this implicative form.



The traditional status of the villages in the Zinave National Park



The system of use of resources in the village of Mhongho 1 in the PNZ

### Conclusion

The field data were used to bring out the **systems that govern the territory**, recovering local knowledge, and has allowed to highlight some conflict situations about: i. **land ownership**, for the competition between Park and local communities and for the change of the boundaries of the protected area; ii. **use of resources**, due to the incompatibility of the hunting, fishing and agriculture with the environmental management of the Park; iii. **tourism**, for the difficulty of achieving a sustainable system that will ensure the practice of tourism without causing negative impacts on the land system and the local production.

### Achieved results

Through the **observation**, the **inquiry** and the use of **participatory mapping** have been investigated the **traditional status** and the **organization of the villages** of PNZ recovering the **systems of resource use**. In particular, the research has allowed to realize:

- the **census of 25 villages**, ever before cartographically represented, and the reconstruction of their traditional organizational structure;
- an in-depth analysis of **two sample villages**, Mongho 1 and Makitchile, recovering their traditional system of resource use;
- the study of the potentiality of a **sustainable tourism development** as an alternative activity to the livelihood of local communities, in view of the implementation of new regulations for the use of resources in the Park.

### Objectives

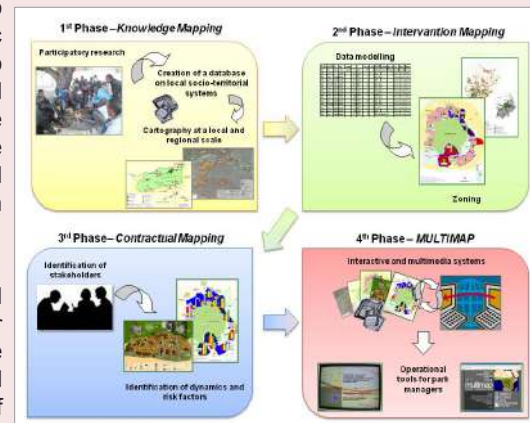
The research has highlighted the importance of the territorial organization of local communities for the recovery of **spatial capital**\*\* in order to manage and develop tourism in the African protected areas.

### Methodological approach

The **SIGAP Strategy** is a **participatory methodology of research** based on: i. **field work** for collecting data; ii. **mapping systems** for communicating results. In particular, this research presents the application of the first phase knowledge-based of that strategy, who allowed the creation of a **participatory database**, that was digitized in order to realize **GIS cartographic documents**, useful to improve the **environmental governance** and the **participation** of the people in the field of environmental conservation and promotion of tourism initiatives.



The Zinave National Park and the Great Limpopo Transfrontier Park



The SIGAP Strategy

\* The PhD thesis in Geography of Development entitled "The Transfrontier Conservation Area of Great Limpopo: participation and tourism promotion in the Zinave National Park (Mozambique)", is coordinated by Prof. Emanuela Casti, head of the Diathesis Cartographic Laboratory of the University of Bergamo ([www.unibg.it/diathesis](http://www.unibg.it/diathesis)). The defense is expected for the beginning of 2014.

\*\* The term *spatial capital* refers to the heritage of places, territories and networks built up by a social actor and the set of skills acquired over time to manage it, which can give benefits for his own survival (J. Levy, M. Lussault, Dictionnaire de la Géographie, Belin, Paris, 2003, p. 124-126.)