

MILKING THE RHINO

EDUCATIONAL GUIDE

Written by

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FILMS

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About this guide and film

Milking the Rhino explores the relationship between people and wildlife in Africa. It is the first major documentary to examine environmental conservation from the perspective of people who live with wildlife. It offers a complex, intimate portrait of two community-based conservation efforts in Kenya and Namibia.

Milking the Rhino is available as an **83-minute** feature-length film or as a **54-minute** broadcast version. In addition, three learning modules are on the DVD, composed of material from the film plus additional scenes. They cover the following topics:

Profiting from Conservation – 21 minutes

Human-Wildlife Conflicts – 23 minutes

Grazing – 19 minutes



Kids at Il Ngwesi, Kenya

This guide is designed for educators using any of these three formats. Two sections lie at the core of this guide. Organized by theme, each includes key concepts, “before and after viewing” questions, and activities. Users of the two continuous versions of the film will find both sections relevant, while users of the modules will want to focus on the materials and questions specific to each module.

This guide is also designed with multiple audiences from diverse contexts in mind. These include high school students, university students in environmental or Africa-related fields at both the undergraduate and graduate level, and volunteers and professionals working on conservation or cultural issues in Africa and beyond. Accordingly, it includes questions and activities that require varying levels of experience and knowledge. Educators will be able to choose audience-appropriate questions and activities.

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I. Learning Objectives

This educational guide in combination with the film has three broad learning objectives:

- Increase knowledge of the relationship between rural communities and wildlife in Africa;
- Foster understanding of the origin and rationale for wildlife conservation by African communities; and
- Enhance critical thinking skills through analysis of the challenges communities face in their efforts to conserve wildlife while making a living.

II. Synopsis

Milking the Rhino explores the deepening conflict between humans and wildlife in Africa today. It examines how new community-based approaches to conservation may bring benefits to rural people and, in so doing, alleviate this conflict. The documentary centers on examples of community conservation efforts in Kenya and Namibia. Community conservation provides alternative livelihood opportunities as traditional activities such as animal husbandry are challenged by drought, restricted land use, and other factors. The film describes the origins, rationale, and two forms of community-based conservation and highlights the challenges rural Africans at the forefront of this new movement face.



Maasai Moran

Milking the Rhino narrates the experiences of two communities as they grapple with the major themes of human-wildlife conflict, grazing, and community conservation. Both communities, Maasai in the Il Ngwesi village area of Kenya and Himba in the Marienfluss valley of Namibia, have had negative experiences with conservation in the past. Their resistance to conservation stems from restrictive policies and practices imposed on them by colonial as well as post-independence governments. Conservation has displaced indigenous African communities from their lands, limited their freedom to herd livestock, and created conditions in which wild animals damage their crops, kill their livestock, and even injure or kill their family members. In this context, “fortress conservation,” which forcibly prevents local people from accessing natural resources, has become untenable.

A recent movement seeks to redress these issues, empowering people who live with wildlife to conserve and sustainably use their natural resources. Local people can participate and benefit from conservation in many ways. Milking the Rhino highlights benefits such as wildlife utilization rights that provide a hunting quota for community meat consumption, or lodges that generate revenue for the community from tourism. In Il Ngwesi, local people themselves have established and run the tourist lodge, while in a Himba village a foreign investor owns and operates the lodge but pays the community a land rent and also takes tourists to learn the local culture and contribute to the local economy through buying curios.

The story of community conservation is not a simple one, however. Milking the Rhino offers a nuanced, intimate treatment of the complexity it involves. The film highlights debates and decision-making processes that unfold within the two communities and in relation to external partners, such as national government agencies, private ranchers and entrepreneurs, and international conservation organizations. It also emphasizes the importance of history to present-day struggles and the direct dependence of local communities on environmental resources. Finally, Milking the Rhino raises complicated questions about the relationship between community conservation and conservation through parks, and about tourism’s effect on cultural heritage and local livelihoods, notably cattle herding, which is central for both Maasai and Himba communities.

The two community-based conservation efforts showcased in this documentary are beginning to bear fruit. Resources are flowing to communities and wildlife is increasing. In both cases there is a rhino that requires care. In return local people gain revenue from tourists who visit. Slowly, but deliberately these communities have found a new way to milk the rhino.

III. Viewing the Film

Key Concepts, Activities, and Critical Questions

A. Wildlife and Rural Livelihoods

Key Concepts

Dependence: Humans depend on wildlife, including animals and plants, for their livelihoods. In rural Africa this dependence is often direct, such as use of animals for food or plants for medicine.

Insurance: Wild animals and plants can also provide “insurance” during times of drought. They are better adapted to survive such difficult environmental conditions than cattle, other domestic animals, or agricultural crops.

Culture: Wildlife has an important cultural significance for many African communities.

Danger: However, wild animals can be dangerous to local people’s lives and livelihoods.

Conflict: As human populations in Africa increase, so do conflicts with wild animals. Wildlife, such as elephants and lions, damages crops and property. Wild animals also threaten livestock and people. For more on human-wildlife conflict see the Thematic Modules section of this guide.

Before Viewing

- What is wildlife? What are your feelings about it? Ask viewers to spend a few minutes writing down ideas that arise when they think about wildlife and conservation in Africa. Use their responses to spur discussion before showing the film.



Samburu herdsman carries a calf weakened by drought.



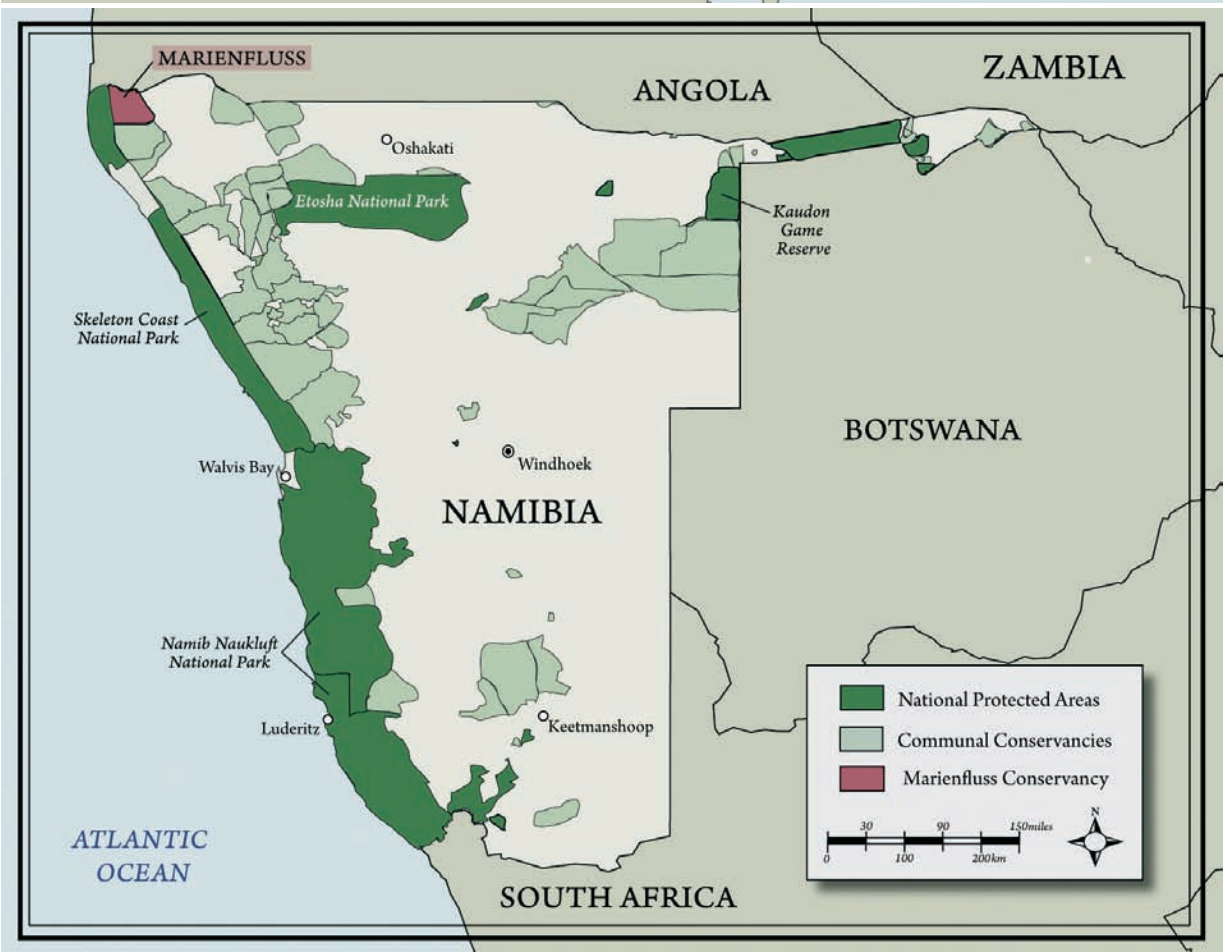
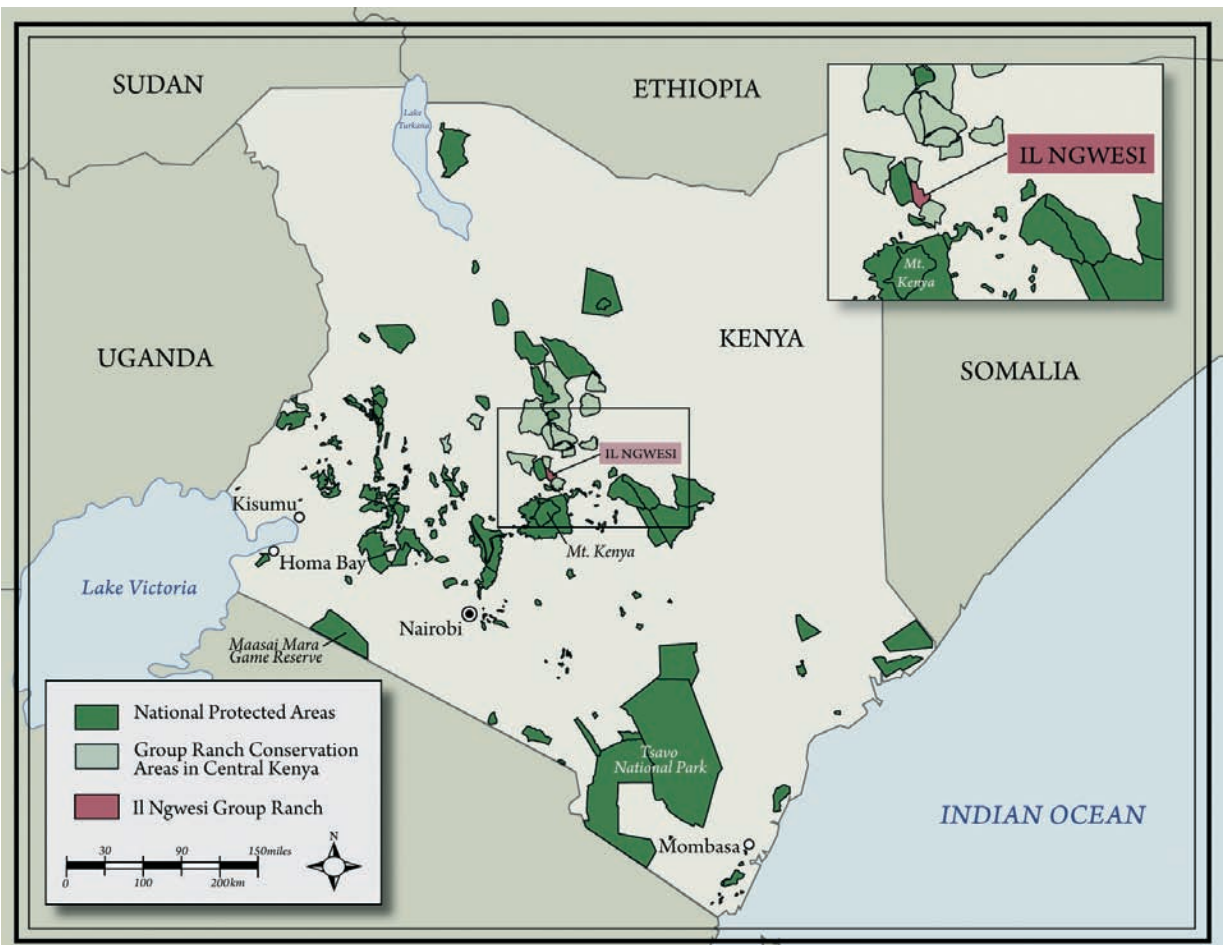
Himba family, Marienfluss Conservancy, Namibia



Maasai Elder, Il Ngwesi, Kenya

- Do you think that rural Africans have more or less the same attitudes towards wildlife as you do? What benefits does wildlife bring? What harm might wildlife cause to local communities in Africa?

Map Activity: Diverse human communities live across the African continent. Many of these communities co-exist, often uneasily, with wildlife. *Milking the Rhino* focuses on two communities in two countries. Instructors should review a series of maps with students to demonstrate the diversity of African societies and nature. Several maps are provided. Two of them (see page 5) focus on Kenya and Namibia, depicting: 1) national protected areas, 2) community-run conservation areas, and 3) the two case study locations. Finally, an overview map (see page 6) shows the countries of Africa, highlighting the location of Kenya and Namibia.





After Viewing

- What does the title of the film, "Milking the Rhino," suggest? What milk does the Rhino produce? Why do you think the filmmakers chose this title?
- As shown in the film, how does wildlife figure in Maasai and Himba culture? How do many Himba and Maasai make their living? Why might Himba, Maasai or other rural communities in Africa kill wildlife?
- The film presents the idea that wildlife might be considered a "second cattle." Explain this idea.
- How does drought affect the relationship between livelihoods and wildlife in the two case studies?

Activity: Ask students to write about the relationship between wildlife and community livelihoods in the areas where they live. Then ask them to consider how this relationship is similar to and/or different from the two case studies shown in the film. Use their responses to facilitate discussion.

B. The Myth of Wild Africa

Key Concepts

Myth: The “myth of wild Africa” holds that Africa is an unspoiled, natural Eden, filled with charismatic animals.

Euro-American idea: This myth pervades understanding of Africa by the public outside the continent, especially in Europe and North America. It has shaped conservation policy and practice from the colonial period to the present.

Longstanding co-existence: However, there are many diverse peoples in Africa and, as this film shows, many of them have and continue to live near wild animals. In rural Africa, the relationship between people and nature is often an immediate one.

Community management: The persistence of the myth of wild Africa has undermined the role of communities in managing their own resources and conserving wildlife.

Tourism: Ironically, tourism, an approach to supporting community conservation, often relies on the perpetuation of a myth of wild Africa.



Himba child, Namibia



Rhino in bush

Before Viewing

- Ask students to free associate by listing ideas, concepts, and images that come to their minds when they think of Africa. Write these on a blackboard.



Maasai-owned eco-lodge, Kenya

- In what ways is Africa wild? What is wilderness?
- Show students the image of a Maasai man cleaning the pool at a community-owned eco-lodge. Is this Africa? How do you know?

After Viewing

- Ask if and how student perceptions of Africa have changed after viewing the film.
- Define the “myth of wild Africa.” What does it say about the relationship between people and wildlife? Why is it relevant to current efforts to conserve wildlife? Why is it relevant to rural African communities?
- Hector Magome, Director of Conservation for the South African National Parks Service, discusses the myth of wild Africa. He states that the public of the developed world imagines a place where there is only wildlife “getting on with business as usual and with no interference from anyone except the cameraman.” “The reality,” he continues, “is that if you just turn the camera around you have people that live just next to this wildlife.” What does the film tell us about what would happen if the camera were turned around? How might an image of humans living alongside wildlife affect conservation strategies?
- Helen Gichohi of the African Wildlife Foundation suggests that the myth of wild Africa has fueled the economies of many African countries. “Tourism needs the myth of wild Africa,” she says. Do you agree that a myth of wild, untouched wilderness is necessary for tourism in Africa? Why or why not? How do the Maasai and Himba communities relate to this myth? Do they take advantage of it? If so, in what way?
- How can we reconcile the myth of wild Africa with other images of Africa as, for example, impoverished, war-torn and violence-ridden?

C. Conservation

Key Concepts

Biodiversity: There are many definitions of conservation, but it generally implies the protection of biodiversity—the variety of life on earth—over the long term.

Many environments: Conservation can therefore take place in any environment, including forests, oceans, and even deserts. It includes the conservation of wildlife and wildlands.

Costs and benefits: Conservation can bring benefits to people, but it often also includes costs. These costs and benefits are borne differently by different groups.

Diverse approaches: There are many approaches to conservation, and conservation practice has changed over time. Conservation is not just a Western import; rural communities in Africa and elsewhere have long sought to maintain the wildlife upon which they depend for their well-being.

Colonial model: Colonial governments created parks and other protected areas to house Africa’s immense diversity of species. In so doing, they adopted a model of conservation that separated people from wildlife and forcibly removed communities from their traditional lands.

Dispossession: Colonial conservation restricted local people’s access to wildlife as a source of meat and criminalized such access as “poaching.”

Fortress conservation: The colonial model is often known as “fortress conservation” or “command and control” conservation.

Post-colonial conservation: After independence from colonial rule African states continued this model of conservation, but with Africans as park guards and administrators. Given the economic and symbolic importance of wildlife, many post-colonial governments maintained that centralized, “command and control” conservation strategies were necessary.

Failure and new models: African communities have often resisted the command and control policies, leading to poor conservation outcomes and new strategies. Communities are now seen as critical to conservation success and are more and more involved in conservation efforts.



Community game guards, Kalama Group Ranch, Kenya

Before Viewing

- Ask students to define conservation. They should also reflect on the following questions before the film and keep them in mind as they watch it: What is the purpose of conservation? Who does conservation? Who benefits from conservation? What are its potential costs? To whom? How is conservation achieved?

After Viewing

- Has the film changed your ideas about what conservation is? If so, how?
- Who has undertaken conservation in Africa? Describe the kinds of individuals and institutions involved in conservation from pre-colonial to the present-day period. What has motivated these various players to participate in conservation?
- Why do local people often have negative attitudes towards wildlife conservation?
- Milking the Rhino presents the concepts of “fortress conservation” or “command and control” conservation. What do these terms mean? What kind of conservation does the film suggest is replacing these forms of conservation?
- Are national parks and other protected areas sufficient for wildlife conservation? Why or why not?
- What role can communities play in natural resource management and conservation? What roles might external actors play in conservation and whom might they be?
- To what extent do you feel environmental problems in Africa such as species loss or destruction of lives and livelihoods by wildlife are due to current behavior as opposed to a legacy of past behavior? In developing your answer, draw on evidence from the film as well as any other relevant knowledge you might have.
- Drawing from the film and your own thinking, analyze how climate variation and change may affect conservation efforts.

D. Community-Based Conservation

Key Concepts

Local Approach: Community-based conservation is a broad strategy that seeks to enfranchise people who live with wildlife to conserve and benefit from their natural resources. It also encompasses conservation efforts that originate outside a community, as long as benefits accrue to the community.

Old and new: It includes both new and traditional conservation methods at the community level. Community conservation takes advantage of traditional wisdom, such as animal tracking skills or knowledge of plants. It helps keep such knowledge alive and relevant.

Dominant paradigm: It has become a dominant conservation paradigm.

Complementary: Community conservation is conceived as a complement to a traditional protected area approach to conservation.

Multiple benefits: Local people can benefit in multiple ways from community conservation, from direct utilization of wildlife to live game capture, from marketing of plants to tourism.



Conservation at Il Ngwesi Group Ranch, Kenya

Rights: Reinstatement of wildlife utilization rights as a conservation incentive (such as in Marienfluss) is a key component of some community conservation efforts, while in other contexts (e.g. Kenya) it is still forbidden.

Capacity: The particular form community-based conservation takes depends on the resources and capacities of the community.

Collaboration: Implementing community conservation often requires changing local people's perceptions of wildlife. It also entails collaboration with other actors, including government agencies.

Community: Communities are diverse and complex; rarely do they approximate idealized notions of a unified, homogenous group subsisting in isolation.

Diversity: While sharing many similarities, the two communities highlighted in *Milking the Rhino* illustrate the diverse nature of rural communities across Africa.

Before Viewing

- What is community? Briefly describe the community where you live.
- What might community-based conservation mean?
- What are your views on hunting? Can you imagine any circumstance in which killing wild animals is an acceptable and useful part of conservation?

After viewing

- In what ways are the communities in the film similar or different to your community?
- Define community-based conservation. What does it seek to achieve?
- What are "pros" and "cons" of community-based conservation? What are the benefits of community involvement in conservation? Is conservation possible without community participation? Consider positive and negative aspects for both people and conservation goals.
- What does the film tell us about conservation decision-making processes within the Il Ngwesi and Marienfluss communities? Whose voices are represented in the film? Whose might be left out?
- How have women contributed to conservation efforts in these areas?
- What knowledge is required for community-based conservation? What specialized knowledge do local communities have?
- What challenges does community conservation face? How have community members criticized community conservation?
- How did you feel about the hunting scene in the film? Does the idea of hunting a few animals in order to save many more make sense as a conservation strategy? Why or why not? Are there ethically and practically acceptable alternative methods?
- Consider the scene wherein Namibian conservancy members debate whether it was right to kill lions that had wandered into their area. What would you have done if you had cattle nearby? If lions do kill livestock, should the owner somehow be compensated? By whom? Can you accept Big John's argument for not killing the lions? Who should get to make the decision in such matters?

Activity: Compare and contrast the cases in Kenya and Namibia. What are the similarities and differences between the two communities and their approaches to conservation?

Activity: Are there community-led conservation efforts where you live? If so, please describe them. If not, can you design a potential community-based conservation project for your area?

Community conservation game

Activity: Have students brainstorm and list the different actors involved in the Marienfluss valley of Namibia. These will include men and women from the community, representatives from conservation organizations, government officials, foreign conservation experts, lodge owners, and tourists, among others. After writing your list on the board, show students the photos (pages 11 and 12) of people from the film. How does this photo compilation compare with your brainstormed list? Ask individual students or small groups to identify the possible interests, responsibilities, resources, and constraints of each actor. Then describe what role each might play in the “game” of community conservation and how each player might need to interact with other players to achieve their goals.



John Kasaona, Assistant Director, IRDNC



Andrea Staltmeier, Manager, Sera Cafema Camp



Tourists in Marienfluss Valley



Grandmother at Otapi village



Kamburu Hepute at the bore-hole, Marienfluss Valley



Zaaruka Tjambiru, member of Marienfluss conservancy



Officials at the Ministry of Environment and Tourism



Children receiving meat from the community hunt



Margaret Jacobsohn, co-director, IRDNC



Komungandjera Tjambiru gives a presentation at the quarterly meeting of communal conservancies, Kunene Region, Namibia.



Katenge, who was glad that the lions were killed



Flip Stander, lion conservationist



Mark Jago, rhino translocation vet



Translocated rhino

E. Tourism

Key Concepts

Importance: Tourism is often the primary source of revenue supporting community conservation efforts.

Tourism's many faces: There are many different kinds of tourism. Tourism associated with community-based conservation is often known as ecotourism or cultural or wildlife tourism.

Animals: Wildlife is the principal tourist attraction and a primary source of revenue for many African countries.

Tourists: Tourists often arrive from outside Africa, but Africans can also be tourists within their own countries or other countries on the continent.

Seeking the wild and exotic: The myth of wild Africa and images of exotic, traditional societies continue to inform tourism on the continent.

Tourism and culture: Tourism is seen as both an opportunity for and threat to traditional cultures.



Wildlife Kenya

Before Viewing

- Define tourism. What do you think tourists want or expect to see in Africa?
- Describe some of your own tourist experiences when visiting a culture other than your own. How did the people you visited respond to tourists? Which party got more out of the exchange?



James Ole Kinyaga (center) with the groom (left) and best man at a Maasai wedding, Kenya

After Viewing

- Describe the experience of tourists as portrayed in the film. What are some positive and negative aspects of wildlife tourism in Kenya and Namibia?
- Drawing from the film, what are some ways that tourism has affected Maasai and Himba culture? How have local communities in the two cases adapted to tourist desires?
- What does the scene of tour guides sweeping away the car tracks leading to the Himba village suggest about tourist desires for their experience in Africa?
- Later in the same scene John, the NGO officer, debates with the manager of the safari lodge over how Himba villagers should display their curios when tourists come to visit. Do you see both points of view? With whom do you side?
- Is there an authentic Africa? What role does "authenticity" play in community conservation in Africa? Does tourism or conservation require mythmaking? See also the question relating to Helen Gichohi's quotation in the section on the myth of wild Africa above.

IV. Using the Three Learning Modules

A. Module: Profiting From Conservation

Key Concepts

Incentives: The ability to profit from conservation is a key determinant of communities' willingness to participate in conservation activities. Without tangible benefits, the costs of sharing land with wildlife often outweigh the advantages.

Shifting benefits: The communities profiled in *Milking the Rhino* have not received tangible benefits from past conservation activities undertaken mainly by government. Community-based conservation attempts to change this by identifying potential benefits and enabling communities to generate benefits themselves.

Different mechanisms: Communities can benefit from conservation through various means, such as gaining wildlife utilization rights or establishing tourist lodges.

New value for old resources: Some indigenous communities are discovering that things they take for granted, such as local plants and animals or even their own cultural customs, are prized by outsiders. They are learning to take advantage of these new value systems.

Capacity: Communities often lack necessary capacities to establish and manage revenue-generating activities such as a local tourist lodge. Necessary capacities include organizational management, financial management, and business or entrepreneurial skills.



Maasai Staff at Community-Owned Il Ngwesi Lodge, Kenya

Before Viewing

- What does the word “benefits” mean? Who benefits from conservation? Consider benefits to different individuals, groups, and organizations at local, national, and international levels.
- How might conservation be profitable?
- Do you think local communities that live with wildlife or near the borders of national parks should receive benefits from conservation? Why would this be important?

After Viewing

- What benefits can communities obtain from their participation in conservation? Consider the specific cases of the Maasai and Himba communities featured in the film. What activities are they engaging in as they attempt to profit? What benefits do they receive? From whom do the benefits derive? How are they shared among the community and other actors?
- What value do the communities of Il Ngwesi and Marienfuss Valley place on wildlife? According to the film, how has their perspective on the value of wildlife changed? Are there other values that they do not seem to consider?
- What can happen if local communities do not benefit from conservation?
- What are the necessary skills or capacities that communities need to have in order to manage successful revenue-generating activities from conservation? In the film, what individuals and institutions help the two communities build the necessary capacities to manage and conserve wildlife in their area? Can you think of other kinds of agencies or people who might help build local capacity?

- What challenges do different actors such as government ministry officials and NGO workers face in working with communities?
- Think of the scene where John, the NGO officer, argues with the manager of the safari lodge over how Himba villagers should display their curios. Do you see both points of view? With whom do you side?

Activity: Compare the Il Ngwesi lodge with the private lodge near the Himba village in Marienfluss Valley. What are the similarities and differences in their ownership structures, their profit-sharing arrangements with surrounding communities, and their relationships to those communities? Which arrangement is more sustainable? Which lodge would you like to stay at? Why?



Kaparo, a community game guard at Il Ngwesi, with a black rhino named Omni (Kenya)

Activity: Make a list of capacities that a Maasai community must acquire in order to own and operate a first-class tourist lodge like Il Ngwesi.

Activity: Make a list of ways communities can benefit from the biodiversity they live amongst. The profit-generating activities must make sustainable use of natural or cultural resources. Cite examples from the module, but also imagine possibilities for different types of habitat, such as marine ecologies, rainforest, etc. Rank activities in order of their profit-potential. Break into teams and see which can list the most conservation benefits.

B. Module: Human-Wildlife Conflict

Key Concepts

Proximity: People often live very close to wildlife. This can lead to adverse consequences for both people and wild animals.

History of conflict: In Africa, colonial and post-independence approaches to conservation have exacerbated human-wildlife conflicts by restricting local people from utilizing wildlife resources while decreasing their ability to defend themselves from wild animals.

Threatening animals: Plant-eating wild animals (herbivores) such as elephants destroy crops near protected areas. Meat-eating animals (carnivores/predators) such as lions and hyenas kill livestock such as cattle. Both kinds of wildlife can also injure or kill people.

Rural livelihoods: In most of rural Africa, local livelihoods depend on crop farming and livestock keeping. Therefore, local people might kill problem wild animals to prevent anticipated future trouble from the same or different animals or as a reaction to past problems. Humans might also kill wild animals for meat or in self-defense.

Devolution of Authority: People who live with wildlife are now making many conservation decisions that in the past were made by centralized government agencies. This devolution of authority to the local level is a fundamental tenet of community conservation.

Changing attitudes: By offsetting some of the costs incurred by people living alongside wildlife, conservation benefit-sharing may reduce negative attitudes and practices towards wildlife.



Community game guards and Oryx, Marienfluss Valley, Namibia

Before Viewing

In what ways do you think humans and wildlife in Africa might come into conflict? Give some examples

What are some examples of human-wildlife conflicts where you live?

What are possible outcomes of human-wildlife conflicts?

What is "poaching?"

After Viewing

- What is human-wildlife conflict? What conflicts are presented in the module?
- How do you think the colonial and post-colonial "command and control" model of conservation increased human wildlife conflicts?
- Why do local people kill wildlife? Are they justified in doing so? Why or why not? In what circumstances?
- What did you learn from the module regarding methods of dealing with problem animals?
- What is the relationship between conservation benefit-sharing and local people's attitudes towards problem animals?
- How should human-wildlife conflicts be resolved?
- Consider the scene in this module that depicts an elephant trapped in a pit latrine: Why did the villagers want to kill the elephant? Was their anger at the animal shocking to you? Understandable? Why or why not? What is the role of local conservation organizations in such a situation?
- What is "poaching?" Is it ever justifiable? What is the difference between poaching and what takes place in the hunting scene of this module?

Role-Playing Activity: Ask students to play different roles around a human-wildlife conflict, such as elephants destroying crops or lions killing a cow. Students should identify the various actors in the conflict scenario and each actor's interests, responsibilities, constraints and capacities.

The following is one possible scenario: It is around midnight. A villager hears an unusual noise and movement in the boma (livestock enclosure). He peers out of the hut to see a lion killing a family cow. What should he do? Shout for help from neighbors? Kill the lion with a spear or gun? If he kills the lion, should he destroy evidence to avoid the consequences from the government for killing a wild animal? Should the villager follow bureaucratic procedures for dealing with such a situation as stipulated in ministry guidelines? Should he call for help from the local conservation branch, knowing that help will not come in time?

C. Module: Grazing

Key Concepts

Cattle and culture: Maasai and Himba communities have a deep cultural attachment to cattle.

Threats to pastoralism: Livestock keeping (pastoralism) is adversely affected by climate and non-climate factors in rural Africa.



Ready to Hunt Oryx

Climate stresses: Climatic variations such as erratic rainfall and drought affect livestock keeping by reducing the quality and quantity of fodder available for livestock.

Other limiting factors: Non-climatic factors that stress livestock herding include disease, livestock theft, competition with wild animals, and the establishment of protected conservation areas where grazing of livestock is prohibited.

Competition: For traditional pastoralists, much of the resistance to wildlife conservation is predicated on the fact that many wild animals compete with cattle for the same grass resource.

Alternatives: The ability to profit from conservation may help to lessen negative attitudes about sharing grazing land with wildlife. Revenues generated from conservation activities can be used to augment livestock herds and improve grazing conditions; for example by drilling water holes, building cattle dips, and buying medicine for livestock. Alternately, conservation revenues can be safely put in a bank, as in the Il Ngwesi case.

Conservation and climatic stress: Since livestock are more susceptible to climatic variations than wild animals, wildlife is likely to prevail in drought. Under climatic stress, wildlife conservation becomes more economically feasible than either crop farming or livestock keeping.

Grazing approaches: Some traditional grazing methods have negative impacts on fodder quality and quantity. Alternative methods such as grazing rotation have the potential to improve fodder. However, cultural habits can limit adoption of alternative grazing methods.

Before Viewing

- What is grazing?
- Why is grazing important to livelihoods?
- What factors limit grazing in a landscape?
- Can livestock and wild animals share the same land?

After Viewing

- How does climatic variation affect livestock keeping in rural Africa?
- Does drought affect wildlife and livestock the same way?
- What factors might make pastoral people more tolerant of wild animals sharing the land with livestock?
- Should pastoralists abandon livestock keeping entirely if they have a chance to benefit from wildlife conservation? Why or why not? In what circumstances?
- In the scene where John, the NGO field officer, talks to the Himba cattle-herders: What is at stake? How does John want them to change their grazing practices? Why do you think they are resistant to his proposal?
- What do you think is going through the mind of the Maasai man who cleans the swimming pool while his cattle are suffering from drought? Do you imagine he is thankful for his employment at the lodge? Would releasing water from the pool have helped many cattle?



Borehole, Marienfluss Conservancy (Namibia)

V. Glossary

Colonialism – Political and economic control by a nation or state over a dependent territory. Through colonialism indigenous populations are directly ruled, displaced, or even exterminated. The period of European colonial rule in Africa began about 1500 and continued into the 1950s when a period of decolonization began.

Community – A complex entity containing individuals who may be differentiated by status, political and economic power, religious affiliation, and intentions. A community may be a small, relatively integrated group of people living in a particular area, or it may be a large,

dispersed group from different backgrounds, but sharing a common interest. Despite idealized conceptions of communities as unified, organic wholes, they take diverse forms.

Community-based conservation – A broad strategy that seeks to enfranchise people who live with wildlife to manage their natural resources, and to work towards the dual goals of community development and sustainable conservation. The term includes both new and traditional conservation methods at the community level. It also encompasses conservation efforts that originate within or outside a community, as long as benefits accrue to the community.

Communal conservancy – Legally-designated, geographically-defined areas formed by communities to conserve, manage, and benefit from wildlife and other natural resources. Pioneered in Namibia, these conservancies include community rights of ownership over huntable game and rights to revenue from the sale of game, game products and tourism.

Conservation – The practice of protecting biodiversity—the variety of life on earth—over the long term. Conservation includes protection of wildlife either in their natural habitat (in situ conservation) or in a different setting (ex-situ conservation) such as zoos and museums. Conservation need not exclude use of wildlife by humans, though in practice it often does due to unsustainable management. Wildlife conservation includes protecting non-domesticated animals, plants, and other organisms, and their habitat.

Himba –An African ethnic group living in northern Namibia. Estimated to number between 20,000 to 50,000 people, the Himba are traditionally a nomadic, pastoral people. Cattle, goats, and wildlife, including rhinos, play an important role in Himba culture and livelihoods.

Human-wildlife conflict - Negative interaction between human beings and wildlife mainly characterized by competition over resources needed for sustenance by each. Such resources include water, land, and food. Conflict persists or is deepened due to resource scarcity.

Maasai – An African ethnic group living in southern Kenya and northern Tanzania. Estimated to number some one million people, the Maasai are traditionally pastoralist and have resisted government directives to adopt a more sedentary lifestyle. Due to their distinctive customs and dress and residence near the many game parks of East Africa, they are among the most well-known African ethnic groups internationally.

National Parks – A category of protected area that restricts natural resource use and other activities within its borders. Still a dominant conservation strategy, national parks have spread across the globe. They are typically managed and enforced by government agencies. The unjust ways in which many parks were established and continuing tensions with many adjacent communities has led to changes in park management and the advent of community-based approaches to conservation.

Pastoralist – A sheep, goat, or cattle farmer or herder. Many members of the Maasai and Himba communities in the film are pastoralists.

Post-colonial – The period following independence from European colonial rule. In Africa, this period begins in 1957 with the independence of Ghana. Even though the contemporary era is post-colonial, African and other societies are still grappling with the legacy of colonialism, including cultural, economic, and political aspects.



Marienfluss Valley, Namibia

Non-Governmental Organization (NGO) – A non-profit organization that is legally constituted, but operates without participation or representation of any government. NGOs typically have a socially-driven mission and many seek to influence government policy relating to issues of interest to them. The film mentions several different environmental NGOs.

Wildlife – Refers to the undomesticated plants and animals and their interaction as occurring in places relatively isolated from human settlement.

Wildlife Utilization – A conservation strategy based on sustainable use of wildlife, such as regulated hunting for meat or trophy, and live game capture for trade. By generating superior economic benefits, wildlife utilization mitigates habitat conversion as compared to other land uses such as agriculture or grazing.



Maasai herders, Il Ngwesi, Kenya

VI. Resources

Books

*Adams, William M. 2004. *Against Extinction: The Story of Conservation*. London: Earthscan.

*Adams, Jonathan S. and Thomas O. McShane. 1997. *The Myth of Wild Africa: Conservation Without Illusion*. Berkeley, CA: University of California Press.

Agrawal, Arun and Clark Gibson. 2001. *Communities and the Environment: Ethnicity, Gender, and the State in Community-Based Conservation*. Rutgers, NJ: Rutgers University Press.

Anderson, David and Richard H. Grove. 1990. *Conservation in Africa: Peoples, Policies and Practice*. Cambridge: Cambridge University Press.

Brosius, J. Peter, Anna L. Tsing, and Charles Zerner, Eds. 2005. *Communities and Conservation: Histories and Politics of Community-Based Natural Resource Management*. Lanham, MD: AltaMira Press.

Hulme, David and Marshall Murphree, Eds. 2001. *African Wildlife and Livelihoods: The Promise and Performance of Community Conservation*. London: James Currey.

Russell, Diane and Camille Harshbarger. 2003. *GroundWork for Community-Based Conservation*. Lanham, MD: AltaMira Press.

*Western, David and R. Michael Wright, Eds. 1994. *Natural connections: Perspectives In Community-Based Conservation*. Washington, DC: Island Press.

* Denotes recommended introductory texts.

Organizations & Websites

Milking the Rhino Film Website: <http://www.milkingtherhino.org>

Integrated Rural Development and Nature Conservation (Namibia): <http://www.irdnc.org.na>

Il Ngwesi Group Ranch (Kenya): <http://www.ilngwesi.com>

Tanzania Natural Resources Forum: <http://www.tnrf.org/>

IUCN-World Conservation Union: <http://www.iucn.org/>

The Conservation Commons: <http://www.conservationcommons.org/>

The Community-Based Natural Resource Management Network: <http://www.cbnrm.net>

Advancing Conservation in a Social Context Research Initiative: <http://www.tradeoffs.org>

VII. Related Bullfrog Films

Baboon Tales

Dr. Shirley Strum's new interpretation of baboon society.
<http://www.bullfrogfilms.com/catalog/baboon.html>

Buyer Be Fair

The Promise of Product Certification

Looks at the benefits of fair trade goods and product certification for people and the environment.
<http://www.bullfrogfilms.com/catalog/bbf.html>

The Coffee-Go-Round (Life 4 Series)

Many coffee-producing countries like Ethiopia are facing economic disaster even as the demand for coffee increases worldwide.
<http://www.bullfrogfilms.com/catalog/l4cof.html>

Diamond Road

Examines every facet of the diamond trade from the prospectors to the miners, cutters, jewelers, smugglers and dealers, and advocates for fair trade.
<http://www.bullfrogfilms.com/catalog/droad.html>

The Donor Circus (Life 5 Series)

Zambia tries to change the conditions for international aid.
<http://www.bullfrogfilms.com/catalog/l5don.html>

The Disenchanted Forest

Endangered orphan orangutans are rehabilitated and returned to their rain-forest home.
<http://www.bullfrogfilms.com/catalog/dfor.html>

El Caballo

The history, ecology, and current plight of the wild horse in North America.
<http://www.bullfrogfilms.com/catalog/elca.html>

Game Over

Conservation in Kenya

Looks at the changing face of conservation in Kenya and explores the impact of both colonial and contemporary initiatives.
<http://www.bullfrogfilms.com/catalog/game.html>

Killing Poverty (Life 5 Series)

Has the corruption in Kenya lessened under its new president?
<http://www.bullfrogfilms.com/catalog/l5kp.html>

On Nature's Terms

People and Predators Co-Existing in Harmony

Coexisting with predators and protecting their habitats.
<http://www.bullfrogfilms.com/catalog/ont.html>

Peanuts

A hand-operated peanut-sheller makes a difference in the lives of villagers around the world.
<http://www.bullfrogfilms.com/catalog/pnuts.html>

The Pied Piper of Eyasi (Life 6 Series)

The Hadza are among Africa's last hunter gatherers - should they follow charismatic Baallow into the modern world?
<http://www.bullfrogfilms.com/catalog/l6ppe.html>

Regopstaan's Dream (Life Series)

Kalahari Bushmen fight to live on ancestral land in South Africa.
<http://www.bullfrogfilms.com/catalog/l8rd.html>

Silent Killer

The Unfinished Campaign Against Hunger

Highlights promising attempts in Africa, and in South and Central America, to end world hunger.
<http://www.bullfrogfilms.com/catalog/silk.html>

The Tribal Mind (The Human Race Series)

Post-apartheid South Africa is the best example of people struggling to overcome tribalism.
<http://www.bullfrogfilms.com/catalog/tribe.html>

Water First

Reaching The Millennium Development Goals

An inspiring story from Malawi shows that clean water is essential for the achievement of the UN's MDGs.
<http://www.bullfrogfilms.com/catalog/wfirst.html>

Weather Report

A report from the front lines of climate change in Kenya, India, Canada, the Arctic, China, and Montana where peoples' lives have already been dramatically altered.
<http://www.bullfrogfilms.com/catalog/wrpt.html>

Wolf

An Ancient Spirit Returns

Re-examines the relationship between humans and wolves.
<http://www.bullfrogfilms.com/catalog/wolf.html>

Wolves in Paradise

Ranchers and environmentalists team up to protect open space from developers and to learn how to share with wolves this last wild corner of the West.
<http://www.bullfrogfilms.com/catalog/wip.html>