**Spatial scaling of protected area influences on human demography and livelihoods in Botswana**

A. CLARE GUPTA

**APPENDIX 2**

List of all codes used in ATLASti software program for coding qualitative data (interviews and focus groups)

‘cars not cows’

‘culture’ associated with the village

africans dont ask for remittances directly

ag is not reliable source of income

ag seen as not lucrative

AIDS discourse

barriers b/t migrants and villagers

basubiya did not historically have cattle

batswana wanting office jobs, not ag work

better to work for yourself than someone else

boyfriend providing financial support

brings money remittances to village family

building house for parent

business man

buying external imports instead of growing owns one food

camps not staffed by chobe residents

can’t sell cattle to BMC

can’t send remittances b/c town life expensive

cattle get diseases

cattle investments back in village

cattle more hobby than real livelihood

cattle seen as important form of savings

CECT bringing devl

CEDA loans are difficult

changing ag plots to business/tourism

changing settlement patterns

changing settlement patterns: people moving to villages in from CP

chile pepper technique

chobe school/education problems

city boy wanting 'quiet' life

come back to village when sick

conflicting goals of wildlife cons and rural ag by govt

contradiction; irony

contrasting ‘them’ with ‘me’ who wants to do ag

contrasting those who spend on themselves vs me who sends remittances

coordinates remittances with siblings

cultural values can conflict with development?

current gen doesnt expect kids will need to support them

decentralization of social services

decline of mafisa system

dependence on informal industry instead of farming

dependence on welfare

desire for electric fence

desire for tourism job

desire to eventually go back and plow

desire to go back and grow veggies not maize

desire to go back to village soon-ish

desire to have cattle post upon retirement

desire to retire to village

desire to start own business in future

desire to still do animal husbandry at least

desire to use money from town investments for farming

divorced

drinking problems in the village

drought relief money is small

education leads to non-farming lifestyle

ele stats

elephant problems

eles reduce harvest

exchange of goods with village family

expectation of sending remittances back

expensive to get back to village from gabs

extended fam wants help

extended family--raising nieces, etc

extended family declining

fail form 3 means go back to village

failed business in paras

family conflicts over remittances

family land conflicts

family relations: ubuntu

farming and tourism together for village future

farming better in paras than kach

farming for supplementing income, not primary source

farming is labour intensive, can’t be done while working in job

fear of witchcraft keeps people in town

feeling like plowing is good to be more self-sufficient

feeling stuck in town

feeling the need to go back and help village/provide support

FHH need help from kids

flaws with CBNRM

flood cycles

flooding problems

floods means more dependence on remittances

formalized land allocation process today

frustration at inability to do commercial plowing

gardens more common than fields now?

gender relations

getting screwed by employer

getting used to town life, not liking village anymore

going b/t town job and village ag

going home to help at CP

going home to help plow

GOVERNMENTALITY

govt ag initiatives should not be country-wide

govt as only possible employer in village

govt assistance for farming

govt encouraging ag

govt encouraging return to villages

govt not helping with ele problems

govt seed money for youth

hard to save money

harder to find jobs today

harder to get plot in town than village

harder to get plots now

hiring foreign/zim farmworkers

hiring herdboys

house rental as livelihood strategy

house rental as remittance strategy

idea that people may point to eles as strawman for not plowing

ideas about development

identity issues

impacts of park/conservation on livelihoods in kach

importance of education as way out

importance of tourism industry to survival

informal industry: establishment of stand

inheritance process

investing in cars not cows

jealousy

jealousy holding village back

job in tourism industry

job more reliable than farming

kachikau does cattle not crop-rearing historicallly

kachikau people dont work, are ‘useless’

KIDA

kids and old people populate village

land politics

land use planning

leaving wife and kids in village

left kids in village

less desire to invest in cattle

less interest in plowing

less plowing in kach than paras

less pressure to send to family back home in village (?)

less tshwaragano today

livelihoods based on farming/fishing

living off land in village vs town expenses

lly when ive got something, if..

local farming ‘strategy’

losing culture; moving to town

low job competition for skilled educated jobs

low pay in tourism job

low salary doesnt match cost of living

low wages

maintaining multiple homesteads

making profit from cattle could take long time

male cultural identity as farmer

males more likely to migrate and find jobs

marriage is cause of migration to town

marriage laws

middle-gen looks after kids and parents

middle generation looking after younger job-less generation

migrant decision-making

migrants feeling like farmers back home not businessminded

migrants helping with plowing instead of remittances

migrants needing to fit into two worlds

mining migrants go back and farm/depend on pensions

money going to daily expenses not cattle/investments

morality associated with farming life

more people having gardens than fields

more people working today

more temptation to spend in town

more town costs today than in past

MOTSHELO--lending circle

motswana identity tied to agriculture

multiple reasons for not plowing

nationalization of tourism/wildlife resource

needing capital to farm today

neighbor jealousy

Nepotism

no business potential in chobe

no culture of buying/selling/trading in BW

no devl in kachikau

no education/schools in the village

no future for kachikau b/c no plowing

no livelihood options in kachikau

no money to plow

no plans to return to village

no rainfall means urban migration for job-seeking

no yield from agriculture

not collecting wild fruit anymore

not forgetting where you are from--village identity

not giving up hope on agriculture

not good to retire to village having made no village investments

not ploughing in paras/setau b/c of floods

not plowing b/c no manpower/equip

not plowing b/c of eles

not plowing b/c of less rainfall

not plowing in village so depend on outside help

not sending remittances b/c village life is cheap

not sending remittances every month

nothing to do in the village

notion that parents can’t kick out lazy children

old people plow b/c rest are working in town

one tractor for village is problematic

orphans

other areas are better for farming

outsiders buying plots in kasane/kaz

outsiders plowing in chobe

paras migrant committee in kasane

Paras migrant group in gabs--Chisihu Nkulu

paras villagers are farming

parents back home are demanding

parents dont set up savings accounts for kids

parents in village are part self-sufficient, part dependent on kids

parents not asking for money

parents take care of you till you go get a job since no savings

people today more likely to move to town forever

plans to go to Panda

plot allocation process

plowing is hard

plowing takes long time to see profit

policy doc stuff

problem of having no land--destitute

promiscuous men, not marrying

property seen as good investment

prostitution

reciprocal relationship with parents

relying on one breadwinner

remittances are big/important

remittances are small; people focus on themselves

remittances draining on her income

remittances just supplemental in paras

remittances not big

responsibility of being first born

retirees taking up village posts

road bringing devl to village

role of CECT

s half half, you find that wit..

saving money in bank

seeing devl in kach as sign of future growth

seeing farming as not doing anything

seeing tourism potential in chobe enclave

selling ag plots to whites

selling produce to grocery stores

selling to BAMB

sending money for school fees

sending money to help with plowing

sending remittances b/c you left child in village

shortage of land in chobe

sickness

socio-economic natl stats

Sport

staying at fam plot in town

staying in town upon retirement

studied abroad in USA

stuff for methods/household chapter

supporting parents considered ‘tradition’

survey issues

suspicion of western medicine/local forms of medicine

takes food remittances to village family each month

taking food home to village

taking/sending money home

thinking researchers can help

those left in the village are lazy/unmotivated

time schedule for plowing

to migrate to town you need accommodation

tourism business aspirations

tourism devl growing in enclave

tourism industry creates jobs

town expenses make it hard to send remittances

town is good for meeting different people

town life faster paced than village

town life is expensive

town life less neighborly/cooperative

trade-offs of wildlife tourism/conservation

traditional medicine

transfers are common

transport costs make plowing hard

trying to teach people to invest in accounts etc

unemployment in botswana

urban migration for school

village as safety net if no job

village is developing

village on the decline

villagers feel inferior to migrants

villagers needed remittances less in the past

villagers resentful of those whove gone off to town

wanting to be self-sufficient

wanting to provide produce to lodges etc

wants to start plowing in paras before retirement

westernization of our culture

whole families now move to town; not just male migrants

widow

wildlife eats cattle

wildlife is protected; can't kill it

witchcraft

working for govt

working instead of farming today--reason for less cooperation

younger gen wanting consumer goods

younger gen wanting different stuff

younger generation spending in town not village

youth interest in farming

youth period lasts longer here

youth wanting jobs, not to farm

Note 1: 59.9% of migrants (*n* = 137) made references coded as ‘sending money for school fees’, ‘sending money to help with plowing’, ‘sending money for child’, ‘taking food remittances’, ‘taking food home’ and ‘taking money home’.

Note 2: 82 references (by 73 migrants) coded as: ‘wildlife eats cattle’; ‘cattle get diseases’; ‘ele problems’; ‘not plowing b/c of eles’, ‘eles reduce harvest’; ‘less desire to invest in cattle’.

Note 3: 74 responses by 51 migrants were coded as: ‘expectation of sending remittances back’, ‘feeling the need to go back and help village’ or ‘reciprocal relationship with parents’.