**The forest is clothing for the ancestors: A rapid cultural assessment tool for Forest Landscape Restoration policy processes: Supplementary Material**

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**Supplementary Material: Annexes 1 -3.**

**Annex 1.**

The 10 Cultural Questions for Forest Landscape Restoration Policy Processes – Annotated version.

Annotated version was developed as learning material for FLR training courses. This was originally developed by Wild, R. 2016, and updated by Wild, R. and Walters, G. 2021

The ten questions are annotated in the following section to outline the thinking behind the questions and to give examples. These notes were originally used as part of a learning tool to help workshop facilitators guide uptake and understanding by those conducting the interview. It was a resource used by the Yale School of the Environment - Environmental Leadership and Training Initiative online course.

1. **To what extent is culture an important factor that can influence FLR in the area?**

This is a general question to give an overview of culture in the area and relation to FLR that will be examined in more detail in the following questions. There are many and diverse domains where culture, ecosystems and ecosystem restoration intersect. In Japan, for example, land is divided into three main cultural types, Hitozato, Satoyama and Okuyama, with chinju-no-mori being shrines and sacred groves; they are scattered all over the country and home to significant biodiversity (Iwatsuki, 2008).

1. **What are the main themes or domains where culture influences FLR?**
	1. **Related to land, land use, tenure and rights:**

Land, land-use, land tenure and rights are critical influencing factors for restoration, with close relationships to forests and forested landscapes (McLain et al. 2018). In Eastern and Southern Africa, for example, although most land is owned by the state, it is under customary tenure. In many parts of Africa, traditional and cultural ‘lifeways’ labelled as hunter-gathers, pastoralists and agriculturalists, hide a diversity or gradations between these groups (Rupp 2011). Traditionally hunter gatherers were the most forest identified communities, but this lifeway was always marginalized and, in some cases, strongly discriminated against, as in the case of Ethiopia (Freeman and Pankhurst 2003).

In a given country, pastoralist, agricultural and forest people will value and use natural resources in very different ways (Homewood, Kristjanson, and Trench 2009; Colfer and Byron 2001). These views are further differentiated between rural and urban residents of the same landscape, as seen in South Africa (Constant et al. 2020).

Land tenure in many places is claimed by clearing forests – thus to claim land, individuals have to clear forests, resulting in deforestation (Unruh 2008).

* 1. **Related to specific landscapes, features in the landscape, and/or specific sites (forest or non-forest): e.g. sacred natural sites.**

Areas of land with significant cultural and spiritual values have become known in conservation circles as sacred natural sites (SNS) (Wild and McLeod 2008). SNS are an almost universal phenomenon existing in virtually all countries and cultures on the planet – these are holy mountains, sacred springs, wells, rivers, valleys, forests groves, islands, rocks, coral reefs and so on (Verschuuren et al. 2010; Barrow 2019). Almost any landscape feature can be attributed with sacred values and associated with numina (spirit presence) such as spirits, deities, gods, saints and prophets. Often there is a layering of spiritual traditions where a SNS of a pre-mainstream faith is then adopted by later religious traditions (Verschuuren et al. 2010). The numina of Adam’s Peak, a mountain national park in Sri Lanka, is a pre-Buddhist deity but the mountain is also venerated by Buddhists, Hindus, Muslims and Christians. A multi-faith pilgrimage of 3 million people climb the peak every year (actually causing significant degradation and challenges to the park authorities) (Wickramsinghe 2003).

* 1. **Related to specific plant and animal species:**

Many animal and plant species have specific cultural values (Berkes 2012; Balick and Cox 2021). Some of the main characteristics are discussed below.

* + 1. **Food**

Many tree and forest foods are important. Forests often provide food during food shortages (Shepherd et al. 2020). Forest landscapes also provide cultural meals that relate to agricultural forest and other natural products. For example, weddings in Uganda require special food (millet porridge) served in special baskets that require forest and other natural products. In Central Africa, cultivated manioc is processed and then wrapped in leaves from forest or wetland plants.

* + 1. **Taboos and beliefs**

Many cultures have mythologies that humans are descended from or related to animals and plants in the landscape (Barrow 2019). Many communities have forest animals and plants over which there are beliefs or taboos, or clan totem animals. Some plants may be considered sacred. In Gabon, *Tabernanthe iboga*, a forest shrub, is a hallucinogenic plant used in Bwiti ceremonies (Fernandez 1982) and used in modern medicine (Moussavou-Boundzanga et al. 2020). The presence of clan animals may not, however, imply a conservation ethic related to that animal, especially if customary powers to enforce taboos have diminished, as seen around Mount Cameroon (Abugiche, Egute, and Cybelle 2017).

* + 1. **Medicines**

The development of the body of plant medicinal knowledge represents a fundamental, multigenerational collective human endeavor. A quarter of so-called modern medicines are derived from plants (Rates 2001), including from traditional medicines (Yuan et al. 2016). For example, Chinese traditional herbal medicine was screened in the 1960s to find *Artemisia annua* to combat malaria (Li and Zhou 2010). Such traditional knowledge may have been repressed in the colonial era, but remains popular (Arazeem 2011) and has resurged to fight COVID-19 (Walters et al. 2021). The loss of medicinal plants has been a spur to restoration activities for some communities.

* + 1. **Construction, furniture etc**

Traditional buildings often depend on specific forest species for their construction including poles of various dimensions, plant-based fibres and ropes, thatching grass, walling matting etc (Watson and Davis 2020). Traditional furniture is often made from wood or tree products. The modern furniture industry is often based on some of these cultural designs, as is the case of rattan in Indonesia (Jamaludin, Firdaus, and Subkiman 2018).

* 1. **Arts and crafts:**

Wood and forest products are often the raw materials for a huge diversity of arts, crafts as well as utilitarian products. Woodcarving is one extensive example, found as an active tradition in many forest societies. Where these overlap with tourism this can develop into a large scale and high value souvenir industry. The demand for wood products can be high and either contribute to degradation as seen in a case of South Africa (Christian, Chirwa, and Ham 2008) or be a market for restoration products as seen in a case in Benin (Dossou-Yovo, Kindomihou, and Sinsin 2020).

* 1. **Related to institutions and cultural leadership:**

Traditional institutions and cultural leadership are frequently related to forests. In the case of sacred forests these are often the cultural spaces that infer authority to cultural leadership and where laws are received, and decisions made. They often house and clothe the spirits of the ancestors, to whom prayers are directed in times of need and to whom offerings and sacrifices made. Thus, it is very common in many cultures to have forests woven into the fabric of the cultural leadership that manages the whole landscape, as in Gabon (Walters et al. 2015).

* 1. **Related to spirituality and religion:**

Biodiversity for many people of faith is called by other names, such as Mother Nature, Creation or God’s Creation. Many belief systems link people to their environment and their ancestors, as is the case of Ukama from the Shona people of Zimbabwe (Murove 2004). Trees feature strongly in many religions including in their mythologies, stories and teachings (Edmund Barrow 2019; Mutwa 1998). In the Koran the last act a person should do before they die is plant a tree.

1. **Are there cultures that could be described as forest cultures? What is their status in the country?**

Most communities have some relationships with forests, however, the hunter-gatherer groups are the ones that have what might be termed a ‘forest culture’.

1. **In your opinion is culture an opportunity for or a barrier to FLR in the area?**
	1. **If a barrier, how?**

Cultural attachments to the use of charcoal is another area where culture can be a barrier to restoration (unless sustainable charcoal approaches are taken). Cultural fire use can have many benefits for ecosystems, such as the case of Mali (Laris 2002). Its use must be understood in a cultural and historic context, especially since colonial policies often disrupted customary fire use, as seen in many African countries, such as Namibia (Humphrey, Gillson, and Ziervogel 2020), Guinea-Conakry (Laris 2004), Madagascar (Kull 2004) and Gabon (Walters 2015).

* 1. **If it is an opportunity, how?**

There have been a number of situations where cultural or religious leadership have re-sanctified degraded sacred groves (Verschuuren et al. 2010) allowing for their restoration. Groves that have shrunk over years of pressure from agriculture have been expanded and cultural leadership can create new ones if they wish. In China, Japan and South Korea, governmental programs have fostered the re-emergence of sacred and community forests (Seongjun Kim, Guanlin Li, and Yowhan Son 2017). The rich biodiversity of sacred groves can be used as sources of rare tree species for restoration projects.

1. **How does culture influence other key social elements, gender, ethnicity, politics, arts and economics related to restoration?**

Culture often influences restoration via these social elements. Gender is often culturally determined and this can strongly influence restoration, who benefits and who bears the costs (IUCN 2017).

1. **Is there an existing culture of forest landscape restoration in the area?**

FLR is often seen as a national effort with restoration commitments that include significant areas and, in some case, include the whole land area of the country (e.g. Rwanda and Burundi). Beyond policy, techniques and finance, countries will need to develop a ‘culture’ of restoration (Sensu Blignaut and Aronson 2020).

1. **Are there ‘centres of excellence’ on culture that can be consulted for a deeper understanding of cultural dimensions of forests, landscapes and FLR?**

Centres of cultural excellence are good sources of understanding of culture related to restoration. Examples of centres of excellence are Kungoni Centre of Culture and Art, Mua Mission, Malawi, (http://www.kungoni.org/) and Ndere Cultural Centre, Uganda (https://ndere.com/).

1. **Are their cultural or religious institutions that could make a subnational commitment to the Bonn Challenge?**

In a number of countries cultural leadership and associated institutions are recognized at the national level and legislated for (e.g. Ghana (House of Chiefs), South Africa (Traditional Chiefs), Uganda (Kingdoms), while in others these traditional institutions have largely been marginalized (e.g. Tanzania, Ethiopia). Some of these institutions have large land holdings or responsibilities for land. In some cases these might be potential for Subnational Bonn Challenge Commitments, for example the Buganda Kingdom in Uganda could make a substantial contribution to the Bonn Challenge. Likewise many religious institutions have large land holdings and could make a significant contribution to the Bonn Challenge, such as the Ethiopian Coptic Church, the Catholic and Anglican Churches. In Ethiopia, the monastic forests are some of the last remaining biodiverse forests in some parts of the country (Mequanint et al. 2020) and are SNS described in 3b above.

1. **Is any relevant culture or cultural services recognised in existing national laws, conservation or science programmes e.g. WHC, NBSAP, Living Cultural Heritage Convention?**

The application of the 10 question tool indicates that this might best addressed by a literature search. It should be noted that in the case of World Heritage which has both nature and culture designations, that nature conservation and environmental management has usually been managed as a distinct ‘sector’ from culture (Caillon et al. 2017). Thus the sectoral divide or ‘silo’ mentality has not allowed the full recognition of significant overlaps or the cross-pollination processes around nature and culture conservation. This is well exemplified by the fact that the World Heritage Convention ‘natural’ or ‘cultural’ nominations dominate, while mixed sites are much fewer in number, despite the fact that many ‘natural’ sites have strong cultural values and many ‘cultural’ sites support significant nature.

There has however, been increasing efforts to bridge the ‘nature-culture divide’ and recently IUCN, ICOMOS and ICROM have jointly published guidelines on the cultural and spiritual significance of protected areas with the objective to enhance collaboration between the parties and assist in building nature-culture linkages to ensure a more integrated and effective approach to conservation (Verschuuren et al. 2021).

1. **In what way should the FLR progamme that is being designed take into account culture, and can a restoration culture be developed?**

This final question aims to determine if culture can proactively be brought into the restoration approach e.g. by involving cultural leadership that often can be very influential.

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**Annex 2**

**Example of an interview using the 10 Questions as a question guide (as per the original question order)**

**Interview with: Traditional Authority Senior Chief Kwataine, Ngoni culture: Ntcheu District, Malawi 7/6/16, by R. Wild. This survey was the very first application of the tools and informed the subsequent development of the 10 cultural questions.**

 **Preamble: Are forests related to culture?**

Forests are very strongly linked to culture. Many cultural artifacts depend on trees. E.g. certain tribes use masks and other cultural artifacts made from wood. In our Ngoni the cloth from bark from fig trees is worn during the chief’s ngoma (dance). Forests are important to the Ngoni, as warrior and hunting culture, as hunting can only be done in forests. The tradition of the ceremony for the initiation of girls takes place in a forest. Regarding graveyard forests the forest is very important. If a graveyard was without trees the ancestors would only have a bare ground which is not good. Thus most graveyards are dressed in trees and are very cool and shady. Thus the forest is clothing for the ancestors. Forest trees are used as medicine, for example by digging roots and tubers, to treat illness. When a baby is born, we use traditional medicine tubers roots from trees to strengthen the infant.

**Questions on culture for FLR:**

Give the name and brief description of country, sub-national area or specific landscape:

Ntcheu District.

1. **Is there an existing culture of forest landscape restoration in the area?**

Yes – from the Traditional Authority – TA[[1]](#footnote-1) (and structure described at end) but also from community.

2. **To what extent is culture an important factor that can bear influence over FLR in the area?**

It is an important factor – culture represents a group of people who depend for survival for the forest, e.g. when some trees are wiped out some people die due to loss of medicine. Forests in our area are the source of a large water scheme – if we cannot restore the forest, the dam can dry up.

3. **What are the main themes or domains where culture influences FLR?**

a. **Related to land, land tenure and rights:**

Land tenure – individuals want to restore their land but it is difficult, as a group people can work jointly to restore lands.

b. **Related to specific landscapes, features in the landscape, and/or specific sites (forest or non-forest):**

Graveyards. Graveyard forests occur in Ngoni culture, (but there is no maskyard/dance tradition as in Chewa graveyard forests). Grave yards are different sizes, and are respected and are not diminishing in size[[2]](#footnote-2). They can expand and people do come around a graveyard to plant trees.

We also go to distant forests to pray to ancestors/god – we go to big trees to bring rain. This cannot be done on bare ground – trees are very important for rain brining.

Mountains have a cultural value – we go to mountains for ceremonies

**c. Related to specific plant and animal species:**

i. **Food** [not asked]

ii. **Taboos and beliefs** [and ceremonies]

Some are special due to medicine – in a graveyard can be any type of tree –according to function on riverbank etc

Funeral fires. During burial ceremonies a fire is kept alive for several days – if we have no firewood we cannot do the ceremony effectively.

iii. **Medicines** [contained in the preamble

iv. Construction: traditional buildings depend on local trees – when the trees go we cannot build traditionally.

 **e.** Arts and crafts:

f. **Related to institutions and cultural leadership:**

Traditional Authorities are instrumental related to trees – the stronger the TA the more trees preserved. Some areas are stronger than others. TA is an inherited position and some TA are not well educated, thus the level of understanding is different.

*Supplementary question. How is traditional leadership adapting to the modern need of gender equity?* The understanding is different by different people. In my own area several women are appointed as headmen. In some cased the chiefs are nominated by women. At a certain stage of the nomination process the word of the women is very important. In some cases a man may be nominated by the men but if the women say no to that candidate - it is no!

g. **Related to spirituality and religion:**

Culture is very closely related to spirituality. There is a strong link to the ancestors and strong belief in spirits.

4. **Are there cultures that could be described as forest cultures? What is their status in the country?** [not asked]

5. **In your opinion is culture an opportunity for or a barrier to FLR in the area?**

Culture is positive – because if someone wants to cut a tree they have to ask permission from the traditional leadership. They are able to control this.

**If a barrier how? [not discussed]**

**If it is an opportunity how? [not discussed]**

**7. How does culture influence other key social elements, ethnicity, politics, arts and economics?**

Yes it does influence these areas – for example when it comes to choice of representatives at the ward level, also during harvest the TA gives information on harvesting crops to avoid hunger. The TA helps design economic enterprises – where to develop where to leave so the TA provided guidance and advocacy. Sensitisation of community. We are the gatekeepers of the community at the traditional level, we are messengers, we are investigators and even witnesses in case of wrong doing.

It is a voluntary position, with a small honoraria from the central government. It is a very small MKA 2,000/20,000 ($3-$30)/month depending on the level.

*Supplementary question: What are the criticisms of the TA system?* There are challenges, some individuals concentrate on politics and leave the TA role. Instead of collaborating with the government of the day – they join it instead.

**8. Are there ‘centres of excellence’ on culture that can be consulted for a deeper understanding of cultural dimensions of forests, landscapes and FLR?**

Not a centre as such but most cultures have a day to celebrate and even go to Zambia to join festivals there – e,g, the Ngoni of Zimba organize a cultural day. Those days could be a platform to explain about FLR and it would work well.

9. **Are their cultural or religious institutions that could make a subnational commitment to the Bonn Challenge?**

TAs can make BC commitment[[3]](#footnote-3), they can make bylaws, they can invite experts at the cultural gatherings, etc.

10. **Is any relevant culture or cultural services recognised in existing national laws, conservation or science programmes e.g. WHC, NBSAP, Living Cultural Heritage Convention**

 The TA is not well recognized at national level.

**In what way should the FLR progamme that is being designed take into account culture, and can a restoration culture be developed?**

Several problems. The government is missing – we have failed to manage family sizes leading to poverty, the populations are getting bigger day and night. Population is an issue that needs to be addressed we have not been able to discuss this.

There is currently a lot of pressure on the forests. People are flocking to the forest reserves to make charcoal. If TAs had a stronger role this would support the restoration. We are closer to the people and can set the bylaws. But the DoF seems to working in competition with us. Even in the time of the Integrated Forest Management Support Landscape Project (an EU funded co-management project) we were not very involved and the forests are in the hands of no-one.

Forestry can be taken care of by leaving it in hands of community, the government/project needs to provide technical know how – the laws are in place. There is a need for capacity building at the community level, you have to advise to community which button to switch or otherwise it will just be hitting in the dark. Forestry should be much more in in hands of community – so it is the level of capacity building that matters most.

The DoF are very understaffed at the district – they have no mobility – no motor cycles – not even a car in some districts – their pay comes too later – few offices, the DFO don’t have money to visit the community.

Supplementary question. Can districts raise their own funding?

A. Yes.

Supplementary question. In Tanzania some districts have a sustainable charcoal programme, where charcoal is harvested from village forest reserves on a strict rotation. The District levy 15% tax for their own operations. Do you think sustainable charcoal is a good alternative to unsustainable charcoal?

A. A big tree produces very little charcoal just two bags and very little money. So we need to cut lots of trees to get enough bags. I think ‘sustainable charcoal’ is wrongly packed – we cannot go on cutting forever – let us ban the burning of charcoal. When you talk of sustainable, it is a political statement – it is if you are saying we don’t want to stop charcoal. Let us target the soil fertility and not go into a different direction. The main problem is population – let us manage the population make sure enough land is there.

Supplementary question. Do you think there could be a restoration programme for TA? Let us learn from Niger (a case study presented in the workshop) on their type of restoration – take 1-2 chiefs to meet their fellow chiefs – we did a similar thing with a safe motherhood programme with chiefs, now this programme is left in the hands of TAs. We have a tug of war with the foresters – with the community in the middle busy cutting down the forests. Let us work as partners not competitors as there seems to be some kind of competition – foresters get training – chiefs get no training.

(N.B. The structure of the Traditional Authorities in Malawi was described by the TA as follows: Traditional Authority (TA) – e.g. 8-9000 people in the area and still responsible for different ethnicities in the area. Sub-TA – several GVA. Group Village Headman (GVH) – several villages. Village Headman (VH) - 2-4 clans. Clan – 2-3 families with a clan leader).

**Annex 3:**

**Full responses to the 10 cultural questions from three applications in Malawi and Mozambique.**

The following 10 questions represent the revised order (see questions for an explanation).

| **Question** | **Malawi National ROAM** | **Mozambique provincial ROAM** | **Mozambique coastal ROAM** |
| --- | --- | --- | --- |
| **1. To what extent is culture an important factor that can influence FLR (or in the coastal context ICZM) in the area?** | All respondents answered this question. 94% felt that culture had either a high (44%) or medium (50%) influence on FLR while relatively few felt it had a low influence (6%). Themes that were mentioned in the responses were a) tree or forest conservation & values (5, 31%), b) graveyards (5, 31%), community mobilisation/participation (3, 18%), and d) dances (1, 6%).  | Generally, the respondents saw that culture could be an important factor but did not rate it as highly as the Malawi respondents. | Mozambique Coastal ROAM: Overall respondents stated culture is important (yes=4, 100%) as culture is respected and certain activities are prohibited in cultural areas which include local laws regulations. |
| **2 What are the main themes or domains where cultural society can influence the restoration of forest and coastal landscapes (FLR & ICZM)?** **a. Related to land, land tenure, governance and rights:** | Malawi national ROAM: 50% of respondents answered this question and cited governance of private and community land as themes as well as village forest areas. Quotes included *“Culture greatly influences FLR because all places are of cultural value and are never left bare for instance graveyards, initiation places, sacred places”*, and *“It can highly influence FLR through the linking of cultural activities in the ecosystem. (graveyard some traditional dances e.g. Gule Wamkulu for community mobilisation)*”. In several cases specific cultural elements were mentioned including *Mbona* cults, *ngagala*, *nthemera* practices. These were not described by the respondents and the facilitation team did not have time to research further into these specific practices. It would be ideal if these were understood at more depth during the follow restoration activities in each district, and the opportunities or barriers they present understood as part of the cultural response to FLR. Barriers to restoration such as charcoal burning were also mentioned. | Mozambique provincial ROAM: Aspects answered were conservation, agriculture, land rights, acquisition of titles and local laws, although the relevance to FLR were not always clearly identified in the answers. | Mozambique Coastal ROAM: On land tenure the *régulos* –authorises individuals to buy a portion of land. To make it official they authorise the transaction with the land office. Land can be returned to the community and the *régulos* can issue again to someone if it has not been developed. There are no specific regulations to marine and intertidal habitats, however, if outside fishers come with boats or nets, they have to present their documents (fishing permits) but they do not issue any specific documentation themselves. Are there set boundaries between each régulado? Yes, on the land, and the boundary extends out to sea for 3 miles so includes marine as well. |
| **b. Related to sacred sites related to specific landscapes, landscape features, and / or specific locations (forest or non-forest)** | Malawi national ROAM: 50% answered emphasizing sacred natural sites but also specific practices.For example, “in Chitipa people practice cut and burn type of farming where trees are cut and set on fire, they plant millet on that cleared area for beer brewing. It is believed beer produced in this way is very good. It seems the traditional leaders do actually have a part in this practice and yet they try not to be seen as supporting it”.  | Mozambique provincial ROAM: The main landscape feature mentioned in this survey was cemetery forests (n=3, 60%) | Mozambique Coastal ROAM: In the project districts a list of 11 sacred natural sites were recorded (Table 2). Of those where data were provided 2 were forests, 2 sand dunes and 1 was a coral reef. In Dondo and Inhassoro they are small of 1-2ha but in Memba they are large with a collective size of over 100ha. It was recommended that the project works with the restoration of sacred natural sites as an entry point and a means of engaging the régulos as champions of restoration of the wider areas under their stewardship. The fact that some sites are degraded and yet the cultural leadership is seen as strong appears contradictory and warrants further exploration. |
| **c. Related with specific species of plants and or animals ,** **i food** **ii taboos and beliefs** **iii medicines** **iv arts and crafts** **v spirituality and religion** | Malawi national ROAM: Regarding specific species, i) food, 44% answered yes citing edible insects and specific trees. For ii) taboos and beliefs 31% answered yes specifically citing bans on tree cutting. Concerning iii) medicines 38% said yes citing some plants are preserved for medicinal purposes. 44% said yes for iv) construction with little details. | Mozambique provincial ROAM: For each of this question multiple question c.3 out of 5 districts made an answer. Mostly the answers indicated the presence of species but there were a few negative answers. Species were mentioned that were used in traditional ceremonies, for food – especially in the dry season and including some forest crops, fruits, medicine, construction, for carpentry and basketry. The local names of several species were listed against several of these categories. In several cases the respondent indicated that the species used for these purposes were protected by the community. Further there were taboos against the use of certain species. The questions intended to identify specific species that were linked to particular institutions, cultural leaders, spirituality or religion, appeared not to be understood and the answers did not refer specifically to species. | No answer |
| **3. Are there cultures that could be described as forest cultures? I.e. those societies whose culture automatically protects or restores forests. What is their status in the country?**  | Malawi national ROAM: Nine (59%) answered yes, two (13%) answered no, with 13% and 19% with not applicable and not answered respectively. Ceremonial practices, beekeeping culture, and graveyards were mentioned as was charcoal burning as a culture.  | Mozambique provincial ROAM: In four of the five districts cultures that have elements that are forest cultures that protect certain areas were identified. One respondent indicated that the youth are not following these traditions. | Mozambique Coastal ROAM: This question was not asked as the focus was broader than forests and included coral reefs and seagrass beds in addition to mangroves and coastal forests. |
| **4. In your opinion, is culture an opportunity or a barrier to FLR in your area?****a) If it's a barrier how?**  | Malawi national ROAM: 38% or respondents thought culture to be a barrier for example, “*It is responsible for most land degradation in the district*”, and “*most of the people do not have the culture of preserving forest and is compounded by poverty levels*”.  | See below | Mozambique Coastal ROAM: It is a barrier (n.2, 50%), because at some extent it delays development |
| **b) If it is an opportunity how?** | Malawi national ROAM: 81% of respondents said culture presented an opportunity. For example, “*It is so because every member of the society receives the cultural values without questions and as such there will be no objection to FLR*” and, “*Culture is directly related to natural resources hence can influence FLR in communities are properly oriented on how culture can play a role*”, also “*the chiefs by laws are followed and feared by all*”. | Mozambique provincial ROAM: All respondents saw culture as an opportunity. “*Yes there are protected spiritual areas, some areas people are not allowed to burn; no hunting, fishing and farming and this helps restoration and conservation of the forest*” and “*Actually, culture is an opportunity for FLR, since people can change their attitude or behavior*”. | Mozambique Coastal ROAM: The single respondent stated simply ‘it is an opportunity’ (1, 25%). |
| **5. How does culture influence other social elements such as gender, youth, ethnicity, politics, arts, and economics with regard to restoration?** | Malawi national ROAM: 69% answered including that culture provides a driving force for the other elements in as far as restoration is concerned. It was mentioned that restoration activities would help to enhance participation of men and women including youth. Gender roles were mentioned with tree planting mainly done by youths and women, men busy with farming, further women value forest for fuelwood. Economic- men do more of the charcoal burning. | Mozambique provincial ROAM: Culture was seen to influence all these areas; “*Culture plays an important role in a society. Each ethnic group has his culture and government must be able to bring together all the cultures and balance these for better development of the country*”. | Mozambique Coastal ROAM: How does culture influence gender and youth regard to ICZM? “*Nowadays everyone (man and woman) practices fishing for food, selling and for their subsistence, the same applies equally to young people*”.  |
| **6. Does the overarching group culture of the area predominantly lead to restoration or degradation?** | Malawi national ROAM: In the Malawi process this question was formulated as “Is there an existing culture of forest landscape restoration in the area?”.This was the first question in the initial application of the tool. One hundred percent of respondents from Malawi responded yes to this question. This was contrary to the evidence emerging from the assessment indicating high levels of degradation in the country, evidencing that there was not an existing culture of FLR. It was clear that the cultural tools proponents and the respondents were taking divergent understanding of the question and different definitions of the word culture, highlighting the need for clear definitions. This question was re- worded and used as; “Does the overarching group culture of the area lead predominantly lead to restoration or degradation?”It was used in this formulation in both Mozambique applications.  | Mozambique provincial ROAM: Here it was noted that there was differing situations with some existing cultural practices predominantly leading to degradation via timber harvesting, clearing land for agriculture, and fire practices (n.2, 40%). Others noted that there is protection of some existing areas for traditional ceremonies. It was also noted that incoming communities do not necessarily respect these laws and can destroy traditionally protected sites. It was stated “*restoration itself [as a practice] does not exist in the area*”. | Mozambique Coastal ROAM: The responses indicated there has been a change. For example, “*Prior to the establishment of the Community Fishing Council (Conselho Comunidade das Pescas or CCP) in the zone the degradation was predominated due to lack of knowledge, in recent years has been moving towards restoration*”, “*There is a behaviour of change especially from fishing community who used use very destructive gears – even scuba diving and a destroying culture now they are no longer doing that*. *Community now has a new mind set. There has been a huge campaign and the régulos are the focal point for reducing bush fires, make sure they open firebreaks etc*”. |
| **7. Are there centers of excellence or specific cultural events that can be consulted for a deeper understanding of the cultural dimensions of forests, landscapes and FLR?** | Malawi national ROAM: 44% said yes citing both institutions as well as sites. 19% said no not much, as evidenced by the extent of land already deforested in the district.  | Mozambique provincial ROAM: Generally, there were not considered centres of excellence or cultural events but one respondent identified the traditional leaders can be consulted for a deeper understanding of cultural dimension of FLR. |  |
| **8. Are their cultural or religious institutions that could make a subnational commitment to the Bonn Challenge?**  | Malawi national ROAM: 25% said yes, 19% No and 44% not answering. Churches and mosques were cited. | Mozambique provincial ROAM: Churches, mosques, youth organizations were identified (4, 80%) as institutions that could make a commitment to the Bonn Challenge. Districts were also mentioned but were not considered specifically cultural institutions in this context. | Mozambique Coastal ROAM: Are their cultural or religious institutions that are particularly important for ICZM? Generally, the answer was yes “Yes, they are important because at some point they educate even though the message is not always received”. |
| **9. Is any relevant culture or cultural services recognised in existing national laws, conservation or science programmes e.g. National cultural laws or policy, World Heritage Convention, Living Cultural Heritage Convention, National Biodiversity Strategy and Action Plan.**  | Malawi national ROAM: There were few and mixed answers here with 3 (19%) saying yes, 4 (12%) saying no but the majority 7 (44%) not answering.  | Mozambique provincial ROAM: Three responded ‘yes’ citing village committees and the government responsible agencies (MITADER), while two others responded ‘no’. | Mozambique Coastal ROAM: This question was not asked in this survey. |
| **10. In what way should the FLR progamme that is currently being designed take into account culture, and can a restoration culture be developed? If yes How?** | Malawi national ROAM: 14 (88%) answered with 75% saying yes to part 2. Responses to part 1 included involving grassroots communities, traditional leaders and all forest user groups and that all cultural aspects that have a bearing to forest management should be promoted. Mainstreaming culture in the implementation of restoration activities and consider cultural related activities as a tool for community mobilization (e.g. traditional dances- *Gule Wamkulu*). It was also recommended that there should be thorough research of it in each district. Finally, it was stated that a restoration culture can indeed be developed (75%). | Mozambique provincial ROAM: To part one, it was noted that it was early in the FLR strategy, but that culture needs to be included. Including traditional leaders and training to promote behaviour change were suggested. It was further stated for part 2 “*Yes! Each specific district or village has it’s own culture. It is important to use culture to promote FLR taking into account the good aspect that each specific culture offer in promoting FLR*”. | Mozambique Coastal ROAM: Part one was answered as follows: “Through gender equity, women must be involved in all processes in the community and outside the community” and “*Through behavior change and environmental education*”. Part 2 was not answered. |

1. Traditional leadership is prominent in Malawi. A Group Village Headman is selected by the village headsmen and is responsible for five or more villages. Senior chiefs have authority over all sub-chiefs, and sub-chiefs have authority over the hereditary traditional authority positions (CLGF, 2011). [Commonwealth Local Government Forum (CLGF), 2011](http://www.clgf.org.uk/userfiles/1/files/Malawi%20local%20government%20profile%202011-12.pdf): “Country Profile: Malawi.” From <https://localdemocracy.net/countries/africa-southern/malawi/> Last accessed 11/10/21, NB this is a good source of information on Malawi institutions. [↑](#footnote-ref-1)
2. A common feature in many sacred forests and groves in Africa is they are shrinking due to peripheral pressures. [↑](#footnote-ref-2)
3. Bonn Challenge commitments are normally made in hectares so this would need further clarification. [↑](#footnote-ref-3)