

TRADITIONAL MEDICINE / *UMUTHI*





Traditional Medicine / *Muthi*

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Traditional Medicine (*'muthi'*) is very important to communities for

- Primary health care
 - Livelihoods
- **>2060** plant species recorded as being used in ZA (**±10%** ZA flora)
 - **±650** plant species regularly traded in markets (**33%**)
 - **>230** vertebrate species recorded in markets (**±14%** ZA's vertebrates)



c.2007 estimated:

- Healers prescribed **>R2.6** billion per year
- Raw plant material trade: **>R520** million
- Total: **>R3.2** billion per year
- **70,000** tonnes per year (*plants*)
- **>130,000** sellers/harvesters

Mander *et al.* (2007)

- 1980s: trade described as a '*multi-~~million~~ rand hidden economy*'

billion

Cunningham (1988)





WHO USES *MUTHI* & WHY?



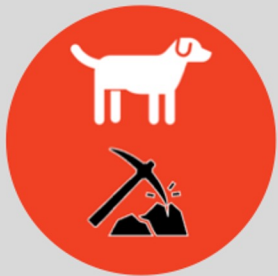
SPECIES PREFERENCES



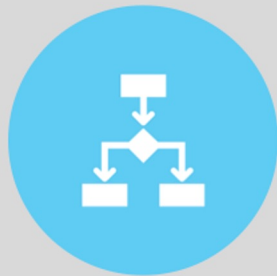
PRODUCT PREFERENCES



SUPPLY SOURCES



HUNTING–HARVESTING
METHODS



TRADE CHAIN



VOLUME & VALUE



SUSTAINABILITY & RISK

Example – the 2007 survey by:

MANDER, DIEDRICHS, NTULI, MAVUNDLA, WILLIAMS, MCKEAN (2007)

SURVEY OF THE TRADE IN VULTURES FOR THE TRADITIONAL HEALTH INDUSTRY IN SOUTH AFRICA. REPORT FOR EZEMVELO KZN WILDLIFE. 54PP



WHO USES VULTURE PARTS & WHY?

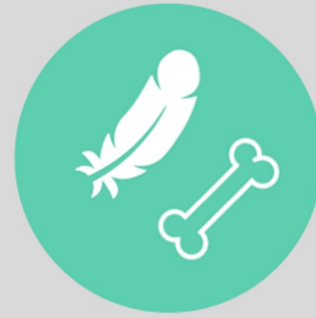
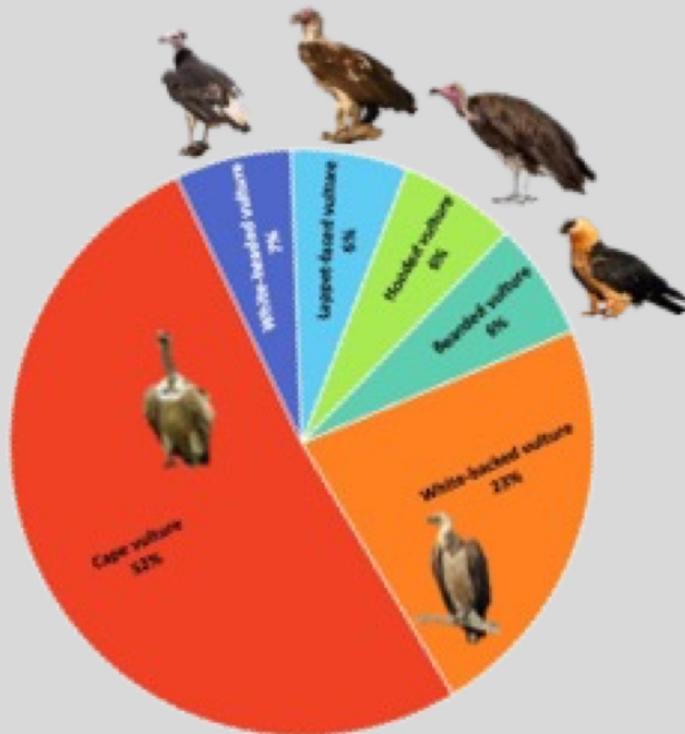


fortune-telling
business

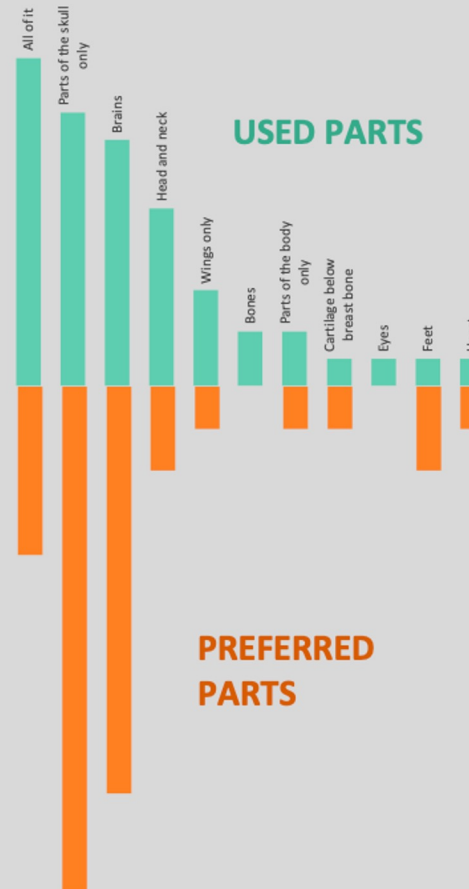
win-in-court
school-children
good-luck-charm
preventative-charm
dreaming
headaches
mixing-herbs
betting
cure-illness
clairvoyance
divining
attract-customers
calling-lost-lover



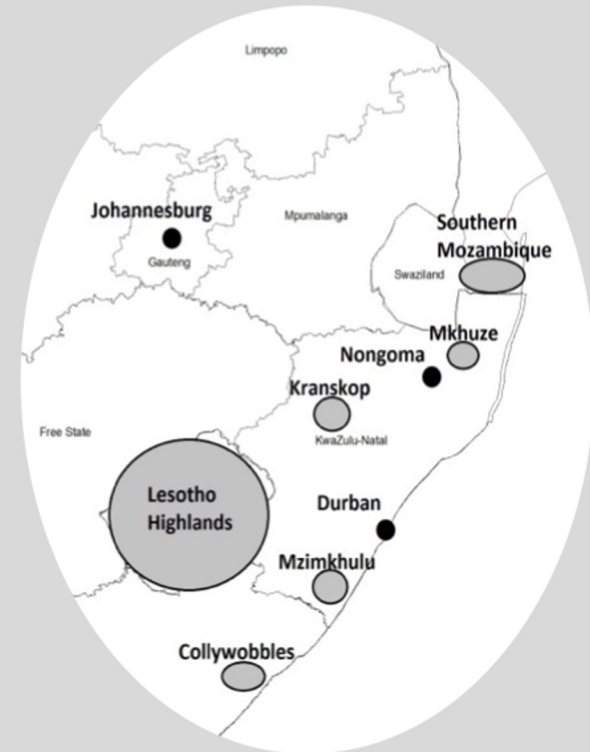
SPECIES PREFERENCES



PRODUCT PREFERENCES



SUPPLY SOURCES





HUNTING-CAPTURE METHODS



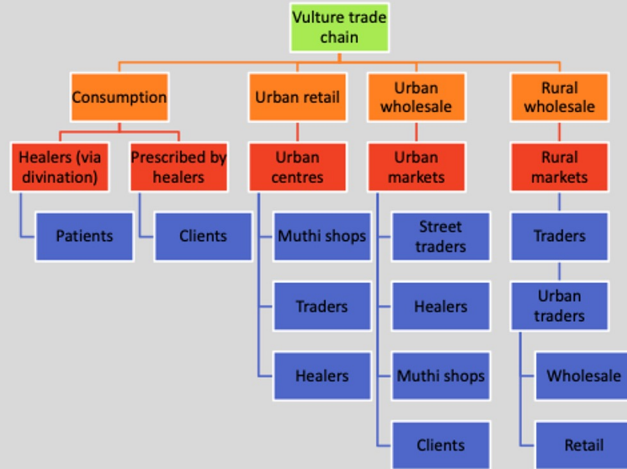
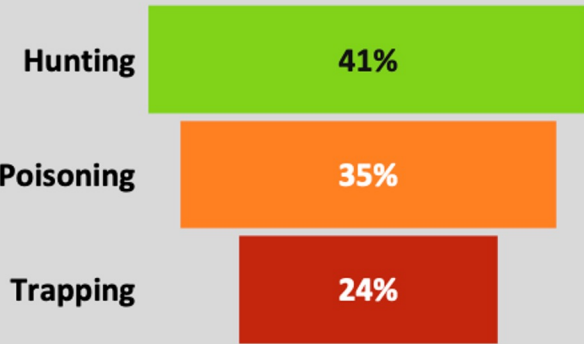
TRADE CHAIN



VOLUME & VALUE



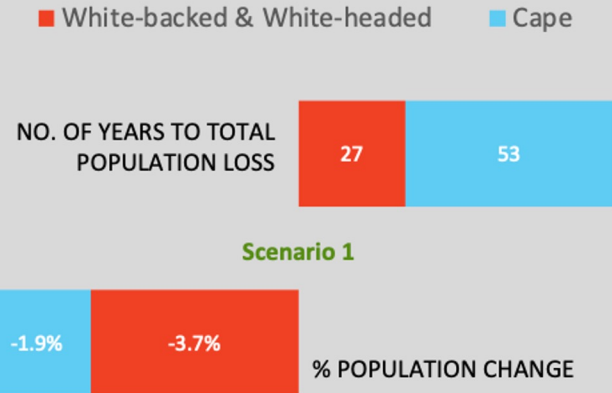
SUSTAINABILITY & RISK

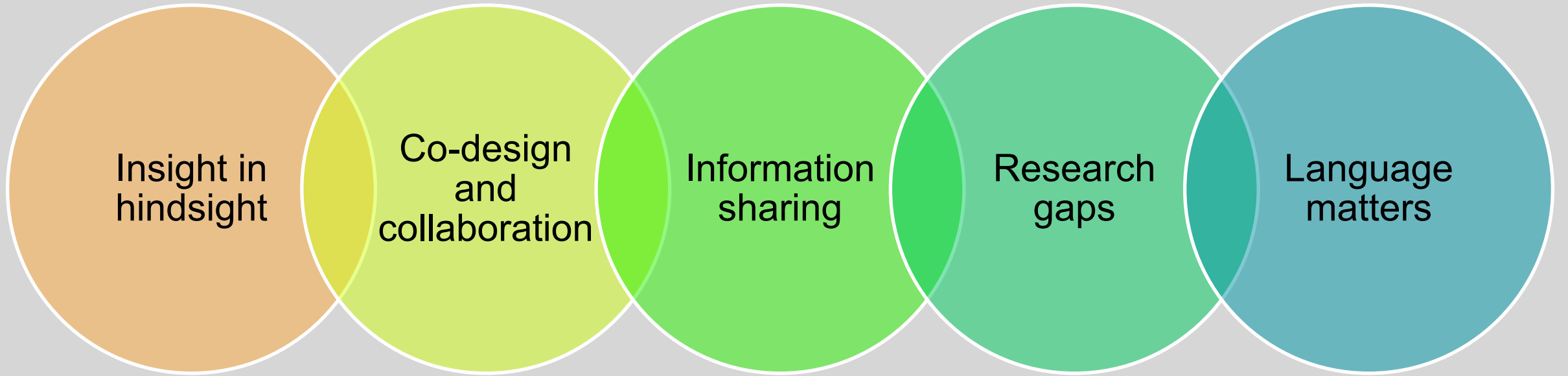


EST. R1,2 MILLION (IN 2007)



EST. 120 BIRDS IN MARKETS PER ANNUM (IN 2007)





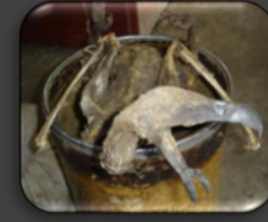
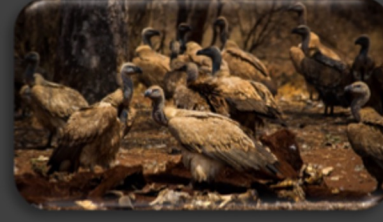
Insight in
hindsight

Co-design
and
collaboration

Information
sharing

Research
gaps

Language
matters



Considerations. Traditional medicine & wildlife trade

- **Balancing tradition and trade:** Use and trade of wildlife for traditional medicine is an emotive issue that straddles culture, commerce, conservation, 'sustainable' utilization and peoples' livelihoods
- **Hidden trade landscape:** Trade is an intra-continental multi-billion dollar 'hidden economy' that is mostly outside of formal markets and spans a diverse array of role-players.
- **Complex drivers of trade:** Factors that drive trade are socio-ecologically complex and contentious, and require a multi-disciplinary approach to address challenges and effect positive change
- **Cognisance of inclusivity & collaboration:** Engage and empower communities through research collaboration and co-design... this is necessary for holistic perspectives and giving an African voice to stakeholders on matters of primary health care, wildlife trade and the conservation of bio-cultural resources.



- What is a witchdoctor?
- What is a traditional healer?
- Is there a difference between the two?



TREPA

Threat Reduction for the
Environment, People, and Animals

SOCIO-CULTURAL INSIGHTS FOR CONSERVATION AND INTERVENTION APPROACHES

Nolwazi S. Mbongwa



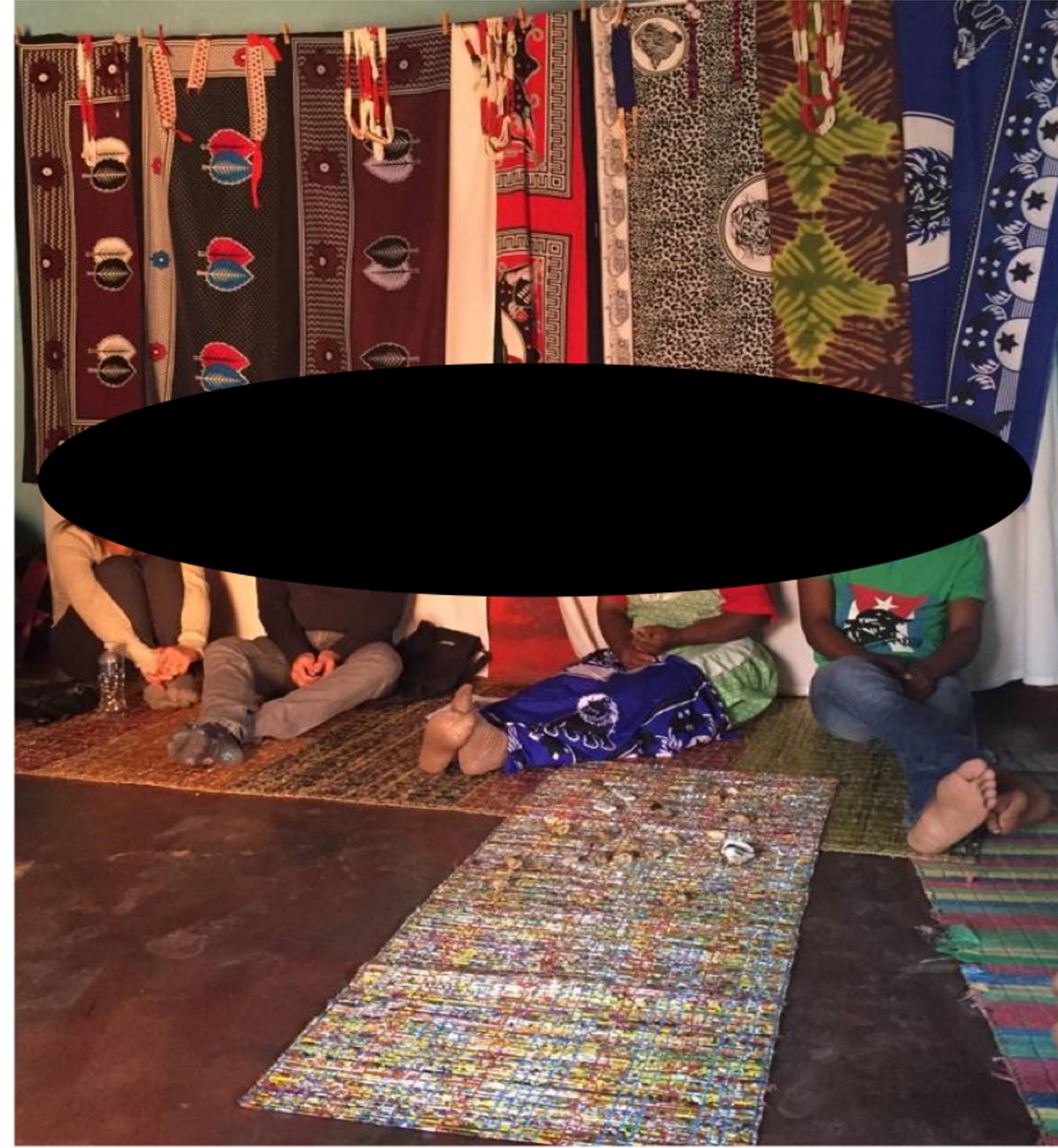
Traditional Healing

- Prophets: Moporofeti [SeSotho], umthandazi [IsiZulu], umprofethi [IsiXhosa], muprofeta [XiTsonga], rarely make use of animal and plant parts relying mostly on ash, holy water and in some instances incense or sage to treat their patients.
- Herbalists: Ngaka [SeSotho], inyanga [IsiZulu], ixhwele [IsiXhosa], and nyanga [XiTsonga]), not called or selected by ancestors but rather know about healing properties of wildlife due to having a relationship with someone that is a traditional healer and growing up in a community that makes use of traditional healing methods
- Diviners: Selaodi [SeSotho], isangoma [IsiZulu], igqirha [IsiXhosa], and mungome [XiTsonga], chosen by ancestors (i.e., as part of a spiritual-belief system involving manifest ancestral will and guidance) and undergo training and initiation that is uniquely tailored to the individual and guided by their ancestral spirits.

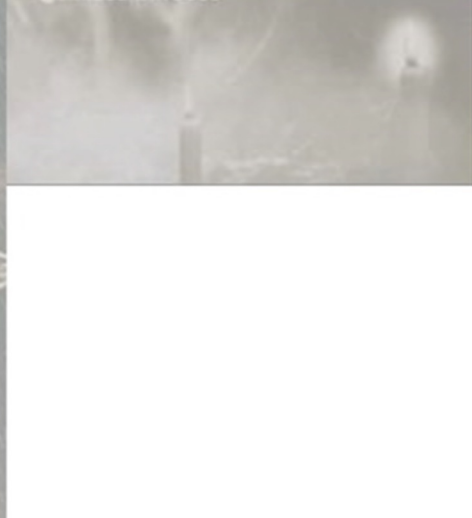
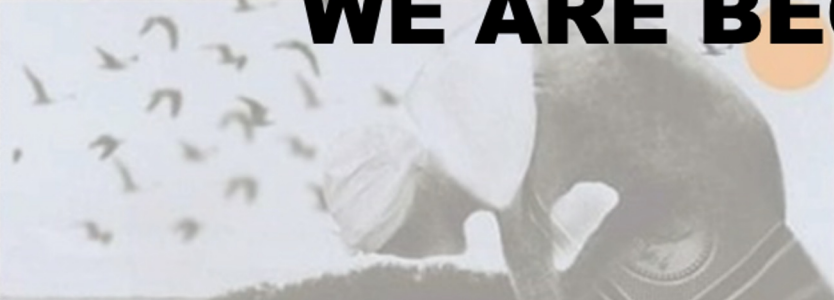


Ancestral Spirits

- *Umndawu*: said to originally come from Mozambique, especially the region around the Port of Beira and are regarded as 'go-between' spirits because they are foreign and have settled in an area that they are not native to.
- *Amakhosi*: indigenous spirits that come from the northern parts of South Africa and mostly penetrated the ritual of ukuthwasa among amaZulu and amaXhosa.
- *Amandiki*: is a feminine and masculine spirit, which mostly relates to Amakhosi.
- *Umnono*: is mostly believed to be the most patient of the spirits and takes its time before it manifests itself in a person.
- *Abalozi*: whistle blower ancestor, the diviner uses whistle-blowing to communicate to the ancestors.
- *Isithunywa*: spirits associated with the Gods and is mostly communicated to via prayer.



WE ARE BECAUSE THEY WERE...

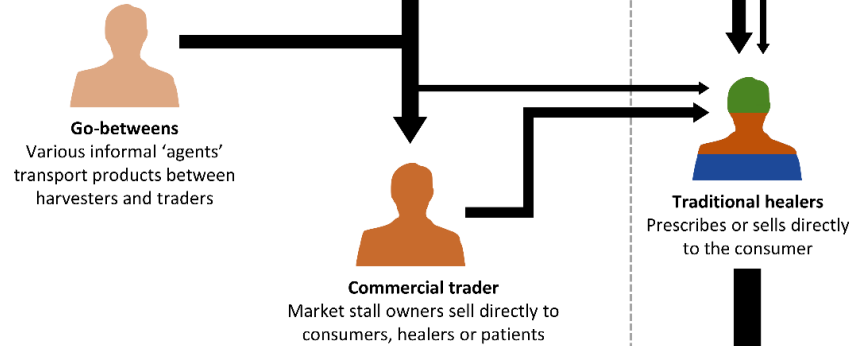


Are we moving in the right direction?

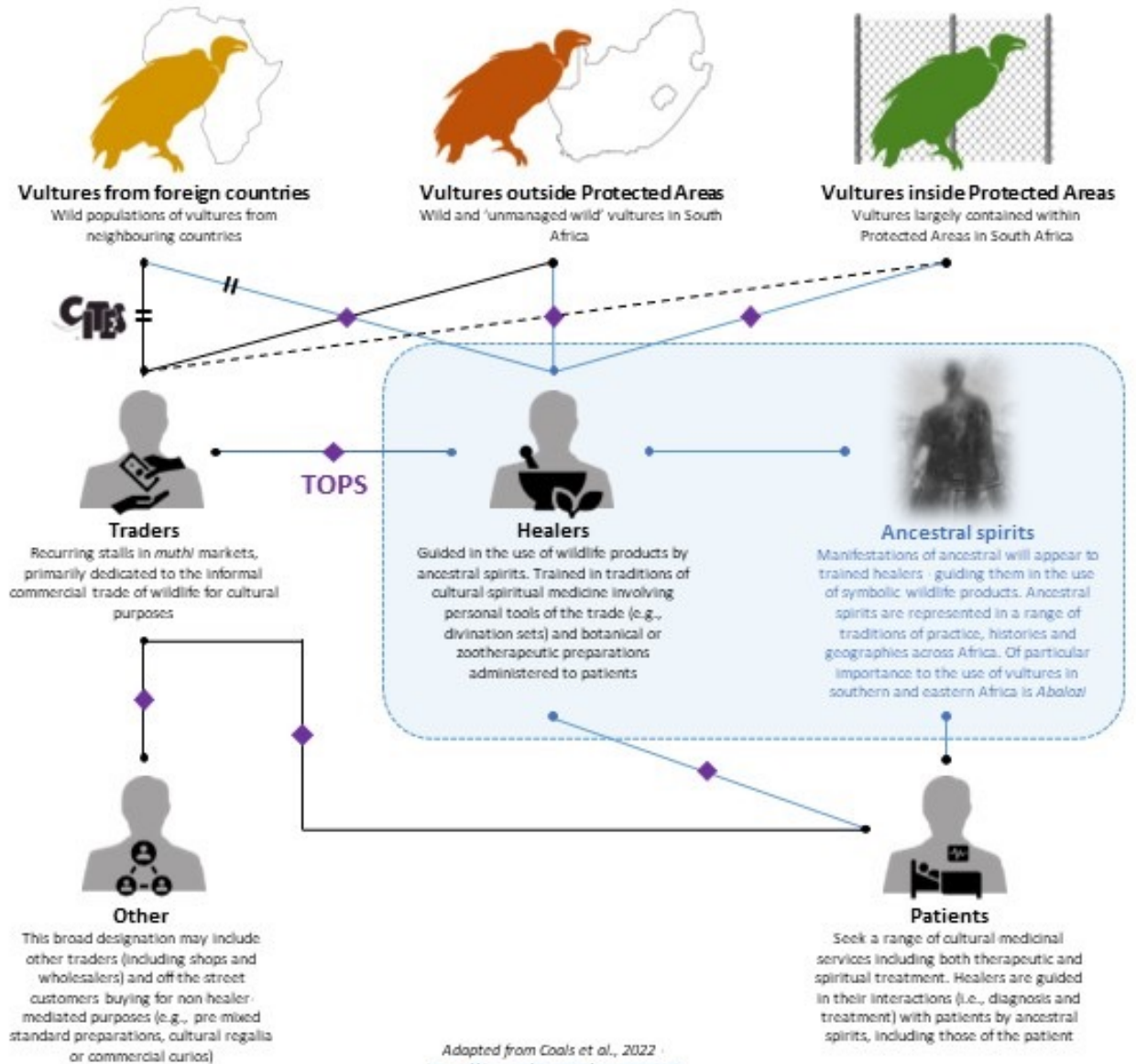
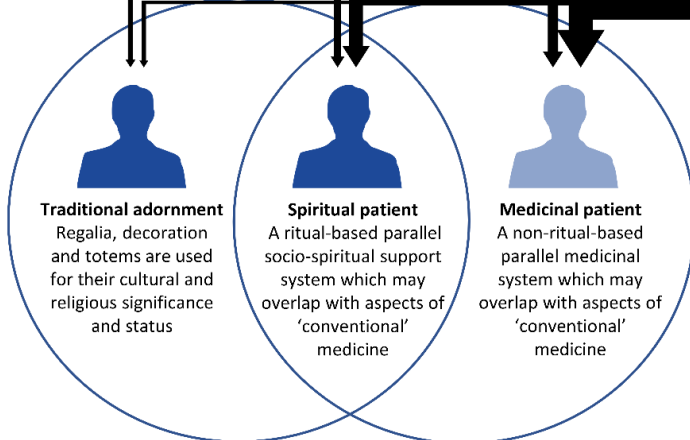
HARVESTERS



INTERMEDIARIES



CONSUMERS



A large pile of various medicinal herbs and roots, some in black plastic bags and others loose on the ground. The herbs include long, thin roots, small round tubers, and various dried plant parts. The text is overlaid on this background.

**Are we failing to
constructively engage
with traditional users of
wildlife?**

Engagements with conservation action & learning

■ Strongly disagree ■ Neither ■ Agree ■ Strongly agree

Humans have the right to modify the natural environment to suit their needs



There is no need to conserve plants/animals because God and/or the ancestors will always provide



The over-harvesting of plants/animals has been greatly exaggerated.



Economic developments create more damage to the natural environment than over-harvesting of plants/animals



The balance of nature is very delicate and easily upset



When humans interfere with nature, it often produces disastrous consequences



Plants/animals has a right to co-exist with humans

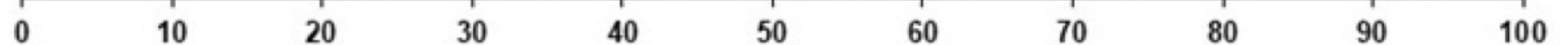


Humans cause severe negative impacts on plants/animals



Anthropocentric orientation


Biocentric orientation



Orientations and variables	Mean ^a	Percent Strongly agree	Item total correlation	Alpha (α) if deleted
Anthropocentric orientation *				
Humans have the right to modify the natural environment to suit their needs.	4,13	66	0,66	0,86
There is no need to conserve plants/animals because God and/or the ancestors will always provide	3,75	54	0,77	0,75
The over-harvesting of plants/animals has been greatly exaggerated.	3,75	55	0,75	0,77
Biocentric orientation				
The balance of nature is very delicate and easily upset.	3,81	44	0,46	0,80
When humans interfere with nature, it often produces disastrous consequences.	2,98	14	0,70	0,67
Plants/animals has a right to co-exist with humans	3,54	26	0,56	0,74
Humans cause severe negative impacts on plants/animals	2,93	10	0,65	0,70

- Slightly-strong anthropocentric orientation – 40%
- Strong anthropocentric orientation – 29%
- Slightly biocentric orientation – 24%
- Moderate biocentric orientation – 6%



A group of approximately 15 people, including men and women, are sitting in a circle on a grassy area outdoors. They appear to be engaged in a community meeting or discussion. Some are wearing traditional African clothing, such as headwraps and patterned dresses. In the background, there is a white SUV parked on a paved area, and a building is visible in the distance. The overall scene suggests a community gathering in a rural or semi-rural setting.

This research raises the question of how can we better engage with traditional stakeholders on matters of legality and shared understanding of conservation

Are we adequately considering African voices?





SIYATHOKOZA – THANK YOU





Contested illegality

Annette Hübschle
Global Risk Governance Programme

Introduction

Images: Adrian Steirn and Brent Stirton

“The rhino has its own doctor, its own policeman, its own helicopter, its own land and there are rangers that protect it. We don’t have these things. If the rhino goes extinct tomorrow, maybe we can finally get these things.” (focus group, South Africa)

“Rhinos are really important for our country’s economy, and also for our young people’s future. If all rhinos are extinct, then our youth will have nothing to take care of and protect.” (headman, Namibia)

“Some of the white people here treat them like their friends. They value the rhino more than black human beings.” (trafficking intermediary, correctional centre)





Pathways to poaching

“I’m shooting for the money” (Poacher, Cubo village)

“You know I wasn't born to hunt a rhino. In the village, we hunt the small animals. You know the guys in the villages, they don't hunt the big animals. They want fresh meat, they only hunt for the day. Normally, they keep big animals safe. There is no fridge. And the land used to be free long ago, now the land is not free. I can't just go anywhere, otherwise the guy will start fighting with me. (Convicted poacher, SA correctional centre, 2013)

“We are using rhino horn to free ourselves.” (Kingpin, Massingir)

“Get rich young or die trying” (poacher, Mavodze)



SOCIETAL

High value of and demand for product
Lack of viable economic alternatives
Lack of state legitimacy



COMMUNITY FACTORS

Opportunism
Normalisation (contested illegality)
Peer pressure



INDIVIDUAL FACTORS

Income generation
Skewed perception of risk
Omission
Provision of employment for others

Illegal Succulent Harvesting

“It’s not a crime to pick a plant”
”We cannot eat conversation”



Case study: Conophytums

- Obsession comparable to Tamagotchi in Japan where gnarly conophytums are sold for USD 10,000 and plus
- Social media as facilitator along the supply chain
- Sale of wild plants by individuals on Facebook – the more people share what they have, the more it stimulates the demand
- Digital market-place and payment system
- Shorter supply-chain as harvesters double up as transporters
- Contested illegality: “it’s not a crime to pick plants”
- Nurseries used to launder wild species through legal trade
- Distribution maps of wild populations more detailed than SANBI – sent via we chat or WhatsApp to poachers



'Contested illegality'

- Contestation of the law on the books, rule-makers & implementation
- Legal rules versus social norms and cultural practices
- Legitimizing mechanism for important actors
 - Wildlife industry (loss of agency and 'unfettered' market exchanges)
 - Regulators, law enforcement, politicians (CITES as a 'neo-colonial' institution)
 - Poachers (appropriation of legality)
 - Local communities (loss of land, hunting rights & access to cultural goods)
 - Consumers (cultural tradition & status)
 - Researcher (access to sources)



Important issues to consider

- Environmental justice concerns
- The rights of indigenous and local people
- The role of corporations and elite formations ■
- Private property rights versus the environment as a shared common heritage
- Socioeconomic development versus environmental protections
- Whole-of-society responses vs silo thinking



Point of departure

The map of power does not lie behind the barrel of a gun but in the good fortunes of local people living with or near wildlife.



Pragmatic conservation: Communities are fulcrum institutions

Mobilization of local knowledge

Respectful Identification and mobilization of local knowledge and resources.

Future focus

A broad value-based vision of potential wellbeing and coexistence reflected and expressed in all aspects of the programme.

Sustainable and accountable local governance institutions

Institutions and processes that are effective for wildlife management and are at the same time participatory, transparent, directly accountable and transformative for IPLCs

Committed and qualified facilitation

A dedicated and independent facilitative organization as partner of the local community in envisioning, testing, reviewing, supporting and monitoring the building of an effective working model of community-based natural resource management.

Harness the spirit of *ubuntu*

Community cohesion is based on the principles of humanity and caring towards one another.

Many
thanks for
listening



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