



REPUBLIC OF MALAWI

Mount Mulanje Cultural Landscape

Cultural heritage resources management plan (2024-2028)





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Mount Mulanje Cultural Landscape



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(II) LIST OF ACRONYMS

| | |
|---------------|--|
| CHRMp | Cultural Heritage Resources Management Plan |
| DDP | District Development Plan |
| DEAP | District Environmental Action Plan |
| DMM | Department of Museums and Monuments |
| DoF | Department of Forestry |
| ICOMOS | International Council of Monuments and Sites |
| IKS | Indigenous Knowledge Systems |
| IMP | Integrated Management Plan |
| IUCN | International Union for the Conservation of Nature |
| MMAP | Mount Mulanje Archaeological Project |
| MMBR | Mount Mulanje Biosphere Reserve |
| MMCL | Mount Mulanje Cultural Landscape |
| MMCT | Mount Mulanje Conservation Trust |
| MOU | Memorandum of Understanding |
| NEAP | National Environmental Action Plan |
| TMS | Traditional Management Systems |
| UNESCO | United Nation for Education, Science and Cultural Organisation |
| MMFR | Mount Mulanje Forest Reserve |
| MPDCs | Mulanje and Phalombe District Councils |

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1.0. INTRODUCTION

This Cultural Heritage Resources Management Plan (CHRMP) is aimed at developing strategies and guiding stakeholders in the better management and allocation of resources for operations and development of Cultural Heritage Resources in the Mount Mulanje Cultural Landscape (MMCL) for the next five years (2024-2028). The MMCL is situated in Mulanje and Phalombe Districts of the Southern Region. It was gazetted in 1927 as the Mount Mulanje Forest Reserve (MMFR), primarily to safeguard its water catchment function, and to control the extraction of the Mulanje Cedar trees (*Widdringtonia whytei*). The MMFR is managed by the Department of Forestry (DoF) through the MMFR Integrated Management Plan (IMP), 2019-2029, which equally also covers the Biosphere Reserve (BR), while the Cultural Heritage Resources are managed by the Department of Museums and Monuments (DMM). To the south, the MMCL is bordered mainly by tea estates, which are a vital source of employment. These estates are heavily dependent on the water resources of Mount Mulanje. On the western, northern, and eastern sides the boundary is with customary land, where huge numbers of small-holder farmers are equally dependent on water from the massif. The CHRMP is also crucial for demonstrating the Traditional Management System (TMS) for the Mount Mulanje Cultural Landscape and is implemented by the Department of Museums and Monuments, with the support of Department of Forestry, the Mulanje and Phalombe District Councils (MPDCs), Traditional Chiefs, Traditional Practitioners and the Mount Mulanje Conservation Trust (MMCT). To this end, the CHRMP constitute the overall Management Framework for Culture Heritage Resources in the MMCL, and is implemented alongside the MMFR Integrated Management Plan (2019-2029). This demonstrates the symbiotic relationship between the nature and culture interactions through time and space which illustrates Mount Mulanje Cultural Landscape is an outstanding and unique African example of how the collective attitudes and beliefs of a rural society have shaped a Landscape over time in response to prevailing needs.

The CHRMP outlines the following:

- ❖ Introduction to the CHRMP
- ❖ Site Identification
- ❖ Assessment of Significance and Values.
- ❖ Legislative and Policy environment
- ❖ State of Conservation
- ❖ Identification of Management issues
- ❖ Analysis and Prioritisation of Management Issues
- ❖ Strategies, Actions and Outputs
- ❖ Monitoring and Evaluation

Overall, this CHRMP should be read and implemented in conjunction with the IMP for the Mount Mulanje Forest and Biosphere Reserve. At the core of this CHRMP is the Traditional Management Systems that have and continue to be used in the protection and management of the MMCL alongside the modern-day approaches MMFR IMP.

1.1 INTRODUCTION

The Cultural Heritage Resources of MMCL have never had any Management Plan but was always covered by the Mount Mulanje Forest Reserve (MMFR) and Biosphere IMP, however from a tourism perspective only. MMCL is important Cultural Landscape with rich cultural and natural heritage values demonstrating interaction between man and the environment. Ecologically as a unique centre of endemism and biodiversity, and culturally, it is a repository of rich cultural heritage both tangible and intangible. It is also endowed with rich elements of liberation heritage, archaeological heritage, and spiritual heritage. Archaeological heritage in Mount Mulanje is characterized by the presence of Stone Age and Iron Age localities. The archaeological potential of the Mulanje District was first noted by Cole-King (1973). He mentioned of Later Stone Age artifacts found around the boulders near the Thuchila Hut (cottage) and of pottery eroding from the north-facing flanks of the ridge above the Likulezi River on the Mount Mulanje. The archaeological heritage of MMCL is substantiated by a recent archaeological study conducted under Mount Mulanje Archaeological Project (MMAAP) between 2008-2009 where it recorded approximately 2000 old pot fragments mostly with holes in the base and placed upside down from the Iron Age period. More importantly, MMCL is home to a rich Intangible Cultural Heritage (ICH) that reflects the beliefs, customs, and way of life of the local people. It contains the traces of prehistoric, archaeological, historical and historic fortified settlements and the intangible cultural traditions and practices of the Mulanje and Phalombe ancestors which serves as a focus of cultural and ritual activities continuing and characterising the cultural Landscape today. MMCL represents an outstanding example of a Landscape where the use and management of natural and cultural resources is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Control of access and the use of such sacred and spiritual places is vested in worldviews of individuals and the community as a whole, the traditional custodians. Among others, these include traditional dances like Tchopa which has been identified as unique dance and it is listed on the Representative List of the Intangible Cultural Heritage of Humanity under the 2003 Convention for the Safeguarding ICH. There are also other significant intangible cultural heritage like Sapitwa

myth, Napolo myth and other cultural practices. According to oral tradition, this spiritual use of Mount Mulanje sacred areas is still being practiced today by some individuals and direct descendants of Maravi people. The project noted that between the 12-16th centuries the plateau was used for private and/or communal libations (offerings). During this period, libations reconfigurations under the Maravi system extended to Mulanje. Also, during 19th century to early 20th century communal rain-making rituals by Maravi people extended down the mountain.

This CHRMP considers an interdisciplinary approach bringing together different stakeholders in the management of Cultural Heritage Resources in MMCL. It was also an inclusive process involving interested and affected stakeholders. The basis for this interdisciplinary approach was rooted in the participation of stakeholders in the planning processes, establishing a set of priorities, goals and identified management activities to reach the goals of CHRMP, with emphasis on community-based strategies. More importantly, the CHRMP, considers the Traditional Management System of the MMCL implemented alongside formal modern Management Systems. Therefore, the MMCL is protected by Traditional Management Systems and national heritage laws providing regulatory policies, guidelines and mechanisms for protecting both culture and natural values of the Forest and Biosphere Reserve. In regard to management systems, the Mount Mulanje Cultural Landscape is managed through a combination of both traditional and modern management systems. Traditional laws are in the form of community by-laws and Traditional Management Systems which mainly protect cultural heritage sites and regulates community activities within the Landscape. Mount Mulanje represents an outstanding example of traditional custodianship system enshrined in actions guided by customs and belief systems, carried out by local communities, which have ensured a continuous use and preservation of the symbolic and cosmological significance of the Landscape. This TMS provide a codified and regulated traditional protocols that inform the sustainable use and management of natural and cultural resources, which is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Traditional custodianship of Mount Mulanje, firmly anchored in the Intangible Cultural Heritage of local communities (including their practices, representations, expressions, knowledge, skills) and largely informed by local cosmologies/worldviews, have shaped the Landscape over time in response to prevailing needs. Traditional custodianship at Mulanje represents an exceptional value-based model of natural and cultural heritage stewardship. This Traditional Management System, anchored in the robust and dynamic traditions of the local communities, involves local chiefs, herbalists, spiritualists, appointed community members and elders, which ensures the protection and management of the property at the local level.

1.2 PLANNING CONTEXT FOR MMCL

As highlighted before, the MMCL is protected by Traditional Management Systems and modern Management systems (supported by legislations). TMS are in the form of community by-laws and traditional management systems which mainly protect cultural sites and regulates community activities within the landscape. This Plan aligns with a series of local and national planning contexts and legislative environment for Cultural Heritage Resources Management Plan in Malawi and International Level, both existing and proposed.

1.3 CONTEXT OF CULTURAL HERITAGE RESOURCES

As a cultural landscape, MMCL is protected through the Monuments and Relics Act of 1990, the Museums Act of 1989 and the Local Government Act of 2010, Environmental Management Act 2017, and the Forestry Act of 2017, which safeguard the cultural heritage in its diversity and furthermore, they empower local communities to undertake necessary measures to protect their cultural heritage within their communities. However, cultural elements were slightly neglected, except for tourism purposes largely coordinated by DoF. But following this precedence, the Department of Museums and Monuments through the Ministry of Local Government, Unity and Culture, will place staff within the MMBR, to manage and conserve the cultural landscape. Administratively, a cultural officer has been appointed and will double as a site manager for the cultural landscape. However, the Ministry of Tourism has already placed a Tourism officer. More staff to do with conservation of cultural heritage will be deployed soon once the visitor reception and information centre is built within the landscape. The CHRMP sets out in detail the current management structures and explains how the landscape through its recognized communities, district and national management committees will endeavour to ensure the necessary standards of conservation.

Regarding the Management Systems, the MMCL is managed through a combination of both traditional and modern management systems. The traditional system, anchored in the robust and dynamic Traditional Management Systems of the landscape, involves Traditional Chiefs, Traditional Practitioners (herbalists, spiritualists) with their national, regional, district and zonal representations, MPDCs, and the local community itself, while formal legislations provides complimenting modern management systems. The modern management system is through the MMFR Integrated Conservation Management Plan and this CHRMP too coordinated through the Departments of Forestry with the support of the Department Museums and Monuments respectively.

Traditional Management Systems

Mount Mulanje represents an outstanding example of traditional custodianship system enshrined in actions guided by customs and belief systems, carried out by local communities, which have ensured a continuous use and preservation of the symbolic and cosmological significance of the Landscape. This TMS provided codified and regulated traditional protocols to inform the sustainable use and management of natural and cultural resources, which is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Traditional custodianship of Mount Mulanje, firmly anchored in the Intangible Cultural Heritage of local communities (including their practices, representations, expressions, knowledge, skills) and largely informed by local cosmologies, have shaped the Landscape over time in response to prevailing needs. Traditional custodianship at Mulanje represents an exceptional value-based model of natural and cultural heritage stewardship. This Traditional Management System, anchored in the robust and dynamic Traditional Management Systems of the local communities, involves local chiefs, herbalists, spiritualists, appointed community members and elders which ensures the protection and management of the property at the local level. Traditional custodianship of Mount Mulanje, firmly anchored in the Intangible Cultural Heritage of local communities (including their practices, representations, expressions, knowledge, skills) and largely informed by local cosmologies, have shaped the Landscape over time in response to prevailing needs. The Landscape illustrates the interplay between intangible aspects, such as belief systems and spiritual values, and tangible features like archaeological sites, monuments, and ritual grounds. This is further articulated in detail in Chapter 4.

Context of MMFR (adapted from MMFR Integrated Management Plan)

The Forestry Act of 2017, National Parks and Wildlife Act of 2015 and Environmental Act of 2017 safeguard the natural heritage of the property as a reserve and biosphere. As a biosphere, the property is protected through the Biosphere Reserves and the Statutory Framework of the World Network of Biosphere Reserves approved in 1995. Biosphere recognition supports biodiversity conservation and sustainable development enhancing the relationship between people and their environments. Management committees have been formed at different levels (community, district and national) to manage the landscape. The National heritage sector management committees (Forestry Department and its associated NGO partners) are firmly established themselves on-site to address primary planning, funding, supervision, and conservation tasks of natural heritage in the Forest and the Man and Biosphere reserves. while several Non-Governmental Organisations (NGO)

that operate in Environmental conservation and protection sector support the conservation of the Property. The Department of Forestry in conjunction with Environmental NGOs mainly manage the natural heritage of the landscape while the Department of Museums and Monuments with other stakeholders in tourism manage the cultural sector of the landscape. The site already has a management plan in place. This context is important as the Cultural Heritage Resources are located within the MMFR boundaries. It is also important in situating the Cultural Heritage Resources Management as complementary to the IMP for the MMFR and Biosphere Reserve.

- **Malawi 2063 Agenda.** The national development vision aims to transform Malawi into a wealthy and safe-reliant industrialized upper middle-income country by 2063. The cultural diversity and scenic landscape of our beautiful country is an immense opportunity for the development of tourism industry- reword -KHOMBWE CITE FROM REFERENCE
- **National Environment Action Plan (NEAP).** The NEAP was prepared in 1994 by the Department of Research and Environmental Affairs. A more detailed review of its prescriptions shows that much of what it stipulates is directly reflected in this Plan.
- **District Development Plan (DDP).** The DDP operationalizes the developmental agenda of the Constitution of Malawi (1996), the Local Government Act (LGA) (1998) and the National Decentralisation Policy (1998), as planned and executed by local councils. Mulanje District Council, as a planning authority, prepared the DDP (2018–2022), through a highly participatory and consultative process involving all key stakeholders at the grassroots, community level. It is a blueprint for all development partners including civil society and the private sector against which this Plan has been developed and align to.
- **District Environmental Action Plans (DEAP).** Under Malawi law, each district must have an Environmental Action Plan. Phalombe District published its first District DEAP in 2001 and Mulanje district released one in 2002. There is a two-year cycle for reviews and re-production, and this has been the practice to date. This Plan is aligned with the DEAPs for Phalombe and Mulanje Districts. RAHEELA TO GET HOLD OF LATEST VERSION
- **National Forestry Policy and Plans.** A new National Forestry Policy was developed in 2016. The accompanying Forestry Act, the legal backing for the Policy, is in preparation. The main thrust of the new policy is a refined co-management policy direction, giving more detailed planning activities and approaches that are aligned with this Plan.
- **Cultural policy 2015.** This policy aims to identify, preserve, protect and promote

Malawian arts and culture for national identity, unity, diversity, prosperity and socio-economic development.

- **Traditional Medicine Policy for Malawi 2009.** The policy aims to regulate the standard and practice of traditional medicine in the country. (CITE AND REFERENCE).
- **IUCN Guidelines.** IUCN, the World Conservation Union has developed Guidelines for Mountain Protected Areas (Poore, 1992). These have been followed as far as appropriate in the Malawian context in the development of this Plan.
- **Biosphere Reserve Manual.** As noted earlier, the development of this Plan has been partly through adjustments and modifications of previous plans and adoption of the guiding principles outlined in the Biosphere Reserve Manual.

1.4 STRUCTURE OF THE PLAN

The Cultural Heritage Resources Management Plan describes the MMCL in sufficient detail to give a background to the Resources followed by Assessment of Values, Legislative context, condition assessment, identification of Key issues, Management Strategy, Risks and Assumptions and finally Monitoring and Evaluation. The Plan follows this analysis with a narrative regarding the management issues relating to challenges, hence giving justification for the development of this Plan.

1.5 ADMINISTRATIVE CONTEXTS

Under this Plan, the MMRF and Biosphere is managed by various departments, NGOs, and communities. For the meantime, the various government departments include Forestry, Museums and Monuments, Tourism, Energy, Water Development, Environmental Affairs, Land Resources Conservation, National Parks and Wildlife, Local Government and the National Herbarium and Botanic Gardens. These departments and other stakeholders, coordinated by MMCT, is developing the requisite administrative framework necessary for the implementation of this Plan. It is important to highlight that Department of Museums and Monuments is responsible for managing Cultural Heritage Resources and therefore should collaborate and partner with Mount Mulanje Conservation Trust, Department of Forestry and Traditional custodians to manage these resources, in particular adherence to Traditional Management Systems applicable to MMCL.

2.1. SITE LOCATION

The MMCL consists of the Mount Mulanje Forest Reserve (MMFR) and the Mount Mulanje Biosphere Reserve, which is located in the Southern Region of Malawi, near the border with Mozambique, between latitudes 15°54'42" South and longitudes 35°39'29" East on the approximate center of the property. The MMCL boundary is defined by the boundaries of both the MMFR and the Mount Mulanje Biosphere Reserve which constitute the "Property", and both cover an area of 897 km². Therefore the "Property" embraces the core area (2,791 hectares), buffer zone (1,490 hectares) and a transition zone (3,140 hectares) of the Mount Mulanje Biosphere Reserve. This boundary includes all the plateau area which form the sources of rivers such as Ruw, Thuchila, Luchunya, Lujeri, Muloza, Sombani, Likulezi and Likhubula. Therefore, regardless, of the internal zonation of the Forest and Biosphere Reserve as core area, buffer zone, and transition zone, the entire area is considered as the Property or the "core area" of the World Heritage Site. This delineation is an established legal boundary which is overseen and managed by the Government of the Republic of Malawi through the Department of Forestry (DoF). This "Property" boundary clearly circumscribes the attributes and values that define this cultural landscape associated with the Mang'anja, Yao and Lhomwe communities, among others.

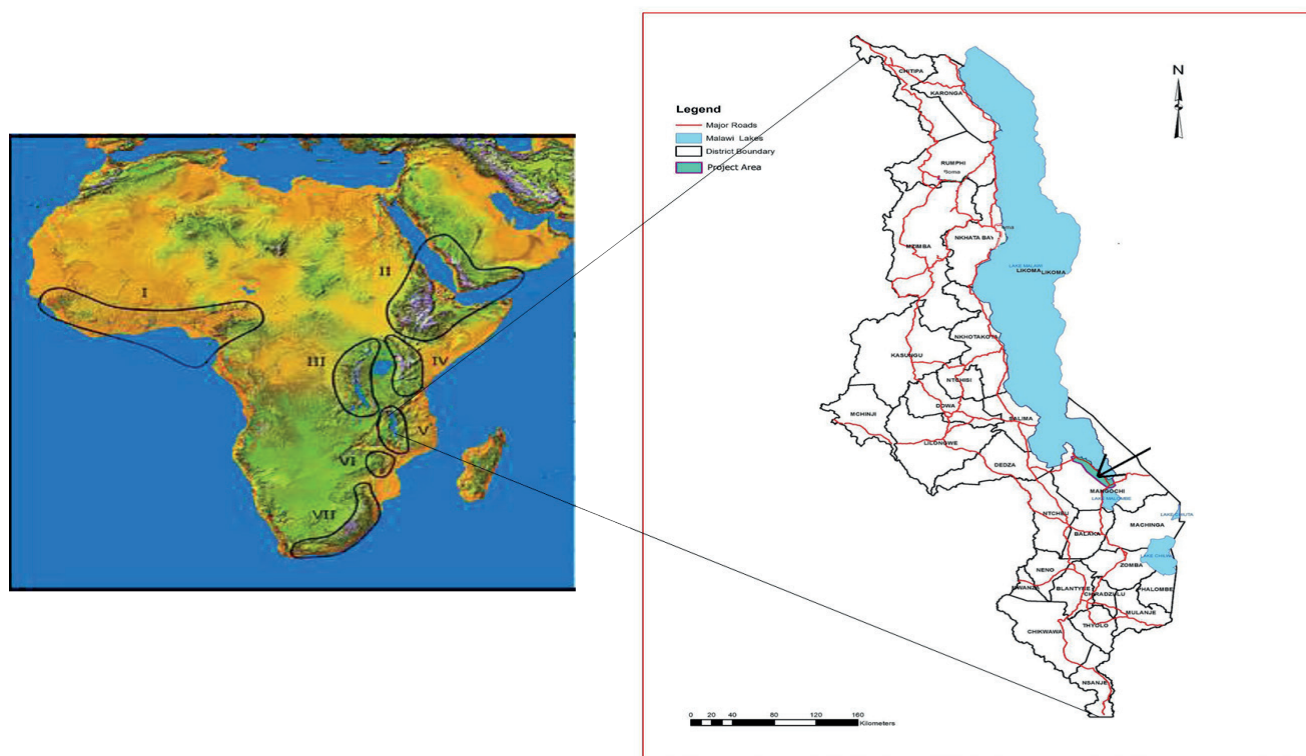


Figure 1: Map showing location of Malawi in Africa.

The adjacent and surrounding area around the BR boundary, which follows the main road around Mount Mulanje massif, forms a mixture of rural and commercial (tea estates) land uses. This area is not a straight line, yet it is easily recognized on all maps and the landscape itself. These points represent key points along the Property boundary, which conveniently provides a Buffering mechanism arising from the land uses that are not likely to change soon. The area also includes other identified heritage attributes defining the wider cultural landscape and travelling along it, the visitor gets an overall idea of the size of the Property with its grandiose landscapes. The transition zone is bounded by villages Chipoka, Nande, Namani and Mtambalika in the south; Likhubula, Chambe, Mwanamulanje and Mphaya in the west; Chole in the north; Gawani and Matola in the east.

2.2 CULTURAL HERITAGE RESOURCES OF MMCL

This section presents the diverse cultural heritage resources of the MMCL with an emphasis on the tangible and intangible dimensions, of which the intangible cultural heritage and its associated Traditional Management Systems illustrate the universal values of the landscape.

2.2.1 Intangible Cultural Heritage

2. 2.1.1 The ICH Dimensions of MMCL

Mount Mulanje Cultural Landscape is associated with spirituality and sacredness associated with the local communities among the, the Lhomwe, Yao, Mang'anja among, many other indigenous groups residing around the Mountain. The sacred landscape subsumes the heritage sites and beliefs associated with spirits and Napolo (Welling, 2011). The numerous sacrificial sites on the mountain include Dziwe la Nkhalamba, Likulezi firebreak site, the slopes of Michesi and the spirit 'pots' on the southern slopes (Welling, 2011). Although spirit worship was a common characteristic of pre-colonial Malawi (before 1891), the number of sacrificial sites is quite outstanding, and the spiritual beliefs are to date most salient in Mulanje (Welling, 2011). Having been on the fringe of the old Maravi kingdoms its rain cults have never undergone transformation as happened in the Lower Shire or Central Malawi (Schoffeleers 1979). As a result, we can find strong beliefs in Batwa, Napolo and ancestor spirits, aspects of which we can find only fragmentarily in Zomba and Mangochi (Welling, 2011). A resemblance with Chewa and Lower Shire Mang'anja traditions is the descent of spirit shrines from mountain tops to lower slopes and valleys in the late 19th century (Welling 2010). Until such a time when ethnobotanical research has confirmed the uniqueness and/or pharmaceutical qualities of Mulanje herbal medicine, this aspect of Mulanje intangible

heritage can be assumed under this heading (Welling, 2011).

The Mount Mulanje region in Malawi is home to several indigenous ethnic groups, including the Mang'anja, the Lhomwe, and the Yao. These communities have a rich history and cultural diversity that is deeply rooted in the mountainous terrain and the surrounding natural environment. The Mang'anja people, who have lived in the Mulanje area for centuries, are primarily subsistence farmers and have traditionally practiced shifting cultivation. The Lhomwe people, on the other hand, are known for their pottery-making skills and are also involved in agriculture and fishing. The Yao people, who are predominantly Muslim, have a long history of trade and commerce and are known for their weaving and basket-making skills. Despite their cultural differences, these communities have a shared history of living in harmony with nature and adapting to the challenges of their environment. Overall, the communities of the Mount Mulanje region in Malawi have a rich and diverse cultural history that is worth exploring and celebrating. Mount Mulanje remains a place of spiritual power respected and used by both traditional and modern religions without apparent contradiction and only slight differences in practice and belief dependent on cultural background or from village to village. This belief system has strong associations with the ancestors of all the different cultural groups living around the Mountain as well as with their predecessors, the Abatwa. It is a typical example of how modern religions took advantage of ancient belief systems and religion to introduce contemporary religions (Christianity and Islam) by taking advantage of exiting traditional belief systems. It would also be interesting to examine how far the traditional system had resisted the foreign religions and the resilience of the traditional worship amidst the pressure coming from these foreign influences.

2.2.1.2 *Overarching ICH dimensions of Mount Mulanje*

The communities surrounding Mount Mulanje have much reverence for the mountain. They believe that spirits of their ancestors or the gods reside on the mountain. The same beliefs attest to supernatural provision of food in the mountains, however anyone violating the traditional protocols associated with these provisions and traditional activities of the landscape they either die or disappear in the mountain. Also, there is evidence of at least ten people who have disappeared in the mountain. In some instances, people have experienced sudden changes from day to night times while at the top of the mountain. Some are still mysteriously missing whilst others have become dumb until some days when they are able to speak again. They believe it is the spirits who offer that food. Below are some of the myths associated with Mount Mulanje. In recent years, the Yao, Lhomwe, Mang'anja and other indigenous communities have faced various challenges, including poverty, unemployment, land scarcity, environmental degradation, social and economic marginalization, and social

marginalization. Despite these challenges, they have continued to preserve their cultural heritage and maintain a strong sense of identity and community (Source: Wildlife Society Journal). Today, these communities are recognized as an important part of the cultural landscape of Malawi and play a vital role in preserving the country's rich intangible cultural heritage traditions and practices which can be summarized as follows:

❖ **Spirituality and Sacredness of Mount Mulanje**

Mount Mulanje Cultural Landscape is considered as spiritual and sacred by local communities within and beyond the Property boundary, including in the SADC region. Overall, the intangible cultural heritage of Mount Mulanje is a significant aspect of the local community's identity and way of life largely because of this spirituality and sacredness of the landscape. It is a source of life for the communities. The name of the highest peak of Mulanje, Sapitwa translates as "stay away", "don't go there" or "not to be trodden" and there are numerous stories of Mountain climbers who disappeared whilst climbing. Recent incidents involved an Austrian climber and Dutch volunteer working in Malawi who disappeared without trace whilst climbing on Chambe and Sapitwa Peaks in 1997 and 2005, respectively.

Mount Mulanje is a testament to their rich cultural history and serves as a reminder of the importance of preserving these intangible cultural heritage traditions and practices through safeguarding the accompanying Indigenous Knowledge systems for the benefit of the future generations. These traditions and practices include traditional healing, spiritual ceremonies, passage of rites ceremonies and traditional music, some which is already recognised by UNESCO. One of the most notable cultural practices is the Gule Wamkulu dance, which is performed by the Chewa people. This dance is a representation of their spiritual beliefs and is performed during ceremonies such as initiation rites, weddings, and funerals. It involves the use of elaborate costumes, masks, and music to create a mesmerizing spectacle. Another important cultural practice is the Thambo la Mtengo traditional dance, which is performed by the Lomwe people. This dance is performed during the harvesting season and is a celebration of the community's hard work and bountiful harvest. It involves singing, drumming, and dancing around the fields to express gratitude to the spirits for a successful harvest.

The landscape is place of traditional and modern religion worship. The Mountain creates life by being the major source of water and providing food, medicinal and other resources. The Mountain hosts Malawi's second biggest River, the Ruo, and this points to the fact that the Mountain waters that are connected to heaven are a symbol of life given by God. It is also the place to which people go when they die – the realm of the ancestors. The Mountain being the source of life and the equivalent of the Judeo-Christian heaven is a place that should be protected and whose resources should be used judiciously. The massif, associated

ecosystems, rivers, caves, plant, and animal species all play a central role in sustaining the interactions between humans and nature from a spiritual perspective. As a result, traditional management systems are enforced at the Property through an array of strategies among them traditional leaders, healers' associations, community agreements, management plans and institutional strategies of both public and private sector.

Directly resulting from this spirituality and sacredness, is the mystery around individuals disappearing in Mount Mulanje through time (Silungwe 1982). Visitors to the Mount Mulanje, both locals and outsiders do from time to time disappear without trace on the Mountain. They are said to have been taken by the ancestors or Abatwa and their disappearance is typically associated with failure to adhere to the code of the Mountain. Typically, those who return after such an instance are either mentally disturbed and/or unable to recount their experience or simply cannot remember anything of the time that they were lost. Many such people are reputed to never recover their senses but are present in the community and are pointed out as witness to both the power of the Mountain and its spirits and as an example of what becomes of those who behave inappropriately whilst on it. Officials lists at least five people disappearing per year, but those are only the officially recorded ones.

❖ **The Mpoza Sacred Trees ceremonies associated with Mount Mulanje**

The Mpoza sacred tree, a common species on the Mountain, is respected for the fact that it always has sap even in the driest of seasons, and its association with rainmaking. Different spiritual ceremonies are associated with the Mpoza tree denoting its centrality in executing spiritual traditions and practices. These spiritual practices include the following:

- **Spiritual Prayers for Individuals travelling into the mountain.**

The ceremony consists of sprinkling of 'ufa' (maize meal), a local staple food, and the invocation of the ancestors to request protection, guidance and/or consent for the journey. This is usually done through song and prayer. An interesting phenomenon which illustrates the continued strength of the Mulanje belief system is that the songs sung can be Christian hymns and readings can be made from the Bible. There is often a conflation of the ancestors and the monotheism of the two modern religions of the area with the people unable to distinguish between the two in a way that would be expected of more orthodox adherents of Christianity or Islam. Therefore, it can be said that the Mulanje belief system is robust enough to have withstood modern religious influences that in many other places have but wiped out all traces of earlier belief systems. Those who behave well whilst on the Mountain are frequently assisted or rewarded by the ancestors. The ancestors will assist them to carry their loads, to gather the resources they have come to harvest and will reward them with food and drink if it is needed. Conversely, if the person misbehaves their cargo may disappear and particularly if they eat too much of what is put out for them by the ancestors

or share it with others for whom it was not intended the consequences are grave. In such instances traditional healers are said to lose their power and many returns with addled minds. Those who take more food than is needed will find that they too will disappear.

- **The Myth and Manifestation of “Napolo” The snake that moves the Earth.**

Mount Mulanje Cultural Landscape is associated with mythical creatures that represent the gods of the mountains and how they affect the living, especially those that violate its spirituality, protocols, and supernatural existence. Napolo, the mythical serpent that lives under Mountains and is associated with landslides, earthquakes, and floods in Malawi, lives on and still has an impact on Malawians today, as evidenced by a recent reggae hit about the great Python. The spirit snake, Napolo, manifests as a multi-headed snake, a common concept in much of sub-Saharan Africa (e.g., Scott 1892, Schoffeleers 1991). Some legends describe it as a humanlike one-eyed, one-legged, one-armed creature that floats slowly in the air, and waits to capture people who look up at the Mountain (Mazibuko, 2011). It is also said to move underground, causing tremors or heavy rains and thunderstorms when it moves between Mulanje and Michesi. In such instances the snake may also be angered by the behaviour of people and is believed to be the cause of geological upheavals. A particularly strong recent association with Napolo is the 1991 landslide at Phalombe, which destroyed several villages (Welling 2011; field research). Napolo, so closely associated with Mulanje has inspired a wealth of poems, songs, books, and other expressions of intangible heritage (see for example, Roscoe and Schoffeleers (1985); Kerr 1987; Schoffeleers 1992; Hofmeyr 1993; Chimombo 1987, 1994, 2000; (Magalasi 2000).

- ❖ **A creator and sustainer: rain making practices.**

Mount Mulanje is associated with rain making ceremonies that yield the much needed water to sustain the interactions of human and nature. Due to its association with water, rivers, clouds, and the natural cycle, as well as its landmark status, the Mountain is a powerful rain maker and is turned to at times of drought, being a place for rainmaking ceremonies. In this regard the Dziwe la Nkhalamba sacred pool at the foot of the Mountain is particularly significant. It is linked to the Batwa. It is understood to be a place where communal rain-making rituals take place since immemorial time until present day. Music and dances associated with Mulanje form an integral part of the invocation of the spiritual realm's ability to sustain life. The best known is the 'tchopa' ceremony, which is a form of communion with the ancestral spirits who can intercede with the high god to seek help in times of drought, war, disease, or to give thanks. Performed in a carnival atmosphere, sometimes the ceremony involves cross-dressing. People walk cheerfully around a group of drummers, carrying dolls and other symbols of fertility. Offerings of nsima, beer and other food stuffs are presented under a Mpoza tree before and during the dance. The tchopa is now also performed at

social events and for entertainment. It is a marker of Lhomwe identity (Kumbani, 1986; Mombe, 2006; Welling, 2011).

❖ **Traditional Healing: A place of spiritual power**

Mount Mulanje has been associated with traditional healing from ancient times until present day, and this makes a place of healing power that has benefitted different communities of people through time. The plant species, including endemic ones, are harvested by herbalists under spiritual guidance by their ancestors to heal different sicknesses, ailments, and conditions. Central to this is the regenerative ability of the Landscape with its unique mountainous and riverine ecosystems, as well as its caves, that define Mount Mulanje's power of healing that transcends generations. It is a place that has the great spiritual power of healing. A place from which medicine, though derived from the same bio-cultural knowledge system and using the same species as other healers in the region, has greater power than if it comes from elsewhere. Similarly, those who harness the power of the Mountain are credited with doing so by the belief that they can achieve things that are beyond the ability of those living in less significant places. It is this power which determines that Mount Mulanje is important well beyond the communities that live around it. It is well known as a place of power and its healers and medicines are sought out in markets well beyond its periphery. In this regard three out of ten healers considered Mulanje as essential, either because the herbal resources cannot be found elsewhere anymore or because the Mountain spirits are required for the healing power (Welling & Mankhokwe, 2011). An ongoing study on how far the knowledge of Mulanje is an exceptional source of strong medicine indicates that this notion extends far beyond the borders of Malawi.

❖ **Rites of passage**

The Lhomwe, Mang'anja and Yao people use the Landscape for initiation ceremonies called Zuma or Chinamwali (girls initiation) and Thezo or Jando (boys initiation). These traditions are similar to those of other local communities in Africa.

❖ **Mount Mulanje: Beyond Malawi**

Whilst such phenomena are not unusual in Africa or other parts of the world, Mount Mulanje is an exceptional example. It is not only a particularly large and imposing Mountain, a factor that is doubtless the cause of and enhances its reputation, but that reputation and the traditions that go with it are widespread. Unusually, the belief system attached to it is one that is shared by all the cultural communities that live around the Mountain and its power is well-known through much of Southern Africa and even beyond, where its mystic qualities and in particular the power of its medicines and reputation of its healers extends.

2.2.2 Tangible Cultural Heritage

2.2.2. 1 The Tangible Heritage Dimensions of MMCL

The Mount Mulanje area has only two official monuments: Fort Lister is a gazetted national monument managed by the DMM; and the memorial pillar commemorating the 1991 landslide in Phalombe Boma, which is owned and managed by the District Assembly. However, the tangible heritage of Mulanje is much richer and wider in scope. The makers of the stone age tools can be interpreted as the ancestors of the Batwa people mentioned in oral tradition. The Batwa, also known as Akafula and Mwandionerapati are commonly described as short-statured hunter-gatherers, whom the Bantu speaking communities encountered when they settled in what is now Malawi during the third century A.D. (Rangeley, 1963c). They seem to have been related to the present-day Central African Pygmy rather than Bushmen populations (contra Johnston, 1897). The list of known archaeological sites on or in the immediate vicinity of Mt. Mulanje indicates the following: Middle Stone Age (MSA: c.250,000-20,000ya), Later Stone Age (LSA: c. 20,000-1000ya), Nkope Ware (c. 300-900AD), Longwe ware (c. 900-1100AD)³, Kapeni (Ka: 900-1100AD), Mawudzu ware (Ma: 1100-1700AD), and Nkhudzi ware (c. 1700-1900AD); Historical (H), (Welling, 2011).

The colonial heritage and architecture characterising the Mount Mulanje Cultural Landscape has its roots in the colonial history of Malawi starting in 1859 (cf. Livingstone & Livingstone 1865, Rowley 1881). The Blantyre Mission of the Church of Scotland follows suit as well as a small number of settlers that penetrated Malawi. The Blantyre Mission opened a Mission in Mulanje in 1890 under Robert Cleland (Khoza 2002). It aims to suppress the slave trade and prevent colonization of southern Nyasaland by the Portuguese. With these aims in mind, in 1892 Sir Harry Johnston, Commissioner for the protectorate, orders the construction of two forts at Mulanje: Fort Lister and Fort Anderson (Johnston 1897: 119). Fort Anderson is later moved from the river valley to present-day Mulanje Boma. The estates that opened, starting in the late 1880s, initially experiment with cotton, tobacco, and coffee. It is only after Mr. Henry Brown, of Lauderdale and Thornwood estates, start trying tea obtained from Blantyre Mission that tea slowly becomes the dominant crop in the 1920s (Hadlow, 1960). In 1931 the Montfort Fathers open a mission at Likulezi, taking over what used to be part of the Alexander Bruce estate. Fort Lister was the original seat of local government. This moved to the present boma in 1896. The call for a sub- or second boma in Phalombe however never really ceased but it took almost a hundred years to be reinstated as a boma. In March 1991, an area adjacent to the Phalombe boma was hit by a big landslide from Michesi Mountain. It was attributed to Napolo, a mythical snake. On August 25, 2008 Traditional Authority Numbat was elevated to become paramount chief of the Lhomwe, based a few kilometres east of Phalombe.

2.2.2.2 *Tangible Heritage of MMCL*

The diversity of cultural heritage includes but not limited to archaeological sites, colonial forts, mission stations and other sites demonstrate, which demonstrates the complexity of the Mount Mulanje Cultural landscape, including illustrating human-nature interactions through time and space.

❖ **Fort Lister**

Fort Lister is found in Phalombe District, located at the pass between Mulanje and Michesi Mountains. It was ordered by Alfred Sharpe and constructed by Captain C.E. Johnson in May/June 1893. The main purpose of the fort was to guard the Mulanje Phalombe area from slave raiders and to prevent transportation of slaves to the Sea Coast. The Fort Lister pass was the notorious slave caravan route since the 1860s. The fort was abandoned in 1902. It was manned by a detachment of Sikhs (Rangeley 1958: 35). Captain Johnson nearly lost his life as Chief Nyaserera tried to have him killed over it (Johnston 1897). Harry Johnston named the fort after Sir Villiers Lister of the Foreign Office. Particularly, Chief Matipwili and Nthiramanja were meant to be suppressed with aid of the fort (Rangeley, 1963).

The Fort consists of a natural stone enclosure which used to have a stockade on top. Inside there was a prison, living quarters etc. In 1984-85 Chief Nkanda was imprisoned there for



Figure 2: Part of Fort Lister showing stone wall enclosure

at least 7 months (Stuart-Mogg, 2009). Immediately adjacent is a small graveyard. It holds the grave of Gilbert Stevenson, Collector for Mulanje district, (cousin to Robert Louis Stevenson) who died from a gunshot accident on 9th September 1896 when getting out of his machila (Williams, 1959: 34, cf. Johnson, 1897: 116f). The other graves are unmarked.

Also, just outside the enclosure is supposedly the old post office. The post office closed in 1903, as developments on the south side of the mountain were more vigorous (Twynam 1956: 24). A new post office was established in 1927 in what Phalombe Boma is now. Other occupants in the fort include Wordsworth-Poole, C.A. Cardew (March-August 1894) as Assistant District Officer under Captain Manning (Cardew, 1948) and Edward Alston (1895). Fort Liste's date of closure is either 1903 (Twynam) or 1906 Cole-King (1973-37). Around the fort Kapeni and modern pottery has been found as well as LSA flakes (Robinson 1977). Outside the fenced area lies supposedly the grave of a dog of one of the British occupants. A little further are the remains of what is said to have been the old hospital.

❖ **Ethnomedicine**

Mount Mulanje has national and international appeal for those seeking herbal medicine. For Malawians, the appeal may come in part from the belief that the best herbalists come from Mozambique and Mulanje is a likely port of entry in this regard. For almost three out of ten healers Mt. Mulanje is essential to their healing practice either because the herbal resources cannot be found elsewhere anymore or because the mountain spirits are required for the healing power. A fair amount of work has been done on the identification of „useful plants,, in Southern Malawi (Williams, 1974, Morris, 1996). These inventories are however not specific to Mulanje, nor is the application method described in any detail. Evidence of medicinal plants being used for traditional medicinal practices in Malawi can be traced back to the Stone Ages (Robinson et al, 2002). There has been some literature that sheds light on medicinal plant use and herbalism specific to the Malawi context, most notably Brian Morris's Chewa Medical Botany - A study of Herbalism in Southern Malawi (2018), and Jessie Williamsons Useful Plants of Malawi (2005). Both publications present a rich knowledge base connecting local people with their natural environment through their diverse use of indigenous plants e.g. nutrition, household construction, fibres, gums, natural dyes, medicines and ceremonial requirements.

In 2005, it was estimated that up to 80% of Malawi's population depended on traditional healers, and the use of medicinal plants to address primary healthcare needs (Simwaka et al, 2007). High dependency on traditional healers and medicinal plants can be attributed to modern medicinal supplies and facilities not being accessible or affordable, deep rooted cultural connections to natural home-based remedies, and the cultural relationship to a traditional healer whom are trusted members of the community (Chisaka, 2019).

Within the MMBR, over 1,100 species of higher plant species have been identified, over 80 species are unique to the mountain landscape (Refer to Appendix 2: Fauna and Flora of MMCL). Over time as different ethnic groups settled around the mountain, a great body of traditional knowledge for the utilisation of plants has developed, however a lot of this rich traditional plant knowledge has not been formally recorded or documented, but instead been passed down through practitioners, oral traditions, song, or spiritual experiences.

There are different pathways for an individual to pursue a livelihood as a traditional healer. Firstly, an individual can come from a family line of traditional healers, and the knowledge of plants and its applications are passed down from generation to generation. In other cases, an individual can be trained by an established traditional healer or sing'anga, alternatively an individual can experience encounters of a spiritual nature through dreams or visions (Jones, 2018). A recent informal survey by the Department of Museums & Monuments identified over 200 registered traditional healers in the Mulanje and Phalombe district, however there are estimates to be much more. This highlights that there is a demand for traditional healers and traditional healing practices within the MMBR.

In 2010, an ethnobotanical research study was carried out in Mulanje within the traditional authority areas of Nkanda and Mabuka, surveying Traditional Birth Attendants, Traditional Medical Practitioners, and pregnant patients. Results found that there were 21 plant species that were specifically utilised for pregnancy related cases, the majority being indigenous, common plant parts that were utilised were the bark, root, stem or leaves, these were applied in infusions, supplemented with food stuffs, or worn around the body (Maliwichi-Nyirenda, 2010). More recently, a 2018 study examining traditional medicinal plant use for palliative care at the Mulanje Mission Hospital found that the majority of respondents surveyed used traditional herbs as part of their healthcare regime, particularly for cancer, medicinal plants were primarily sourced from traditional healers, relatives, and vendors. (Chisaka, 2019). Detailed ethnobotanical use for nine traditional herbs is presented, providing details of medicinal plant intake, plant parts used, and purpose of treatment.

Results from both studies provide a brief insight to the rich cultural and botanical knowledge of the local people that live around Mount Mulanje. The mountain has a diverse ecology home to a rich landscape of different plant species that is utilised for many reasons. However, there is acknowledgement that the unsustainable harvesting practices poses a threat to the resource. With high levels of endemic plant species found on the mountain, more ethnobotanical research needs to be conducted to understand plant use behaviours, and harvest frequency to guide their conservation for future use, either through domestication or implementation of sustainable harvesting protocols.

❖ Dziwe La Nkhalamba

This is one of the sacred pool well-known pool and waterfall in the Likhubula area. Its name translates into „pool of the elder(s)”. The origin of the name is not unequivocal. Some people say there used to live an old man or woman. Others say only elderly people could go there. Yet, Simpkin (2003) records it refers to the drowning of an old man. What it comes down to is that the pool is sacred and a place for rain sacrifice. The elderly person(s) mentioned could be the rain priests/prophets. Archaeological excavations in 2008 (Welling, 2010) confirm the pottery that abounds on the way to the pool is the result of sacrifice and not associated with burials. The site contains some 2000 pottery fragments. In addition, glass beads, some iron implements, and coins were found. In early colonial times the communal sacrifice moved to a different place given the sacrilege by upcoming tourism, but it continues to have meant to some.



Figure 3: Showing Dziwe la Nkhalamba sacred pool and waterfall.

❖ Likulezi Fire Break Archaeological Site

The Likulezi Firebreak archaeological area is approximately half an hour walk north of Thuchila Hut. The archaeological potential of the Likulezi firebreak area was first noted by Cole-King (1973). He makes mention of a few Later Stone Age artefacts found around the boulders and of pottery eroding from the north-facing flanks of the ridge above the Likulezi River. The Later Stone Age of Malawi is believed to occur between the time period of 17 000 and 500 years ago, although it may have continued well into the early 20th century. The Likulezi occurrences most likely date to the latter part of this time and could possibly

derive from within the last 500 years. The pottery from this area was noted for its unique decoration. This pottery type is dated to approx. 500 years ago elsewhere and may have been made by the ancestors of the present day Mang'anja people who live around the mountain. Thus, there were two different groups of people, practicing different ways of life (hunting/gathering or agriculture), having occupied this part of the mountain possibly at the same time in the past.



Figure 4: Showing pottery at Likulezi archaeological site.

❖ **Old CCAP Church and European Cemetery**

The old Church of Scotland mission is in Linyi Estate, high on the mountain slope. It is in a clearing in a blue gum plantation. Of the original church, school, and houses nothing remains but a small mound, some foundations, and scatters of loose brick. Adjacent to the church area is a small European cemetery in a comparatively good state of preservation. The history of Mulanje Mission (originally known as Mt. Zion and Likhubula Mission) has been documented by Jenkins (1986) and Khoza (2002). It was founded in 1890 by the Blantyre Mission, under Henry Henderson and Rev Scott who was given the land by Chief Chikumbu after some negotiations. Robert Cleland set out to build up the mission but died in the same year. The plot was about 40 acres. Given the slave trading by Chiefs Chikumbu and Nkanda life at the mission was not easy. Rev. Scott received a lot of

assistance from Chief Namonde and from Henry Brown (from 1891) and John Moir (from 1893). After the Chiefs were brought under government control at the beginning of the 20th century, people started to move away from slopes on the mountain and a new mission site was needed. In 1928 this was found in Ulongwe on an area formerly cultivated by Ruvo Estate.



Figure 5: Showing part of the European Cemetery

❖ **Old Fort Anderson**

Located along the Ruvo river, this fort, was established as an administrative boma by Hector Croad in 1891 (Rangeley 1958). Croad was shortly succeeded by Gilbert Stevenson. However according to Twynam (1956) it was established in the aftermath of the Nkanda rising against the mission in 1893. It included a post office. It was first known as Chipendo. It was abandoned as it was poorly situated either in 1895 (Twynam 1956: 23) or possibly towards the end of 1896 (Rangeley 1958:37). It further holds the grave of a „Polish Governess“ (Withers 1953, Lamport-Stokes 1986). Cardew who visited the fort in 1894 makes the following statement: “Fort Anderson was a depressing collection of mud and thatch buildings in deep forest on the bank of the Ruvo River” (Cardew 1948: 52). At present it is in the middle of a cultivated field, and nothing is preserved other than a small mount and scatters of brick. Some slag and Mawudzu pottery were identified on the site.

❖ **Chief Mkanda Mausoleum**

The Mausoleum belongs to the famous Chief Mkanda, a Yao chief who was involved in slave trading. He controlled sub routes of the slave trade passing between Mulanje mountain and Michesi hill. The Chief led a rebellion towards British rule up to the point that he burnt a Scottish mission station in the area. The Chief was chased and defeated using Sikhs from the Indian Army who were brought in the country as an embryonic police force for the British rule. The chief was arrested and imprisoned at Fort Lister. When he was freed, he went home where he died, and the people erected a mausoleum for him.

❖ **Mulanje Tea Estates Heritage**

The Mulanje estates go back to the late nineteenth and early twentieth century (Hutson 1978, Hadlow 1960). In the 1890 missionaries brought the Chinese Tea to Blantyre Mission and from there seeds were planted at Lauderdale Estate in Mount Mulanje. Tea only became a significant crop in the 1920s because of the pioneering efforts by Henry Brown of Lauderdale, and later Thornwood Estate (Palmer, 1985). The first crops planted on the mountain were coffee, cotton, rubber, and tobacco (e.g., Rangeley, 1957). It is obvious the vestiges of the Mulanje plantation economy are many and diverse, ranging from old factories and water works to residences and graves.



Figure 6: Showing Mulanje Tea Estate Heritage

❖ Sapitwa

Sapitwa is the highest peak of Mulanje. It translates as “not to be trodden”. It is a place reputedly inhabited by (ancestor) spirits. The spirits do not like to be disturbed by human visitors (Silungwe, 1982). There were and to some extent still are- set procedures and taboos for going up the mountain. Offerings were made before climbing the plateau to placate the spirits. People are said –and have claimed- to have been seized by the spirits on the plateau. For many days they supposedly wander across the mountain without finding a way home. Food is provided by the spirits. Visitors may find a plate of *nsima* porridge or bananas on their path. In what is a clear social reversal, it is taboo to share this food with others or to take it home. A violation would result in seizure by the spirits. People have indeed disappeared on the mountain which feeds the belief. This includes a Dutch volunteer by the name of Linda Pronk who wandered off alone on the plateau in 2003 and returned. A plaque has been left where she was last spotted.

Some people refer to these (ancestor) spirits as Batwa. For others, the Batwa are the hunter-gather population that once lived in the country and may have retreated on the mountain when they were displaced by the agriculturalists. It is quite striking that people living north of Mount Mulanje tend to agree that Michesi is the more frightening place of the two. Yet, Michesi is many times smaller and far less high. A possible explanation could be the more recent habitation of Batwa hunter-gatherers on the mountain. Also, the 1991 *Napolo* landslide originated on this smaller mountain. On the southern slopes of Mount Mulanje there are other places associated with spirits. At so-called *mbiya* (clay pots), in fact rocks hollowed out by eddies, spirits would leave cloth, salt or *nsima*.¹⁶ Some say they do so in exchange for a young girl (*namwali*).

❖ Napolo Memorial Pillar



Figure 7: Showing Napolo Memorial Pillar

❖ Sapitwa

1982). There were and to some extent still are- set procedures and taboos for going up the mountain. Offerings were made before climbing the plateau to placate the spirits. People are said –and have claimed- to have been seized by the spirits on the plateau. For many days they supposedly wander across the mountain without finding a way home. Food is provided by the spirits. Visitors may find a plate of nsima porridge or bananas on their path. In what is a clear social reversal, it is taboo to share this food with others or to take it home. A violation would result in seizure by the spirits. People have indeed disappeared on the mountain which feeds the belief. This includes a Dutch volunteer by the name of Linda Pronk who wandered off alone on the plateau in 2003 and returned. A plaque has been left where she was last spotted.

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❖ Napolo Myth

Napolo is a mythical or spiritual being with the appearance of a (multi-headed) snake. It is said to move underground and be associated with terrestrial water and landslides. When it moves from Mulanje to Michesi or the other way around it will cause tremors and thunder. The 1991 mudslide in Phalombe is ascribed to it. Some people attribute heavy rains and thunderstorms to *Napolo*. *Napolo* beliefs seem to be more salient among the north-western Mulanje communities than the south-eastern communities. “Other legends describe *Napolo* as a humanlike one-eyed, one legged and one-armed creature that floats slowly in the air, waiting to lure anybody who looks at it up the mountain to disappear forever” (Mazibuko 2011). This latter description is reminiscent of the Yao mythical being of Chiruwi (Chitowe, Siluwe) (e.g., Scott 1892, Schoffeleers 1991). The *Napolo* snake beliefs follow a common theme found throughout central Africa. Schoffeleers (1979) argues that this mythical snake is in some rain cults humanized because of state formation, for instance among the Mang’anja of the Lower Shire. Floods in Zomba have also been attributed to *Napolo* (Talbot Edwards 1948).

❖ Tchopa

Music and dance are quite common to all communities around Mulanje Mountain. In most cases these traditions are part of socio-religious life. Many songs taken out of their ritual context would still have a high artistic and entertainment value. The most outstanding dance though is *Tchopa*. *Tchopa* is a dance associated with the Lhomwe. The dance is a form of communication with the ancestor spirits who can mediate with the high God in case of drought, war, disease, or thanksgiving. It involves the whole community bringing about a carnivalesque atmosphere whereby large numbers of people –often carrying dolls and other symbols of fertility- cheerfully go round and round the drummers who are seated in the centre. Offerings are made of flour, beer, and other food stuffs, both during the dance and preceding it at a *Mpoza* tree. It may include cross- dressing. The dance is now also performed at social events for entertainment purposes and a marker of Lhomwe ethnicity. Such events have great tourism appeal.

| Site Components | Current Uses |
|--------------------------------|---|
| Dziwe la Nkhalamba | Traditional spiritual rituals, Recreational, relaxations, picnics, swimming, ethno-medicine, research purposes. |
| Fort Lister | Recreational, relaxations, picnics, research purposes. |
| Mount Zion (European Cemetery) | Spiritual purposes, recreational, picnics, relaxation |
| Napolo Memorial Pillar | Pilgrimage, religious purposes, and venue for annual commemoration events |
| Likulezi Archaeological area | Research and education purposes |
| Old Historic buildings | Tourists Information Centre, Shops, offices, and homes |

Figure 8: Current use of the cultural heritage sites

2.2.3 Nature values of MMCL

❖ Afro-Montane Regional Centre of Endemism.

Twenty-one of the 84 African sites were in the Afro-montane Region and included Mount Mulanje which was identified as the most representative of its system. Many Mulanje species, although also found elsewhere, are only located on a few additional mountain “islands” either in or outside of Malawi.¹ Within Malawi, several important “island” forests (e.g., Thyolo, Bangwe, Soche, and Ndirande) have undergone substantial deforestation, consequently enhancing the conservation importance of Mount Mulanje’s plant species.

¹ Such species are referred to as “near endemics” to Mulanje

While the Afro-montane Region's species are numerous and distributed widely, its area is comparatively small and in most parts of the continent it is under extreme pressure from human activities. Mount Mulanje thus takes its place as a critically important element in the conservation of the widely distributed, richly endemic, exceptionally restricted, and vulnerable forest flora of the Afro-montane Regional Centre of Endemism.

❖ **Vegetation Types.**

The natural vegetation of the BR is most usefully described according to generalised altitudinal bands, reflecting the fundamental effect of altitude on climate. Within a given band, the distribution of different vegetation types tends to be patchy, according to the combined effects of local variations in topography, soil, climate, and human influence.

- **Miombo Woodland:** On the lower outer slopes of the Massif, beneath the precipices and steep dissected country rising to the plateaux, the indigenous vegetation is "miombo" woodland dominated by *Brachystegia* species. Being the woody vegetation type closest to, and indeed in many places on, the Reserve boundary, the *miombo* bears the brunt of exploitation and degradation resulting from high population densities in adjacent areas. In a degraded form, *miombo* still covers extensive areas on the northern, western, and eastern sides of the Massif.
- **Lowland Semi-Evergreen Forest:** Small relict patches of lowland semi-evergreen forest occur here and there in suitable localities, particularly on the wetter south side of the Massif. Indicator tree species are *Khaya anthotheca*, *Newtonia buchananii* and *Adina microcephala*. However, this plant association, which has long since been cleared for tea planting, was more characteristic of the land outside the BR.
- **Medium Altitude Evergreen Forest:** Altitude band from 900m to 1600m: The best example of this vegetation type is the Chisongeli Forest, situated on the steep dissected foothills beneath Manene Peak in the south-east corner of the Massif. Characteristic species are *Newtonia buchananii*, *Chrysophyllum gorungosatum* and *Podocarpus milanjanus*. In 1974, this forest still covered 40km², making it the largest single block of forest in Malawi, but since that time encroachment has made serious inroads, and now little remains. Riparian gallery forests, notably in the gorges of the Ruvo and Little Ruvo and in the "Lauderdale Crater," also provide examples of this forest type.
- **Montane Evergreen Cedar Forest:** Altitude band from 1600m to 2400m: Montane evergreen forest, dominated by emergent Mulanje Cedar (*Widdringtonia whytei*) and *Olea capensis*, is now limited to several discrete patches confined to hollows, valleys, and the base of steep cliffs at altitudes between 1,500m and 2,500m. Its distribution therefore ranges from deeply incised gorges on the perimeter cliffs, through ravines

and outcrops on the plateaux, to sites on the lower slopes of the high peaks. Cedar is most abundant on the drier side of the Massif, in the rain-shadow of the peaks from Sapitwa clockwise to Manene and on Michesi Mountain.

- *Sub-montane Evergreen Forest:* Some authors recognise another, more luxuriant and species-rich type of evergreen forest in the lower parts of this band, so called “sub-montane forest”, in which Mulanje Cedar is not present. This is said to occur in the lower reaches of the Lichenya plateau forest (where it is transitional with true cedar forest), and in the upper reaches of the Chisongeli forest (where it is transitional with medium altitude evergreen forest).
- *Grasslands and Secondary Scrub:* Above the bordering cliffs and precipices, the plateaux and basins are predominantly a zone of short tussocky grasslands and secondary scrub, dissected by wooded ravines and interspersed with rock outcrops. *Loudetia simplex* is generally predominant, common associates being *Exothea abyssinica*, *Themeda triandra*, and other fire-hardy species. Although the distribution of grassland and forest appears to have remained virtually unchanged since the first descriptions of the vegetation were written more than a century ago, most authorities are of the view that this plant association is fire-induced, and that formerly cedar forest covered a much wider area. A noteworthy feature of this habitat is the variety of flowering herbs and shrubs, including species of *Helichrysum*, *Knipofia*, *Disa*, *Gladiolus*, *Scabius*, *Morea*, and *Erica*.
- *Dwarf Cedar, Shrubs and Herbs: Altitude band above 2400m:* The high-altitude zone, covering the high peaks between 2,400m and 3,000m, is an area of bare rock slabs and boulder fields interspersed with fissures and gullies. Forest does not occur and is replaced by an erratic ericaceous belt. Seemingly inhospitable to plant life, the deep clefts provide numerous sheltered situations supporting diverse mixed communities of small trees, shrubs, and herbs. This is the main habitat of an unusual, multi-stemmed dwarf form of Cedar (*W. cupressoides*), which exists along with *Philippia* as an “elfin” thicket on the upper slopes. The rocks support a scattered chasmophyte community of *Aloe*, *Erica*, *Xerophyta* species along with grasses and sedges of the montane grasslands below.

❖ Indigenous Flora.

Currently the list of Mount Mulanje’s plants contains over 1,100 species (this includes outlying Mount Michesi). Of these, 57 are strict endemics including one subspecies and four varieties. There is a large, well-documented orchid flora on Mount Mulanje which includes six endemics. There are six endemic grass species and three endemic sedge

species as well. These species are vulnerable as they tend to be fire sensitive and one, *Danthonia davyi*, is also collected from the Lichenya plateau to make brushes. More significant is the presence of four endemic forest trees *Widdringtonia whytei*, *Rawsonia burtt-davyi*, *Pyrostria chapmanii* and *Vepris elegantissima*. Strugnell (2002) notes that there seem to be endemic plants growing in most habitats on the Massif. She particularly points to the high peaks, evergreen forests, and montane grassland/shrub lands of Lichenya as being important. In addition, there is many “near endemic” species present which have very restricted distributions outside Mount Mulanje. The forest fern flora is particularly rich, and the number of species has now reached 107, while the bryoflora includes 18 families. Some of ecologically important indigenous tree species of the afromontane forests include *Aphloia theiformis*, *Schefflera umbellifera*, *Macaranga capensis*, *Apodytes dimidiata*, *Agauria salicifolia* and *Maesa lanceolata* (Chanyenga 2014).

Mount Mulanje bears out the contention that individual mountains within a chain have relatively low levels of strict endemism (=5% for Mulanje) but have a high proportion of their flora endemic to the Afro-montane Region (>75% for Mulanje). The Mulanje side of the BR has four strict endemic tree species which is high compared to most other mountains in its chain, but most of the endemic species are herbaceous rather than woody.

Two tree species that are in special need of management attention are *Prunus africana* and the endemic *Widdringtonia whytei*. *P. africana* is restricted to montane tropical forests of Sub-Saharan Africa and Madagasca and is seriously threatened by the trade in its bark, extracts of which are used world-wide to treat prostate conditions. On the Massif, *P. africana* grows from 560 to 1250 meters above sea level (m.a.s.l.) on Mount Mulanje, and to 1400m a.s.l. on Mount Michesi. Because it grows at relatively low altitudes, it is vulnerable to over-exploitation due to frequent harvesting for its bark. As such, it requires special protection. The species ought to be sustainably managed, as it propagates easily, and can be grown in small plantations or plots, thus protecting the wild populations.

Miombo woodland is the principal woody community of the drier lower northern, eastern, and western piedmont slopes. These open to closed woodlands belong to the Zambezan Centre of Endemism (White 1983). The woodlands contain several *Brachystegia* species and commonly related genera such as *Julbernardia* and *Isoberlinia*. The woodlands have suffered greatly from over-exploitation through charcoal production, firewood collection, encroachment, timber harvesting, and frequent wildfires.

The Mulanje Cedar (*W. whytei*) is the Massif’s most highly valued species. Declared by Government in 1984 as the National Tree, it occurs naturally only in Mount Mulanje Biosphere Reserve, and is critically endangered, with IUCN classifying it under its Red List as Critically Endangered (Farjon, 2013). This large, evergreen tree that grows to a towering

50m height, has had a chequered taxonomic history. Originally named *W. whytei*, it was later and for many years treated as a sub-species of the shrubby *W. cypressoides*, that has a widespread distribution in southern Africa. However, following DNA analysis of specimens from several countries during the 1990s, it was agreed that the name *W. whytei* again be ranked as a full species. However, the importance of Mulanje Cedar is not only because of its rareness or scientific interest, it is also much sought-after tree of economic importance by local communities and the general construction industry in Malawi and worldwide. This is largely owing to its excellent pale red, extremely durable, light to moderately heavy timber, impervious to termites and wood borers, and strongly resistant to fungal attack. Furthermore, its wood is pleasantly fragrant/aromatically scented, and has also been used in boat building, all of which have made it vulnerable to exploitation.

Determining the statistics of Mulanje Cedar through a literature review is difficult. From the available data, the large mature stands of cedar, already decimated by fire at the end of the 19th century, have declined catastrophically in recent years, primarily from exploitation. At the same time, for much of the 20th century, strict fire control probably led to a partial regeneration of these forests. After 1980, however, the fire management programme collapsed leading again to severe fires that killed or damaged many cedars.

At present, the cedar faces numerous threats:

- In theory, extraction is strictly controlled and limited to dead trees, but, in practice, the system is weak and open to abuse. Illegal felling and removal occur frequently, and some live trees are deliberately killed by burning or ring barking.
- Fire control is minimal, and late, hot wildfires sweep the mountain every dry season and damage the remaining forest patches.
- *Pinus patula* (Mexican weeping pine) has over the years become invasive, spreading out from the Chambe and Sombani plantations. On the edges of cedar stands, pine and cedar seedlings compete, and the more vigorous growth of pine ensures that it becomes dominant.
- In the late 1980s the Cypress aphid (*Cinara cupressi*) was first recorded as infecting cedars on the Massif, and its influence was widespread, resulting in the deaths of many trees. Together with wildfires, the Cypress aphid was estimated to have contributed to loss or severe damage of over 40% of the cedar trees on Mount Mulanje. However, introduction in the 1990s of the biological control agents, a parasitic wasp, *Pauesia juniperorum*, potentially saw significant reductions of the infestation since then.

The overall picture is generally one of steady deterioration and loss of the socio-economic importance of cedar. In 1994, 30% by volume of the total cedar population was classified

as dead, 13% dying, and only 13% in health class one. Healthy, well-stocked stands of older trees are virtually non-existent, and young stands account for only 2% of the total. The total volume of standing cedar was estimated at 110,000m³ in 1994, of which 32,000 m³ were dead trees. Apart from loss of its socio-economic importance, the Mulanje Cedar is of vital biodiversity significance to the BR as many of the reserve's endemic species are dependent on the cedar forest habitats.

The latest estimates (2014) indicate that forest cover has declined from 1,462 hectares in 1986 to 917 hectares in 2014, representing a reduction in cedar populations of 37% in 28 years (MMCT, 2016). The main causes of the cedar's decline have been over-exploitation and illegal harvesting, especially by wood carvers, timber sawyers and merchants, for its high value softwood, which fetches prices of up to US\$4,000/m³.

However, despite its steady decline over the past decades – owing, in part, to continuous reduced capacities in government management authority to address conservation threats which include uncontrolled wildfires, illegal logging, invasive alien plant species and climate change – attempts have been made to restore cedar forests, although its complex autecology has remained a challenge. Restoration attempts have, in the past, included decrees to issue harvesting licences for dead trees only. However, illegal harvesting continued such that, in 2007, licences stopped being issued altogether (Thompson, 2013) and inadequate law enforcement to control all illegal harvesting has been a major component of management. These difficulties notwithstanding, this Integrated Management Plan, encourages innovative interventions for the restoration of Mulanje Cedar, such as the ongoing and successful implementation of the recent Mulanje Cedar Management Plan (2014 – 2019). The objectives of this holistic plan, developed through partnership of the FD, FRIM and MMCT, supported by SOS (2014-2015) funding are that (i) large scale ecological restoration of the cedar should be undertaken, and (ii) offtake of the cedar should be prohibited within the five-year plan period, at least.

The successful implementation of the plan continues with further conservation funding from the UK Government's Department for International Development (DfID) through its Darwin Initiative project branded *Save Our Cedar*. Focused on the domestication of Mulanje Cedar to help improve livelihoods, the project, in the true spirit of this Integrated Management Plan, apart from the local partnership, involves several international partners providing technical support including the Botanic Gardens Conservation International (BGC) assisted by the UK Forestry Commission and the United States Forest Service. Thus, it is imperative that the same spirit of interdisciplinary and integrated approach, as espoused in this Integrated Management Plan, is applied for the restoration and sustainable management of a critically endangered Mulanje Cedar and help support socio-economic development

of local communities.

❖ Exotic tree species

Several exotic tree species are grown in the BR. The species include *Pinus patula* grown at Fortlister, *P. oorcapa* and *P. kesiya* grown at Likhubula and Nanchidwa, *Eucalyptus grandis* grown on Eastern Outerslopes and Nanchidwa and *E. camaldulensis* and *E. tereticornis* planted in isolated forest compounds within the BR boundary of the mountain.

❖ Indigenous Fauna.

As a protected island surrounded by densely populated plains, the Massif has been under heavy pressure over the years from hunting and trapping. Numbers of the larger mammals, listed below, are now small, and individuals seldom seen. Hunting and trapping are still common activities, even on the plateaux and the high peaks. The commonest sightings of mammals are of Klipspringer (*Oreotragus oreotragus*) and hyrax/dassies (the Yellow-spotted Dassie, *Heterohyrax brucei manningi* and the Rock Hyrax, *Procavia capensis johnstoni*) on the steep rocky slopes at higher altitudes. Blue Monkeys (*Cercopithecus albogularis nyasae*) occur in the plateau cedar forests and pine plantations. In the lower forested areas, Blue Duiker (*Cephalophus monticola*), Red Duiker (*Cephalophus natalensis*), Bushbuck (*Tragelaphus scriptus*), Bushpig (*Potamochoerus porcus*) and Vervet Monkeys (*Cercopithecus aethiops*) are known to be present but, except for the Vervets, are seldom seen. Leopards (*Panthera pardus*) still survive, and Spotted Hyena (*Crocuta crocuta*) are not uncommon. Twenty-seven species of smaller mammals have been recorded, a few of them rare and very isolated in their distribution. One rodent species, *Rhabdomys pumilio*, is a near-endemic, being found only on MMBR and the Nyika. All reviews emphasise the importance of MMBR's avifauna. In the MMCT library, an unnamed and undated list of birds recorded on the Massif above 1,800m a.s.l. contains 94 species. Of these, seven are considered endemic (1) or near endemic (6) to the BR at the sub-specific level. The level of endemism is much higher among reptiles and amphibians, with 14 endemic and 4 near endemic species or sub-species recorded for the BR. These include an endemic chameleon (*Chamaeleo mlanjensis*), and an endemic sub-species of frog (*Arthrolepis adolfifriederici francei*), which are confined to forests along the Ruo River.

MMBR's fish fauna consists of seven species recorded above Zoa Falls on the Upper Ruo River, five of which occur nowhere else in Malawi. Of these, it is unclear if the yet undescribed *Barbus* species is endemic to the BR. The others are known elsewhere but are considered relicts of a formerly more widespread fauna, once characteristic of what is now the Lower Zambezi River system. The rivers where these species now occur are considerably cooler than the Zambezi. As these fish species need clear perennial rivers, their survival is

dependent on the continued protection of the Ruvo catchment forests and observed limits on the amount of water abstracted from its tributaries. In addition, the widespread use of fish poison in the Ruvo catchment will be strongly discouraged.

The number of invertebrate species occurring in the BR has been estimated in the range of 25,000-30,000. Only a tiny fraction of these species has been described and named. In almost each case where collections of these species have been made, new or rare species have been found. Among the better-known groups of invertebrates are the snails, dragonflies, butterflies, and beetles. Sixty species of terrestrial snails (10 unidentified) and ten slugs (none identified) have been found so far in the BR, including the lower slopes of both Mount Mulanje and Michesi Mountain. This number is approximately 50% of the total terrestrial species found in the country. The richest vegetation for snail species is the low altitude evergreen forests. Of these snails, eight species are endemic; it is likely the case that several undescribed species are still to be found.

Twenty-two species of dragonfly are presently known from the BR, but many more remain to be collected. The evergreen forests and high plateaux contain most of these species. The BR has one endemic genus and species, *Oreocnemis phoenix*, on the Ruvo Gorge, Lujeri River and Chambe Plateau. Of Malawi's approximately 530 species of butterfly, at least 233 (or, 44%) have been recorded on Mount Mulanje, including 11 species or sub-species endemic or near-endemic to the Massif.

Some 145 beetle species have been recorded from the Massif, of which 7 are endemic or near-endemic at the species or sub-species level. Of the 61 scarab or dung beetles recorded, most are forest edge and woodland species, other than two of the strict endemics recorded which penetrate the evergreen forest. One of these beetle species, *Gyronotus mulanjensis*, is of particular interest and importance as it belongs to a group with an ancient ancestry, being flightless relicts that are probably forest specialists, and is classed as Vulnerable by IUCN.

❖ **Plantation and Invasive Alien Species.**

Plantations of exotic tree species were established by the FD as early as the 1940s to harness potential timber production in the area, and such planting continued intermittently through to the 1980s and early 1990s. The current situation is summarized in Table below.

- On the high plateaux, there are FD plantations in two areas – the Chambe basin and the Sombani basin. In the Chambe basin, a plantation of *Pinus patula* was established between 1953 and 1965 covering approximately 550 ha. In 1996, a major fire destroyed about 70% of the area, including virtually all the older, mature stands. Some burnt trees have been harvested, but by now any remaining are probably worthless for timber due

| Name | Area (ha) | Predominant species |
|------------------------------------|------------------|---------------------|
| Plateau areas | | |
| Chambe | 550 | Pine |
| Sombani | 74 | Pine |
| Escarpment and lower slopes | | |
| Central Government Plantations | 2850 | Eucalyptus |
| Fort Lister | 426 | Pine |
| Eastern Outer Slopes | 1298 | Pine |
| Likhubula | 101 | Pine |
| | | |
| Total | > 5299 | |

Table 1: Existing Exotic Plantations

to drying and cracking. The second plantation, also predominantly *P. patula*, covering approximately 74 ha was established in the Sombani basin. Most of the area was harvested around 1993, after which a fire swept through. This fire stimulated seed germination, with the result that the area was covered with a dense even-age stand of young *P. patula*.

- On the mountain escarpment and lower slopes, the plantations are of more recent origin, and are in four main areas. The Malawi Central Government Plantations, on the south-eastern slopes near Muloza, were planted with *Eucalyptus grandis* between 1987 and 1992. At present the timber is sold to local tea estates. Near Fort Lister, *P. pseudostrobus* was planted in 1975 to provide match wood. On the Eastern Outer Slopes, *P. kesiya* (covering >80%), *P. patula* and *P. elliotii* have been planted, but are not yet ready for harvesting. Pine has also been planted in the Likhubula area.

54 years after its original introduction to Mount Mulanje, *P. patula* has spread throughout the Massif through wind dispersal. On the edges of the endemic Mulanje Cedar forests, young cedars and pines may be found in direct competition, especially in areas recently bared by accidental fires. As a result of its more vigorous growth, *P. patula* has become dominant over the cedar. Effective control of the exotic pine through cutting, uprooting, and burning its cones, considered essential for the long-term survival of Mulanje Cedar, has been undertaken as a management tool not just on the plateau, but on the slopes also.

Several other exotics have been introduced to Mount Mulanje and most of these species do not pose a serious threat to the area's endemic biota or scenic beauty. The one exception is the Himalayan Raspberry (*Rubus ellipticus*), whose means of introduction is unknown. Seed

dispersal is by birds and mammals, and once established at a site, it spreads vegetatively by sending out root suckers to form impenetrable thickets in which few indigenous plants can survive. Control of this species is a problem. Eradication may be impractical, and limited control is difficult, because the plant coppices strongly after burning or cutting.

The Cypress Aphid (*Cinara* sp. A) was first discovered in Malawi in 1985, infesting another introduced tree, the Mexican Cypress (*Cupressus lusitanica*). In 1989 the first deaths of cedars on Mount Mulanje attributable to the aphid were observed. Research carried out at FRIM into the biological control of the aphid using a parasitic wasp (*Pauesia juniperorum*) yielded encouraging results and wasps were subsequently released on the Massif, which resulted in reduction of the infestation.

❖ Mammals

The number of larger mammals on Mulanje has always been low, and individuals seldom seen. The commonest sightings are of klipspringer (*Oreotragus oreotragus*), and hyrax (*Heterohyrax brucei* and *Procavia capensis johnstonii*) on the steep rocky slopes at higher altitudes. Samango Monkeys (*Cercopithecus albogularis nysae*) occur in the plateau cedar forests and rainforests. Duiker (*Cephalophus monicola* and *C. natalensis*), Bushbuck (*Tragelaphus scriptus*), Bushpig (*Potamochoerus porcus*), and Vervet Monkeys (*C. aethiops*) occur in the lower forested areas. Leopards (*Panthera pardus*) still survive here and the Spotted Hyeana (*Crocuta crocuta*) is not uncommon. 27 species of smaller mammals have been recorded, a few of them rare and very isolated in their distribution. One rodent species, (*Rhabdomys pumilio*) is a near endemic being found only on Mulanje and Nyika. There are strong indications that mammals on Mulanje are very much under recorded and more intensive study is needed, particularly about the smaller forms.

❖ Birds

There is a high level of endemism to the bird fauna of the Afro-montane archipelago (140 species) and to the Usambara-Mulanje system (56 species). Thirty-eight of these 140 species are found in Malawi and 22 on Mulanje. Several rare and threatened birds occur on Mulanje, but only one endemic species (*Yellow-throated Apalis*) and two subspecies are endemic (*Cossypha a. anomala* and *Andropadus m. milanjensis*). Several near endemics are also recorded, including the Thyolo Alethe (*Alethe choloensis*), and the White-winged Apalis (*Apalis chariessa*) (Dowsett 1989c). Other important species include the Peregrine Falcon (*Falco peregrinus*), an internationally threatened bird, and the Blue Swallow (*Hirundo atrocaerulea*), a near threatened intra-African migrant (Johnston-Stewart (1990) in Chapman 1990).

❖ Reptiles

The Dwarf Chameleon (*Chamaeleo mlanjensis*) and the Mulanje Leaf Chameleon (*Rhampholeon platyceps*) are not endemic but have a limited distribution (Loveridge 1953a). Several other lizards are either endemic species or subspecies, including two geckos (*Lygodactylus rex*, and *L. bernardi bonisi*); Speckle-lipped Forest Skink (*Mabuya maculilabris*), Mulanje Striped Skink (*M. gruetzneri mlanjensis*), and Mulanje Slender Skink (*Proscelotes mlanjensis*); Limbless Skink (*Melanoseps a. ater*); and Mitchell's Plated Lizard (*Platysarurus mitchelli*) and Tree Lizard (*Holaspis guentheri laevis*). *R. platyceps* and *L. rex* may be present on Namuli Massif (Ryan 1999). Other lizards include (*L. bernardi bonisi*), *M. gruetzneri mlanjensis* and the common Variable Skink (*M. varia*), Mulanje Small-limbed Skink (*Scalotes arnoldi mlanjensis*) and *R. platyceps* (Broadley 1971). Snakes are likely to be seen on the plateau include the Grey-bellied Grass Snake (*Psammophylax variabilis*), and the Shire Slug-eater (*Duberria lutrix shirana*). Eight snake species occur on the lower slopes, including the unusual Günther's Centipede Eater (*Aparallactus guntheri*), the Puff Adder (*Bitis arietans*), the Mulanje Water-snake (*Lycodonomorphus mlanjensis*) and the Green Mamba (*Dendroaspis angusticeps*) (Lee 1972, Morgan 1979). The Mulanje Cross-barred Tree- snake (*Dipsadoboa f. flavida*) is endemic to the Mountain (Broadley 1999).

❖ Amphibians

There are at least 74 species and subspecies of amphibians on Mulanje. Many of the species, such as *Hyperolius parallelus*, do range widely outside the area and habitat type. Several species are arboreal and may require heavily wooded habitat. The number of species found on the Mountain's plateaux is limited, perhaps due to low temperatures. Some of the species include the Eastern Puddle Frog, the Mongrel Frog, Johnston's River Frog, Lindner's Toad, and the Dwarf Squeaker. The rare Kirk's Caecilian (*Scolecophorus k. kirkii*) and Chagamwe caecilians may be present at Mulanje (Channing 2001, Stevens 1974). Only one species and one subspecies are strictly endemic to the Mulanje. However, there are three near endemic species, one *Notophryne broadleyi*, was, until recently, an endemic genus (Poynton & Broadley 1985b).

❖ Fish

Mulanje fish fauna consists of seven species recorded above Zoa Falls on the Upper Ruo River, five of which occur nowhere else in Malawi.

❖ Invertebrates

Species numbers in the range of 25,000-30,000 are estimated. Only a fraction of these have been described and named, and collections and information are scattered abroad.

2.3. SOCIO-CULTURAL HISTORY OF MULANJE

Given the occurrence of the occasional Middle Stone Age flake (fragment) on the mountain, the oldest human occupation (or visitation) of Mulanje dates to this era (c. 250,000 to 20,000 years ago). No undisturbed deposits have so far been identified, though. Hence, the age and nature of human activity in this epoch remain unknown. Evidence from the Later Stone Age is more abundant. The makers of the small stone flakes and segments can be interpreted as the ancestors of the Batwa people mentioned in oral tradition. The Batwa, also known as Akafula and Mwandionerapati are commonly described as short-statured hunter-gatherers, whom the Bantu speaking communities encountered when they settled in what is now Malawi during the third century A.D. (Rangeley, 1963c). They seem to have been related to the present-day Central African Pygmy rather than San communities (contra Johnston, 1897). In Mulanje, the Batwa are remembered as spirits that live on the mountain and which may seize human intruders. Mount Mulanje was a likely place of refuge for the Batwa who saw their hunting grounds taken by incoming iron making agriculturalists. Supposedly, Batwa communities continued to exist well into 17th and 18th century (Juwayeyi, 1981)

The oldest agricultural communities around Mt. Mulanje are the Lolo and Mang'anja. Part of the latter community may descend from the Early Iron Working communities that date to the second quarter of the first millennium A.D. (Schoffeleers 1973). These latter communities spoke a Bantu language, grew sorghum and millet, and had some life stock. The oldest pottery in the area dates to this time and is called Nkope ware (Robinson, 1970; 1977). The Mang'anja are a matrilineal people that had established itself in Malawi at least by the beginning of the second millennium. They were part of the Maravi group, just as the Chewa and Nyanja people (Tew 1950). The Maravi had what has been called a confederation of kingdoms, which was well established by the 17th century (Langworthy 1972, McFarren 1986). Mabuka is the most senior Mang'anja chief around Mulanje. He was and is accountable to Paramount Chief Lundu from the Lower Shire.

The Mang'anja community has probably absorbed many Lolo and related people in the course of the last millennium, some maintaining separate communities (Nurse 1972). The Lolo originate in what is now Mozambique and are related to the present-day Lhomwe communities. Most of the present-day Lhomwe community came in during colonial times in response to a labour demand on the estates (Boeder 1984; White 1987). In those days, they were collectively referred to as Anguru, although they identified themselves as belonging to different groups. From the mid-19th century Yao groups start moving south into the Mulanje and the Phalombe plain (Alpers 1972). They were pushed by Lhomwe and Yao

groups from the north. Their incursion was sometimes peaceful, sometimes violent slave raiding (*ibid*). In 1882-4 Ngoni people under Chief Chikusi enter the Shire Highlands as they ravage the country in the aftermath of South Africa's *mfecane* (Pachai 1972). As a result of these invaders in the nineteenth century people start to take refuge on mountain slopes, leaving the valleys vacant. Yao communities settled in the area and slowly convert to Islam.

Colonial history in Malawi starts with the arrival of David Livingstone and the Universities Mission to Central Africa in 1859 (cf. Livingstone & Livingstone 1865, Rowley 1881). They never make it to Mulanje, though. The Blantyre Mission of the Church of Scotland follows suit as well as a small number of settlers. The Blantyre Mission opens a Mission in Mulanje in 1890 under Robert Cleland (Khoza 2002). British government declares the Shire Highlands a protectorate in 1889. It aims to suppress the slave trade and prevent colonization of southern Nyasaland by the Portuguese. With these aims in mind, in 1892 Sir Harry Johnston, Commissioner for the protectorate, orders the construction of two forts at Mulanje: Fort Lister and Fort Anderson (Johnston 1897: 119). Fort Anderson is later moved from the river valley to present-day Mulanje Boma. The estates that opened, starting in the late 1880s, initially experiment with cotton, tobacco, and coffee. It is only after Mr. Henry Brown, of Lauderdale and Thornwood estates, start trying tea obtained from Blantyre Mission that tea slowly becomes the dominant crop in the 1920s (Hadlow 1960). In 1931 the Montfort Fathers open a mission at Likulezi, taking over what used to be part of the Alexander Bruce estate. Fort Lister was the original seat of local government. This moved to the present boma in 1896. The call for a sub- or second boma in Phalombe however never really ceased but it took almost a hundred years to be reinstated as a boma. In March 1991, an area adjacent to the Phalombe Boma was hit by a big landslide from Michesi Mountain. It was attributed to Napolo, a mythical snake.

3.1. ASSESSMENT OF VALUES

Mount Mulanje cultural heritage sites have several values which make it significant to Mulanje, Malawi and international community in general. The following are the values attached to the site:

3.1.1. Spiritual Value

The mountain area has been and continues to be a spiritual place through time and place for local communities. According to archaeological research conducted between 2008 and 2009, it established approximately 2000 pots mostly with holes in the base and placed upside down. This is an indication that these pots were used to offer sacrifices to the ancestors in times of calamities and/or for thanksgiving. Between the 12-16th centuries the plateau was used for private and sometimes communal rituals. During this period, these ritual reconfigurations under the Maravi system extended to Mulanje. During 19th century to early 20th century communal rain-making rituals extended down the mountain. Currently, there is continued use of private sacrifices in the mountain.

3.1.2. Historical Value

The occurrence of the Middle Stone Age flakes on the mountain suggests the oldest human occupation (or visitation) of Mulanje which dates to about 250,000 to 20,000 years ago. Evidence from the Later Stone Age is more abundant. The makers of the small stone flakes and segments can be interpreted as the ancestors of the Batwa people mentioned in oral tradition. In Mulanje, the Batwa are remembered as spirits that live on the mountain and which may seize human intruders. Mount Mulanje was a likely place of refuge for the Batwa who saw their hunting grounds taken by incoming iron making agriculturalists. Supposedly, Batwa communities continued to exist well into 17th and 18th century (Juwayeyi 1981).

3.1.3. Architectural value

The historic colonial buildings and other structures related to slavery shows unique construction technology and thus worthy important to protect them. The use of stones in the construction of Fort Lister for example contributes to the architectural value of the site. The architecture of Fort Lister also helps one easily link the activities that took place in this site with similar structures like Fort Mangochi and with other forts in different parts of the country.

3.1.4. Scientific Value

The cultural heritage sites in the mountain area contain both research values. This includes the archaeological and ICH significance, as well as the nature and biodiversity dimensions under the custody of DoF. They normally attract a lot of school groups across the nation. The sites also contain history of the people of Malawi which is part of the school curriculum. These heritage sites are a physical symbol of the past history that is taught in schools. The heritage also offers opportunities for historical, archaeological, and ethnographical research and in linking the social cultural settings from the past to the present-day life.

3.1.5. Social Value

Mount Mulanje holds social values to the varied local communities, and these include the use of the place and how they connect with the landscape in different ways, including social gatherings, cultural events and community activities. However, it is important to note that these values are dynamic and vary from individuals, communities and groups of people.

3.1.6. Aesthetic Value

Most people use the heritage sites like Dziwe la Nkhalamba and Fort Lister for recreational and relaxation purposes. Most of the heritage sites are situated in the vicinity of Mulanje massif, hence adding value to the aesthetics of the heritage sites. In its own unique nature, it has qualified to be described internationally as 'an area of both outstanding Natural Beauty and High Landscape/Scenic Value'. The general location of the BR thus selects itself as an important opportunity for developing ecotourism pursuits for inclusion in the strategy proposed being implemented by Department of Tourism through the Tourism Master Plan.

3.2. OUTSTANDING UNIVERSAL VALUE OF MMCL

Brief Synthesis

The Mount Mulanje Cultural Landscape is an outstanding and unique African example of how the collective attitudes and beliefs of a rural society have shaped a Landscape over time in response to prevailing needs. It has survived for over 100 years in the face of other religions manifesting in the Landscape. Mount Mulanje is home to a rich Intangible Cultural Heritage (ICH) that reflects the beliefs, customs, and way of life of the local people. It contains the traces of prehistoric, archaeological, historical and historic fortified settlements and the intangible cultural traditions and practices of the Mulanje and Phalombe ancestors which serves as a

focus of cultural and ritual activities continuing and characterising the cultural Landscape today. Mount Mulanje represents an outstanding example of a Landscape where the use and management of natural and cultural resources is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Control of access and the use of such sacred and spiritual places is vested in worldviews of individuals and the community as a whole, the traditional custodians. This Traditional Custodianship at Mulanje represents an exceptional community value-based model of natural and cultural heritage stewardship. The Cultural Landscape is home to several indigenous ethnic groups or communities, including among them the Mang'anja, the Lhomwe, and the Yao. Despite their varied cultural background evidenced by respective migration patterns, they all have shared and unique reverence of the sacredness and spirituality of the Landscape. These communities have a rich history and cultural diversity that is deeply rooted in the mountainous terrain and the surrounding natural environment.

The intangible aspects of the Mount Mulanje Cultural Landscape are supported by the physical cultural attributes such as historical routes and paths, burial grounds, settlement sites, ritual and sacred sites, rock art sites (though outside but adjacent to the "property") and ancient caves associated with traditional practices. All this represents a rare material embodiment of their world view of local communities and their traditional belief systems. The Mount Mulanje Cultural Landscape is a highly aesthetic symbol, spiritual and sacred Landscape which is illustrative of the interaction of man and nature through time and space, and is a unique example demonstrating the manifestation of rich and diverse blending of natural and cultural values. The geological setting and ecological systems are critical in demonstrating these interactions. The Landscape is an exceptional example of a system where the needs of man and nature are combined into a system of mutual benefit with the resulting system providing expansive cultural traditions and practices that have (in the past), and continue to protect the Mountain and its eco-system.

Criteria (iii): Mount Mulanje Cultural Landscape bears a unique and exceptional testimony of an outstanding and unique African example of how the collective attitudes and beliefs of local communities have shaped the Landscape over time in response to prevailing needs. The Landscape illustrate the interplay between intangible aspects, such as belief systems and spiritual values, and tangible features like archaeological sites, monuments, ritual and sacred grounds, cultural traditions and practices associated with the divers and living communities of the area and region resulting from validated historical migration patterns of the associated communities. The Traditional Custodianship Systems of Mount Mulanje Cultural Landscape are firmly anchored in the Intangible Cultural Heritage (ICH) of diverse

local communities and is largely informed by local cosmologies associated with the unique human and nature interactions of the Landscape. Such cosmologies are dependent on local social mechanisms, political systems and religious conventions that regulate the use and management of cultural and natural resources. Therefore, Mount Mulanje illustrates three unique and rich aspects of this systems, namely: the diverse local communities' worldview; the uses of places of cultural significance (sacred places and spirituality); and the role of the traditional authority in the management of heritage resources. These cosmologies embody the traditional practices, sacredness and spirituality, the beliefs, and ways of life of the local communities, including that of the Lhomwe, Mang'anja, Yao and many other ethnic groups that have and continue to interact with the Landscape in different but dynamic ways which are informed by their Traditional Knowledge Systems.

The Mount Mulanje Cultural Landscape is a source of spiritual nourishment for people from different cultures, ethnic groups and races, but particularly those who live around the Mountain. The mountain serves as a focal point for cultural activities, rituals, and ceremonies, preserving a rich cultural heritage that has endured for centuries. These communities have an intricate and intact framework of traditional systems and beliefs that dwell on the duality of the Mount Mulanje as a "Mother of us All" and one that must be respected, failing which calamities may occur, something that is well known beyond the borders of Malawi. Testament to this is the presence of traditional leaders, herbalists and spiritualists who sustain the revered, sacred, spiritual and sustained interactions between nature and culture through the in-depth knowledges embodied in their century old Traditional Knowledge Systems and their codification through a traditional custodianship approach implemented through Traditional Chiefs (custodians of traditions), and traditional practitioners (herbalists, spiritualists etc.) operating with national, regional, district and zone structures. This system is reinforced through formal management systems. Its unique significance lies in preserving and showcasing a rich Intangible Cultural Heritage that has endured across centuries, thereby providing a testament to the region's cultural continuity through time and space, and which continues to shape present day cultural traditions and practices.

Criteria (vi): Mount Mulanje is a symbol of nature's gifts to humankind, a place protected by a belief system and set of cultural values shared by the various ethnic groups living around the site and that are intricately intertwined with the Mount Mulanje's own attributes of overall impenetrability. The Landscape demonstrates direct association with living traditions, spiritual beliefs, diverse testimonies of cultural traditions, and music of outstanding universal significance as illustrated through oral traditions, cultural heritage traditions and practices of the Lhomwe, Man'ganja, Yao and many other ethnic groups. These are all embodied in the Intangible Cultural Heritage (ICH) dimensions of this sacred

Landscape. Its role as a unifying force among different and diverse ethnic groups further solidifies its exceptional cultural testimony and relevance on a national and regional level. The traditional healers, herbalists and spirit mediums, guided by spirit dreams, are able to access and use the potency of the mountain to the benefit of the local communities. The place is also associated with a great snake (*Napolo*), which becomes destructive if not properly treated or respected. It is believed to cause earthquakes, landslides, and floods that erase villages from the mountain slopes. The Cultural Landscape is a repository of spiritual beliefs of the people of Mulanje and Phalombe districts and is seen as a sacred abode of their ancestors, and continues to shape human-nature interactions through time.

Statement of Integrity

The continued existence of the Landscape despite intense land use pressures in the twentieth century right up to the onset of state protection is proof of the existence and effectiveness of a traditional system of beliefs and norms which served to prevent the disappearance of the Landscape. To a significant extent, this system still exists for local rural people. The Property boundary is defined as being synonymous with the Forest and Biosphere Reserve Boundary, and it encompasses the ecological systems and places associated with the tangible and intangible dimensions of the Cultural Landscape. The preserved traditional knowledge, sacred rituals, distinctive customs, and architectural remnants stand as enduring testaments to its Intangible Cultural Heritage confirm the validity of these boundaries.

The gazettment of the area as a protected Forest Reserve and recognition as a Biosphere Reserve underlines a long-term commitment by the Malawi government, Management Authorities (Department of Museums and Monuments and Department of Forestry) and local communities (traditional custodians) for its protection. An essential part of the process of gazettment was the definition of site boundaries in consultation with local communities, and these consultations were further conducted during the nomination process. The gazetted boundary is large, comprehensive and adequate to ensure complete representation of the Intangible Cultural Heritage traditions and practices, including its supportive ecosystems, sacred places, rivers, Mount Mulanje, forests and ritual sites which are all illustrative of the exceptional and unique values of this sacred and spiritual cultural Landscape. The Property (core area) encompasses the entire Mountain, and therefore, encloses all the areas in which the cultural practices take place, together with the major associative sites.

The property is effectively managed, thereby continuously mitigating internal and external threats to the expression and maintenance of its Outstanding Universal Value. The rock structures and the ecosystems that make up the Landscape are intact, and various longstanding conservation efforts are in place to maintain the integrity of the physical and

natural Landscape, hence the attributes and values of the property that sustain the unique and outstanding Intangible Cultural Heritage practices of MMCL. Some of the threats are identified but limited to the Phalombe area of the property is illegal charcoal processing which is gradually decimating vegetation in this area. However, there are mitigation measures to curb this threat, and this includes memorandum of agreements with communities on resource utilisation, forestry policies, district protocols and active restoration is being implemented at MMCL. These mitigations need to be enhanced to continuously mitigate this threat. Furthermore, the same area, was affected by the recent cyclones that affected Mozambique and Malawi, and this would require long term rehabilitation conservation from the Management Authorities. There is also domestic harvesting of firewood by local communities to support their livelihoods in the adjacent areas outside the Landscape. If its inside the Property, local communities are guided by Forest Reserve guidelines and policies on what can or cannot be harvested (controlled). Another potential threat is mining, however no actual mining has taken place in the Landscape, except issuance of exploration permits. It is important to note that whilst this is the case, there are shared social and scientific position against such forms of development within the Landscape. There is increasing social counter action to such developments in and around the MMCL, including inter-government dialogue on the matter. While there is no buffer zone, the land uses around the property are adequate to ensure the protection and deter encroachment from outside, while internal encroachments have been curtailed by the Mount Mulanje Forest Reserve (MMFR) Conservation Framework and continuing adaptable strategies, including the community engagement agreements signed with respective local communities. The land uses around the site include subsistence and commercial tea farming. However, there is need to integrate Cultural Heritage management practices in the re-formulation of the Reserve Conservation Framework and the Community Engagement Framework for the property.

Statement of Authenticity

Mount Mulanje stands as a revered Cultural Landscape whose authenticity is anchored in the Traditional Knowledge Systems giving “sustenance” to the Intangible Cultural Heritage and practices illustrating human-nature interactions through time and space, thereby portraying an enduring narrative of human-environment interaction. The authenticity of Mount Mulanje lies in its rich tangible and intangible elements, and how both connect with nature. The Landscape’s tangible features, including its distinct geological formations, diverse ecosystems, resonate with the intangible essence of cultural traditions, rituals, folklore, and indigenous knowledge woven seamlessly into its fabric. Firstly, the traditions and practices express a strong belief system that sustains the spirit, spirituality and feeling

of the place which conveys the Outstanding Universal Value. Second, the Mount Mulanje's highest peak (*Sapitwa*) is considered sacred by the communities surrounding the mountain where the spirits of their forefathers live, and no one should go there without traditional guidance. Generally, if anyone violates the traditional protocols of the Landscape, they will disappear or never come back alive. This belief system is respected all over and it helps to protect the traditions and practices of the area. The preservation of traditional knowledge, cultural traditions and practices is passed down through generations within the local communities surrounding Mount Mulanje. This transmission underpins its authenticity. The identified sacred rituals, traditional craftsmanship, folklore, and oral traditions bear witness to the unbroken transmission of cultural heritage in the area. The protection and maintenance of the same is embodied in the Traditional Management Systems associated with the Landscape, including the accompanying formal protocols governing and authenticating traditional herbalists at national level, which is enforced at the local level of the Property. This includes how IKS is used to maintain the sacred shrines at different levels of the mountain such as Dziwe la Nkhalamba where rainmaking rituals and sacrifices take place and the holy caves of Nambirira and the presence of living traditions in the form of spiritual healers and their medicine which have been accepted across the region. These traditional practitioners are the custodians of the Traditional Knowledge Systems central to the traditions and practices of the local communities.

The belief system in the Landscape has also evolved due to different cultural interactions the Landscape has had with its occupants at different settlement periods illustrated by the archaeological, historical, colonial and contemporary periods. Evidence of these interactions can be seen through the archaeological and rock art sites (though outside the Property), the ICH practices, Islamic, Christianity and Animist belief systems, which all express the convergence of spirituality and sacredness in the Landscape. The Landscape has enjoyed spirituality and sacredness through time and space until in this present moment. Therefore, Mount Mulanje Cultural Landscape's authenticity, embedded in its tangible and intangible heritage, sustained cultural traditions and practices, documented evidence, and proactive conservation efforts through TMS and traditional custodianship of the Landscape, signifies its eligibility as a distinguished and unique Cultural Landscape. The Traditional Management System is central to safeguarding its unique spirituality and sacredness, as well as its intergenerational legacy for future generations. However, the Indigenous Knowledge System and the resultant TMS needs to be documented in detail through research due to intergenerational gap emerging among the traditional custodians and the gradual attrition of affinity to indigenous knowledge and practices due to modern religions ravaging the African continent.

Protection and Management Requirements

The property is protected by Traditional Management Systems and national heritage laws providing regulatory policies, guidelines and mechanisms for protecting both culture and natural values of the Forest and Biosphere Reserve. In regard to management systems, the Mount Mulanje Cultural Landscape is managed through a combination of both traditional and modern management systems. Traditional laws are in the form of community by-laws and Traditional Management Systems which mainly protect cultural heritage sites and regulates community activities within the Landscape. Mount Mulanje represents an outstanding example of traditional custodianship system enshrined in actions guided by customs and belief systems, carried out by local communities, which have ensured a continuous use and preservation of the symbolic and cosmological significance of the Landscape. This TMS provide a codified and regulated traditional protocols that inform the sustainable use and management of natural and cultural resources, which is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Traditional custodianship of Mount Mulanje, firmly anchored in the Intangible Cultural Heritage of local communities (including their practices, representations, expressions, knowledge, skills) and largely informed by local cosmologies/worldviews, have shaped the Landscape over time in response to prevailing needs. Traditional custodianship at Mulanje represents an exceptional value-based model of natural and cultural heritage stewardship. This Traditional Management System, anchored in the robust and dynamic traditions of the local communities, involves local chiefs, herbalists, spiritualists, appointed community members and elders, which ensures the protection and management of the property at the local level.

National laws include the Monuments and Relics Act of 1990, Museums Act of 1989 and the Local Government Act of 2010 which safeguard the cultural heritage in its diversity and furthermore, they empower local communities to undertake necessary measures to protect their cultural heritage within their communities. On the other hand, the Forestry Act of 2017, National Parks and Wildlife Act of 2015 and Environmental Act of 2017 safeguard the natural heritage of the property as a Forest and Biosphere Reserve. As a biosphere, the property is protected through the Biosphere Reserves and the Statutory Framework of the World Network of Biosphere Reserves approved in 1995. Biosphere recognition supports biodiversity conservation and sustainable development enhancing the relationship between people and their environments. This constitute the "modern management system" implemented through the current MMRF Integrated Conservation Management Plan (2020-2030) and the Cultural Heritage Resources Management Plan (2024-2028) accompanying this dossier. The modern management system is coordinated through the Departments of Forestry and

the Department Museums and Monuments (DMM), while a number of Non-Governmental Organisations (NGO) such as the Mount Mulanje Conservation Trust (MMCT) that operate in the Environmental conservation and protection sector support the conservation of the Property. The Department of Forestry in conjunction with Environmental NGOs mainly manage the natural heritage of the Landscape while the Department of Museums and Monuments, with other stakeholders, manages the cultural sector of the Landscape. Both Management Plans will be integrated at the review stage in the future, thereby creating an Integrated Resources Management Plan for the Property driven by the Government Departments, NGOs and Traditional Custodians of the MMCL. Also, and currently, there is an exploration of establishing an Integrated Resources Management Framework bringing together all different sectors and stakeholders, while recognizing sector specific strength towards driving a shared conservation and development agenda at MMCL.

4.0. LEGAL, ADMINISTRATIVE FRAMEWORK AND TRADITIONAL MANAGEMENT SYSTEMS

4.1. Legal and Administrative Framework

The cultural heritage resources are protected under the Monuments and Relics Act of 1990. Two sites, Fort Lister and Napolo Memorial Pillar are gazetted as protected national monuments. The cultural heritage resources are also protected by the Forestry Act since these resources are located within the protected forest reserve which was gazetted in 1927 primarily to safeguard its water catchment function, and to control the extraction of the Mulanje Cedar tree. The custodians of the cultural resources are the Malawi Department of Antiquities.

i) International Charters and Conventions

In the absence of a Malawian heritage conservation policy, it is considered necessary to look to the ICOMOS international charters for best practice guidance for all conservation, restoration and reconstruction activities that impact on cultural resources. It is a priority to complete the process to bring into effect the national heritage conservation policy in Malawi. Nonetheless, there are a range of legislative instruments pertaining to Mount Mulanje. (Please see Appendix 8: Legislative Framework). As a Biosphere Reserve, the Property respects The Man and the Biosphere (MAB) Programme, which is an intergovernmental scientific Programme that aims to establish a scientific basis for enhancing the relationship between people and their environments.

In specific terms and in relation to the ICH and the proposed Property, the Republic of Malawi ratified the 1972 World Heritage Convention (in 1979) and the 2003 Convention of the Safeguarding of the Intangible Cultural Heritage in 2010. For the former, there is an established Focal Point and for the latter, there is a National Intangible Cultural Heritage Committee chaired by the Director of DMM. Therefore, these collective International Conventions provide the much-needed protection to both the tangible and intangible cultural of MMCL.

ii) Forest Reserve status

The Mount Mulanje Cultural Landscape was proclaimed as a Forest Reserve in 1927 and is presently governed by the Forestry Act of 1997. It was established mainly to protect its water catchment function and to control the extraction of Mulanje Cedar. The Forestry

Policy (1996) and Forestry Act (1997) provide the legal instruments for the management and protection of the MMFR. The existing policy is currently under review to adopt innovation.

iii) The National Forestry Policy 1996

The goal of the policy is to ensure conservation and sustainable use of forest resources for the benefit of the nation and the upliftment of its quality of life. It aims at satisfying the diverse and changing needs of the population, particularly those of disadvantaged rural people. The National Forest Policy provides an enabling framework for the participation of local communities and community-based organizations for the sustainable use of forest resources as a means of alleviating poverty.

iv) The Forestry Act 1997

The new Forestry Act (1997) allows for the co-management of forest resources and the community management of customary forests. It thereby creates the legislative framework within in which the management of the MMFR takes place.

v) National Wildlife Policy 2016

The National Wildlife Policy aims at proper conservation and management of wildlife resources, based on sustainable utilization and equitable access to resources, and fair sharing of the benefits between present and future generations of Malawians. Among others the National Wildlife Policy allows for community based natural resources management as a tool for the protection of all major ecosystems and their biodiversity. Due to low animal densities and limited tourism infrastructure, especially in places like Mulanje, wildlife resources have traditionally not been viewed an important factor in the economy of the country. There has been no multiple-use zoning of protected areas, because of which and there has been very little non-consumptive exploitation of wildlands and wildlife resources have not been utilized efficiently. The opportunity cost of protecting a large percentage of the national land area under protection versus competing high-value alternatives, thereby become significant (Kachule, 1998). This is particularly true in the case of the Mount Mulanje Cultural Landscape and is an issue the MMCT and the Forestry Department (FD) are endeavoring to address.

vi) Supportive Legislation

Simultaneously the advent of multi-party democracy in the country made it necessary to move away from a 'command-and-control' approach to natural and cultural resource management towards popular community participation. This approach was consistent with Malawi's emerging environmental sector frameworks, as reflected by several government initiatives as listed below, all of which has relevance to Mulanje. Please see Appendix 8: Legislative Framework for the key ones:

| ❖ National Environment Action Plan (NEAP) of 1994 |
|---|
| • National Environment Policy of 2004 |
| • Environmental Management Act of 2017 |
| • National Forestry Policy of 2016 |
| • National Forestry Act of 2017 |
| • Decentralization Policy of 1998 |
| • Local Government Act of 2017 |
| • National Water Policy in 2022 |
| • The National Land Resources Management Policy and Strategy 2000 |
| • National Forestry Programme 2001 |
| • Land Policy of 2002 |
| • National Environment Action Plan (NEAP) of 1994 |
| • Monuments & Relics Act 1990 |
| • Museums Act 1989 |
| • Arts & Crafts Act 1990 |

vii) Community engagement and involvement

The above environmental sector frameworks empower communities living on the borders of gazetted forest reserves to participate directly in the management and protection of these sites. This includes mechanisms such as community patrols and the ability to levy sanctions for transgressions, and to issue licenses for sustainable use of wood and non-wood products. The MMCL is in two districts of Phalombe and Mulanje hence two Forestry offices oversee its resource conservation. The Phalombe District office is based at Migowi while the Mulanje office is at Likhubula. The Forest offices work in conjunction with community conservation groups that help it with patrols. The community groups are based at Traditional Authority level and in each Group Village Heads there are members. Some Traditional Authority areas have two or three groups depending upon the vastness and complexities of the area. These community groups confiscate charcoal and wood from the forest and arrest culprits.

In an event that they arrest culprits, the group invites the forest officials to take them to the police. They also help to plant trees in an effort for re-forestation and they also manage their own woodlots (for example the Nambiya Community conservation group in Makuluni village, TA Njema has its own woodlot). The groups also help in fire control. Some of the community conservation groups that are active in MMCL are:

| |
|---|
| 1. Galamukani Conservation Group at TA Nkanda |
| 2. Mpata Conservation Group at TA Nazombe |
| 3. Manyamba Conservation Group at Nkhulambe |
| 4. Muonekera Conservation Group at TA Mabuka |
| 5. Chete Conservation Group at TA Mabuka |
| 6. Likulezi Conservation Group at TA Kaduya |
| 7. Kazembe Conservation Group at TA Nkanda |
| 8. Chenamu Conservation Group at TA Njema |
| 9. Sukasanje Catchment Area at TA Phwelemwe |
| 10. Mloza Forest Cooperative at TA Njema |

Members in these groups are varied and very gender sensitive. Some members are porters while others are just mere villagers with a passion for the environment. Both men and women participate in the groups with some groups being headed by women such as Sukasanje at Phwelemwe which is headed by Florence Kanada.

Traditional Healers and the MMCL Conservation

Traditional healers in Malawi are organised from the national level-headed by a president. Each district has a chapter headed by a chairperson. Within the districts, at Traditional Authority level, they are organised in zones headed by a leader. Mulanje district has no chair now however all zones have chairs that manage them.

4.2 EXISTING MUNICIPAL AND REGIONAL PLANS

i) The SADC Regional Biodiversity Strategy and Action Plan (2005)

The Southern Africa Development Community consists of thirteen Member States in the southern part of the African continent. In recognition of the region's rich biological resources, some of which of global significance, the Action Plan aims to provide a framework for regional cooperation on transnational biodiversity and sustainable use. The Action Plan recognizes

that the management of biodiversity is not an end, but a means to contribute towards social and economic development and poverty eradication as embedded in the Regional Indicative Strategic Development Plan and the New Partnership for Africa's Development. Consequently, it focuses on some species and habitats of economic importance, which includes the Mulanje Cultural Landscape.

ii) The National Biodiversity Strategy and Action Plan (NBSAP) for Malawi (2015-25)

The plan describes the status of the various biodiversity resources of Malawi, and contains strategies and actions aimed at ensuring the conservation, management, and sustainable utilization of biodiversity resources. It also provides strategic guidance for the implementation of Chapter iii Section (d) of the Malawi Constitution, which calls upon the State to manage the environment responsibly to provide a healthy living and working environment for the people of Malawi, present and future generations. The NBSAP recognizes the importance of community participation and the need to improve the accessibility and availability of information on biological resources.

iii) The National Environmental Action Plan (NEAP) 2002

This Action Plan deals focuses on the strategies, monitoring indicators, time frames and resources for identified environmental problems. The NEAP promotes and facilitates integration of strategies and measures for the protection and management of the environment into plans and programmes for the social and economic development of Malawi.

iv) The District Environmental Action Plans Mulanje (2002), Phalombe (2001)

These Action Plans contained planning and development tools, in response to issues identified in the District State of the Environment Reports. They facilitate the integration of sector strategies and measures for environmental management into development plans and programmes. These plans are currently being updated.

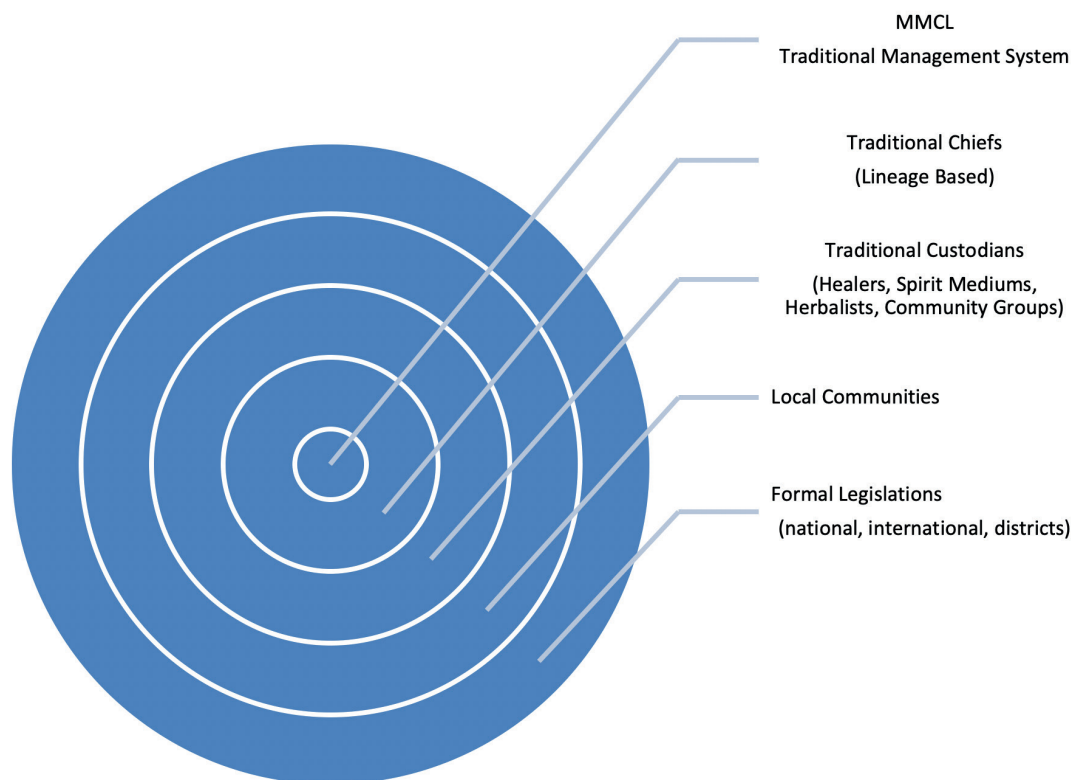


Figure 9: The TMS Matrix for Mount Mulanje Cultural Landscape.

4.3 TRADITIONAL MANAGEMENT SYSTEMS

Traditional Management System (TMS) are defined as cumulative bodies of knowledge, practice, and belief about the relationship of living beings (including humans) with one another, and with their environment, and which are generated, preserved, and transmitted in a traditional and intergenerational context. As a knowledge-practice-belief complex, traditional custodianship systems include the worldview or religious traditions of a society as well as an unwritten corpus of longstanding customs. TMS manifests as Traditional Custodianship. Traditional custodianship is a subset of traditional management systems. In traditional custodianship systems the use of heritage assets (cultural or natural) is governed by customary rules or laws that are enforced by traditional custodians. The term traditional custodianship refers to all mechanisms and actions guided by customs and belief systems, carried out by local communities, which are aimed at the continuous use and preservation of the place, its values, and its surrounding environment, including the preservation of its symbolic and cosmological significance (Jopela, 2010b). Today it is widely agreed that since the pre-colonial period numerous communities in many parts of Africa had, and many

still have, traditional custodianship systems to ensure respect for places that are culturally significant (Joffroy, 2005; Sheridan and Nyamweru, 2008). Since traditions, ethical values, social customs, belief systems, religious ceremonies as well as traditional knowledge are all part of the traditional custodianship of natural and cultural resources in African societies, these systems are firmly anchored in the intangible heritage including values, norms, and worldviews of the communities (Munjeri, 1995; 2003). Therefore, a holistic approach to nature and culture is a prevalent feature of traditional custodianship systems. Accordingly, Landscapes are also understood as a reflection of the interaction between people and their natural environment over space and time (Rössler, 2002).

The Mount Mulanje region in Malawi is home to several indigenous ethnic groups, including the Mang'anje, the Lomwe, and the Yao. These communities have a rich history and cultural diversity that is deeply rooted in the mountainous terrain and the surrounding natural environment. The Mang'anje people, who have lived in the Mulanje area for centuries, are primarily subsistence farmers and have traditionally practiced shifting cultivation. The Lomwe people, on the other hand, are known for their pottery-making skills and are also involved in agriculture and fishing. The Yao people, who are predominantly Muslim, have a long history of trade and commerce and are known for their weaving and basket-making skills. Despite their cultural differences, these communities have a shared history of living in harmony with nature and adapting to the challenges of their environment. They have developed unique customs, traditions, and ways of life that are reflected in their music, dance, art, and cuisine. However, these communities have also faced various challenges in recent years, including land scarcity, environmental degradation, and social and economic marginalization. As a result, efforts are being made to preserve their cultural heritage and promote sustainable development in the region. Overall, the communities of the Mount Mulanje region in Malawi have a rich and diverse cultural history that is worth exploring and celebrating. Mulanje remains a place of strong power respected and used by both modern religions and traditional believers without apparent contradiction and only slight differences in practice and belief dependent on cultural background or from village to village. This belief system has strong associations with the ancestors of all the different cultural groups living around the Mountain as well as with their predecessors, the Abatwa.

Local communities at MMCL have the prime responsibility for organizing the use and safekeeping of each heritage resource such as demonstrated by MMCL. This includes enforcing social mechanisms such as rites and taboos, to maintain respect for places that are culturally significant and sacred for the community through time and space at MMCL. The traditional custodianship systems at MMCL promote the sustainable use of both cultural and natural resources from the past until the present day, and, by the same

token, safeguarding the qualities and values of this unique cultural Landscape. The TMS, which gives birth to traditional custodianship of Mount Mulanje, represents an outstanding example of a Landscape where the use and management of natural and cultural resources is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Control of access and the use of such sacred places is vested in specific members of the community, the traditional custodians. Traditional custodianship at Mulanje represents an exceptional value-based model of natural and cultural heritage stewardship.

The Traditional custodianship systems of MMCL are firmly anchored in the Intangible Cultural Heritage of communities and largely informed by local cosmologies. Such cosmologies are dependent on local social mechanisms, political systems, nature views, and religious conventions that regulate the use and management of cultural and natural resources. Therefore, the presentation of TCS at Mount Mulanje focuses on three major aspects of the systems: (i) the local communities' worldview; (ii) the uses of places of cultural significance (sacred places); and (iii) the role of the traditional authority in the management of heritage resources alongside formal conservation approach at MMCL. These systems may be defined as cumulative bodies of knowledge, practice, and belief about the relationship of living beings (including humans) with one another, and with their environment, and which are generated, preserved, and transmitted in a traditional and intergenerational context (Taylor and Kaplan, 2005: 16–46).

The TMS custodians are the Traditional Chiefs (being overseers of custodians of the traditions and practices of their respective areas), supported by Traditional Custodians (which include but not limited to spiritualist, herbalists, rain makers etc.,) who have well defined structures at National, Regional, District and Zonal levels. Both the Traditional Chiefs and Traditional Custodians have the support of local communities in their diversity and shared understanding of the significance and values of the Landscape, in particular its sacredness and spirituality. Over and above this, and parallel to the TMS, are formal legislations and policies that are being implemented to protect the Landscape. The combinative nature of these systems and approaches are central to the protection and sustaining the ICH of the Landscape.

Traditional management system of MMCL comprises of two layers of traditional influence on MMCL which aims to respect the sacredness of the area, protect its resources and encourage peaceful and harmonious existence between the spiritual world and the present communities. The first layer is played by the chiefs of the area (village leaders chosen through blood lineage) in which they exert their powers on their subjects surrounding their communities to respect the sacredness of the area through rituals and taboos. Among the rituals is offering of sacrifices to the spirits of their ancestors and their gods in time of

crisis and also when they are called by the spirits of their ancestors to do so in rivers of the mountain, caves, on the base of Mpoza tree within their homesteads and also shrines within in their houses and up at the mountain. The places where offerings are paid are protected by unwritten laws whereby trespassing on such places evokes the punishment of the spirits to the offender through illness and sometimes death or misfortune which ends by offering sacrifices to please the spirits. The misfortunes such as illness, death, disappearance, occurrence of cyclone disasters reinforces the belief and power of sacredness of the Mountain to the wider community. The village leaders have also established bylaws as regards to conduct of some traditions and also utilization of forest products which have been embraced by Forest Departments community committee. For instance, during traditions like Tchopa sacrificial dance, an offering is made to the spirits of their ancestors at Mpoza tree belonging to the village chief of higher rank for example Traditional Authority Nkhulambe where the community seeks blessings, protection and guidance from their ancestral spirits before the commencement of the dance and later after the village chief provides regulation in the way the tradition is to be conducted after getting the inspiration for their ancestor.

As for initiation ceremonies, the village chiefs in conjunction with village elders and facilitators of initiation ceremonies do offer prayers to their ancestors in the form of sacrifices for protection and blessings and then establish unwritten by laws to protect the place for initiations and the candidates for initiations. The traditional leadership does sensitize and teaches their communities on ways to leave in peaceful with nature and their spirit world. The second layer is of the Traditional healers. They operate with consent of village leadership. Traditional healers are organized under multiple association of traditional healers at district level, and they converge at national level to form one association called Malawi Traditional Healers Umbrella Organization (MTHUO). The associations register traditional healers and prescribe the code of conduct for their practitioners. The unregistered traditional healers are not allowed to practice their trade in the area. The registered members do work with the Police, the Ministry of Health, district councils, Department of Forestry and Research Institutions like Bvumbwe Research Station in their cause of delivering service to the public. Majority of Traditional healers are inspired by their ancestral spirits, and they do offer sacrifices to the spirits to seek wisdom and knowledge for their trade. Their ancestral spirits inform the healers a code of conduct in terms of practice as regards to harvesting and protection of forest products which they use in their trade. The healers practice sustainable use of forest products as well as they do have conservation programs such as rearing plant nursery which helps to restore and propagate the plant they normally use.

The MMCL is in two districts of Phalombe and Mulanje hence two Forestry offices oversee its resource conservation. The Phalombe District office is based at Migowi while the

Mulanje office is at Mulanje boma. The Forest offices work in conjunction with community conservation groups that help it with patrols. The community groups are based at Traditional Authority level and in each Group Village Heads there are members. Some Traditional Authority areas have two or three groups depending upon the vastness and complexities of the area. These community groups confiscate charcoal and wood from the forest and arrest culprits. In an event that they arrest culprits, the group invites the forest officials to take them to the police. They also help to plant trees in an effort for re-afforestation and they also manage their own woodlots (for example the Nambiya Community conservation group in Makuluni village, TA Njema has its own woodlot). The groups also help in fire control. Some of the community conservation groups that are active in MMCL are:

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|--|
| Galamukani Conservation Group at TA Mkanda |
| Mpata Conservation Group at TA Nazombe |
| Manyamba Conservation Group at Nkhulambe |
| Muonekera Conservation Group at TA Mabuka |
| Chete Conservation Group at TA Mabuka |
| Likulezi Conservation Group at TA Kaduya |
| Kazembe Conservation Group at TA Mkanda |
| Chenamu Conservation Group at TA Njema |
| Sukasanje Catchment Area at TA Phwelemwe |
| Mloza Forest Cooperative at TA Njema |

Figure 10: Community Conservation Groups

Members in these groups are varied and very gender sensitive. Some members are porters while others are just mere villagers with a passion for the environment. Both men and women participate in the groups with some groups being headed by women such as Sukasanje at Phwelemwe which is headed by Florence Kanada.

Traditional Healers and the MMCL Conservation

Traditional healers in Malawi are organized from the national level headed by a president. Each district has a chapter headed by a chairperson. Within the districts, at Traditional Authority level, they are organized in zones headed by a leader. Mulanje district has no chair now however all zones have chairs that manage them. Some of the zones are:

| | |
|---|-------------------|
| Mathambi Zone chair Dr. Sabistone Mulelemba (TA Mabuka) | |
| Mimosa Zone chair Dr. Mwandiyasamwana (TA Sunganinzeru) | |
| Mpala Zone chair Dr. Magulula | |
| Njema Zone chair Dr. Namvuka (TA Njema) | |
| Traditional Practitioners in MMCL | |
| Mimosa Zone | |
| Dr Mwandiyasamwana | Bango village |
| Dr. Alabi | Bango village |
| Dr. Malata | Mulola village |
| Dr. Macheso | Mbelemoni village |
| Dr. Haward | Mphonde village |
| Dr. Mulakata | Mulola village |
| Dr. Masiye | Kaliza village |

Figure 12: Traditional Healers and the MMCL Conservation

A more intensive survey of these traditions may well uncover a wider range of stories and sacred associations relating to the people and the Mountain, the way resources are used, and how the Mountain should be respected. The fact that these may not be known outside of the communities that use them does not mean that they are not operative or effective and as with other sites enjoying traditional protection it is impossible to fully quantify the many traditions governing land use management in a way that those familiar only with legal and planning regimes applicable to other forms of conservation are familiar with. It is submitted that work done to date sufficiently proves the existence of a traditional management system and that this together with the fact that Mountain's ecosystem still exists in an intact and well conserved state by comparison with similar areas elsewhere in Malawi, illustrates the efficacy of the strong traditions that regulate human activity on Mount Mulanje.

The above environmental sector frameworks empower communities living on the borders of gazetted forest reserves to participate directly in the management and protection of these sites. This includes mechanisms such as community patrols and the ability to levy sanctions for transgressions, and to issue licenses for sustainable use of wood and non-wood products.

4.4 INSTITUTIONAL ARRANGEMENTS

As highlighted before the following institutions have a role to play in MMCL:

iv) **The Department of Forestry**

The Department of Forestry has the mandate to conserve biodiversity and protect watersheds, through co-management of forest reserves. The MMCT was established in 1994 because of the efforts of the Department and a strengthening of its capacity through various working partnerships with national and international agencies. The Mount Mulanje Conservation Trust commissioned several baseline studies to assess the requirements for the conservation of the Mountain. At the time the Department of Forestry was experiencing severe budgetary and staffing constraints. The Department of Forestry employs the staff needed to manage and patrol the reserve and associated compilations. This includes forest guards and patrolmen that are stationed at four offices around the Mountain. This helps the Department to ensure that the boundaries of the MMFR would not be further reduced, a condition for the funding of the project by the Global Environmental Facility.

ii) **The Department of Museums and Monuments**

The conservation of Malawi's cultural heritage is within the mandate of the Department of Museums and Monuments. The Department of Museums and Monuments has managed the Fort Lister monument and initiated their commitment to other responsibilities at Mulanje. The department have a standing interest in community-based research about the intangible heritage and natural history of Mulanje. It also sees a possible role for itself in conducting awareness campaigns on issues of heritage appreciation and sustainable resource utilization. The Malawi Government has ratified the World Heritage Convention, Convention for Safeguarding for Intangible Cultural Heritage, and Convention on Promotion of Diversity of Cultural Expression.

iii) **The Mount Mulanje Conservation Trust**

Mount Mulanje Conservation Trust (MMCT) was established in April 2000 as an independent, non-governmental endowment trust. It is funded by the GEF through the World Bank. It has a Board of Governors and a Secretariat with an executive director and programme officers, which manages the trust on a day-to-day basis. The Executive Director of the MMCT Secretariat is appointed by the MMCT Board of Governors. Its aim is to provide long-term reliable support for the management of Mount Mulanje Forest Reserve and the Mulanje

Cultural Landscape, and to provide a stream of funds and assistance to local communities to demonstrate tangible benefits from conservation of the resource base. It focuses on the following components: Biodiversity Conservation, Research and Monitoring; Environmental Education and Communication; and Forest Co-management and Sustainable Livelihoods. The objectives of the MMCT comprise, inter alia, the following:

- To promote the involvement of surrounding communities in the conservation and wise management of the natural resources and biodiversity of Mount Mulanje and assist them in benefiting from such conservation and wise management.
- To promote the collection and dissemination of environmental, cultural and social information and advice concerning Mulanje Mountain.
- To promote research in connection with the conservation and wise management of Mulanje Mountain.
- To raise public awareness on the conservation and wise management of Mulanje Mountain.
- To advise on the sustainable use of natural resources and biodiversity of Mulanje Mountain.
- To incorporate the cultural, spiritual, and socio-economic values of the local people into the development and management of the Mountain.

Since its establishment MMCT has assisted the Department of Forestry, the Ministry of Agriculture, Department of Energy, the Ministry of Water Development, Ministry of Local Government, and others with actions related to Mulanje. MMCT also ensured that community representatives, traditional leaders from both Mulanje and Phalombe, were included on the governance board of the Forest Reserve. A bounty scheme is in place to encourage people to take a role in confiscation of tools and the arrest or identification of offenders.

In Malawi there is an on-going process of decentralising authority for the management of local resources to district-level institutions. Districts are therefore increasingly driving their own environmental management through District Environmental Action Plans and the implementation of micro-projects, and report by means of District State of the Environment Reports. There are also several Non-Governmental Organisations (NGOs), private companies and government institutions in the Phalombe and Mulanje Districts that implement various development projects and programmes that directly to the MMCT. The MMCT therefore consider them as important stakeholders.

It is further accepted that items in the Management Plan must be assigned to other bodies such as the Ministry of Mines, Natural Resources and Environmental Affairs, the Ministry of Tourism and Culture, the Ministry of Water Development, and the relevant departments under these ministries, namely the Department of Forestry and the Department of

Antiquities. The Ministry of Environment and Climate Change Management has the mandate to implement and monitor activities on Mount Mulanje. They mainly focus on the biodiversity and ecosystems on the Mountain. The Ministry of Tourism and Culture will monitor the cultural heritage and ensure that this is protected. The latter two ministries will also act as the lead management bodies that have to give account to UNESCO about the management of the proposed World Heritage Site.

iii) Level at which management authority is exercised

The Department of Forestry is the management authority. MMCT provides financial assistance and seeks guidance of the Government on major policy issues, acting through the Ministry of Environment & Climate Change Management and the Ministry of Tourism and Culture. The MMCT and the Department of Forestry already have offices on site for the day-to-day running and management of the Forest Reserve, in collaboration with the local community. To fully grasp how management authority will be exercised for the World Heritage Property (WHP) a little more background is necessary. The Mount Mulanje Forest Reserve (MMFR) was gazetted by Government as such in 1927 and in accordance with the Forestry Act of 1997, is managed by the mandated authority, the Department of Forestry. This management regime is identical to that of the Chongoni Rock Art Area, a recently listed World Heritage Site within the Chongoni Forest Reserve situated in the central region of Malawi. In 2000, the process of listing Mount Mulanje as a Global Biosphere Reserve was successfully completed, one of the first few in Africa. This status advocates for a broad sustainable development approach enabling comprehensive public participation in the diversity of economic potential available whilst securing the unique biodiversity in the core zone. Mount Mulanje has a fundamentally important forest resource, but the protected area additionally has valuable economic contributions to the water, tourism and energy sectors, and other non-timber forest product commerce.

Concern over the 1990's rose over the state of the mountain's ecology due to the steady increase of encroachment, wildfires and the spread of invasive species. This was largely the result of a reduction of central treasury funding. A local initiative saw the establishment of the Mount Mulanje Conservation Trust (MMCT) to direct support to the mountain and financial assistance to local activities increased significantly with the start of the World Bank / Malawi Government Mount Mulanje Biodiversity Support Project in 2002. MMCT was established with broad governance representing government sectors, local traditional leadership, economic interests, and other civil society. To this day, MMCT continues this support role based upon its USD7million endowment and donor assistance from Norway, USAID, the European Commission, and others.

In accordance with recent adoption of forestry sector legislative innovation to enhance social responsibility within forest reserves, the Mt Mulanje Local Forest Management Board was established to enable constituencies around the mountain to participate in management of the reserve. Additionally, collaborative management agreements have been legally contracted at group village spatial level between government and local communities to specify the modalities of management activities. Eight such contracts currently legally operate, and an additional eighteen agreements have been completed for final legal consideration of the Government. There will be a need in future for the development of workable modalities to ensure ongoing cooperation between these local management arrangements and the mandated authority.

The World Bank project mid-term review advocated for a broader management regime at Mt Mulanje, expanding the single forestry sector approach to a multiple sector and constituency-based modality within an innovative public-private partnership (PPP). An absence of national PPP policy and legislation was noted in Malawi and again World Bank support enabled this to be developed and affected, with the signing-off into law of a new Public Private Partnership Act by the State President in 2012.

The Department of Forestry this year has determined to lead a process to develop the PPP management arrangement at MMFR strengthening its specific mandate and consolidating management responsibilities from other sectors. Participation will be extended to those government agencies responsible for the cultural heritage and other aspects of biodiversity management. A new five-year management plan scheduled for development this year will detail the involvement and implementation responsibilities of each PPP party.

iv) Sources and levels of finance

The Mount Mulanje Cultural Landscape has access to the normal funding from the Department of Forestry, which varies substantially but is largely inadequate. The local district forestry offices are also supported in kind by other Organisations working in the area, especially during the afforestation campaign, which are difficult to be converted into monetary values. The Norwegian government has also made available funding for the formulation and implementation of the Cultural Heritage Management Plan. A large proportion of the funds needed for the management of the Mount Mulanje Cultural Landscape are currently facilitated by the Mount Mulanje Conservation Trust. The MMCT developed a Fund-Raising Strategy, which aimed at increasing operational management activities, community participation and generating sustainable benefits to communities, with the support of partner Organisations. This Cultural Heritage Resources Management Plan will require additional financial resources .

4.5 EXISTING PROPERTY MANAGEMENT PLAN AND OTHER MANAGEMENT SYSTEMS

The Mount Mulanje Global Biosphere Reserve Integrated Management Plan 2019 – 2029 guides the management and allocation of resources for operations and their development, and to identify priority challenges associated with the sustainable management of the reserve and therefore sets objectives for addressing them, including priorities for action. This is designed to achieve the long-term conservation of natural resources, with associated ecosystem services and cultural values. It requires dedication, commitment, and a willingness to work together by all parties concerned to implement the plan and represents an opportunity to realize the full potential of the Mountain to the benefit of present Malawians and their children. The **Overall Objective** is the sustainable conservation and utilization of Mount Mulanje Biosphere Reserve for the benefit of Malawi and the global environment. This MMFR Integrated Management Plan will now be boosted by this Cultural Resources Management Plan (CHRM) that will be harmonized in the overall management planning frameworks of MMFR and in due course an integrated review of these approaches into a single but integrated management framework inclusive of both nature and culture will be undertaken by DMM, DF and other relevant stakeholders, including the local communities.

Cultural Heritage Resources and Management: The management and conservation of Mount Mulanje cultural heritage resources are done by the Department of Museums and Monuments under the provisions of Monuments and Relics of 1990. The day-to-day running of the mountain resources are managed by District Forest Officer with technical assistance from Mulanje Conservation Trust. Some heritage sites like Fort Lister have care takers who assist the Department of Museums and Monuments in the daily cleaning of the site, while others are managed by the local custodians. Traditional Management System is at the center of the management system at given the ICH of the MMCL.

5.0 CONDITION ASSESSMENT: CULTURAL HERITAGE RESOURCES

The cultural heritage sites and structures were assessed by looking at its physical characteristics, causes of the effects, how the effects come about and how they threaten to progress overtime. Throughout the condition assessment survey, pictures of the structures were taken especially the close-ups of what were identified as pathologies. It was observed that most of the historic cultural heritage sites and structures are still in a good state of conservation. However, the physical characteristics of some parts and areas of the heritage sites are deteriorating. For example:

5.1 OLD CCAP CHURCH AND CEMETERY

The Old CCAP Church has collapsed and what remains there is only a small mount, some foundations, and scatters of loose bricks. Adjacent to this old CCAP church is the small European cemetery with about 18 graves in a comparatively good state of preservation. It has a brick fence of about 1 m high. However, the grave has overgrown by grass and vegetations which is causing the cracks on the wall of the cemetery. Some tombstones have also developed cracks. There is need for immediate repair of the cemetery wall and tombstones. The vegetative cover also needs to be cleared. The old CCAP mission site at Linyi could be turned in to a memorial garden cum picnic spot, leaving the few foundation walls exposed. The European cemetery there needs to be restored and the African graveyards need demarcation and protection from the tree plantation.

5.2. DZIWE LA NKHALAMBA

The site is in good state of preservation. However, the sacred pots which were used by the ancestors to offer sacrifices are in poor state of preservation. Most of the sacred pots are scattered along the path to the sacred pool, this causes the passersby to keep on stepping and disturbing this pottery. There is need to raise awareness to the porters and tour-guides on values and significance of these pottery. There is also need to put signage at the beginning of the sites explaining the history and importance of the site. The employment of a full-time guard cum guide cum soft drink vendor can be considered, including the sensitization of porters and guides not to disturb the pottery.

5.3. NAPOLO MEMORIAL PILLAR

The structure is in good state of preservation. It is currently managed by the Phalombe District assembly. However, it has overgrown with grasses which need to be cleared.

5.4. FORT LISTER

Fort Lister is in good state of preservation as historic ruins to do with slavery. The wire fence surrounding the fort is still intact. However, the site is overgrown by vegetations which are contributing to the deteriorating of the structures. Some walls are splitting and peeling-off and eventually collapsing. Accessibility to the site is difficult due to the absence of the bridge, this need to be repaired to allow vehicle passage to the Fort. The vegetative cover needs to be cleared to prevent further collapsing of the structures and to improve tourism appreciation.

5.6 OVERARCHING CONSERVATION PRIORITIES

| |
|---|
| - Restoration of the Roman Catholic Likulezi Primary School. |
| - Restoration of T.A. Nkanda court, graves, and surrounding buildings. |
| - The bridge to Fort Lister is to be repaired to allow for car passage to the fort. |
| - Given the presence of guards/caretakers and the absence of livestock in the area the necessity of the fences around each of the three structures at Fort Lister (the Fort, the 'Post Office', the graves) could be reassessed. If at all needed, a single fence around the whole area would be preferred. More supervision and materials are needed to ensure proper vegetation clearance at the site. More elaborate signage and a uniformed guide could further improve tourism appeal. |
| - Reinforcement of the supposed hospital at Fort Lister. This structure needs better maintenance in terms of vegetation clearing. An explanatory signpost is needed. |
| - The Sombani Forestry Offices warrant restoration for the sake of heritage preservation and for improved forestry management. The main concern is the partly collapsed garage, but regardless of whether it is turned into tourist accommodation the old residence also needs some attention. |

5.7 SAFEGUARDING ICH

The ICH is facing some challenges that include but is not limited to the following:

| |
|--|
| <input type="checkbox"/> Intergenerational gap between the elderly and young people who are now attracted to other modern religions, hence reducing their chance of becoming future Traditional guardians of ICH. |
| <input type="checkbox"/> Loss of the transmission of ICH. |
| <input type="checkbox"/> Non-availability of associated tangible dimensions of the ICH, including the natural attribution of trees associated ICH. |
| <input type="checkbox"/> Lack of research and documentation of ICH in MMCL. This includes ICH statistics on its contribution to Sustainable Development Goals (SDGs) Very limited research has been undertaken on utilisation and sustainable use of resources through ICH in MMCL, including alternatives to ensure plant species they require are regenerated. |
| <input type="checkbox"/> Traditional custodians are gradually passing on. |
| <input type="checkbox"/> Challenges with Intellectual Rights and ownership relating to ICH. |
| <input type="checkbox"/> Lack of training in ICH inventorying and safeguarding. |
| <input type="checkbox"/> Desecration of sacredness and spirituality through tourism. |
| <input type="checkbox"/> Lack of recognition of ICH in formal legislation and policies of cultural heritage in Malawi |
| <input type="checkbox"/> Community engagement and involvement in the management of ICH remains challenged with lack of systematic and formal arrangements between the DMM and them. |
| <input type="checkbox"/> Impact of globalization and modernization on ICH |
| <input type="checkbox"/> Lack of ICH inclusion in the District and National Development Plans, |
| <input type="checkbox"/> Impact of climate change on ICH and its safeguarding, including occurrences of natural disasters that displace local communities, including decimating lives and villages. |

5.8 RESEARCH PRIORITIES

Cultural Heritage Resources of MMCL are not widely and adequately researched and the following is noted:

- An archaeological survey of the mountain is needed to finish work started by the Catholic University.
- Archaeological excavation at appropriate sites from different periods to reflect change

of mountain usage over time during different environmental conditions. Consider:

- Testing some pottery deposits on the east slope of Michesi to determine the nature of the deposits.
- Excavation of MSA sites, if found, as these may date to the era of the East African mega droughts (Scholtz et al. 2007).
- The Mimosa Dam site.
- Identification of the heritage sites such as Pangomani, Chilembwe's grave; and re-visitation of Mpata during the dry season.
- Documentation in detail of the history of Mulanje boma and its buildings
- Documentation of the immovable colonial heritage in the tea estates; their history and state of conservation.
- Linguistic research on the etymology of toponyms such as Mulanje, Michesi Phalombe (cf. Mankhokwe & Welling 2011).
- Collection of archival records for Mulanje from the Colonial Records Office, London
- Archaeological excavations within Fort Lister to shed light on life in the fort and to retrieve objects for display.
- The history of Chiefs Nkhanda, Chikumbu, Nkhumba, and Mabuka
- The oral history of social life around Mulanje during colonial times
- Documentation of plant usage by Mulanje herbalists and biochemical/ pharmaceutical testing for selected species
- Documentation of non-medicinal plant use and assessment of their economic potential.
- A comprehensive ethnographic study of a Lhomwe community and its relation to the mountain, considering aspects of continuity and change in the fields of religion, herbalism, and economic life.
- Comparison of Mulanje concepts of Napolo with Zomba traditions.
- Community based inventories of intangible heritage around the mountain.

6.0. SITE PRESENTATION, INTERPRETATION AND VISITOR MANAGEMENT

Site presentation and interpretation of Mount Mulanje cultural heritage sites is an integral part of the management plan that seeks to enhance visitors' experience at the site. There are several groups of people that visit the site. These include school children, local and international tourists, researchers, and local communities. The site has been assessed with particular focus on access, orientation, interpretation, condition, and visitors experience. These issues have been categorized and presented in the following two sections: Site presentation and interpretation and visitor management.

6.1. SITE PRESENTATION AND INTERPRETATION

Some cultural heritage sites are presented with signage, information panels and access pathways. For example, Fort Lister has information panels describing different structures. Dziwe la Nkhalamba has a welcome sign at the beginning of the trail and clear access route to the site. Napolo Memorial pillar has information describing the tragedy of landslide and names of people who were killed in 1991. Most of the cultural heritage sites are accessible with clear walkways and pathways. However, there is need to present all the cultural heritage sites with signage both welcome signs, directional signs, and information panels. Warning signs also need to be developed at Fort Lister especially in fragile and dangerous structures which are collapsing. Visitor facilities like toilets and waste bins need to be provided at Dziwe la Nkhalamba. In addition, the pottery around Dziwe la Nkhalamba need to be documented and presented to the public by putting information panel explain the history and importance of preserving these ancient pots in-situ. The cultural heritage sites are not adequately presented and interpreted in guidebooks, brochures, leaflets, and posters. There is need to restore one of the historic structures around the mountain to be used as an information centre or site museum. The site lacks maps and information to tell where the cultural heritage sites are located.

6.3. TOURISM AND CULTURE (ADAPTED FROM MMFR INTEGRATED MANAGEMENT PLAN)

Opportunities for the commercial development of tourism remain potentially available although these have not received serious attention or approval in the case of proposed past investments. Mount Mulanje, as the highest mountain in tropical southern Africa, obviously offers an attractive tourism destination with its rugged landscape, panoramic vistas, and

unique biodiversity. There are ten cottages in a variety of locations across the mountain available for tourism over-night accommodation. These are linked by an impressive network of paths and interspersed by a selection of over 25 peaks to climb and many river pools in which to cool off. Mount Mulanje hiking holiday is the quintessential Malawian ecotourism experience with a trip usually led by a local guide and numerous others offering portering and catering assistance. Mount Mulanje can cater for additional tourists with the existing facilities, therefore increased marketing and publicity are now being financed to motivate this interest. A steady stream of media articles and increased ecological awareness are having good results with over 5 000 visitors hiking the mountain per year through the main entry gate. Many tourists use guides and porters, purchase local provisions and crafts, and use local transport and accommodation. To cater to the increasing tourism market, there have been an encouraging number of local commercial investments in new lodges and restaurants (Bruessow and Kayembe, 2013).

The socio-economic benefits that the communities around the BR have gained from tourism are immeasurable. There is therefore general appreciation that tourism generates public support for natural resource conservation of the BR, as these benefits cannot continue when the natural resource is depleted. Visitor appreciation of the BR also underlines its significance as there is also direct financing to conservation from tourism from the various fees paid.

The cultural heritage sites of the BR have several values which make it significant to Mulanje, Malawi and the international community in general. Its spiritual value is evidenced by the relict 2,000 pots used to offer sacrifices to the ancestors in times of calamities and/or for thanksgiving. Private and sometimes communal rituals and ancestral beliefs have been and are still being practiced. Tour guides and the local communities report frequent citing of corn flour and live chicken, believed to be sacrifices to Mount Mulanje spirits.

The occurrence of the Middle Stone Age flakes is of historical value and suggests the oldest human occupation (or visitation) which dates to about 250,000 to 20,000 years ago. The makers of the small stone flakes and segments can be interpreted as the ancestors of the Batwa, remembered as spirits who lived on the mountain. Supposedly, Batwa communities continued to exist well into 17th and 18th century (Juwayeyi, 1981).

6.3.1 Contribution to the National Economy

The distinction between the BR's contribution to the national economy and to local benefits is admittedly very blurred, not least because local people gain employment in exploiting these assets. However, a rudimentary distinction is made because it does have an impact on management strategy.

Mulanje Cedar is an important timber species with an estimated dead volume (which might be harvested with minimal environmental damage) of up to 39,193.12 m³ (this is according to the 2014 inventory report) at MK10,000/m³. This gives a total value of MK391 million (\$5,404 USD). There are several exotic softwood plantations both on the mountain and around it. These have not been significantly productive, and any assessment of their importance needs to be seen in the national context. Some of the non-timber forest products such as honey, grass brooms, and curios are sold in national markets. Many foreign tourists buy the curios, especially those crafts made from Mulanje Cedar. The BR holds considerable promise as a tourist destination, and it therefore has great potential to diversify Malawi's tourism portfolio.

6.3.2 Local Community Benefits

The local community benefits from the BR by extracting a variety of resources: firewood and charcoal; construction poles; grass for thatch and brooms; foods such as fish, fruits (e.g., *Uapaca kirkiana* (Masuku)), insects, honey, and edible fungi; medicines; fibre and tools. A small number of community members make a living from harvesting wildlife. Except for this last benefit, most of the above benefits come from the miombo woodland zone.

6.3.3 Mining and Minerals

There are an estimated 28 million tonnes of bauxite on the mountain, which has been the subject of several feasibility studies. Quite recently, there have also been several exploratory investigations on the assumption that the Mulanje Massif is rich in other minerals, in particular rare earths. While, in purely mining and economic terms, mining would appear to be viable, whether any commercial interest is willing to make the considerable investment that would be required is unclear and uncertain. Any pursuit in mining the bauxite – or other minerals – would clearly conflict with the mountain's status as a BR, adversely impact its role as a watershed of invaluable importance to a significant subset of the country, and effectively eliminate any potential to cultivate a robust tourism market, thereby creating a conflict that could probably only be resolved at the highest national levels. Given this uncertainty, the Plan is being prepared on the assumption that mining will not go ahead.

6.3.4 Other resource values

The BR is of great cultural importance to local people, who pray to spirits on the mountain and see themselves as 'belonging' to the mountain. Bold step has therefore been appropriately taken to apply to UNESCO for the mountain's listing as a World Heritage Centre. Finally, the BR has a significant effect on the local climate, by virtue of its location and topography and forest cover.

6.3.5 Tourism and Cultural Heritage issues *(adapted from MMFR Integrated Management Plan)*

To make strategic advances in tourism would imply investing more on developing and improving the existing infrastructure and facilities in the BR to modern and international standards. So far, the network of nine small huts that are used by tourists on the mountain, one just newly built and a potential tenth one coming soon, need vigorous maintenance through the collaboration of the main stakeholders in this sector, such as the FD, the Mountain Club of Malawi, MMCT, the CCAP, Department of Tourism and other stakeholders. This would include working together to develop tourist attractions such as cable cars, among many others, revise and improve the booking system that has, hitherto, only been maintained by the tourism assistant at the DFO's office at Likhubula. The system does not work well, in part due to communication problems, and needs improving. Most tourists commence their visit at Likhubula where local guides and porters are easy to arrange, and a more efficient system needs to be in place. Thirteen Sub-Programmes (6.1 – 6.13) identified for development and improvement for the tourism industry of the BR include Visitor Handling and Information Provision; Improvements to Existing Huts; Revenue Collection Arrangements; Hut Booking System; Guide and Porter Organisation and Training; Regulation of Curio Sellers and Porters; Marketing; Accommodation around the Mountain; Footpaths, Bridges and Signposts; Facilities for Day Visitors; Pricing; Safety and Waste Management.

The key issues of focus in terms of cultural heritage in this Plan are site management, conservation, presentation and interpretation, and research. The guiding principles governing decisions to focus on these aspects of the BR have been the need to ensure transparent stakeholder involvement at all levels of decision-making; ensure that the communities appreciate the values of the sites through adequate site information and presentation; develop a programme for financial sustainability; and enhance visitor recreation through provision of appropriate facilities. Sub-Programmes 6.14 to 6.17 of the MMFR Integrated Management Plan outline the key areas of cultural heritage that need special focus during the implementation period of this Plan. These include the following sub-programmes:

- ❖ **Sub-Programme 6.14: Management of Cultural Heritage Sites:** This is designed by the Department of Culture, FD, and relevant stakeholders in the interest of having an efficient and effective site management system for proper management and conservation of the BR's cultural sites.
- ❖ **Sub-Programme 6.15: Conservation of Cultural Heritage Sites:** The Department of Museums and Monuments and other stakeholders must develop and implement conservation programs for the enhanced management of the cultural heritage sites.

- ❖ **Sub-Programme 6.16: Site Presentation and Interpretation of Cultural Heritage Sites:** The Department of Culture (Antiquities) and other stakeholders will establish an appropriate and adequate presentation and interpretation of the cultural heritage sites.
- ❖ **Sub-Programme 6.17: Research of Cultural Sites:** The Department of Museums and Monuments will carry out comprehensive research programmes on the cultural heritage of the BR.

6.4 VISITOR MANAGEMENT PLAN

The Mount Mulanje cultural heritage sites have no visitor management plan. There is no visitors centre specifically for cultural heritage information. This is important since it will provide the visitors with information about the cultural values of the site. The site also lacked facilities for professional staff and tour-guides that conserve and manages the cultural heritage resources. In most of the heritage sites, they lack regulatory signage to control the influx of visitors to these heritage sites. The carrying capacity of the heritage sites is not determined yet and hence it is difficult to verify and anticipate the impact they may have on the cultural heritage resources. There are no visitor statistics that can be used for monitoring the impacts on heritage site attributes.

7.0. STAKEHOLDER ANALYSIS AND ENGAGEMENT

The Department of Antiquities falls under the Ministry of Tourism, and Culture. The Cultural Section is divided into five divisions. These are the Departments of Arts and Crafts, Antiquities, Censorship Board, Museums of Malawi, and National Archives of Malawi. Besides these public institutions, there are parastatals and non- governmental organizations whose activities are associated with those of Antiquities. Below is an outline of internal and external stakeholders.

7.1. INTERNAL AND EXTERNAL STAKEHOLDERS

- Department of Forestry Mulanje
- District Assembly Phalombe
- District Assembly Mulanje
- Department of Tourism
- Info Mulanje Tourist Office
- Mount Mulanje Conservation Trust the Society of Malawi
- Likhubula Forest Lodge
- CCAP Hut (Hope Rest Cottage' Kara O'Mula Country Lodge Mulanje Golf Club
- Tea Estates Association of Malawi

7.2. STAKEHOLDER VIEWS

The consultative stakeholder meetings build from the consultations conducted during the development of the MMFR Integrated Management Plan and is further augmented by stakeholder conducted during the period November (2023) to January (2024) by DMM. The following issues raised during this period regarding cultural heritage of Mulanje is summarized over and above those already highlighted in the MMFR Plan which include but not limited to mechanism for management, legislation, site conservation, site presentation, funding, site sustainability, tourism management, human resources and staffing, cultural site accessibility:

8.0. SYNTHESIS AND ANALYSIS

8.1. SWOT ANALYSIS

Mount Mulanje cultural heritage sites were assessed and analyzed in terms of its strengths, which are the internal strongholds or advantages; its weaknesses, which are its internal disadvantages; its opportunities which are the external positive factors or

attributes that can be taken advantage of; and its threats, the external negative factors which endanger the sustainability of the site. The findings were tabulated as shown below:

Table 2 – The SWOT Analysis

| KEY ISSUES | STRENGTHS | WEAKNESSES | OPPORTUNITIES | THREATS |
|---------------------------------|---|---|---|---|
| Management | <ul style="list-style-type: none"> - DMM & DoF government institutions have staff locally at MMCL. - Willingness of local stakeholders to cooperate | <ul style="list-style-type: none"> - The site has inadequate and untrained staff. - No existence of site level stakeholder committees - Distinctive roles & responsibilities of local stakeholders not clear | <ul style="list-style-type: none"> - Availability of strong political will. - Positive attitude by the local community towards the sites. | <ul style="list-style-type: none"> - Envisaged encroachment on cultural sites. - Decision-making that can compromise cultural sites |
| Legislation and policies | <ul style="list-style-type: none"> - Site gazetted as a protected area - forest reserve. - Cultural sites have protection from national legislation such as Monuments and Relics Act | <ul style="list-style-type: none"> - Outdated legal instruments. - Some heritage sites not declared as national monuments. - Lack of enforcement of cultural heritage laws - No ICH legislation and policies at national level - International Conventions (1972 and 2003) not domesticated. | <ul style="list-style-type: none"> - Review of heritage legislation. - Some Cultural Policies in place. - Enabling legal framework in place. | <ul style="list-style-type: none"> - Conflicting sectoral legal frameworks |
| Conservation | <ul style="list-style-type: none"> - Generally, heritage sites are in good state of conservation. - Forest and Biosphere Reserve have management capacity. - An Integrated Management Plan for the Forest and Biosphere Reserve in place | <ul style="list-style-type: none"> - No Cultural Heritage Resource Management - Inadequate funding for Cultural Heritage Management Resources - Cultural heritage sites lack maintenance. | <ul style="list-style-type: none"> - Stakeholders willing to develop and conserve heritage sites. - Presence of Traditional Management System (TMS) | <ul style="list-style-type: none"> - Some vandalism of historic structures. - Natural disaster such as climate shocks |

| | | | | |
|--|--|--|---|--|
| Interpretation and Presentation | <ul style="list-style-type: none"> - Most heritage sites easily accessible through walkways. - Some heritage sites have signage. - Interpretation panels, directional signs, welcome signs, visitor facilities (mountain huts), viewing points, waterfalls, information center, guidebooks, tour guides, curios artisanal shops | <ul style="list-style-type: none"> - Some pathways leading to heritage sites are not passable. - Information on the significance of heritage sites not readily available. - No signage on most of the heritage sites. - No garbage disposal system at most heritage sites. - Inadequate infrastructure (toilet facilities, drainage system, benches). - Lack of training and licensing system for tour guides. | <ul style="list-style-type: none"> - Support from stakeholders to present and interpret the heritage sites. - Site already known. - Presence of stakeholders to offer training in site presentation and interpretations. - Develop the info Mulanje visitor center to make it more visible. - Presence and willingness of communities to under-go training in interpretation of the landscape. | <ul style="list-style-type: none"> - Vandalism of signage. - Loss of aesthetic value - Lack of verified knowledge and awareness of the site and associated interpretations |
| Funding | <ul style="list-style-type: none"> - Annual government funding made available to DMM to support staff and operations. - Funding from development partners. - Salaries of site workers assured. | <ul style="list-style-type: none"> - Inadequate funding from National Government - No budgetary allocation for the heritage site conservation and maintenance. | <ul style="list-style-type: none"> - Donor funding - Government funding. - Revenue generation. - Increase the access fee to the Reserve. - Increase of value chain for tourism (indirect business opportunities e.g. transport, restaurants, accommodation, local market produce. | <ul style="list-style-type: none"> - Fluctuations in political, social, economic, and climatic conditions. - Donor goodwill not reliable - Cultural heritage not fully appreciated or acknowledged. |
| Sustainability | <ul style="list-style-type: none"> - Community involvement. - Site generating revenue through tourism and sale of souvenirs. - Showcasing of artisan crafts (curios- cultural experiences etc.) - Biodiversity conservation- habitat restoration, research, re-forestation programmes - Monitoring and evaluation activities. | <ul style="list-style-type: none"> - No income generating activities that are used for heritage sites conservation. | <ul style="list-style-type: none"> - Site has potential to attract funding donor partners. - Tourism potential. - Large scale landscape restoration - Livelihood opportunities via the sustainable harvesting and processing of resources - Establishing cooperatives | <ul style="list-style-type: none"> - Influx of tourists beyond carrying capacity - Overharvesting of natural resources |

| | | | | |
|---|--|--|---|---|
| Tourism Promotion and Marketing | <ul style="list-style-type: none"> - One of the major attractions in tourism circuit in Malawi and worldwide. - Very strong aesthetic value. - Highest climbing rock face in Africa - High concentration of sites of interest - High rate of endemism both fauna and flora for nature enthusiasts - Collaboration with Players in the of Tourism sector - Landscape well known globally | <ul style="list-style-type: none"> - Heritage sites not well presented and promoted (marketing) - No funding for marketing of the heritage sites. - The beliefs of disappearances - Not well-developed nature trails (accessibility) - No tourism model for the landscape at site level - Various tourism plans do not speak to each other. - No carrying capacity framework for Cultural Heritage Resources - No online marketing platform - No marketing strategy for the landscape | <ul style="list-style-type: none"> - Potential to generate income. - Ability to attract more tourists. - Create job opportunities for local communities. - Availability of investment opportunities in eco-tourism ventures - Proximity to an international airport and a commercial city - Availability of other tourism entities and features - Good access road (M2) - The site is already a declared Biosphere Reserve - Availability of universities to build capacity on tourism marketing. - Availability of Marketing Fund by tourism sector - Willingness of stakeholders to promote and market the landscape | <ul style="list-style-type: none"> - Threaten recreational value. - -pandemics that disrupt to tourism flow and associated revenue - Natural disasters such as Napolo and cyclones - Deforestation - Mining explorations - Stakeholder ill-intent to promote negative aspects of the landscape. - Dilution of cultural values - Commodification of cultural heritage resources - Desecration of sacredness and spirituality through tourism. |
| Strengthen trans/inter-disciplinary research at MMCL | <ul style="list-style-type: none"> - - Cultural and natural Research section with DMM - Willingness of research collaborators to implement research projects within the landscape. - Research group on ICH - | <ul style="list-style-type: none"> - Lack of local researchers with interest in natural and cultural heritage. - Lack of research and documentation of ICH in MMCL. - Lack of long-term research funding opportunities. - Lack of research facilities and laboratories. - Lack of integration of research findings into policies and practice | <ul style="list-style-type: none"> - Availability of research grants at national and international level - Availability of academic institutions with research focus. - Research gaps in cultural heritage discipline | <ul style="list-style-type: none"> - No well-trained researchers. - Restrictive research terms and conditions. - Research findings technically not available to general public |
| Human Resources and staffing. | <ul style="list-style-type: none"> - Availability of DoF, DoT, MMCT and DMM staff - Availability of porters and tour guides | <ul style="list-style-type: none"> - Inadequate skilled staff - Untrained staff | <ul style="list-style-type: none"> - Government to recruit more staff and caretakers | <ul style="list-style-type: none"> - Chances of workers leaving for greener pastures very high. |

| | | | | |
|------------------------------------|---|---|--|---|
| Safeguarding of ICH of MMCL | <ul style="list-style-type: none"> - Viability of ICH elements that are passed on from one generation to another. - Existence of Mulhako wa Alhomwe Heritage Association which promotes Lhomwe culture. - Availability of associated tangible elements to support the safeguarding of intangible elements. - Availability of publication and digital productions on ICH | <ul style="list-style-type: none"> - Non-availability of policies and legislations specific to ICH - Migrations into and out of the landscape is relatively diluting the ICH. | <ul style="list-style-type: none"> - The hosting of the Mulhako wa Alhomwe annual festival - Availability of community radios (Sapitwa) that promote language and culture of the surrounding communities. - Presence of Traditional Healers | <ul style="list-style-type: none"> - Western cultural influences as a result of globalization. |
|------------------------------------|---|---|--|---|

8.2. MANAGEMENT GUIDING PRINCIPLES

The following are the guiding principles governing the decisions to be made in the management aspects of Mount Mulanje cultural heritage sites.

1. Upholding good conservation practices, ethics, and policies applicable at international and international levels
2. Adherence to Traditional Management Systems applicable to MMMCL.
3. To ensure transparent stakeholder involvement at all levels of decision-making
4. To ensure that the communities appreciate the values of the site through adequate site information and presentation.
5. To develop a Programme for financial sustainability at the site.
6. To enhance visitor enjoyment through provision of appropriate facilities that will be accessed by all.

9.0. MANAGEMENT PLANNING FRAMEWORK

9.1 INTRODUCTION TO THE MANAGEMENT PLANNING FRAMEWORK

This Cultural Heritage Resources Management Plan (CHRMP) considers key issues identified in preceding chapters and the Traditional Management System context of MMCL.

9.2 MITIGATING IDENTIFIED KEY ISSUES AT MMCL

Based on the arrival analysis of existing documentation on state of conservation, Integrated Management Plan of MMFR and Biosphere and the cycles of stakeholder engagement since the development of the IMP for MMFR, this Plan addresses key issues regarding management, conservation, site presentation and research of MMCL. These key issues have been transformed into strategies to be implemented in the next five years (2024-2028).

9.3 TRADITIONAL MANAGEMENT SYSTEMS FOR MMCL

As highlighted in the introduction of this Plan. MMCL is managed through TMS. These systems may be defined as cumulative bodies of knowledge, practice, and belief about the relationship of living beings (including humans) with one another, and with their environment, and which are generated, preserved, and transmitted in a traditional and intergenerational context (Taylor and Kaplan, 2005: 16–46). In traditional management systems the use of heritage assets (cultural or natural) is governed by customary rules or laws that are enforced by traditional custodians. Those people have the prime responsibility for organizing the use and safekeeping of each heritage resource. This includes enforcing social mechanisms such as rites and taboos, to maintain respect for places that are culturally significant and sacred for the community (Berkes et al., 2000; Mantjoro, 1996). As indicated before, the Traditional Management System promotes the sustainable use of both cultural and natural resources at MMCL, thereby safeguarding the unique qualities and values of the cultural landscape. This is all taken into consideration in developing the CHRMP Strategy for MMCL. This Cultural Heritage Resources Management Plan takes into consideration the above context given that MMCL represents an outstanding example of a landscape where the use and management of natural and cultural resources is sustained by a wider frame of religious beliefs that define the codes, roles, obligations and behavioural patterns of the community towards the space and the resources. Control of access and the use of such sacred places is vested in specific

members of the community, the traditional custodians. The CHRMP reiterates the three major aspects of this systems: (i) the local communities' worldview; (ii) the uses of places of cultural significance (sacred places); and (iii) the role of the traditional authority in the management of heritage resources alongside formal conservation approach at MMCL.

9.4 MANAGEMENT IMPERATIVES

This section describes the problems, planning issues and opportunities that are to be addressed and exploited towards achieving the overall purpose of the management of the MMCL. The CHRMP considers strategies to be adopted to facilitate the effective management of the Properties and the following imperatives (equally addressed in the strategy section of this Plan) are highlighted:

- ❖ **Site Management Committee:** The proposed all-inclusive Site Management Committee should be established soon and must be representative of all the stakeholders of Mount Mulanje natural and cultural resources. This representation must take cognizance of age, race, gender, religious affiliations, etc. There is also need for balance of power among stakeholders. Roles between the all-inclusive Site Management Committee and the other government departments must be clarified. Proposed composition, among others, includes Department of Forestry, Mulanje District Assembly, Phalombe District Assembly, and Department of Tourism, Mount Mulanje Conservation Trust, The Society of Malawi, Lodge Association, Mulanje Golf Club and Tea Estates association of Malawi.
- ❖ **Visitor Management Plan:** There is need for a visitor's management plan that will set standards and guidelines regarding what will be introduced on the site. Facilities such as walkways, signage, Interpretative materials, and Visitor Information Centre should consider the disabled, the aged and the children. The facilities that are envisaged for the site should conform to an agreed standard in terms of scale, color, texture, form, etc. Whilst these facilities are being introduced, the aesthetic value of the site should be maintained as much as possible. The visitor facilities that will be introduced on site should be compatible with the natural environment.
- ❖ **Financial Sustainability:** A few proposals have been made stemming from both the stakeholders meetings and the group's discussions. That was out of the realization that government funding to the site is inadequate to meet both the current demands and those envisaged during the implementation stage of the plan. These financial strategies should be agreed upon by the Site Management Committee.
- ❖ **Environmental protection:** In so much as visitor and office facilities are desired, we recommend that Environmental Impact Assessments be conducted before any infrastructure developments are done. Issues of waste disposals should also be taken into consideration to prevent environmental degradation.

10 MANAGEMENT STRATEGY AND ANNUAL PLANS

10.1 STRATEGIC GOALS, OBJECTIVES, AND ACTIVITIES

The CHRMP provides a detailed Five (5) Year Plan, and the Department of Museums and Monuments will develop Annual Plans and allocate budgets.

10.1.1 Envisioned Management Programmes for MMCL

Based on the key issues identified during the stakeholders' consultation process, the CHRMP sets out the main objectives and strategies (programmes and activities), for the Mount Mulanje Cultural Landscape. The strategic issues have been divided into seven management programs:

1. Governance and Administration.
2. Conservation of Significance, OUV and Values.
3. Strengthening human, technical and financial capacity.
4. Strengthen trans/inter-disciplinary research.
5. Interpretation and Presentation.
6. Tourism Promotion and Marketing.
7. Community Engagement and Involvement.
8. Safeguarding of ICH

Under each management programme is a primary objective that should be attained during the planning period were developed during the various stakeholder's meetings held in this World Heritage Property. Under each primary objective, are several secondary objectives, formulated to address socio-economic and cultural issues and concerns raised and discussed in the chapter above. The proposed programmes and the rationales behind them are briefly discussed after the primary objective, being addressed by secondary objectives. To achieve each of the secondary objectives several actions have been identified and listed in table form detailing the responsible bodies and partners as well as proposals for when the activity should be carried out.

10.1.2 Vision and Mission

Vision

- To become a source of inspiration, education, enjoyment and sustainable conservation for all generations.

Mission

- To protect, conserve, and enhance the Mount Mulanje Cultural Landscape for the benefit of present and future generations, through careful research, documentation, interpretation, and sustainable tourism.

Strategy

The Plan has the following Strategic Goals, and the Objectives and Activities are subsequently outlined in the table below for each of the Goals:

- 1. Strategic Goal 1:** Governance and Administration of MMCL
- 2. Strategic Goal 2:** Conservation of Significance, OUV and Values of MMCL
- 3. Strategic Goal 3:** Strengthening human, technical and financial capacity for MMCL.
- 4. Strategic Goal 4:** Strengthen trans/inter-disciplinary research at MMCL
- 5. Strategic Goal 5:** Interpretation and Presentation of MMCL.
- 6. Strategic Goal 6:** Tourism Promotion and Marketing of MMCL.
- 7. Strategic Goal 7:** Community engagement, involvement and sustainability of MMCL
- 8. Strategic Goal 8:** Safeguarding of ICH of MMCL

10.2 MMCL MANAGEMENT STRATEGY: 2024-2028

As per the defined Strategic Goals (1-7), presented below is the Management Strategy for Five (5) years [2024-2028] for implementation by Mount Mulanje Cultural Landscape (MMCL).

10.2.1 Strategic Goal 1: Governance and Administration of MMCL

| Strategic Goal | Strategic Objectives | Actions | Outputs | Implementing Partners | Timeline [2024-2028] | | | | |
|---|--|--|--|--|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG1: To improve governance and administration of MM WHS. | <i>1.1 Develop and implement management structures integrating formal and traditional management systems at MMCL</i> | Establish integrated management systems at MMCL cultural sites | Integrated management systems developed at priority MMCL cultural sites | <input type="checkbox"/> DMM <input type="checkbox"/> DF <input type="checkbox"/> MMCT | | | | | |
| | | Deploy a Resident Cultural Heritage Manager at MMCL | One (1) Resident Cultural Heritage Manager appointed. | <input type="checkbox"/> DMM <input type="checkbox"/> State Party | | | | | |
| | <i>1.2. To strengthen MMCL governance & legal framework</i> | Complete the review of the M&R Bill | Internally and externally reviewed Bill submitted to Ministry of Justice for vetting | <input type="checkbox"/> DMM <input type="checkbox"/> State Party | | | | | |
| | | Approve & implement MM CHR Management Plan | MM CHR Management Plan implemented | <input type="checkbox"/> DMM <input type="checkbox"/> DF <input type="checkbox"/> State Party <input type="checkbox"/> MMCT | | | | | |
| | | Establish MMCL Stakeholder Platform | MMCL Stakeholder Platform operationalised | <input type="checkbox"/> District Councils <input type="checkbox"/> TAs | | | | | |
| | | Parliament passes Bill | M&R Act approved | <input type="checkbox"/> DMM <input type="checkbox"/> DF | | | | | |
| | | Establish Traditional Management Systems | Traditional Management Systems operationalised and enforced. | <input type="checkbox"/> State Party Traditional leaders Traditional Associations | | | | | |
| | | Mainstream cultural priorities into sectoral policies | Sectoral policies adopt cultural prioritised and reduced conflicts at sites | <input type="checkbox"/> All sectors <input type="checkbox"/> Min of Justice <input type="checkbox"/> DMM | | | | | |

10.2.2 Strategic Goal 2: Conservation of Significance, OUV and Values

| Strategic Goal | Strategic Objectives | Actions | Indicators (Outputs) | Implementing Partners | Timeline [2024-2028] | | | | |
|--|--|--|---|--|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG 2: To conserve and protect the cultural heritage resources of MMCL | 2.1 To enhance the conservation and risk preparedness plan / policy for MMCL | <ul style="list-style-type: none"> Mobilize resources for conservation and risk preparedness plan / policy | <ul style="list-style-type: none"> Letters or MoU confirming the allocation of resources | <ul style="list-style-type: none"> DMM ICH National Committee | | | | | |
| | | <ul style="list-style-type: none"> Develop ToRs, recruit & contract Expert | <ul style="list-style-type: none"> Approved ToRs and signed appointment letter for Expert | <ul style="list-style-type: none"> DMM | | | | | |
| | | <ul style="list-style-type: none"> Conduct field studies and Stakeholder validation meetings for drafting risk preparedness plan/ policy. | <ul style="list-style-type: none"> Field Reports. Number of stakeholder meetings. Stakeholder Meeting Reports. | <ul style="list-style-type: none"> Expert DMM Stakeholders | | | | | |
| | | <ul style="list-style-type: none"> Finalise and publish to disseminate the risk preparedness plan / policy | <ul style="list-style-type: none"> Final technical workshop report. Risk preparedness plan / policy published. | <ul style="list-style-type: none"> Expert DMM MMCT Stakeholders | | | | | |
| | 2.2. To conserve the Cultural Heritage Resources of MMCL | <ul style="list-style-type: none"> Implement the MM CHR Management Plan – for preventive and intervention conservation | <ul style="list-style-type: none"> Number of completed conservation activities. Monitor & report Conservation indicators for MMCL | <ul style="list-style-type: none"> DMM DF MMCT District Councils Local community groups | | | | | |
| | | <ul style="list-style-type: none"> Implement Integrated Management Systems with stakeholders and Traditional Custodians | <ul style="list-style-type: none"> MMCL cultural site management has improved. Management compliance reports. | <ul style="list-style-type: none"> TA's Traditional Associations District Councils DMM DF MMCT | | | | | |
| | | | | | | | | | |
| | 2.3. To engage and involve Youth in Heritage Conservation Activities at MCL. | <ul style="list-style-type: none"> Mobilize resources for Youth Heritage activities | <ul style="list-style-type: none"> Concept paper. resource allocation letters. MoUs | <ul style="list-style-type: none"> DMM DF MMCT District Councils Youth Groups | | | | | |
| | | <ul style="list-style-type: none"> Implement Monitor & Evaluate Youth Heritage activities | <ul style="list-style-type: none"> Activity reports | <ul style="list-style-type: none"> DMM Youth Groups | | | | | |
| | 2.4. Ensure an effectively functioning Site Management Committee | <ul style="list-style-type: none"> Develop ToRs for Site Management Committee | <ul style="list-style-type: none"> Approved TORs | <ul style="list-style-type: none"> DMM DF STCs | | | | | |

| | | | | | | | | | |
|--|---|--|--|---|--|--|--|--|--|
| | | - Appoint & orient Site Management Committees | - Committee meeting minutes | <input type="checkbox"/> DMM <input type="checkbox"/> DF <input type="checkbox"/> STCs | | | | | |
| | | - Site Management improvements | - Monitoring and Evaluation reports. | <input type="checkbox"/> Independent entity | | | | | |
| | 2.5 To build local capacity in conservation among MMCL local communities | - Identify and map local community conservation needs in MMCL | - Community conservation needs documents produced | <input type="checkbox"/> DMM <input type="checkbox"/> DF <input type="checkbox"/> Local communities <input type="checkbox"/> MMCT <input type="checkbox"/> Donor community | | | | | |
| | 2.6 To build technical capacity and Infrastructure for conservation and management at MCL | - Mobilise resources, implement & monitor community site conservation activities | - Site conservation reports | <input type="checkbox"/> DMM <input type="checkbox"/> DF <input type="checkbox"/> Local communities <input type="checkbox"/> Mulanje Trust <input type="checkbox"/> Donor community | | | | | |
| | | - Monitor & Evaluate MMCL Capacity Building | - Monitoring Reports. | <input type="checkbox"/> DNM <input type="checkbox"/> DF | | | | | |
| | | - Identify and implement World Heritage capacity needs of MMCL | | <input type="checkbox"/> DMM <input type="checkbox"/> Universities <input type="checkbox"/> Donor community | | | | | |
| | | - Improve accessibility to heritage sites open for public visitation. | - Number of access roads and trails upgraded or maintained | <input type="checkbox"/> FD <input type="checkbox"/> DMM <input type="checkbox"/> Community groups | | | | | |
| | | - Construction of new office at Fort Lister and Dziwe la Nkhalamba | - One (1) office constructed and operationalized | <input type="checkbox"/> DNM <input type="checkbox"/> State Party <input type="checkbox"/> District Council | | | | | |

10.2.3 Strategic Goal 3: Strengthening human, technical and financial capacity for MMCL.

| Strategic Goal | Strategic Objectives | Actions | Indicators (Outputs) | Implementing Partners | Timeline [2024-2028] | | | | |
|---|---|--|---|---|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG 3: To strengthen human, technical, and financial capacity | 3.1 To improve the human capacity in the management of MMCL | - Conduct a staff audit exercise for MMCL | - Staff Audit Report for MMCL. | DMM | | | | | |
| | | - Appoint critical staff for MMCL (Conservator, Educational Officer & Tour Guides) | - Number of appointed staff members. | □ DMM □ Tour Guides | | | | | |
| | | - Conduct Staff training programs | - Number of staff and trained. | □ DMM □ MMCT | | | | | |
| | | - Conduct tour guide training | - Number of tour guides Certified | □ DMM □ MMCT | | | | | |
| | 3.2 To strengthen MMCL's funding base | - Fundraising for the programs at MMCL | - Project progress expenditure reports | □ DMM □ MMCT | | | | | |
| | | - Develop partnerships or collaborative initiatives. | - Number of MoUs signed and implemented | □ DMM □ Partners | | | | | |
| | 3.3 To enhance technical resources and equipment at MMCL | - Procure vehicle for DMM operations at MMCL. | - One Vehicle procured. | □ DMM | | | | | |
| | | - Purchase laptop computer, documentation equipment (camera & drone) for DMM. | - List of Equipment maintained. | □ DMM □ State Party □ Donor Community | | | | | |

10.2.4 Strategic Goal 4: Strengthen trans/inter-disciplinary research

| Strategic Goal | Strategic Objectives | Actions | Indicators (Outputs) | Implementing Partners | Timeline [2024-2028] | | | | |
|---|--|---|--|---|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG 4: To strengthen trans/inter-disciplinary research. | 4.1 To enhance research productivity that will create new knowledge. | - Develop and implement a trans/inter-disciplinary strategic research agenda for MMCL. | - One (1) Strategic Trans/ Interdisciplinary Research agenda produced. | <input type="checkbox"/> DMM <input type="checkbox"/> Local and International Universities <input type="checkbox"/> Conservation Institutions <input type="checkbox"/> Local communities | | | | | |
| | | - Conduct trans/ inter-disciplinary strategic Cultural Heritage Resources research at MMCL | - Number of Collaborative research projects conducted on ICH, archaeology and historical dimensions. - Established Cultural Heritage Resources database - Detailed maps of Cultural heritage resources | <input type="checkbox"/> DMM <input type="checkbox"/> Local and International Universities | | | | | |
| | | - Raise awareness on trans/inter-disciplinary strategic research | - Five (5) Journal Articles and one (1) book on ICH of MMCL published. | <input type="checkbox"/> DMM <input type="checkbox"/> Local Universities | | | | | |
| | | - Fundraising for research. | - Number of successful research grant applications | <input type="checkbox"/> DMM <input type="checkbox"/> Local Universities <input type="checkbox"/> Donor community | | | | | |
| | 4.2 Build research capacity on MMCL | - Train local and national researchers on cultural heritage management - Construct research facilities | - Number of Trained personnel - One Research facility constructed. | <input type="checkbox"/> DMM <input type="checkbox"/> Local Universities <input type="checkbox"/> Donor community | | | | | |

10.2.5 Strategic Goal 5: Interpretation and Presentation

| Strategic Goal | Strategic Objectives | Actions | Outputs | Implementing Partners | Timeline [2024-2028] | | | | |
|---|--|--|--|--|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG 5: To enhance the interpretation and storytelling at MMCL | <i>5.1 To develop dynamic and diversified interpretation and presentation programs about MMCL.</i> | Develop a holistic and inclusive narrative of MMCL | Interpretation themes document produced. | DMM Local Universities Education Department Local communities | | | | | |
| | | Design and install interpretive materials (brochures and leaflets in English and Chichewa about the MMCL). | Number of interpretive materials, developed and distributed. | DMM DF Education Department Local communities | | | | | |
| | | Develop concept notes and implement for the MMCL Annual Cultural Festival | Annual Festival Concept Note Implementation Reports for the Annual Festival | | | | | | |
| | <i>5.2 To construct tourism infrastructure to enhance the interpretation and presentation of MMCL.</i> | Conceptualise and construct a Visitor Interpretation Centre for MMCL, and develop access trails to sites | Visitor Interpretation Centre Concept Document One (1) new visitor Interpretation Centre constructed. Nature and Culture Trail developed | DMM DF State Party Technical Partners | | | | | |
| | | Design, manufacture and install signboards, directional, interpretational and information panels for MMCL. | Number of signboards, directional, interpretational and information panels | DMM State Party Technical Partners | | | | | |
| | | Conceptualise and Construct a Campsite for tourism at MMCL | One (1) concept on a Campsite One (1) Campsite constructed and launched | DMM State Party Technical Partners Stakeholders/ Local communities | | | | | |
| | | Design and allocate space for cultural/religious events for communities. | Space allocated to cultural/religious events. | DMM DF State Party Local communities | | | | | |
| | <i>5.3 Develop capacity building programmes</i> | Develop and implement tour guiding programmes | Number of training sessions conducted | DMM MMCT DoT | | | | | |
| | | Develop and implement licensing system for tour guides | A licensing system developed and implemented | DMM MMCT DoT | | | | | |
| | | Conduct awareness campaigns | Number of youth camps and community sensitisation campaigns conducted | DMM MMCT DoT | | | | | |

10.2.6 Strategic Goal 6: Tourism Promotion and Marketing of MMCL

| Strategic Goal | Strategic Objectives | Actions | Outputs | Implementing Partners | Timeline [2024-2028] | | | | |
|--|--|--|--|--|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG6: To develop tourism products that promote sustainable development at MMCL | <i>6.1 To develop and implement an integrated and sustainable Tourism at MMCL.</i> | - Develop and Implement the Tourism Master Plan for MMCL. | - One (1) Tourism Management Plan for MMCL developed and implemented - Annual Implementation Reports produced | <input type="checkbox"/> DMM <input type="checkbox"/> State Party <input type="checkbox"/> Tourism Technical Partners <input type="checkbox"/> Stakeholders <input type="checkbox"/> Local community <input type="checkbox"/> District Councils | | | | | |
| | | - Develop marketing and promotional in partnership with Tourism partners | - Number of marketing and promotional products produced. - Number of marketing and promotional activities | <input type="checkbox"/> DMM <input type="checkbox"/> State Party <input type="checkbox"/> Tourism Technical Partners | | | | | |
| | <i>6.2 To develop community tourism products and services at MMCL</i> | - Facilitate cultural/religious events together with communities. | - Number of cultural/religious events hosted. | <input type="checkbox"/> DMM <input type="checkbox"/> State Party <input type="checkbox"/> Tourism Technical Partners <input type="checkbox"/> Traditional leaders | | | | | |
| | | - Develop community tourism offers and provide funding | - Number of Community tourism offers developed (linked with Tourism Development and Marketing Plan). | <input type="checkbox"/> DMM <input type="checkbox"/> State Party <input type="checkbox"/> Tourism Technical Partners <input type="checkbox"/> Local community <input type="checkbox"/> Traditional Leaders | | | | | |
| | <i>6.3 Develop marketing strategy for MMCL</i> | - Develop a marketing strategy for MMCL | - A marketing strategy developed and implemented | <input type="checkbox"/> DMM <input type="checkbox"/> DoT <input type="checkbox"/> MMCT <input type="checkbox"/> DC | | | | | |
| | <i>6.4 Develop marketing risk assessment business plan</i> | - Develop Risk Assessment Business Plan for Landscape | - Plan developed | <input type="checkbox"/> DMM <input type="checkbox"/> DoT <input type="checkbox"/> MMCT <input type="checkbox"/> DC | | | | | |

10.2.7 Strategic Goal 7: Community Engagement and Involvement

| Strategic Goal | Strategic Objectives | Actions | Outputs | Implementing Partners | Timeline [2024-2028] | | | | |
|--|--|--|--|---|----------------------|---|---|---|---|
| | | | | | 1 | 2 | 3 | 4 | 5 |
| SG 7: To enhance community engagement, involvement and sustainability of MMCL | 7.1 To develop community-driven partnership options at MMCL | - Enhance existing community partnership models. | - Sustainable Community partnership models implemented | <input type="checkbox"/> DMM <input type="checkbox"/> DoF <input type="checkbox"/> MMCT <input type="checkbox"/> State Party <input type="checkbox"/> Local community <input type="checkbox"/> Traditional Leaders | | | | | |
| | | - Implement and monitor the approved beneficitation models | - Number of beneficitation projects funded and implemented | <input type="checkbox"/> DMM <input type="checkbox"/> MMCT <input type="checkbox"/> DoF <input type="checkbox"/> Traditional Leaders | | | | | |
| | 7.2 To strengthen community engagement and involvement in conservation at MMCL | - Develop community engagement and involvement policy based on ICH protocols. | - One (1) Community engagement and involvement policy on ICH developed - One Community Management Committee established | <input type="checkbox"/> DMM <input type="checkbox"/> Local Community <input type="checkbox"/> Traditional Leaders <input type="checkbox"/> Traditional Healers Associations <input type="checkbox"/> DoF | | | | | |
| | | - Establish a Local Community Engagement Forum on Conservation and sustainability | - One (1) local community management engagement forum established. - Bi-annual committee engagement meetings held | <input type="checkbox"/> DMM <input type="checkbox"/> DoF | | | | | |
| | | - Design and carry out educational awareness programmes on the significance of MMCL. | - Number of educational awareness programmes. | <input type="checkbox"/> DMM <input type="checkbox"/> DoF <input type="checkbox"/> Education Institutions <input type="checkbox"/> Mount Mulanje Trust | | | | | |
| | | | | | | | | | |

10.2.8 Strategic Goal 8: Safeguarding Intangible Cultural Heritage

| Strategic Goal | Strategic Objectives | Actions | Outputs | Implementing Partners | Timeline [2024-2028] | | | | |
|--|--|---|---|---|----------------------|---|---|---|---|
| SG 7: To enhance strategies for safeguarding ICH elements of MMCL | 8.1 To raise awareness of the significance of ICH to the community | - Carry out awareness campaigns | - Number of awareness programmes implemented | <input type="checkbox"/> DMM <input type="checkbox"/> MMCT <input type="checkbox"/> DoF | 1 | 2 | 3 | 4 | 5 |
| | | - Support programmes for the transmission of ICH to the younger generations | - Number of programmes implemented | <input type="checkbox"/> DMM <input type="checkbox"/> MMCT <input type="checkbox"/> DoF | | | | | |
| | 8.2 To document and publish ICH of MMCL | - Develop inventories, documentation and research on ICH of MMCL | - Number of inventories, documentaries and research reports developed | <input type="checkbox"/> DMM <input type="checkbox"/> MMCT <input type="checkbox"/> DoF | | | | | |

11. RISKS AND ASSUMPTIONS

11.1. ASSUMPTIONS

1. State Party will increase financial allocations to DMM and support all management imperatives outlined in the MMCL Management Strategy (Section 9)
2. Local and International Donors will partner with DMM and State Party.
3. Goodwill of stakeholders to participate in decision making and implementing shared visions for MMCL.
4. Relationship between partners and stakeholders strengthened.
5. There will be political support and continued political stability in Malawi.
6. The cultural heritage resources will be included as a tourist package and the MMCL destination marketing strategies.
7. Availability of funding from the Government for staff development and research
8. Political stability
-

11.2 RISKS

1. No financial guarantees from the Central Government
2. Recurring Natural disasters beyond the control of the State Party, DMM, DF and Stakeholders.
3. Stakeholders participation might not be assured.
4. Political instability
5. Staff remaining not trained.
6. Exploration and Mining developments in the Mulanje mountain

12. MONITORING AND EVALUATION OF STRATEGIES

12.1. IMPLEMENTATION

Monitoring and evaluation are important components in the implementation of a management plan. The Department of Museums and Monuments will ensure the implementation of this management plan, with special emphasis on the improvement of management, conservation, site presentation and interpretation and research.

12.2 MONITORING

During implementation of this management plan, the Department of Museums and Monuments and stakeholders of Mount Mulanje Cultural Heritage Site will carry out regular monitoring of all the activities implemented at the site. Daily inspections of the site's activities will be monitored by the Site Manager, who will also be responsible to produce site reports on a monthly, quarterly, and annual basis. The quarterly and annual reports should be circulated to stakeholders.

12.3 EVALUATION

Department of Museums and Monuments and the stakeholders of the site will identify a team that will be responsible for the evaluation of this five-year site management plan, with the first evaluation report produced one year after implementation. Evaluation and review of the plan will also consider the social-economic and political changes that will affect the site and the efficiency of the implementing bodies in place.



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