

## The Rufford Foundation

### Final Report

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Congratulations on the completion of your project that was supported by The Rufford Foundation.

We ask all grant recipients to complete a Final Report Form that helps us to gauge the success of our grant giving. The Final Report must be sent in **word format** and not PDF format or any other format. We understand that projects often do not follow the predicted course but knowledge of your experiences is valuable to us and others who may be undertaking similar work. Please be as honest as you can in answering the questions – remember that negative experiences are just as valuable as positive ones if they help others to learn from them.

Please complete the form in English and be as clear and concise as you can. Please note that the information may be edited for clarity. We will ask for further information if required. If you have any other materials produced by the project, particularly a few relevant photographs, please send these to us separately.

Please submit your final report to [jane@rufford.org](mailto:jane@rufford.org).

Thank you for your help.

**Josh Cole, Grants Director**

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Grant Recipient Details	
<b>Your name</b>	Stephen Mufutau Awoyemi
<b>Project title</b>	Assessment of the Potentials of Faith-Based Groups in the Conservation of Wildlife Consumed as Bush Meat in Cross River State, Nigeria
<b>RSG reference</b>	16571-1
<b>Reporting period</b>	March 2015
<b>Amount of grant</b>	£4,990
<b>Your email address</b>	sawoyemi@gmail.com
<b>Date of this report</b>	

**1. Please indicate the level of achievement of the project's original objectives and include any relevant comments on factors affecting this.**

Objective	Not achieved	Partially achieved	Fully achieved	Comments
<p>1. To determine if Christians living around protected areas near Calabar, Nigeria can be encouraged to become more supportive of conservation and to stress such teachings (e.g. creation care), including prescriptions against damaging biodiversity via hunting and consuming wildlife;</p>			X	<p>1. 89.7% of respondents said yes they will, when asked if they would stop bushmeat consumption if their religious leaders advised them to do so.</p> <p>2. When asked if you they would incorporate conservation of wildlife in their messages by encouraging their members to practice sustainable bushmeat consumption i.e. rearing cane rats for instance instead of hunting wildlife directly, all three faith leaders purposively sampled said yes they would.</p>
<p>2. To determine what role cultural attributes play, such as considering bushmeat a delicacy or status item, in the influence of changing religious prescriptions;</p>			X	<p>100% of all the respondents (n=30) said they ate bushmeat and eating bushmeat had nothing to do with their culture.</p>
<p>3.To determine based on a comparative analysis, what the potential of different faith groups within Christianity is, to affect attitudes towards biodiversity conservation</p>			X	<p>The Presbyterian Church have the largest membership in Iko Esai community (48.8%) followed by the Apostolic Church (34.5%). The Assemblies of God Church is 10.3% of the respondents while Deeper Life Bible Church, Deliverance Tower of Jehovah and Church of Christ were all 2.1% respectively. But 89.7% of all respondents irrespective of their faith group said yes, they will, when asked if they would stop bushmeat consumption if their religious leaders advised them to do so. So, differences in faith groups had no influence on causing different responses as per attitudes towards biodiversity conservation.</p> <p>When asked if the term wildlife conservation is new to them all three faith leaders purposively sampled said no.</p>

			<p>And when asked if you they would incorporate conservation of wildlife in their messages by encouraging their members to practice sustainable bushmeat consumption i.e. rearing cane rats for instance instead of hunting wildlife directly, all three faith leaders said yes they would.</p> <p>Their explanation for the above answer is given thus:</p> <p>Deliverance Tower of Jehovah Faith Leader:</p> <p>"This is because we wish that these resources will continue so that new generations come to see God's handiwork on earth."</p> <p>Presbyterian Church of Nigeria Faith Leader:</p> <p>"This is because there are some animals that I have not seen because they have gone extinct, therefore, I wish that these animals be protected so that children unborn would have the opportunity to know them."</p> <p>The Apostolic Church Faith Leader:</p> <p>"So that the generations unborn will gain from the conservation of wildlife."</p>
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**2. Please explain any unforeseen difficulties that arose during the project and how these were tackled (if relevant).**

N/A

**3. Briefly describe the three most important outcomes of your project.**

- Christians living in Iko Esai forest community could be encouraged to be more supportive of conservation and stress such teachings (e.g. creation care), including prescriptions against damaging biodiversity via hunting and consuming wildlife.
- Culture has no influence on bushmeat consumption and therefore doesn't stand in the way of religious prescriptions.
- There is no comparative difference amongst faith groups on attitudes towards biodiversity conservation.

**4. Briefly describe the involvement of local communities and how they have benefitted from the project (if relevant).**

The local communities would benefit directly from the project but not immediately. It would be in the second phase.

**5. Are there any plans to continue this work?**

Yes. A second phase is necessary to build on the results discovered.

**6. How do you plan to share the results of your work with others?**

Through publication in a peer review journal and sharing the outcome of the project with the Religion and Conservation Biology Working Group of the Society for Conservation Biology.

**7. Timescale: Over what period was The Rufford Foundation grant used? How does this compare to the anticipated or actual length of the project?**

The Rufford Grant was used from December 2014 to March 2015 and the anticipated length was December 2014 to September 2015.

**8. Budget: Please provide a breakdown of budgeted versus actual expenditure and the reasons for any differences. All figures should be in £ sterling, indicating the local exchange rate used.**

Item	Budgeted Amount	Actual Amount	Difference	Comments
Production of questionnaire	50	29.5	20.5	The number of questionnaires we needed was far less than we imagined. We interviewed 30 respondents in all.
Accommodation, travel and feeding	2550	243.5	2306.5	We had budgeted for two researchers, one field assistant, and two resource persons for the faith-based conservation education workshop. In actuality only one researcher and field assistant eventually went to the field while the other researcher assisted with the questionnaire design and budgeting. We were also fortunate to be given free accommodation in Iko Esai community and we spent lesser

				number of days in the field than the estimated one month. The two resource persons for the workshop were not invited as the workshop was cancelled.
Communications	180	200	-20	Communications incurred a little more costs.
Faith-based conservation education workshop	1010	0	1010	The workshop was cancelled as we agreed with Rufford that we were yet to have the results that will be the basis of the workshop.
Salaries/stipend for three persons	1200	2,417	-1217	We therefore added the extra funds from the workshop and some from travel and accommodations to our stipends to further increase morale and commitment to the work.
<b>Total</b>	4990	<b>2890</b>	2100	

**9. Looking ahead, what do you feel are the important next steps?**

Next important steps are organising a faith-based conservation education workshop in Iko Esai community that would be complemented by development projects to make it easier for faith adherents to adhere to conservation values.

**10. Did you use The Rufford Foundation logo in any materials produced in relation to this project? Did the RSGF receive any publicity during the course of your work?**

Yes, The Rufford Foundation logo was printed on the questionnaire we used thereby giving publicity to foundation.