

PRACTICES GUIDE

*A supplementary document to
Rooted in Ethics: The Community
Tree Stewardship Framework*

A guide to implementing the Pillars of
Nature Relationships and Ethical
Principles in land and forest restoration

Edition 1
2024

TreeSisters & The Fountain





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First Edition

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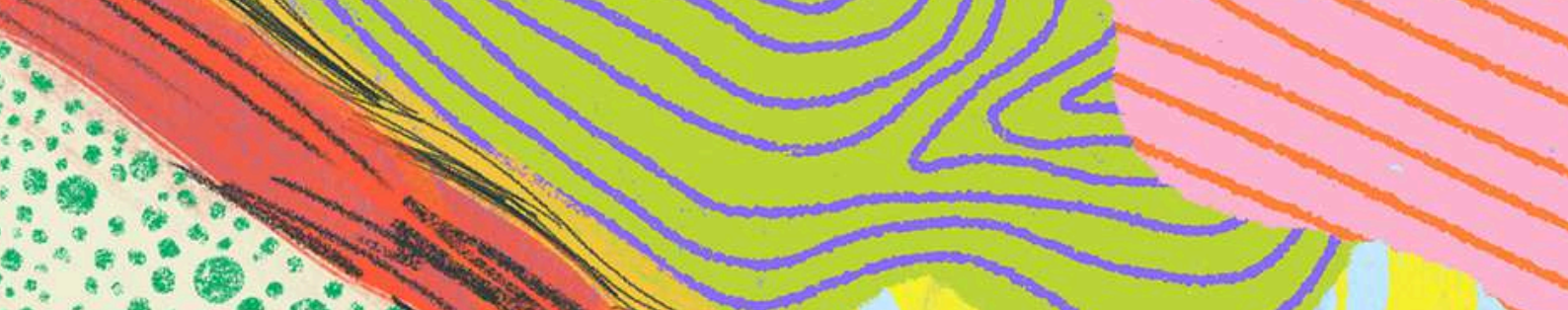
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HOW TO USE THE PRACTICES GUIDE

This guide supports the implementation of the Pillars of Nature Relationships and Ethical Principles through a set of adaptable working practices. The practices, shared in the form of questions, are for you to consider. The advice and checklists stem from TreeSisters' organisational experience of putting the Community Tree Stewardship Framework into effect with the guidance of The Fountain.

WHO IS THIS GUIDE FOR?

This guide is intended to assist communities, organisations, and funders interested in preserving and enhancing tree cover and strengthening communities. The practices can also be applied by individuals, businesses, researchers, and policymakers who want to understand how a biocultural rights-based approach might be incorporated into their work or funding models.

HOW IS THIS GUIDE USED?

Each of these practices comes with success milestones. How you customise and apply the lessons TreeSisters has learnt is your choice, recognising that every organisation and community is unique. We invite you to read the guide and provide feedback on the following:

1. Are you already engaging in some or all of these practices?
2. Which measures of success are useful? Which could be improved?
3. Would you like to place a greater emphasis on any of these practices? What support do you need to do so?
4. Do you have case studies from your community or tree care efforts that illustrate these practices?



In each section, you'll find a checklist, and at the end of the document, there is a Radar Chart to complete if it is helpful to reflect on your findings.

SHARING FEEDBACK, SUGGESTIONS AND CASE STUDIES

If you have feedback, suggestions, or case studies showcasing practical examples of these working methods, please fill in the questionnaire on TreeSisters' website or email TreeSisters. Your input is an important part of the listening process, and we welcome your thoughts and contributions.

REFLECT WITH ANY
COMMUNITIES OR
ORGS YOU ARE
PART OF

FILL IN THE ONLINE
QUESTIONNAIRE TO
SHARE YOUR
FEEDBACK

YOUR FEEDBACK
INFORMS FUTURE
EDITIONS, RESOURCES
AND TOOLKITS



The women of the Asociación de Mujeres Indígenas de la Medicina Tradicional (ASOM) in a community coordination gathering Photo credit: Adriana Salazar



Questionnaire: Rooted in Ethics & The Practice Guide

Case Studies For the Practices Guide

TreeSisters and the Fountain would like to include case studies in future editions and content that supports Rooted in Ethics and the Practices Guide.

Would you like to provide a case study of work that illustrates these practices?

- No (jump to next section)
- No, we're not ready to, but would be interested in including case studies to share
- Yes, we already incorporate our own versions of many of these practices we'd like to share
- Yes, we have focused particularly on some practices we'd like to share about
- Other:



FUTURE EDITIONS & TOOLKITS

Your feedback will help us to design toolkits and network events that more directly address your needs and create Rooted in Ethics editions that include practical case studies. Opportunities for future editions include case studies tailored to address the unique needs of specific bioregions and audience sectors, led by communities and using the language and terminology that best serves your efforts.

A NOTE ON ITALICS & THEIR GLOSSARY DEFINITIONS

The definitions for the words in italics in the Practice Guide can be found in the Glossary of the Rooted in Ethics main text.

We offer this set of practices as a template to inspire your creative, practical and ethical care for trees, communities, cultures and organisations.



COMMUNITIES: INDIVIDUALS & GROUPS FACILITATING CARE FOR TREES & LAND PRACTICALLY

A significant element of ethical *tree growing* is working with communities in a way that supports their ambitions and ways of living, being, feeling and knowing. The first practice of working with your own or any community is to listen.

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1. A BIOCULTURAL APPROACH AT A LOCAL LEVEL

Bioculture describes a life-oriented culture arising from the connection between people and place. The Community Tree Stewardship Framework's appendix 2 and glossary contain a fuller definition and explanation of a *biocultural* approach.

A Biocultural Approach at a Local Level – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you support community-led <i>conservation</i> and <i>restoration</i> ? These activities can range from work with forest landscapes, <i>food sovereignty</i> , waters, soils, <i>biodiversity</i> and the natural environment to efforts focusing on restoring <i>biocultural heritage</i> .
	Do you respect the <i>Free, Prior and Informed Consent</i> principle, as expressed in the UN Declaration on the Rights of Indigenous Peoples, as a baseline in all your activities?
	Are you refraining from a top-down imposition of projects onto a landscape?
	Do you encourage practices that strengthen community cultural relationships with trees and <i>territories</i> ?
	Have you been able to find who is holding important <i>biocultural protocols</i> for the community and <i>land</i> , and do you support all efforts to honour these protocols in caring for the land?
	Do you include opportunities to listen to insights gathered from <i>Nature</i> and <i>Ancestral Wisdom</i> and protocols? Community ways of offering ecological information may involve engaging in ceremonies, sharing dreams and stories and interpreting signs from Nature, alongside listening to the community's needs, including the well-being of children, wildlife, trees, and water systems.
	Do you listen for where people or land has experienced evictions, colonisation or resource extraction, then direct resources to restrengthen community bonds with the land whilst facilitating the re-emergence of <i>biocultural practices</i> for land stewardship?
	Do you facilitate the empowerment of individuals and communities by strengthening local ownership and opportunities for learning and sharing skills?





	Do you find ways to engage the broader community in ongoing design and decision-making processes, ensuring active and equitable representation for women, marginalised groups, and those speaking on behalf of Nature?
	Do you engage in open communication that listens for the <i>wisdom</i> of communities and prioritises land-led solutions while remaining aware of the potential for your own unconscious bias?
	Do you integrate a land-led design approach in a way that enhances the recognition of Ancestral Wisdom for the benefit of future generations?
	Do you conduct baseline community needs assessments encompassing factors like the flow of wealth and prosperity and then incorporate these findings into your decision-making processes?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- Restoration projects fully deliver on the local community's wishes and incorporate their culture, *knowledge* and needs.
- Local communities are resilient and empowered to facilitate education and the sharing of Ancestral Knowledge within their local communities and, when relevant, with broader global communities. This milestone is particularly geared towards ensuring the long-term care of trees and the global forest through strong positive relationships between communities and trees.

2. GOOD LIVING FOR ALL

Mindahi Bastida emphasises "good living for all" in the Community Tree Stewardship Framework's foreword. This concept is defined in the glossary and referenced in *ecological economics* within the Ethical Principle of Eliminating Harm and Promoting Harmony and Balance. Definitions of methods referred to below can be found in the glossary.

Good Living for All – A Review On a scale of 0 to 5 (where 0 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you support community organisations to build local food systems and their own sovereignty? This support may involve implementing methods such as those used in <i>agroecology</i> (ecologically sensitive farming), <i>agroforestry</i> and <i>analog forestry</i> to enhance sustainability, Nature's abundance and "good living for all".
	Do the agroecological designs address the practical needs of local communities, drawing from Biocultural Wisdom and ecological traditions?
	Are the agroecological methods used supporting a diversity of species, and are they tailored to the specific needs of the local bioregion?
	Do you advocate for community ownership and the equal sharing of benefits from tree products?
	Are you abstaining from the use of genetically modified organisms and synthetic fertilisers, herbicides and insecticides to avoid potential negative impacts for the local ecosystem?
	Do you actively promote natural agroecological and organic methods of tree growing?
	Do you celebrate the skills, creative input and wisdom of individuals within communities in the development of their agroecology and organic tree growing methods?





	Do you take actions to enrich the natural wealth of Earth's biomes and ecosystems without substituting them with monetary value or measures of wealth such as the gross domestic product and financial or governance credits?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

DRAFT

SUCCESS MILESTONES:

- Efforts improve community access to healthy living systems, including water, soil, air, minerals, food, local economies and biodiversity.
- *Biocultural ecosystem restoration* can be demonstrated to have created beneficial impacts locally and globally. Positive local effects are access to resources, food sovereignty and good living for all. Global benefits include positive ecological outcomes, economic exchange, and the sharing of lessons learned.

3. FAIR PAY, REWARDS, & LOCAL ECONOMIES

To ensure good living for all, bringing financial and other support into communities must be fair, equitable, just and community-led.

Fair Pay, Rewards & Local Economies – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you ensure that farmers are able to gain multiple health and livelihood benefits from cultivating their own nutritious food? These benefits include the ability to grow diverse crops, practise crop rotation and sell their produce.
	Do you ensure all people involved in the tree growing and restoration process are fairly paid and rewarded in a way that they find satisfactory and useful?
	Do you ensure that all genders have equal access to roles and receive equal pay and rewards for the same work?
	Do you actively work to ensure women's participation at all levels of decision-making to facilitate the flow of finances, which can support future generations and access to education?
	Does the community engage in discussions and reach a consensus on the methods for receiving financing in a manner that is guided by and upholds biocultural protocols and Knowledge?
	Do you ensure that all activities fully comply with anti-slavery laws and promote personal sovereignty and empowerment?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

SUCCESS MILESTONES:

- Communities and individuals participating in efforts are happy with agreements and receive appropriate compensation for their work or contributions.

4. SHARING TRADITIONAL ECOLOGICAL KNOWLEDGE & TREE HEALTH INFORMATION

These practices illustrate ethical principles regarding trees, ecosystems, and community rights. They highlight crucial aspects of appropriate protocols when working in this manner, including proper data-sharing protocols. You can find definitions for some of the terms below in the glossary.

Sharing Traditional Ecological Knowledge & Tree Health Information – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you safeguard <i>Indigenous data sovereignty</i> and community privacy? This practice includes assisting communities to govern their own data and ensuring community protocols are honoured in connection with all data-sharing. It also involves understanding how to appropriately share Knowledge and accepting that some cannot be shared under any circumstances.
	Do you consider that Nature relationships can have effects on the entire community that encompass their physical, mental and spiritual health and contribute towards the Earth as a whole?
	Do you listen for <i>Traditional Ecological Knowledge</i> and scientific understanding in your design, practical protection and preservation of tree species with particular reference to cultural relationships with species, tree health, bioregional variations, weather patterns and biodiversity?
	Do you support space for reciprocal learning and training on native and non-native tree species and address holistic needs as part of preparing the ground for tree growing? An example is hearing and potentially sharing the biocultural roles of sacred trees involved in honouring seasons and life cycles.
	Do you support only the agreed-upon and appropriate external sharing of <i>Biocultural Knowledge</i> , culture, ecology and tree health information of particular tree species (i.e., where permission has been given and when it enhances scientific and cultural understanding and care for the species)?





	Do you refrain from funding transactional models of tree care when they do not address the community's wider cultural or systemic needs?
	Do communities feel invited to share their stories of restoration, biocultural relationships, and tree care within ecosystems the way they wish to, including if and how data on survival rates and agreed-upon metrics is provided? Please refer to section 11, the Organisational Practice of Co-Evolving Telling the Story & Data Generation.
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- Communities can take care of trees on an ongoing basis.
- Communities have control over what knowledge is suitable for sharing. They are comprehensively informed about where and how that information may be accessed in line with CARE principles for Indigenous Data Governance (Collective Benefit, Authority to Control, Responsibility, & Ethics). This milestone is particularly relevant to the data used to understand where funding partners' contributions are directed and to advance scientific research.



TREES: WHAT TO PLANT, WHERE & DESIGNING A PROJECT

Having addressed the community needs regarding Sharing Traditional Knowledge and Tree Health Information as part of the practices regarding communities, these practices focus on the ecological considerations for ethical restoration and tree care.

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5. CARE OF EXISTING TREES, FORESTS, PEOPLES, BEINGS & CULTURES

Ethical *reforestation* and restoration rely on efforts that consider the whole ecosystem. This consideration includes honouring the trees and all other beings, including human communities. To be ethical and ensure long-term success, restoration projects must support and strengthen existing and future biocultural relationships with lands and forests through siting and design.

Care of Existing Trees, Forests, Peoples, Beings & Cultures – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you celebrate and facilitate the protection of existing trees and intact forests through support for the communities who live within their ecosystems?
	Are you aware of the multiple values of trees and plants in a landscape ecosystem, including their cultural, ecological, spiritual and ancestral value and as a resource for food, medicine, construction and fuel?
	Do you identify existing <i>ecologically and culturally significant trees</i> , consider their needs in the ecosystem and explore how to ensure they are protected?
	Do you prioritise planting at sites that buffer old-growth forests and safeguard rivers, water and food?
	Are you incorporating an integrated landscape approach in tree planting projects, aligned to the scale of the operation?
	Does your integrated landscape approach include all users and owners of the sites identified?
	Do you respect biocultural diversity through appropriate due diligence (as per 1. A Biocultural Approach at a Local Level) and listen for the impacts of unintended harms, particularly concerning ecosystem integrity and species selection?
	Are you exploring where communities have been negatively impacted through eviction, colonisation and resource extraction and invite them into the conversation on land stewardship? This practice includes raising resources and awareness when the return of land tenure is needed (see Practice 1) and listening for the biocultural protocols those communities hold regarding the trees, waters and land.
	Do you choose, or let yourself be chosen by, land and biocultural regeneration sites that support and protect existing intact forests, water cycles and the wealth of communities?



	Do you ensure that reforestation or forest restoration only occurs in biomes and ecoregions that natively support natural forests?
	Have you cross-referenced historical and local knowledge to ensure that planting density reflects the average native tree cover for that region?
	Do you work with local communities and partners to ensure the identification and selection of suitable sites for tree growing?
	Do you support diverse tree landscapes that encourage biodiversity?
	Are you listening for issues where mining and other extractive activities directly or systemically cause harm to existing trees, forests, forest peoples, beings and cultures?
	Do you support solutions to address drivers of deforestation and ensure solutions genuinely involve and serve communities?
	Are you actively seeking to understand and address historic, <i>colonial</i> and systemic issues by evolving your own organisational systems to align with the needs of Earth's systems, communities and Nature? See Collective Organisational Level practices (sections 8 through 14).
	Do you adapt methods to redress harms and find shared and agreed-upon positive solutions?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

SUCCESS MILESTONES:

- Siting and design of efforts support and strengthen existing biocultural relationships with lands and forests.
- Tree planting projects incorporate an integrated landscape approach according to the scale of the operation.
- Tree growing projects are designed with the landscape, ecosystem, biocultural history, and context in mind and include support for established and existing forests, trees, and people.

6. LAND USE, LAND TENURE & BIOCULTURAL PROTOCOLS

Reforestation and restoration projects should consider the fairness of land tenure and land use. They should include ensuring gender equity, honouring those present in the landscapes (trees, wildlife, people) and listening for and respecting biocultural protocols.

Land Use, Land Tenure & Biocultural Protocols – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you support the collective land tenure rights of local communities, including gender equity and the fair representation of women in their communal lands (through bylaws and management plans)?
	Do you recognise the effectiveness of, and opportunities for, community-owned forests and shared use of common lands?
	Do you include representatives of <i>Original Peoples and Nations</i> and local communities and respect their protocols and <i>Original Principles</i> for working in territories?
	Have you verified that trees are grown on land where custodians and landowners have granted permission?
	Do you recognise and include the mindscape (see Community Tree Stewardship Framework glossary) of a territory as integral to understanding trees, land and biocultural relationships as articulated through local cultures, practices and languages?
	Do you ensure the use of native tree species for forest restoration and the use of genetically diverse and locally sourced seeds that are appropriate for the management objective?
	Do you ensure the use of native, locally adapted and farmer-selected tree species for agroforestry and woodlots?
	Do you actively encourage the growth of threatened and endangered tree species?



	Do you recognise where changes in the climate are impacting the survival of native trees and identify if more adaptable species may be carefully introduced in consultation with local communities?
	Do you encourage tree planting in other environments, such as schools, hospitals and urban landscapes, to support biodiversity and connection to Nature?
	Do you avoid large-scale monoculture tree plantations? Alternatives include all methods arising from approaches that support community agroecology as per Practice 2, Good Living for All, and can include sustainable intensive woodlots where integrated to support biodiversity in the wider landscape.
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- Community relationships respect Free, Prior and Informed Consent, including listening for how to honour locally relevant biocultural protocols.
- Tree planting projects encourage using genetically diverse and locally sourced seeds appropriate to the management objective.

7. BIOSECURITY & TREE, SOIL, WATER & CLIMATE HEALTH

Climate changes, invasive species and diseases can impact the success of forest restoration. Further, some practices can impact the landscape through the sourcing, materials and methods used. Tree planting projects should adhere to and contribute to maintaining and enhancing ecosystem services and biodiversity through climate change adaptation practices.

Bioresecurity & Tree, Soil, Water & Climate Health – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you make efforts to understand the causes of poor tree health? Poor health includes the effects of excess toxicity, climatic changes, access to nutrients and lack of local community involvement in care for trees.
	Do you address the underlying causes of poor tree health both locally and systemically? For example, are you supporting community education regarding woodland management, identifying tree diseases and practical care, and teaching how to test soils and waters for chemical balance and biological life?
	Do you incorporate practices that safeguard bioresecurity, such as recognising the risks of transferring seeds, plants and soils from one location to another?
	Do you incorporate practices that boost the immunity and health of trees, including addressing soil and water health?
	Are you working with practices that support natural regeneration and facilitate opportunities for trees to seed and propagate young trees in situ?
	Are you abstaining from the use of genetically modified organisms and synthetic fertilisers, herbicides and insecticides to avoid potential negative impacts on the local ecosystem as per Practice 2. Good Living?
	Do you support responsible and well-informed collaborative efforts to provide biosecure seeds and saplings to locations where those species will be climatically suited and positively impact native biodiversity?
	Are you monitoring tree and forest conditions and aftercare, including replenishment, to achieve high long-term tree survival rates with respect to local ecosystem conditions?



	Are you ensuring supplementary replacement planting where high mortality occurs?
	Do you monitor and report on survival rates and seek to develop a common empirical measurement standard as per Practice 8, Co-Evolving Telling the Story & Data Generation?
	Do you support projects that work with a succession of tree species to support soil health and the introduction of wildlife?
	Do you ensure the use of renewable or recyclable materials and aim for waste-free processes?
	Do you honour local economies and support existing and developing exchange mechanisms that allow communities to be resilient and share products and skills with or without the use of money?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- Tree planting projects adhere to and contribute to maintaining and enhancing ecosystem services and biodiversity through climate change adaptation practices.
- Forest conditions are monitored for continuous improvement, including reviewing survival rates, health and growth.
- Tree planting projects minimise the use of non-renewable energy, plastics and other materials and aim for “waste-free” processes.



COLLECTIVE ORGANISATIONAL LEVEL: GLOBAL COMMUNITY, INVESTORS, DONORS, SYSTEMS & GOVERNANCE

These working practices focus on how organisations and groups can explore how they operate and how their beliefs, values, systems and potential for unconscious bias may impact the success of ethical tree growing and restoration.

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8. PILLARS OF NATURE RELATIONSHIPS IN LISTENING & COLLABORATION

These practices draw on the Pillars of Nature Relationships and the Ethical Principle of Collaboration and Ongoing Relationships. Additional practices in the following sections also speak to listening and collaborating regarding finance, systemic changes, data generation, decision-making and advocacy.

Pillars of Nature Relationships in Listening & Collaboration – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Are you working in partnership with local communities, Original Peoples and Nations and their local, regional and national organisations, and tree growing and restoration groups?
	Do you, as a collective of people, respect <i>self-determination</i> of individuals and groups through Free, Prior and Informed Consent, including the involvement of Original Nations and communities from the beginning and in decision-making processes as partners?
	Do you create opportunities to listen across differences and support spaces to be held and led by communities?
	Do you seek to uphold the <i>inherent rights of beings of Nature</i> as expressed in the Ethical Principle of Ecosystem Integrity & the Rights of Nature and <i>Mother Earth</i> ?
	Do you make deliberate efforts to ensure gender equity and the active and equitable leadership of women in design, decision-making and implementation?
	Do you support and give time for honouring the cycles of Nature within organisations and the cyclical nature of indigenous ways of living within communities or groups? Examples include listening in Nature, supporting representation of individual stories arising from time focused on Nature relationships, embracing community decision-making processes and giving time for important seasonal ceremonies.
	Do you support peer-to-peer, community-to-community and farmer-to-farmer learning as a form of listening and collaboration?





	Do you provide opportunities for communities to inform decision-making on the values, redress of harms, methodologies and practical impacts of the organisations involved?
	Do you reciprocally honour the time given by communities and expert representatives, especially when community members are not otherwise funded for their time and expertise?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

DRAFT

SUCCESS MILESTONES:

- The individuals within the organisation and associated partners and communities are actively involved in maintaining listening-based collaborative relationships around the work.
- The health of relationships is regularly sense-checked, and iterative improvements are implemented.

9. A BIOCULTURAL APPROACH AT A SYSTEMIC LEVEL

To fully embrace ethical tree growing and biocultural restoration, it is important to address a biocultural approach at a systemic level within an organisation or collective.

A Biocultural Approach at a Systemic Level – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you consider and review your organisation's impact on and relationship with all beings and systems of Nature? For example, do you review any material aspects of your supply chain, infrastructure, equipment and sourcing for impacts on water, climate, land, metals, energy, ecological systems and human rights?
	Are you listening and showing sensitivity to historical and current negative community experiences regarding colonial and dominating power imbalances that exist within national and international legal, financial, technical, governance and educational systems?
	Do you understand and address <i>decolonisation</i> & gender equity in your systems and processes?
	Do you consider how legal frameworks, contracts and financial agreements can be improved in a way that engenders trust by prioritising the community, inherent rights, appropriate protocols, language and <i>Indigenous data sovereignty</i> ? These processes provide security in appropriate national and international law.
	Do you consider how technical systems and processes may affect relationships and collaboration positively or negatively when working with communities?
	Are you transparent about the systems and data used? Do you ensure system providers' ethos and intentions align with the protocols for caring for life held by communities?
	Do you know the individual, cultural and systemic levels of impact of inequality within your organisation's network? Do you take responsible action to create effective positive change that addresses these different levels of impact?



	Do you research and listen for iterative improvements in eliminating harmful impacts, and in this process, generate positive, harmonious solutions?
	Do you develop relationships and networks to share learnings, best practices and organisational learnings in support of systemic change in how communities can care for the Earth?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- Organisations actively address decolonisation and gender equity in systems and processes.
- Organisations normalise listening, considering and speaking up on behalf of Nature's beings, systems and cycles in order to improve choices regarding organisational structures and systems used.

10. FINANCIAL INTEGRITY & CARING ECONOMIES

All communities deeply connected to the Earth that were consulted in the creation of these practices needed assurance that the resources they receive do not originate from sources and systems that contribute to or sustain harms and a disconnect with Earth. This value is a vital component of the Ethical Principle of Eliminating Harm and Promoting Harmony and Balance.

Financial Integrity & Caring Economies – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you refrain from using funds for tree planting that have been acquired directly through ecologically destructive activities when the funders are not taking measures that address the impacts of their actions?
	Do you ensure you are not placing the burden of <i>greenwashing</i> , colonisation, and systems of control onto communities that are actively engaged in caring for ecosystems?
	Do you have a due diligence strategy to ensure that sources of funding and investments are working towards aligning with your ethical principles?
	Are you listening to the preferences and choices of the communities themselves regarding the sources of funding directed towards them and adapting your due diligence strategy accordingly?
	Do you engage in community-led listening regarding the community's ethics on wider systemic issues? Do you take a holistic view of interconnectedness, including a conceptual overview of global investors, market-based mechanisms and systems of consumer culture to understand how they're impacting communities?
	Do you facilitate community-led design of a) how communities receive funds, including mechanisms aligned to the community protocols around rights of Nature and economics and b) how funds can be applied for?



	Do you ensure that funding and resources entering the community, including those generated by its economic activities, can be circulated internally? Recognising the flow of resources in diverse forms enhances different areas of the community and bolsters local economies' resilience.
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

DRAFT

SUCCESS MILESTONES:

- Appropriate and proportionate due diligence of funding and investment sources is carried out before acceptance of funding. This due diligence includes researching the ethical practices of financial sources and mechanisms and, where relevant, their environmental impact.
- Ensure funding relationships and mechanisms support the iterative evolution of work over an agreed time frame to align their organisation with economies caring for beings of Nature and communities.
- As part of an ongoing listening process with communities, the funding and resource movement has been reviewed and can reach and benefit a variety of community members.

11. CO-EVOLVING TELLING THE STORY & DATA GENERATION

One of the core areas where an unequal power dynamic is challenging to address is the transfer of wealth from one community to another. Sharing resources is essential for biocultural restoration, including redressing harms and encouraging harmony and balance between landscapes and backgrounds. Accountability can support those giving resources to build relationships with their positive choices and, in the spirit of reciprocity, receive from giving (see also sections 3, 8, 9 and 10).

Co-Evolving Telling the Story & Data Generation – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Have you reviewed how you are accountable to your funders, investors and charitable bodies, and explored the appropriateness of the way that you are asking for information from communities, in order to break the cycle of unintended, unequal power dynamics?
	Have you made it a priority to consider the needs of communities and communicate with investors and funders to manage their expectations regarding the information that you provide?
	Do you listen to and support communities to design how they'd like to share knowledge, receive support, and distribute finance?
	Do you cease your approach if a community doesn't want to engage in a collaborative project? Doing so is in adherence to the principle of Free, Prior and Informed Consent as stated in the UN Declaration on the Rights of Indigenous Peoples and the principles in the Community Tree Stewardship Framework.
	Do you ensure that your actions align with how communities operate and resonate with their values, and do you respect their preferences regarding how they wish to share their story about their activities?
	Have you found methods to cross-reference the way communities receive and disseminate information regarding tree and land health with the reporting needs of your organisation? For example, have you reviewed collectively if, and how, tree survival rates are monitored?
	Do you work with communities to determine if and how they want to share their work and to co-design monitoring, evaluation and learning processes that are community-led and can adapt to meet the needs of diverse communities?



	Are you ensuring that knowledge sharing and data collection respects CARE principles for Indigenous data governance (Collective Benefit, Authority to Control, Responsibility & Ethics)?
	Do you gather data and share knowledge in ways that are appropriate to community protocols whilst ensuring knowledge that is not appropriate to share is kept private within the community?
	Do you take responsibility for ensuring community members have access to training in knowledge gathering and scientific practices (e.g. monitoring) to always build capacity and independence within communities?
	Are you acting as a bridge in the data between Traditional Ecological Knowledge and science, as referenced in Appendix 3, Notes on the Pillars of Nature Relationships?
	Do you engage in agreed-upon and appropriate learnings and data collection to advance the understanding of <i>forest and land restoration</i> , specific tree species and bioregional cultural methods with the scientific and wider global community?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

SUCCESS MILESTONES:

- Scientific data, Traditional Ecological Knowledge and Biocultural Knowledge are co-evolved and handled with respect for CARE Principles (Collective Benefit, Authority to Control, Responsibility & Ethics) to ensure transparency and accountability.
- Knowledge, biological genetic resources and data that should not be shared outside the community are respected and kept safely within the community.

12. BRINGING EARTH INTO THE BOARDROOM & DECISION-MAKING

Numerous traditional and modern-day techniques exist for giving Nature and the Earth a voice in decision-making processes. More recently, organisations, businesses, and charitable entities have been exploring approaches to incorporate the rights of Nature, the Earth and the diversity of the human community within their systemic decision-making efforts.

Bringing Earth into the Boardroom & Decision-Making – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you collectively recognise the possibility and importance of representing Nature and Earth in <i>ecocentric</i> models and, in doing so, create spaces to listen and learn?
	Do you find examples of how to bring representation of Earth into collective decision-making that arises from the cultures and lands in which you live?
	Have you considered incorporating the representation of Earth into the boardroom as a practical means of addressing harmful systems within organisations and enhancing representation in decision-making? Further information and guidance on eliminating system harms and enhancing representation can be found in the Ethical Principles.
	Have you created seats at the decision-making or board level to be occupied by someone speaking specifically on behalf of Nature and Mother Earth? Or have you assigned shared responsibility within all roles, with processes and checks to ensure this is implemented?
	Do you ensure decision-making groups participate in ongoing listening with and representation of Original Peoples and Nations and African-descended peoples? Note: Ensuring advisors to a board or strategic decision-making group are not voluntary positions can ensure financial reciprocity is honoured.
	Does the board or organisational decision-making group consider the global and systemic adverse effects on the living systems of Nature caused by the current financial, legal, governance, technology and education systems, especially when analysing risk at the board level?





	Do you support organisational structural alignment to Nature by assessing the systems used for their overall impacts on human and non-human beings (as per section 9, A Biocultural Approach at a Systemic Level)?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

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SUCCESS MILESTONES:

- A mechanism ensures that Nature and Earth are represented in strategic governance decision-making processes.
- Decisions are made in alignment with Nature and Earth's living systems.

13. ANCESTRAL WISDOM, ELDERS, YOUTH & FUTURE GENERATIONS OF ALL BEINGS

Practices of biocultural restoration respect generations before us and those that come after. We are all responsible for finding meaningful ways to pass on Ancestral wisdom and scientific best practices for land and community care to future generations to safeguard care of life, Earth and each other.

During the Listening Process for the Practices Guide, Alexis Bunten of the Aleut and Yup'ik Nations highlighted that whilst thinking of the needs of future generations is key for choosing your next steps, we can't know how to move into the future without listening to our ancestors, Ancestral Knowledge and lessons of the past. She describes a seventh-generation perspective in the following way:

"We walk forward while looking backward or walk backward while looking forward."

Ancestral Wisdom, Elders, Youth & Future Generations of All Beings – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Are you exploring your relationship with your ancestors and reflecting on the Ancestral Wisdom that you hold, both individually and as a group? In particular, are you exploring the Ancestral Knowledge available in and for the lands you inhabit or work in? Are you able to find ways to allow these histories and experiences to be present in your decision-making for the future?
	Do you consider the needs of future generations in decision-making at an organisational level? An example given is to look through the eyes of future generations to see the choices you need to make now to protect their freedoms and access to healthy ecosystems.
	Do you support the engagement of children and youth in tree growing activities that enhance their learning, and engagement with Nature, Mother Earth, family and community life?
	Do you encourage youth access to guidance from Elders, their ancestors and Ancestral Knowledge?





	Do the tree growing activities you support comply with international laws on child labour and the International Labour Organisation's standards on child labour?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

DRAFT

SUCCESS MILESTONES:

- The organisation allocates time to reflect on its actions and impacts from a perspective that spans seven generations – from grandparents to the great-great-grandchildren of current parents.
- Timelines, deliverables and priorities of the organisation are changed where a seventh-generation perspective highlights that change is needed.

14. ADVOCACY FOR THE INHERENT RIGHTS OF NATURE & MOTHER EARTH

This set of practices covers processes, advocacy, networks and collaboration. Arising from the Listening Process is the awareness that most communities deeply respect the inherent rights of Nature and Earth's living systems in one way or another. Much of what harms communities and creates human rights abuses also involves a disregard and disconnection from care for beings of Nature and ecosystem integrity.

These practices recognise the importance of strengthening living cultural relationships between peoples, beings of Nature and the land. They are vital to the long-term care of communities and trees and lead to the opportunity to stand in allyship together.

Advocacy for the Inherent Rights of Nature & Mother Earth – A Review On a scale of 1 to 5 (where 1 indicates not at all and 5 signifies active involvement) consider to what extent you, your community, or your organisation are currently engaged in each practice.	
	Do you spend time in Nature with the purpose of being and listening?
	Do you explore your beliefs and understanding of humans and your own relationship to Nature and learn about the connection between humanity and Nature from a variety of perspectives?
	Do you engage with other ways of knowing in relation to the connection and the relationships of human beings as part of the beings, systems and cycles of Nature?
	Have you considered what Nature (Mother Earth and the Cosmos) might say if they could speak and have a voice through you?
	Do you share your learning and journey with others and support them to speak of their Nature relationships and experiences within the organisation or group?
	Are you collectively exploring what you would like the organisation's relationship with Nature to be in the future?





	Have you considered how your role can create a positive organisational relationship with Nature and meet your sustainability goals?
	Are you exploring how the organisation(s) you are part of can stand in allyship with beings of Nature, like rivers, oceans, mountains and forests, and support the inherent rights of Nature?
	Do you stand in allyship with biocultural communities that protect ecosystems, strengthen awareness of biocultural rights-based practices and enhance these approaches within global systems?
	Do you partner or form relationships with networks or groups to collectively support the rights of Nature, humans and Mother Earth?
	Reviewing this section: Please indicate how you are doing in this area overall using the same 1 to 5 scale as above. You can either calculate an average or provide your figure based on your reflections on this section.

Notes and reflections:

DRAFT

SUCCESS MILESTONES:

- The organisation establishes an internal culture that normalises the practice of listening to and receiving from Nature and implements a process to encourage external partners to do the same.
- The organisation is able to advocate for the protection of Nature, beings of Nature, human rights and ecosystem integrity.

All references and definitions can be found in the Community Tree Stewardship Framework main document.



RADAR CHART TO PLOT YOUR REVIEW FOR EACH SECTION

Designed to support greater awareness and reflection, the Practices Guide helps illustrate working methods incorporating a biocultural rights-based approach and identify where more supporting resources may be needed.

As an accompanying monitoring tool, the Radar Chart on the following page visualises how you, your community or organisation are represented across the sets of practices. The chart can be used to determine where you are and later to compare how far you've come.

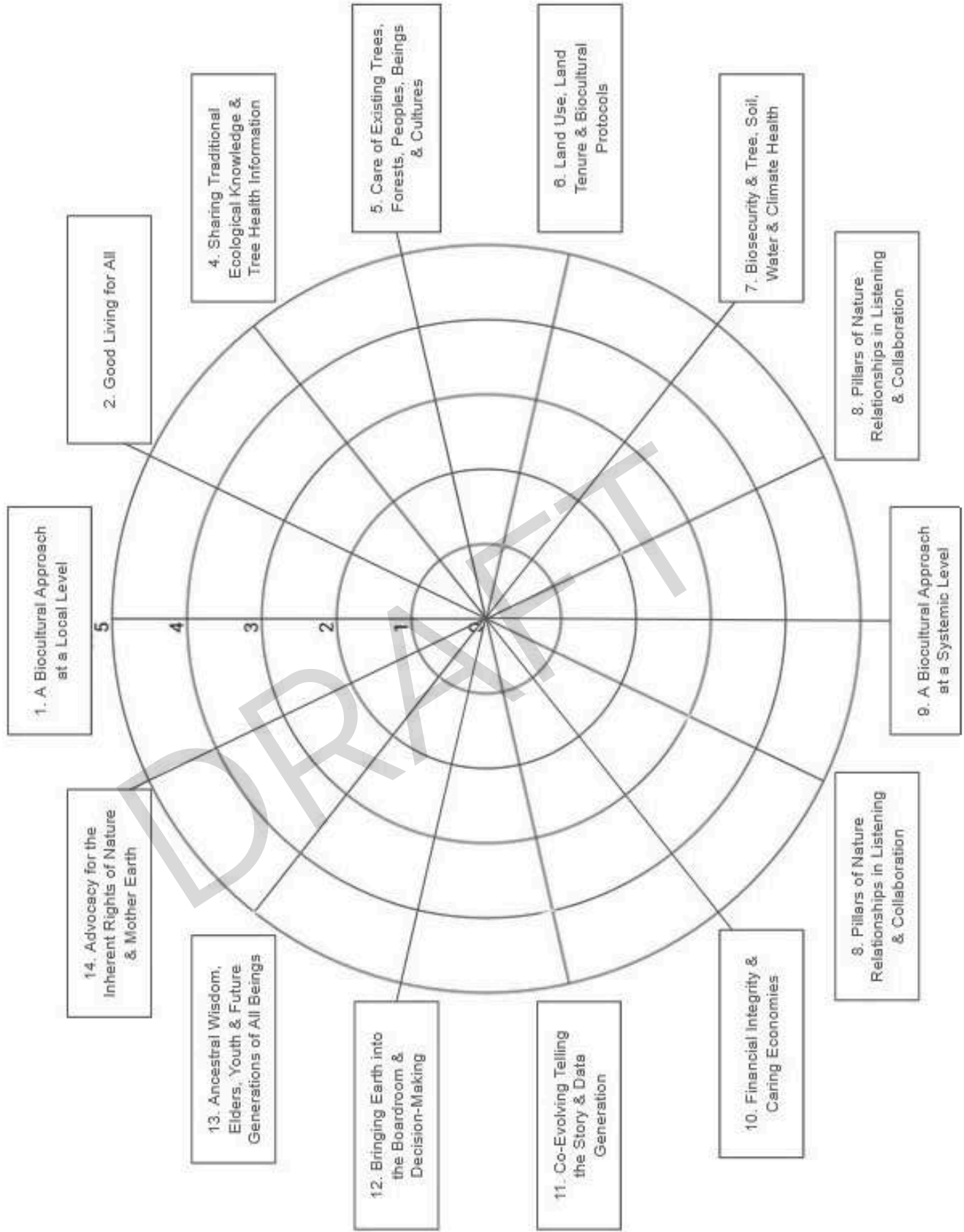
HOW TO USE:

1. Review each of the 14 sections of working practices in this document.
2. Find a number on a scale of 1 to 5 that indicates how you feel you are doing overall in each section (where 1 indicates 'not at all' and 5 signifies active involvement).
3. Plot each section on the radar chart to get an overall sense of where you might like to explore practices more.
4. Keep this chart to map progress with working with the Practices Guide.



RADAR CHART

NAME OF PROJECT DATE





Credit to Hana at Trendify for the Biodiversity graphics used above & throughout this document

THANK YOU

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