

Midlands State University



An assessment on the impacts of modernity on the Indigenous Knowledge Systems on the Shangwe Communities. A Case Study of Gokwe South District from 1950 up to 2015.

BY

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A research submitted in partial fulfilment of the requirements of Bachelor of Arts in History Honours Degree.

Department of History

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NOVEMBER 2015

Declaration

I declare that “**An assessment of the impacts of modernity on the Indigenous knowledge Systems of the Shangwe people. A Case Study of Gokwe South District from 1950 up to 2015**” is my own work and it has not been submitted before for any degree programme at Midlands State University and other tertiary institutions. I declare that all the sources that were used or quoted were indicated and acknowledged as references.

Dedication

This research study is dedicated to all members of JUJUJU family for their stimulus and backing throughout the duration of my study.



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Acknowledgements

In light of all I have achieved, I wish to further extend my sincere gratitude to Mr G T Ncube who taught me a lot of professional etiquette in history writing and the professional guidance he offered as my supervisor. Most importantly he kindly read through the entire drafts several times, making valuable comments, and was able to react to the dissertation's effect as a whole. I also owe a special debt to Mrs Goredema and Mr S Pondiwa for their invaluable assistance at various stages of my research on the history of the Shangwe. My acknowledgements would be incomplete without mentioning Mr. G. Tarugarira and the entire History Department personnel at Midlands State University whose professional insight and expertise made me to develop research and information documentation skills. My Lecturers: They shaped me to be the student I am now because of their untiring support and guidance. These are Mr.G.Tarugarira, Mr H Chisi, Mr G Ncube, Mr J Chakawa, Mr I Mazambani, Mrs D King, Mrs D Goredema and Dr T M Mashingaidze, Dr V Nyawo and Dr G Mazarire. I would also like to thank Musikavanhu (God) for granting me life and good health. As Socrates observed, "a healthy mind in a healthy body," surely produces healthy yields. I would like to extend my heartfelt gratitude to my family for being there for me always. Special mention goes to my grandmother Florence Jujuju, my brother and other family members for their unconditional love and for providing me with all the basic needs for my education and livelihood. I am greatly indebted to them. Special gratitude also goes to my uncle Alfred Mamombe for taking his time to give me constructive criticism and intellectual insight. My classmates other undergraduates: Magada Raphael, Pikanai Pwaka, Mutsvai Marvellous, Hillary Hedebe, Tachiona Rosemary and all other classmates, thank you dear friends for your cooperation and the constructive advice and concern you gave to me made this research to be a good success.

Abstract

The history of the Shangwe of Gokwe South District has been discovered by many scholars. Though, my study unloaded the history of the Shangwe people of Gokwe South District mainly on the indigenous knowledge systems and how colonialism and imperialism have affected the Shangwe communities and their IKS. The investigation has shown the effects of the Shangwe displacements by the Rhodesian government and also the effects caused by the immigrants (Madheruka) who came from other regions of Zimbabwe from the 1950s. This study discovered that the Shangwe were colonised socially, politically and economically by the Rhodesia settlers which caused the underdevelopment of the Shangwe communities in Gokwe South District. The Shangwe indigenous Knowledge systems were destroyed by their evictions and influx of the immigrants (Madheruka) who had a different culture and religious practices to that of the Shangwe. The Shangwe IKS was highly influenced by the Religious beliefs and practices which were on the centre stage of the economic, social and political practices of the indigenous people of Gokwe South District. This research have discovered that African Traditional Religion which was practiced by the Shangwe had a pivotal role in influencing their practices in areas like agriculture, hunting, conservation education and in medical knowledge systems. The Shangwe Indigenous Knowledge systems were affected by the colonial evictions or displacements from the Mafungautsi State forest, influx of the Madheruka in Gokwe and the colonial policies which was not in line with the Indigenous ways of living. The Rhodesian government had introduced policies which promoted the British direct and indirect rule as well as their successful exploitation of the region of Gokwe South. The colonial and imperial policies have direct and indirect impacts on the Indigenous Knowledge Systems of the Shangwe people. The resettlement schemes introduced by the Rhodesian government had forced the Shangwe to accept the Madheruka hegemony and supremacy. The influx of the Madheruka has seen the Missionaries in the region spreading their Christianity. The Missionary activities highly affected the Shangwe Indigenous Knowledge Systems since it disturbed the cultural practices, indigenous education, and indigenous medical practices in the region of Gokwe South District. The colonial government introduced the cash crop production which went a long way changing the economic activities of the Shangwe, hence the underdevelopment of IKS and the Shangwe communities from the 1950s. Despite the racial and colonial onslaught on the Shangwe of Gokwe South District there are some Indigenous Knowledge practices which have survived and are still being practiced in the region alongside the imperial practices and this system can be regarded as acculturation.

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Acronyms and Abbreviations

AIC	African Independent Church
ATR	African Traditional Religion
DA	District Administrator
FA	Forest Act
FC	Forest Commission
FCB	Forestry Commission Board
GK	Gokwe
IKS	Indigenous Knowledge Systems
IKW	Indigenous Knowledge Knowing
LAA	Land Apportionment Act
NLHA	Native Land Husbandry Act
NGO	Non-Governmental Organisation
BSAP	British South Africa Police
GTC	Gokwe Town Council
RG	Rhodesian Government
TTL	Tribal Trust Land
ZINATHA	Zimbabwe National Traditional Healers Association
AGRITEX	Agricultural Department of Technical Extension

Glossary

DumbaRaNevana refers to the Shangwe ancestral ritual site which is a hut believed to be a home to the rain spirit of Nevana. Only the rain priest enters the Dumba to perform spiritual duties. Dumba have two doors one on the eastern side and the other on the western side. Western is smaller than the eastern.

Gandavaroyi is a place in Gokwe where social misfits like witches and sorceries were dumped from Rhodesdale crown lands, Masvingo, Mberengwa and many other parts of Zimbabwe.

Madheruka according to Nyamabara it is a term used by the indigenous people to name the immigrants.

Mahiya is name given to the type of hunting using nets in groups or as a team where the hunters would share the spoils.

Mambo is a Shona name to refer to a tradition leader or ruler of a people. Mambo is another word that means Chief or King in the Shona tradition.

Mbonga is a name given to a Shangwe virgin lady who does not customarily marry. Some chiefs may offer their daughter as mbonga to the Nevana in order to live with him. Last mbonga passed away in 2004.

Mhondoro is a lion spirit. In the Shangwe religious life, lions possess ancestral spirits MhondorodzeGotami.

Mukwerera refers to rain making ceremonies in the Shona traditional religion. This ceremony is usually presided over by the rain priests, spirit mediums and the Mambo.

Munyai is a name given to the messenger of the Rain spirit Nevana. Munyai and Nevana were the only two people who had the religious authorisation to go to Nyanhekwe hill. GaisonGasura is the official name of the messenger **Munyai**.

Musikavanhu is a metaphor of God. It is a Shona name to mean creator.

Mweziko is a name given to the messenger who was responsible for stopping rain if it is in excess

Nevana refers to the rain spirits in the Shangwe traditional belief systems.

NLHA Native Land Husbandry Act of 1950/1 according to Nyambara was one of the most ambitious rural development programs introduced by the Southern Rhodesian state with the aim of abolishing the destructive communal land tenure system and replacing it with individual land holdings. The Act was abandoned in 1962 largely as a result of African opposition. 2, 6,

Nyanhekwe is a name given to the sacred hill where the rain spirit performs his religious acts when they are asking for rainfall during the Mukwerera ritual ceremony.

Nyusa is the other name given to the rain spirit

Sabhuku is Shona name to refer to a Kraal head.

Salukazana is a Ndebele name given to a spirit medium who resides in Goredema village. Some people call the lady Muchembere in Shona, she is an old lady who helps many people in terms of religious assistance in Gokwe.

Shangwe is a pejorative term used by immigrants to name the indigenous people of Gokwe.

Pius Nyambara notes that the term is associated with primitiveness and backwardness. The indigenous people object to be called as such and insist that the term Shangwe describes the place in which they stayed in Chief Nemangwe's area rather than who they are. In essence Shangwe refers to the Kore-kore speaking people in Gokwe.

INTRODUCTORY CHAPTER

Introduction

The political, social and economic organisation of the Shangwe and other native Africans can be highly described on their relationship with the Indigenous Knowledge Systems (IKS). The Shangwe people like any other native group in pre-colonial Zimbabwe had their indigenous ways of living. They practised Religion which was a central system in all of their activities from social, political and economic; hence in the Shangwe community religion had a major influence. The Shangwe had their own means of conducting agriculture, hunting, pastoralism, medical knowledge and they also based on traditional education, all these were under the Shangwe IKS. The colonial period have been seen the Indigenous Knowledge Systems of the Shangwe people being affected which caused the people in the region of Gokwe (GK) adapting to the Western type of Civilisation and globalisation. However although Western Settlers colonised Zimbabwe politically, socially and economically it is of great significance to note that the Shangwe culture, religion, conservation methods, medical practices and education systems were not totally smashed. The post independent government have come up with some policies to ensure the survival of the IKS, hence acculturation and mixing of both IKS and global methods has now shaped the religion and region of Gokwe. Colonial policies have highly affected the development of IKS and the region of Gokwe because it was meant to exploit the region for the benefit of the colonisers.

Background of the study

Prior to the 1950s Gokwe South District (GSD) was a community of the Shangwe people who resides in the area of Mafungautsi plateau. Until the influx of the Madheruka from Rhodesdale into the region of Gokwe South District, the indigenous knowledge systems and the Africa Traditional ways of living were highly practiced in the region.¹ Indigenous

knowledge systems (IKS) or indigenous ways of knowing (IKW) is important on the political economic and social history of the indigenous people in Africa and also on the understanding of the colonial and imperial influence on the indigenous life and its development. According to Warren, indigenous knowledge systems are broadly speaking the knowledge by local people to make a living in a particular environment.² Johnson also argued that indigenous knowledge can be defined as a body of knowledge built up by a group of people through generations of living in close contact with nature, hence the environment conditions and the demands of local people will be considered.³

Before 1950 Gokwe South District was a community of the Shangwe people. They believed in African Traditional Religion (ATR).⁴ Religion was important in their social, economic and political life. The Shangwe people mainly practised hunting, gathering and agriculture at a small scale. They live in the Mafungautsi state forest before they were evicted by the Rhodesian government in the 1960s. According to Maravanyika, the evictions of the Shangwe from the Mafungautsi State forest in 1963 embrace them into commercial agriculture, and this led them to change their social and economic way of life to colonial agrarian and forestry policies combined to deliver a vicious blow on Shangwe livelihoods.⁵ The colonial and agrarian policies had undermined the Indigenous knowledge systems as they wanted the whole region to adopt to the colonial agriculture methods to ensure successful colonisation of Gokwe South District and its population. The greatest effect which the Shangwe people met was the change of their economic activity from hunting and gathering to agriculture which was designed for exploiting the region of Gokwe through cash crop production.⁶

The migrant group was largely composed of Shona speaking people, the majority of whom had emigrated from their traditional homes in districts such as Gutu, Mwenezi, Chirumhanzi and Bikita to Rhodesdale in search of better agricultural land and seasonal employment on

white farms.⁷ Another effect imposed on the indigenous people was their culture and religion because the immigrants have introduced their culture and religion they have adopted from the colonial settlers in Rhodesdale.⁸ The migrants were termed “Madheruka” or “MaRhodesdale” by Shangwe people, the first have depicting their sudden and undesired relocation in government provided Lorries and the second identifying the migrants by the name of the place from where they had come, Rhodesdale Estate.⁹ The blow on the social and economic life of the Shangwe was caused by the eviction from their Mafungautsi State forest and the coming of the Madheruka in Gokwe south district who were followed by Christian Missionaries who also wanted to spread Christianity in all areas in the African continent.¹⁰ It is of great significance to note that spread of Christianity was another aim of colonialist on their 3Cs, which is Commerce, Civilisation and Christianity. Most of the Madheruka were exposed to the settler way of life and were converted to Christians, and when they came to Gokwe they played a pivotal role in promoting Christianity and changing the Shangwe Indigenous Knowledge Systems and their ways of living.¹¹ The religious practices, indigenous medical knowledge, traditional education, agricultural practices and environmental conservation methods of the Shangwe were affected negatively from the 1950s. This was highly caused by the immigrants who came in Gokwe from the 1950s, colonial agrarian policies and forest policies of the colonial government which were being promoted in Gokwe South District since 1950s.

Since the majority of the Shangwe were not exposed to the European schools, churches, cloths, medical knowledge and agriculture methods, the Shangwe were labelled by colonial officials and by Madheruka migrants as backward, uncivilised and resistant to change among other negative tags.¹² This played a pivotal role in making the indigenous Shangwe of Gokwe district adapt to the foreign ways of life which went a long way in under developing the indigenous ways of living to a greater extent. Also although the colonial policies affected the

Indigenous knowledge systems, it is important to note that globalisation and modernity has also negative effects on the development of indigenous knowledge systems.

However, in spite of the racial and colonial battering that they have suffered at the hands of Rhodesian government, the indigenous knowledge systems are still being practised in the region of Gokwe South District. Witch craft stories, indigenous medical practices, indigenous conservation methods and traditional education methods are still being practiced which shows that the Shangwe political, economic, social and cultural practices were not totally destroyed by the foreign influence; instead they are gaining momentum because the post independent government is providing the platform for the reawakening of the indigenous knowledge systems in the nation as a whole, as a means to encourage sustainable development.

Problem statement

A lot had not been said about the effects caused by colonialism and imperialism on the Shangwe people Gokwe South District. A lot has been discussed on the history of the Shangwe and their eviction from the Mafungautsi State Forest but the negative effects caused by such eviction and introduction of colonial policies in the region were never been discussed. Scholars such as G T Ncube, R Ngara, B Kosmin, P. S Nyambara, S Maravanyika and Nkomo M among others wrote about the history of North-Western Zimbabwe and the Shangwe people but just mentioned their existence and their history as well as their disarticulation, but the effects caused by colonial policies, imperialism, evictions, modernisation, and missionary activities to the socio-economic activities and indigenous knowledge systems were not fully lectured. Therefore, this research will attempt to sightsee on the negative and under development of IKS posed to the Shangwe by colonialism, imperialism, modernisation and colonial evictions. This study will highly focused on the

negative effects posed on the Religious beliefs of the Shangwe, their traditional or indigenous education systems, their medical knowledge as well as agriculture, hunting and environmental conservation methods which were replaced by the colonial practices.

Research Questions

1. How have the eviction of the Shangwe people from Mafungautsi State Forest and the influx of Madheruka affected the Religious practices of the indigenous Shangwe people of Gokwe South.
2. How and in what way has colonialism and imperialism affected the indigenous education systems of the Shangwe people of Gokwe.
3. How and in what way did colonial agrarian, colonial conservation policy and forest policies affected the indigenous knowledge systems of the Shangwe in agriculture, hunting and environmental conservation methods
4. What was the nature of the indigenous medical knowledge and in what way did colonialism and imperialism affected that of the Shangwe people.

Justification of the study

The importance of the study is that it will benefit history scholars; the people of Gokwe South and North districts, both the Shangwe and Madheruka who might be encouraged to study their own history. This study will also help the researcher to improve his knowledge on the history of Indigenous knowledge systems (IKS) and on the history of Gokwe South District. This research will be a data base to the history of indigenous knowledge systems in Zimbabwe and to those who will study the history of Gokwe South in future. This study will help historians to understand how colonialism and imperialism have contributed to the under development of Gokwe South District especially the rural areas, and colonial impacts

onindigenous knowledge systems using the region of Shangwe community of Gokwe South as an example.

Objectives of the study

- To trace the history of the Shangwe and that of the Madheruka in Gokwe South District
- To discuss the religious practices of the Shangwe and that of the Madheruka
- To discuss how colonialism and imperialism affected the Shangwe Traditional Religion in Gokwe South District.
- To unpack colonial and imperial ways which affected the indigenous medical knowledge of the Shangwe people
- To assess methods and ways used by missionaries, immigrants and colonial masters to discredit the indigenous education systems of the Shangwe people of Gokwe South.
- To identify and explain ways in which the colonial agrarian and conservation policies affected the indigenous policies of the Shangwe people of Gokwe.

Theoretical framework

The underdevelopment theory will be the main theory which will guide the study. According to Walter Rodney, underdevelopment expresses a particular relationship: namely, the exploitation of one country by another.¹³ The underdevelopment of Shangwe community and Gokwe region has been caused by the product of capitalist, imperialist and colonialist exploitation. The indigenous people of Gokwe had their own development skills until they fall under the direct and indirect control of the British capitalist settlers. Exploitation and growing of cash crop which were introduced in Gokwe communities have deprived the society from benefiting on their natural resources and labour. Along with the underdevelopment, the theory of indigenous Knowledge systems will be used to produce a

good research. According to Warren, Indigenous Knowledge Systems is broadly speaking the knowledge used by local people to make a living in a particular environment.¹⁴ These two theories will help the researcher to understand the traditional practices and traditional values which were affected by foreign influence and practices from the period of colonialism up to this era of globalisation. Colonialism, imperialism and modernity have affected sustainable development of the indigenous Shangwe of Gokwe South District. Sustainable development is where-by people use the available resources on the environment to improve their living standards, social-economic and political development on the region. According to Brundtland Commission, sustainability refers to development that caters for the needs of the present without compromising the ability of future generations to lead their own lives.¹⁵ Basing on the Indigenous Shangwe people the improvement in political, economic, environment, legal and social status in their community can be regarded as development, hence the development of Indigenous Knowledge systems can be regarded as the development of the Shangwe community.

Literature review

The study engages a number of researches on Gokwe. Maravanyika's document gives the history of the shangwe communities in Gokwe, but fails to give the effects of colonial evictions and reasons which caused under development of the indigenous knowledge systems of the Shangwe people of Gokwe. However Maravanyika and Nyambara explained about the influx of the immigrants from the Rhodesdale crown lands into Gokwe, but failed to discuss the effects of these migrants, colonialism, imperialism and modernity on the indigenous shangwe from 1950 to 2015. The indigenous knowledge systems or the indigenous ways of knowing of the Shangwe were highly affected by the colonial policies and modernity as noted by the study. The contributions of Maravanyika and Nyambara were important in the history of Gokwe South District. P Nyambara discussed about the history of land acquisition and the

land holding practices that prevailed in Gokwe South District since the resettlement of immigrants from the 1950s.¹⁶ He also discussed on the way in which land was acquired in Gokwe and the conflicts and negotiations that occurred.¹⁷ Nyambara also reviewed on the rapid commercialization of cotton and maize agriculture and how commercial agriculture transformed people's lives in Gokwe.¹⁸ Nyambara discussed the roots of sharecropping in selected villages of Gokwe South District. However his work did not address how the Shangwe were affected by the colonial agrarian policies, in reference with their indigenous knowledge systems of their socio-economic activities. It is important to note that his works gives clear signs of effects on the influx of immigrants in Gokwe and effects of colonial policies though he did explain the effects in detail which this study seeks to explain.¹⁹

G.T Ncube is another historian who gave a historical account of Northwestern Zimbabwe. Ncube explained the history of the Shangwe from the 1890s to the 1940s which is a period before the colonialist was fully entered in the interior areas of Gokwe. Ncube went on explaining the political and administrative legislations that were enacted by the Rhodesian government such as the Land Apportionment Act of 1930.²⁰ He discussed on the origins of the Shangwe of Gokwe and explained the interaction and social life of the white colonisers and the Shangwe. Ncube's study also showed how the Rozvi-Shangwe managed to enforce power on the Mapfungautsi plateau in the early eighteenth century based on wealth they had accumulated from trading ivory with the Portuguese along the Zambezi River.²¹ Ncube also shows how the political and socio economic basis for the organized societies and economic self-sufficiency, that had underpinned the region's societies of the Nambya, Tonga and the Shangwe since their settlement in the region, was largely destroyed between 1850 and 1898 by the incursion of two external forces, i.e. Ndebele raiders and European traders.²² His study asserts that most of the economic and cultural changes that the societies of the region experienced in the late nineteenth century were the result of increasing contact with the

agents of European culture and the capitalist economic system.²³ More so, Ncube's study shows that the colonial infrastructure that was established in the region between 1898 and 1958 to facilitate the administration of subjected local populations and the exploitation of the region's resources. In his thesis, Ncube emphasizes on the administrative machinery that was established in the region by the British South Africa Company in 1898 which was very rudimentary, chronically understaffed by European officials, and largely dependent on the co-operation of African Chiefs for its effectiveness.²⁴ Ncube further goes on to say that the colonial state's contribution to environmental change and population movement in north western Zimbabwe between 1898 and 1960 helped the Nambya, Tonga and the Shangwe to improve with the new technologies in their agricultural production methods. Ncube further examined the results of the interaction between the settler capitalist economic system and the pre-capitalist subsistence economies of the Nambya, Tonga and Shangwe. Ncube traced the fortunes of the Shangwe tobacco industry from the nineteenth century, when the marketing opportunities offered by the capitalist economy stimulated its expansion, to the mid-1930s, as it declined due to competition from European tobacco manufacturers and the Westernisation of the traditional African market's smoking habits.²⁵

A madzimu is another scholar who discussed the history of the Gokwe district. He discussed that Gokwe is in the ecological region 4 which is semi-arid to arid conditions with an annual rainfall ranging between 250 to 500mm, with high temperature of about 40⁰c.²⁶ He further explained that during the colonial period the district was called Sebungu which was established on 15 March 1898. According to him Sebungu and Mafungautsi were later conglomerated to form Sebungu-Mafungautsi on 2 August 1901, and then the district was condensed to Sebungwe on 21 February 1907, which was retitled to Gokwe on 18 January 1957.²⁷ Madzimu went on to show chiefs in the district which included Chireya, Nemangwe and Njelele. He further explained the coming of the immigrants Madheruka whom he

explained that some were voluntary whereas others were involuntary evicted due to 1930 Land Apportionment Act. He also explained on how the District was further divide into two which is the North and south and how they gained the status of growth point and town respectively.

Renias Ngara is another scholar who also wrote on the history of the Shangwe basin on the Shangwe music for Spiritual Rituals. He discussed the role of chiefs in the African traditional religion in the Nevana medium. He went to compare some myths with certain songs of the Shangwe. He explained the role of Nevana as the rain spirit and his messenger (munyai) Gaison Gasura who facilitates rain problems between the chiefs and the rain spirit in the Shangwe Mukwerera rain making ritual.²⁸ He further explained the role of Mbonga, Dumba, and the rain spirits (Nyusa) in the Shangwe Religious Tradition.

However, this study will seek to address the effects (mainly the negatives) caused by colonialism, imperialism, globalisation and modernity on the development of the indigenous Knowledge systems of the people of Gokwe South District from the 1950s up to 2015. Also the study will also look on the traditional practices of the Shangwe which is still being practiced in combination with the foreign and global ideas which is benefiting the indigenous population.

Methodology

The approach of quantitative and qualitative methods was used to achieve the main objectives of the study. Quantitative method in the form of personal interviews from Traditional healers, peasant farmers, community elders and the local population in the region were used as the main methodology for the study. For quantitative research, personal interviews were carried out with peasant farmers, traditional healers, non-governmental organisations and the local community being the targeted population were consulted. This method of interviews was

used so that the informants would give important answers on asked questions. Oral interviews were greatly used in the research since the Shangwe used oral tradition method to pass their important information from one generation to the other, hence the quantitative research in depth interviews were used to implore for information was assessed from community leaders and local authority alongside the qualitative method which is the information from books, articles, thesis, dissertation and archival sources. These two approaches were done as a way to enhance the validity of the results of the study.

Quantitative research was contacted because they often produced data which is projected to a large population. In order to gather rich information, qualitative method was used to support quantitative methods because they are practically under a higher subjective research discipline. The researcher used qualitative method of book, articles, online thesis and dissertations as well as archival sources to get important information in terms of thoughts, feelings and perceptions on a particular topic.

These secondary data were also used to guide the study and give an understanding of the research problem complementing the information was gathered through interviews. The literature review was viewed using the information of former historians and researchers which is the secondary sources like journals, thesis, books, and internet information. The reason for the use of secondary sources was to ensure the achievement of a balanced assessment by comparing the findings from past researchers and the primary data obtained from this study. Recommendations and conclusions will be drawn from this assessment.

Dissertation layout

(1). The Shangwe traditional religious practices and the colonial impacts.

The first chapter is on the African traditional religion. It describes the Shangwe religious beliefs and the role of African traditional religion in the political social and economic activities of the native. The chapter will also discuss the coming of Christianity in the region and it will discuss the ways used by the colonial government and missionaries to spread the foreign religion in the region of Gokwe. The chapter will also explain the impacts of the Madheruka influx in the region of Gokwe on their African Traditional Religion (ATR). The chapter will go to discuss the acculturation systems and how the foreign religion benefited the region of Gokwe.

(2). Indigenous economic practices and conservation methods in Gokwe south District, and the impacts of colonialism and modernity.

The second chapter or chapter two (2) will be discussing the indigenous methods used by the Shangwe to conduct their economic organisation which was based on hunting, gathering, agriculture, pastoralism and trade. It will discuss the crops grown and benefits of indigenous activities on the Shangwe people and community as a whole. The chapter will also look on the conservation methods practiced by the Shangwe and its advantages to the environment. Colonial policies on the economic practices in the Gokwe region and the introduction of cash crops, communal and commercial agriculture has been discussed to show how they have affected and transformed the rural regions of Gokwe south. The impacts of colonial laws like land Apportionment Act of 1930, the Native Land Husbandry Act of 1951, Forest Act of 1954 and other colonial policies which were used to control Rhodesia has been discussed. Also the advantages of new policies and new crops to the development of the region have been discussed.

(3). The indigenous education practices and how it was affected by colonialism and modernity.

The third chapter will be focusing on the education systems of the indigenous people of Gokwe south from the period before the settlers entered the region. It will discuss the informal methods used to convey knowledge to the people basing on the indigenous knowledge systems. The foreign influence and colonial education and missionary education in the region of Gokwe will be discussed. The impacts of colonisation and the effects of government laws and policies on the indigenous education practices of the shangwe will also be discussed. The importants of traditional education on the lives of the Indigenous people will also be explained. Another issue which will be discussed in chapter three is the effects of modernity on traditiona education in the region of Gokwe south district. Also the tradition or informal education practices which is still being practiced has been discussed in this chapter.

(4). Indigenous medical practices and the colonial impacts

This chapter will be the last chapter. Chapter four will discuss the indigenous medical practices of the Shangwe and their health systems. The chapter look on the methods used to treat various diseases in the region. The chapter discusses on the role of ancestors on medical issues. Several plants which have been used as herbs and drugs to treat have been discussed in this chapter. The chapter went on to discuss the effects of Christianity on medical development in Gokwe, and also the colonial impacts on medical development. Herbs and medical knowledge which is still being practiced has been discussed. The role of post independent government and ZINATHA on promoting indigenous medical knowledge has been discussed.

Endnotes

1. Interview with Philemon Hativaki, Dera village, 11 August 2015
2. D. M. Warren, "Using Indigenous Knowledge in Agriculture Development", *World Bank Discussion Paper No 127*. Washington DC: The World Bank , 1991, p22
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CHAPTER ONE

THE IMPACTS OF MODERNITY ON THE SHANGWE RELIGIOUS PRACTICES

1.0 Introduction

African Traditional Religion was on the central stage on the life of the Shangwe people of Gokwe South District. ATR had a great influence in political, social and economic organisations of the people of Mafungautsi State forest. Religion shaped the culture, values, behaviour and the character of all the people in the Shangwe community before they fell under colonial influence.¹ The Shangwe believed that all the resources in the region were under the control of God (Mwari/musikavanhu),² hence their ancestors who were between God and his people were to control the people's activities showing that hunting, farming, pastoralism, conservation practices, education and health or medical issues were all under the religious influence. Colonialism and the introduction of Christianity in the region had a negative influence on the development of indigenous knowledge systems to a greater extent.³ However although the colonialist tried to colonise the Shangwe socially by converting them into Christianity to ensure effective control of the Gokwe region, the indigenous practices failed to die natural death, and the African traditional religion survived and is also gaining the momentum due to the efforts of the post independent government which is promoting the development of the indigenous knowledge systems in the country through organisations such as Zimbabwe National Traditional Healers Association(ZINATHA).

1.1 Shangwe religious practices before 1950

In the pre-colonial Zimbabwean societies, Religion had most influential part in political, social and economic activities of the indigenous people. In the region of Gokwe South there was the Mafungautsi State forest of the Shangwe people where religion was important because the Shangwe people sought the power of ancestors in rainfall making, medical assistance, agriculture practices, epidemics as well as in the selection and installation of chiefs.⁴ Prior to the 1950 Gokwe South District was a community of Shangwe people and they believed in the African Traditional Religion (ATR).⁵ The Shangwe were under the Nevana medium in their ATR practices.⁶ The Nevana medium is the supra-spirit common wealth of the Gokwe South District.⁷ The people of Gokwe South gave their religious respect to the Nevana Medium. Nevana had the role of leading the rain making ceremonies (mukwerera), and the Shangwe believed that the Nevana spirit sometimes conveys rain messages through the Mhondoro lions.⁸ Nevana was believed to be of the shumba (lion) totem.⁹ The chronological order of the Nevana priests from the precolonial period is Nyamadziwo, Gwiranegwizi Nyamadziwo, Mazise Gwiranegwizi, Chimbamba Mazise, Marariromba Chimbamba, Tevasiira Samson Marariromba who died in 2004.¹⁰ According to informant the elders and all those Traditionalists who had influence on the Nevana issue they had discussed the issue of succession on 05 October 2015, to solve the problems of succession on the spirits.¹¹ Also in the area of Goredema there is another spirit medium that help people of both Gokwe North and South is called Salukazana or KwaMuchembere in Shona,¹² but her spirit is not as great as that of Nevana. Some people in Gokwe South District believe that Salukazana had a spirit which gave help to those who went there to seek from her, implying the fact that what one is seeking in not to destroy another person because the ancestors will not tolerate evils, hence this may be done orally. For example (one asking for job orally then

after asking the spirit will permit him or her to go without given anything but because the spirits and ancestors have had one's concerns they will help).

Before the influx of the Madheruka in the Gokwe South District, the African Traditional Religion was important in the political and socio-economic organisations of the Shangwe people. For a very long time the Nevana medium have resided in the territory of Chireya paramount and he associated with various Chiefs among the Shangwe of Gokwe.¹³ The people of Gokwe South and North Districts believes that despite the spread of Christianity in the region, the Nevana medium and African Traditional Religion (ATR) have a great influence in the political, social and economic activities of the Shangwe and the Madheruka people of Gokwe. All people in Mafungautsi State forest were used to send tribute as a sign of respect to the Rain Spirit.¹⁴

Since African Traditional Religion (ATR) had a major influence on the indigenous knowledge systems of the Shangwe people of Gokwe South, the Shangwe respected their ancestral spirits, shrines, cultic centres, rituals and sacred places. In the economic organisation of the Shangwe, religion played a pivotal role. Traditional ceremonies were performed before the commencement of all economic activities such as agriculture and hunting.¹⁵ This went a long way giving people hope on their activities as well as respect to their ancestral spirits. Ceremonies were carried out before the planting season where all seeds were "treated" with traditional medicine.¹⁶ This shows that Religion was important on the economic activities of the indigenous Shangwe people of Mafungautsi state forest because it gave the people hope as well as courage on their economic and social practices.

Cattle were also treated with a traditional herb called izikho, to ensure increased fertility and reproduction.¹⁷ Cattle were important in the social status of the men in the society because it was a symbol of wealth and those who owned many cattle could practice polygamy and had

influence in the society. In most of the families, they kept a black bull (bhuru remusha) which was to represent the family ancestors.¹⁸ Also cattle were slaughtered during some traditional ceremonies of the community and ritual ceremonies; hence cattle were important in the Shangwe society to a great extent for both religious and other purposes. Religion remains an important part in the economic organisation of the Shangwe community because it played a part in the hunting activities of the Shangwe people. Hunting was an important economic activity, which accounted for the big part of the Shangwe dietary requirements.¹⁹ The hunters would spend nights in traditional ceremonies singing, dancing and requesting their ancestors to grant them a good hunt whenever they went out on hunting expeditions.²⁰ Hunting parties were very common, as they enabled them to pursue bigger game, while individual hunts were done, usually in search of small game.²¹ Even gathering of wild fruits and vegetables were highly associated with religion. Today it is believed that one should not make ancestors angry when he or she is practising gathering and hunting. If one say, “this mushroom has gone bad” he or she will went missing because of not respecting the ancestors and spirits whom they believe that they stay in the forest.²² The Shangwe people relied on forest products and they respected the forest as a sacred place. They also believed in sacred places like rivers, dams, caves, grave yards and other trees believing that their ancestors live in such areas so the areas were not supposed to be tempered with.²³ They believed that all their activities were led by their ancestors, so African Traditional Religion was important to them. The Shangwe didn’t allow people to clear their forest because of their religious beliefs. The Nevana medium and chiefs were there to punish those who clear forests and anyone who made the ancestors angry.²⁴ The forests were not supposed to be cleared without the permission of the ancestral spirits and chiefs.

ATR played a pivotal role in the conservation of the environment and the forest. People were not allowed to cut down trees without the permission from chiefs and ancestral spirits. It was

an offence for one to cut the fruit tree in the community without the permission from the ancestors and chiefs. The Nevana and chiefs were there to punish those who violate religious practices. This played a pivotal role in conserving the environment, forest and the land, preventing it from erosion and deforestation. It is important to note that various religious ceremonies were carried out in the region which included mukwerera (rain making ceremony), kurova guva (ritual ceremony); harvest ceremony and doro remusha to please the ancestors.

1.2 The influx of Madheruka and the introduction of Christianity in the Shangwe community of Gokwe South District

Christianity was anecessary part of the self-identification of the Madheruka people evicted from the plateau in the late 1940s and 1950s. After the end of the Second World War the Rhodesia government wanted to reward the war veterans with land for agriculture in areas where there was fertile land. It was in this period of 1950s and 1960s which saw many natives in the thenRhodesian nation who were in Rhodesdale areas being evicted and resettled to the created reserves in Gokwe, Shangani and other areas which were not suitable for commercial agriculture. This has seen the influx of Karanga people in Gokwe South under the resettlement scheme of the Colonial government, came to reside in Gokwe region. It was Christianity which had fashioned the life and social activities of the Madheruka and it gives them a sense of fitting together with the world; hence this has seen the spread of Western style of life in Gokwe South District. Since Madheruka were exposed to the settler way of life including cloths, churches and schools most of them became devout Christians.²⁵

In Zimbabwe Christianity was brought by missionaries. Missionaries for their part were reluctant to work in unhealthy and thinly populated areas with notorious, poor or non-existent roads.²⁶ In fact before 1950 the people of Gokwe South never saw the missionaries in their

areas since Gokwe was regarded as tsetse infested and malaria prone area. The missionaries concentrated instead in building networks of schools and churches on the densely populated plateau.²⁷ After the influx of the Madheruka in Gokwe South District, the period has seen the spread of Christianity and Western influence in the Shangwe community. Churches followed up the people and missionary centres were also being built to ensure the spread of Christianity in Gokwe South District. In 1954 the Spanish Mission institute opened the Kana Mission on the borders of Gokwe and Nkayi.²⁸ This was the first mission institute in the region of Gokwe South. In 1955, the Native Commissioner Sebungwe, could write that the scramble for schools cites continues as the district is opened up.²⁹ The Missionaries also created schools as means to spread their Christian influence in the region of Shangwe community. It was in schools where the missionaries targeted the young population when they were converting the people of Gokwe South into Christianity from their African Tradition Religion.³⁰ The churches followed up the people in poor lying areas like Gokwe after the Land Apportionment Act (LAA) of 1930 had ensured the creation of reserves and commercial agriculture in the areas of Gokwe. However the late arrival of mission churches also meant a late emergence of independent Christian churches as a reaction to them.³¹

It is important to note that prior to the 1950s the Shangwe people of Gokwe South believed in African Traditional Religion (ATR), and then came the Madheruka who saw themselves as more civilised and dynamic than the Shangwe whom they labelled lazy and lacking in enterprise. The arrival of Madheruka promoted Christianity in the region and their activities highly affected the political, social and economic way of life of the Shangwe. The Madheruka influenced and played a pivotal role in making most of the Shangwe who once believed in African Traditional Religion dump it and join Christianity because of the negative tags they labelled the Shangwe people. Nevertheless the Shangwe chiefs and headmen asserted their control over the newcomers partly through the Nevana rain cult.³²

Christianity was an essential part of self-identification of the Ndebele and the Shona-speaking peoples evicted from the Rhodesdale in the late 1940s and 1950s. It defined their progressive lifestyle: it shaped their protest against eviction; it gave them a sense of connection with the wider world once they were dumped in the sandy wastes of Nkayi and Lupane or in the jungles of Gokwe.³³ Christianity strengthened the outcomes of Madheruka dominance over the non-Christians who were already living in the Gokwe South District which is the Shangwe people. Christianity was thus emphasized by Madheruka forced immigrants into Gokwe South District and the colonial masters as a modernising ideology. Most of the Shangwe suddenly were removed from ancestral lands, markets and amenities; and dumped in the wasteland, needed some way of stressing connotation of their lives.

1.3 The colonial effects on the Shangwe traditional religion

When the Rhodesia government wanted to reward War veterans who served in the Second World War, they evicted the people from Rhodesdale land which was suitable for agriculture and moved those Native Africans to the created reserves in areas of Gokwe. This has seen the Madheruka being transported to the areas of Gokwe where they found the Shangwe who were not exposed to the settler or western way of life in the area. The colonial government have put in place laws and policies to ensure that they have controlled the colony and economic activities in the region. These policies went a long way in affecting the traditional practices of the Shangwe people since the colonial government provided a platform which was favourable on the spread of Christianity. To the colonial government the spread of Christianity to the Africans would ensure effective occupation of the colony. Maravanyika argued that the Forest Act which had seen the creation of the Mafungautsi forest in 1954 led the Shangwe to be forcibly relocated to Zanda plateau and areas on the margins on the right-side of Bulawayo road such as Mafa, Matashu and Maruta villages while others migrated to far-off places such as Kana, Nemangwe, Chireya and Nembudziya.³⁴ The eviction highly affected the religious

organisations of the Shangwe since it made coordination more difficult because the people were displaced into different areas. It is important to note that different families came together to ensure the development of the religion in the society, so when the Shangwe were displaced to different places from their ancestral land it was meant to destroy their African Traditional Religion and promoting division within the Shangwe ethnic group. It is important note that religion was there to promote unity in the area but the introduction of Christianity was meant to divide the Shangwe ethnic group.

It is also significant to note that African Traditional Religion was highly influenced with the environment where religious activities took place. The Forest Act which forced the Shangwe to move out of the environment of the Mafungautsi State forest played a pivotal role in affecting the African Traditional Religion negatively. The Shangwe were forced to move out of the forests where they believed that it was the area where their ancestors live. Also when they were shifted to the far-off areas from the Mafungautsi plateau which shows that they were forced to leave their sacred places like dams, rivers, caves and graves where they were used to perform some of their religious practices and those places were regarded as the areas of ancestors, hence displacements of the Shangwe from Mafungautsi plateau highly affected the African Traditional Religion of the Shangwe people negatively.

The introduction of Christianity and the influx of the Madheruka into the region of Gokwe had a negative effect on the development of the African traditional Religion of the Shangwe people. The Madheruka people since most of them were exposed to the Missionaries and colonial way of life, they were devout Christians. Nyambara argued that Madheruka labelled the Indigenous Shangwe with negative tags like backward, uncivilised and resistant to change,³⁵ which highly affected the social life of the Shangwe people. After the influx of the Madheruka people in Gokwe from Rhodesdale the Missionaries followed up them and started building mission stations for them to ensure the spread of Christianity in the region of

Gokwe. Due to social interaction between the Shangwe and the Madheruka, Christianity gained the momentum and most of the Shangwe were converted into Christianity by the Madheruka and Missionaries. The colonial policies gave the Christian missionaries a platform to conduct their mission in the region and this made the missionary work easier, hence the social colonisation of the Shangwe. This has also led to the reduction of the people who continued practising African Traditional Religion in the region although some few are still practising it even today. Also the fact that the Madheruka became more in population than the Shangwe in the region had played a pivotal role on the under development of the African Traditional Religion to a greater extent.

Another way used to discourage African Traditional Religion (ATR) and promote Christianity in Gokwe was through the introduction of colonial education. The colonialists also have ensured psychological conquest to the natives which they achieved through imposing the colonial education.³⁶ By being mentally colonised the natives the colonialist promoted the destruction of indigenous customs and values which was induced to the natives through their religion. In the Shangwe people their customs and values were highly praised through the African traditional religion, so the colonial education and Christianity which was introduced to the Shangwe was meant to destroy the African cultures and values. The colonial education and Christianity was regarded by colonialists as a means of modernising the Shangwe society through their strategies but these strategies have contributed to the under development of African Traditional Religion, hence colonialists witch crafted and promoted western culture and values. Also colonial education had removed the native Shangwe from their community to the industrial centres where they will be not practicing their traditional religion but instead being exposed to the Western values and customs on the expense of the indigenous knowledge systems.³⁷ This played a pivotal role in under developing the IKS because the colonial education targeted the young generation whom the missionaries and

colonialists knew they are easily influenced and they also knew that the young generation was the future generation so by converting the youth and young was meant to put the African Traditional Religion into an end. If the old generation of the Shangwe pass that will meant the region will be a Christianity region, hence under development of African traditional Religion and its culture. In Missionary schools and government schools religion (Christianity) was on the school curriculum, hence promoting Christianity on the expense of the ATR. Even today in primary schools, pupils learn religious and moral education which Christianity, hence under development of ATR and IKS in the region of Gokwe South. It is believed that the more schools that were built the more how Christianity was spread in Gokwe South,³⁸ therefore that was how the Shangwe were being converted into Christianity. missionary activities have seen the demise of the African traditional Religion in the Shangwe community.

Marriage is one of the important aspects which went a long way affecting African Traditional Religion.³⁹ Intermarriages between the Madheruka most who were Christians and the Shangwe who were non-Christians highly affected the development of ATR in the region. It is believed that all those Shangwe who were married to Madheruka were easily influenced and converted into Christianity by their partners who also played a pivotal role in influencing those family members who still remain in ATR to join Christianity as a civilised religion, hence intermarriages had a negative effect on the development of African Traditional Religion and Indigenous Knowledge Systems of the Shangwe people of Gokwe South.

Also the outbreak of drought in the region and in the country as a whole had a negative effect on the development of IKS and ATR in Gokwe South. Drought played a pivotal role in making the Shangwe joining Christianity as they wanted to get help from the Christian Churches like Roman Catholic Church. It is believed that the 1992, 2002 and 2008 droughts have a great effect on the development of ATR and IKS negatively. So circumstances also

caused the Shangwe to dump their religion and follow the settler religion. This played an important role in under developing the ATR to a greater extent. Another important factor was a coming of the different donors with different projects in the region which also have an effect since they associated with Christian churches and those who received the colonial education hence donor projects have led to the under development of indigenous Knowledge Systems and African Traditional Religion in Gokwe South District.

Also the informants argued that clashes between the colonial administrators and missionaries on one side and the traditionalist on the other side have highly affected the African Traditional Religion negatively. It is believed that during the Zimbabwe Second Liberation struggle there was some organised religious institutions where some members worked with the colonial administrators,⁴⁰ hence the under development of African traditional Religion to a greater extent in Gokwe South District. Also the fact that Zimbabwe has attained the political independent, but not the social cultural and economic independent have also affected the Shangwe indigenous knowledge systems and their African traditional religion negatively. Missionaries are still controlling the religious activities of the people of Gokwe. It is important to note that Christianity was party of civilisation mission to control African cultures, values and philosophy.⁴¹ Another important point was the creation of African initiated churches like Johane Masowe, Mwazha, Johane Marange and other new Pentecostal churches because they posed a serious threat to the African Traditional Religion and Indigenous Knowledge Systems in the region of Gokwe South District.⁴² This therefore reveals that colonialism, neo-colonialism, globalisation and modernity have caused under development of the African Traditional Religion and Indigenous Knowledge Systems in Gokwe south district. The African initiated churches in Gokwe or in Zimbabwe have drawn on African Religious Traditions in a process of acculturation, this have seen the African initiated churches taken over the functions of the indigenous religion as many of the

traditional practices and customs are seen in them. The informants argued that practices such as diviners, spirit possession functions of magicians are all attributes of the African traditional religion,⁴³ hence globalisation and Christianity civilisation mission have contributed to the under development of indigenous knowledge systems and African traditional religion to a greater extent.

Awolalu and Dopamu also supports that the African Instituted Churches also preach and teach salvation from sorcery, witchcraft, misfortunes, ill-luck, evils and so on,⁴⁴ and thus type of practices was highly being practiced in the African tradition religion since the indigenous refer those issues to the moral of their ancestors. Also the result of this is that African theologians are advocating for mutual borrowing of African Religion and Christianity, hence the idea of acculturation. As in the region of Gokwe in particular and Africa as general acculturation have caused negative effects on the developments of African traditional religion and indigenous knowledge systems. It is also believed that the under developments of indigenous Knowledge systems and the negatives effects of African Traditional Religion in the region of Gokwe south district were caused by some individual Africans who were educated in the Euro-American ways of life who have negative attitude towards the African Traditional Religion in this era of globalisation and modernity or in twenty first century.⁴⁵ The Shangwe Indigenous religion is being looked down upon as uncivilised, associated with poor and full of barbaric acts and practices, hence traditional values, ethical and moral values are no longer respected, accepted or even appreciated. Also traditional taboos, beliefs and regulations of the Shangwe are no longer given special attention like what the indigenous Shangwe did before the period of colonialism and neo-colonialism. In the region of Gokwe South District, Christianity has caused certain Shangwe customs to die natural death while many Shangwe indigenous traditional practices have disappeared. In some circumstances the aspect of the Shangwe indigenous religion are taken over by the forces of Christianity.

Colonialism was meant to colonise the Africans religious and this went a long way in giving the colonial government the chance to control the African societies to a greater extent. The Shangwe valued traditions and knowledge systems had to change to fit in with the western scientism and modernity. Asante believe that an African invention for European purposes could no longer serve the interests of its own people but of the foreigners. This has seen the colonial masters destroying all African Traditional customs and knowledge systems.

1.4 Shangwe Religious Practices in the post-colonial era

Although colonialism, neo-colonialism, globalisation and modernity have great negative impacts on the development of the ATR and IKS on the Shangwe and the indigenous people of Gokwe district, it is important to note that there are traditional beliefs values and practices which have withstood the test of their time and will never pass away despite the racial and colonial onslaught that they have suffered at the hands of western imperialism. Traditional religious practices are still exist and being practised in the region of Gokwe South District and they have direct or indirect influence in the political, social and economic activities of the people in the region.⁴⁶ Many people in Gokwe south district still resort to ATR in times of crises. The Indigenous healing rituals and rites could treat cases of ill-health arise from mystical causes, those that completely defy Western medicine.⁴⁷ ZINATHA also supervises the practice of traditional medicine to prevent abuse or quackery, and cooperated with the Ministry of Health to establish better working relations between traditional and medical Practitioners.⁴⁸ Also rain making ceremonies, African beliefs and superstitions, witchcraft, funeral ceremonies, hunting parties, marriage ritual, chieftaincy and traditional medicine are some of the IKS practices that are still being practiced in Gokwe South District. Also these practices have assimilated new values and changes because religion cultural institutions are not static. People's culture cannot be completely destroyed and replaced by another.

The core values of the Shangwe especially those embedded in the religious heritage are the hardest to despise the foreign influence. Despite several interactions by different ethnic nationalities and with the forces of colonialism it was difficult for the Shangwe to totally recreate the new vision and new perception, but some of their cultural heritage have changed due to contact with missionaries, while others remained unchanged. This therefore reveals that colonialism affected sustainable development of IKS and ATR of the Shangwe people to a greater extent. The traditional belief systems have continued to inform much of the life and activities of the people in the shangwe society. Some of the beliefs which are still existing they include traditional belief of avenging spirits (Ngozi) fencing a wife/husband using a charm (runyoka), fencing property using charm (rukwa) and taboos (zviera) although the colonialists regarded these systems as diabolic and backward they are still exist in the Shangwe community in Gokwe South District.

1.5 Conclusion

African Traditional Religion has shaped the lives of the people of Gokwe South District before and during the early years they have interacted with the colonial settlers. The Shangwe indigenous Knowledge systems were highly controlled by indigenous religion which had the influence on political, social and economic activities of the people in the region. Colonialism, imperialism and modernity to a greater extent have changed the social organisation of the Shangwe through the introduction or spread of Christianity which one of the colonial aims on African colonisation, hence the underdevelopment of Shangwe Indigenous Knowledge systems. By controlling the Shangwe religion it meant it easy for the settler to exploit the region of Gokwe hence the underdevelopment of the region. It is of important to note that colonialism failed to wash away the Shangwe belief and culture of traditional religion. Also the post independent government also contributed to the rebirth of ATR in Gokwe South district and Zimbabwe as whole.

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CHAPTER TWO

THE COLONIAL EFFECTS ON THE SHANGWE ECONOMIC PRACTICES

2.0 Introduction

Hunting as the backbone, gathering, agriculture and trade were some of the economic activities practiced by the Shangwe of Mafungautsi State forest. The influx of the Madheruka and the fall of Sebungwe District (SD) to the colonial control have transformed the economic activities of the Shangwe from hunting to agriculture as the backbone. On their ways of exploiting the resources on the environment the Shangwe ensured that their activities will promote environmental conservation which will enable future use of the resources, hence conservation practices were done. Traditional Religion had an influence on all of their activities and practices as they believe that their ancestors controlled the community activities. The colonial policies and laws, as well as globalisation had far reaching effects on the development of indigenous knowledge systems in the Shangwe community from 1950s up to 2015. However although the Shangwe met some challenges some of their pre-colonial practices are still exist and being practised for the benefit and development of the Shangwe rural communities.

2.1 Shangwe economic practices in Gokwe

Prior to the 1950s the economic organisation of Shangwe Mafungautsi State forest was based on hunting and gathering, and agriculture was practiced on a small scale. Gokwe south district is now fully fledged on subsistence agriculture for a living. The people in the region now grow variety of crops including rapoko, millet, roundnuts, groundnuts, sweet potatoes and maize for consumption and selling.¹The growing of cotton as a cash crop is highly practised. It is believed that the Shangwe people of Gokwe in the Midlands Province had a

thriving tobacco industry and exported large quantities of the crop to their neighbours in the south, the Ndebele.² In their economic organisation before the colonialists entered their region the Shangwe grow tobacco and they also practised trade as one of their economic activity. It is important to note that colonialism have deprived and destroyed the development of the indigenous economic organisations of the Shangwe people of Gokwe South to suit the colonial economic policy.

Gokwe South District is in the ecological region 1V (4) of the country's five regions of rainfall patterns.³ The region of Gokwe is under semi-arid to arid conditions with an annual rainfall ranging between 250 to 500mm and temperatures are high of about 40⁰C.⁴ Renias at all alludes that most of farmers in Gokwe rely on indigenous rainfall predictions and experimental knowledge or they just crop without paying much attention to rainfall patterns, and this may be caused by the climatic changes.⁵

The Shangwe people of Gokwe were basing their economic activities in hunting and gathering because the environment was hostile for them to practice agriculture production at a large scale. Also scarcity of labour was another challenge for the agriculture production in the region. Because of the environmental conditions which were unfavourable for agriculture production the Shangwe had practiced economic activities that suit the variety of conditions in their Mafungautsi State forest. The Shangwe were not submissivesufferers of those conditions. It is believed that the Shangwe were innovative and good at adapting to the environment, and the production systems were flexible to deal with the existing conditions.⁶ The Shangwe people could make an impression on nature but were not able to transform nature on a large scale since their economic development was not far advanced in Gokwe region and the whole of pre-colonial Africa.

Colonialism has brought negative impacts on the development of the economic activities of the Shangwe people in Gokwe South District. Before 1950 the Shangwe of Gokwe were based on hunting and gathering and agriculture was practiced on a small scale where they grow crops such as millet and rapoko which they used to brew beer for their traditional practices like Mukwerera and other ritual ceremonies.⁷ Also millet and rapoko were also used to prepare food in the community. Religion was important to the political and economic lives of the Shangwe. Traditional ceremonies were performed before the commencement of all economic activities such as agriculture and hunting.⁸ Ceremonies were carried out before the planting of seeds, where all seeds were treated with traditional medicine.⁹ In the region of Gokwe people now practiced agriculture as the back-borne of their economic production, hence they inherited the colonial type of economic activities. The colonial period have seen the introduction of cash crop production where the indigenous have inherited the farming of cotton and maize for both consumption and selling.¹⁰ The growing of tobacco was once practiced in the Nyoka farm and before the Shangwe interacted with the colonialist, tobacco industry was thriving in Gokwe and they exported large quantities of the crop to their neighbours in the south, the Ndebele.¹¹ Also the Shangwe people practiced pastoralism where they kept livestock such as cattle and goats, but it is important to note that nowadays the people of Gokwe South District kept many livestock which include cattle, goats, sheep, pig and donkeys.¹² The Shangwe used their traditional medical knowledge to treat their cattle and one of the medicines they used was called izikho, this was to ensure increased fertility and reproduction.¹³ It is important to note that hunting was an important economic activity, which accounted for the big part of the Shangwe dietary requirements.¹⁴ The hunters would spent nights in traditional ceremonies singing, dancing and requesting their ancestors to grant them a good hunt whenever they went out on hunting expeditions.¹⁵ Hunting parties were very common, as they enabled them to pursue bigger game, while individual hunts were done

usually in search of small game.¹⁶ Gathering of wild fruits was also another important economic activity of the Shangwe before they fall under the colonial rule and this was to supplement food in their Mafungautsi State Forest before 1950s.¹⁷ Trade was also being practiced as they traded within their state under barter trade system. Also they traded tobacco with the Ndebele people.¹⁸

The Shangwe people had their own means of conserving their environment and their resources before they fall under the colonial policies. They used their traditional practices as their main means of conserving the environment and their resources in the region of Gokwe South and North districts.

2.2 The effects of colonial policies on the Shangwe economic activities

It is of paramount importance to note that colonialism and neo-colonialism have highly imposed negative impacts on the development of the economic activities and indigenous conservation methods of the Shangwe of Gokwe South and North District. Before the 1950s the Shangwe's economy was based on hunting and gathering; and agriculture on a small scale. It is also important to note that colonialism was not only meant to colonise the natives politically, but it was meant to control the social, political and economic activities of the natives for the benefit of the colonialists. Although the Shangwe were not fully agriculturalists before 1950s, they were fully transformed by colonialism to practice agriculture from their hunting and gathering. This was implemented through various colonial policies which were introduced to transform the lives of the native people to suit the structures of the colonial government and this was also a means of controlling the natives in their regions through the British colonial policy of direct and indirect rule.

Gokwe now depend on subsistence farming for a living. People grow cotton as a cash crop, tomatoes, sweet potatoes especially in the areas under Chief Njelele like Bomba, and maize

for both consumption and selling.¹⁹ Pastoralism is still being practiced in Gokwe South District, but now there is a major problem of grazing land. Goats, sheep, donkeys, pigs and cattle are some of the livestock which is being kept in the region. It is believed that the people of Gokwe sell their livestock when they need cash urgent.²⁰ Agriculture and pastoralism now forms the base of the economic organisation of the people in Gokwe South District. The colonial policies have destroyed the hunting and gathering practices which were once regarded as the back-bone of the Shangwe economic organisation in Gokwe. From the period when the Shangwe were evicted from Mafungautsi State forest in 1963 and displaced them to the far-off areas in Gokwe district, it is believed that the eviction was the first step of the colonial government towards the destruction of the Shangwe agriculture activities and other economic activities they were used to in the area.

The colonial policy have drafted the Forest Act of 1954 (FA) which forced the Shangwe to move out of their ancestral land of Mafangautsi State forest after the area was gazetted to be a forest of the Rhodesia nation,²¹ and this have affected their agriculture activities. Since the Shangwe have believed that their religion and ancestors have a role in their agriculture production, their eviction from Mafungautsi has caused outbreaks of droughts and rainfall problems in the region of Gokwe as a sign of anger from the ancestors against the colonial policies.²²

According to Ranger the natives that were expelled from Highveld after the Second World War was resulted in Gokwe South District.²³ The influx of the Madheruka in Gokwe also led the native Shangwe to change their economic organisation due to the influence they got from the immigrants who gave the native Shangwe negative tags because of their indigenous knowledge systems in both economic and social organisations. Unlike the Shangwe, the Madheruka were used to practice agriculture at a large scale, so when they entered the region of Gokwe they started to grab large pieces of land for the agrarian purposes. They also caused

the Shangwe to copy the system and they were starting to practice agriculture activities leaving out their economic activities of hunting and gathering. Land grabbing has caused some conflicts between the Native Shangwe and the immigrant Madheruka who wanted more land for agriculture purposes.²⁴ It is believed that these conflicts have disturbed the agriculture system since they were fought during the season and thus the crop production was highly affected. In the same way land grabbing and tree cutting during land clearance have affected the indigenous conservation systems of the Shangwe because before the influx of the Madheruka, the Shangwe respected the trees and they didn't cut all trees in their fields.²⁵ The Shangwe people respected the land since they believed that it was controlled by their ancestors. Although the Shangwe practiced agriculture they didn't clear all trees in the field, but the influx of the Madheruka in Gokwe have seen a massive tree cutting and land clearance which went a long way disturbing the indigenous ways of conserving on the environment.²⁶

It is also believed that the eviction of the Shangwe from the Mafungautsi state forest have affected their hunting and gathering practices. Hunting was done in the forest where big and small games were found, but when they were evicted from the area their economic activity was highly interrupted. The forest Act of 1954 which was designed by the Rhodesia Government (RG) which had gazetted the Mafungautsi Plateau as a forest have highly destroyed the economic organisation of the Shangwe which was based on hunting and gathering and agriculture driving the people to the areas where they were going to practice colonial economic structures. After the Shangwe were controlled by colonial laws and systems, hunting was became illegal since Shangwe hunters were regarded as poachers, hence colonialism have destroyed the indigenous economic organisation and this has seen the BSAC colonialising the Shangwe economically.²⁷

The abundance of land in the Shangwe community before the influx of the Madheruka meant people could use extensive agriculture methods. This means that soil fertility was maintained without the use of lot of inputs. They could simply open a new field once the land was exhausted and this could increase the yields.²⁸ The colonial government and the influx of Madheruka introduced commercial agriculture where the farming of cash crops was being introduced in the region of Gokwe. The increase of Madheruka people who were used in farming activities was also the more the land clearance and deforestation was being promoted in the environment, hence this was an effect on the environment conservation in the Shangwe community. Colonialism has seen new crops such as cotton and maize being introduced in the Shangwe community and this is affected the conservation and the indigenous economic activities of the Shangwe people to a greater extent.²⁹ Cotton boom have attracted more people in the region and this caused land pressure and also resulted in the shortage of grazing land since more fields were being opened up without the concern of the livestock. According to the informant now in Gokwe there is scarcity of grazing land which was a result of much of the influx of people from 1960s up to now and this has seen some conflicts between the pastoralists as they are fighting for their grazing pastures.³⁰ Many people are still coming looking for settlement in Gokwe and this created land pressure in the region. These activities which were caused by colonialism and neo-colonialism have affected the indigenous systems of conserving the forests, hunting and gathering activities because the forest which was the provider before the area of Mafungautsi fall under the colonial influence; and was cleared up and this created problems to the indigenous knowledge systems and their ways of living.

The land Husbandry Act of 1951 was the one which assumes that all African families not residing in the Native Reserves or Native Areas were required to move off.³¹ The colonial government put laws which affected natives who reside in crown land, forest areas and in alienated land and moved them to unassigned area of Sebungwe, Gokwe and the Zambezi

valley.³² Until the tsetse flies were eliminated the area was practically useless because the region is very arid and had the problem of water supply.³³ The post war period witnessed an increase in the implementation of land apportionment Act (1930), as the state removed squatters from the Crown land to give way to ex-servicemen.³⁴ The native land husbandry Act and the Land Apportionment Act gave the Native Commissioner power over land and to control the production of natives in the region of Gokwe.³⁵ In the district during the colonial period chiefs who were used to hold power and control land had lost their power to the Native commissioners and thus had an effect on Land allocation and this affected the indigenous agriculture methods. The Native Land Husbandry Act (NLHA) attempted to put an end to what was perceived as ownership in its place.³⁶ In short colonial practices had a negative effect on the development of indigenous systems and their agriculture activities of the Shangwe of Gokwe South District. V Machingaidze has made some useful observations about the NLHA when he argued that the Act sought to recreate and maintain rural class divisions under desirable ecological conditions for instance the Act gave the Native Commissioners power to grant the chiefs and headmen more than the standard arable holding and to graze more cattle than those prescribed for the commoners.³⁷ Indeed the negotiability of arable and grazing rights enshrined in the Act was explicitly designed to produce different classes of farmers in the Reserves.³⁸ Implementation of colonial laws and policies in Gokwe district would give way to the creation of colonial market forces and centres. Also the implementation of colonial policies would give way to the commercial agriculture and monetary system in Gokwe which made it easy for the colonial government to control the native Shangwe in their region. It is also believed that colonial policies which affected the indigenous knowledge systems and their economic organisations were also a political tool to control the activities of the Native Shangwe people in Gokwe.

Hunting and gathering were particularly on the central feature of the Shangwe economic organisation. Shangwe hunters could spend days trekking game in a vast forests areas of Mafungautsi plateau.³⁹ The vast forests provided an invaluable source of a variety of fruits, leaves; honey and roots which provided a major source of food since the hostile environment were not suitable for agriculture practice as the main economic activity before the colonial government shaped the Shangwe way of life in Gokwe.⁴⁰ The NLHA and the occupation of land by immigrants did not only restrict and deprived the Shangwe hunting and gathering practices but it affected their whole economic organisation negatively.⁴¹ Also it is important to note that as long the economic organisation was affected the political social and culture were also affected since these activities work hand in hand for the development of the community, hence colonialism has a great disadvantage on the indigenous knowledge systems of the Shangwe people in Gokwe and Africa as a whole. The colonial government came up with the idea of creating national game parks which were controlled by the Parks and wildlife department. This has seen the creation of Chirisa Game Park (CGP) in Gokwe district where big game are now kept and controlled by the government.⁴² After the Chirisa Game Park was created by the colonial government, the native Shangwe were no longer allowed to practice hunting in the game and even to the small game which were not in the strictly controlled game reserve. Hunters were supposed to seek permission from the Parks and Wild life department the authority to hunt specific type of animals they had applied to.⁴³ This has seen hunting ceased to be a back bone of the activities in Gokwe district. Those who practiced hunting without permits from the controlling board were regarded as poachers and once they were caught they were going to be arrested because of violating the laws.⁴⁴ Unlike before they have interacted with the colonial settlers and Madheruka, the Shangwe were used to practice hunting and gathering for their most part of their diet, hence nature was their supplier of their need instead of working much on the land. The colonial policies affected the

Shangwe economic activities and it drives them to the monetary system type of economy which was not in line with their traditional systems. Hunting of big game was totally destroyed and they were left only practising hunting of small game like antelope and hare.⁴⁵ Big game were only exploited by the colonial government which was allowing foreigners and those who play more to hunt big game, hence underdevelopment of Gokwe district by exploiting its resources without the benefit of the native Shangwe. It is also important to note that even today the Shangwe are still practising hunting parties where they hunt animals like antelope using nets and they call the systems in Shona (Mahiya).⁴⁶ This type of hunting is when they hunt as a team and at the end of the day they will share the spoils. The creation of game parks have affected the Shangwe economic activities since hunting their main economic activity was highly disturbed if not destroyed at all. One member of the Zimbabwe Republic Policy of Gokwe district asserts that they have got many cases of game poachers from Chirisa game Ranger department.⁴⁷ The destruction of hunting activity also affected barter trade in the Shangwe community and it caused food problems, hence colonialism have a negative effect on the development of hunting activity of the Shangwe people.

Another important impact of colonialism in Shangwe community is the disarticulation of their economy. Colonial policies distorted the Shangwe pattern of economy development in many different ways. There was disarticulation in production of goods, markets, traders and the provision of social amenities. The indigenous people in Africa were development one level to the other which is their pattern of urbanization. In Gokwe the colonial government introduced a pattern of international division of labour which was a disadvantaged to the Shangwe of Gokwe this system was not in line with their economic activities.⁴⁸ They assigned to the Shangwe and Madheruka of Gokwe the role of production of raw materials and primary products for use by their industries in towns or overseas. In Gokwe the Shangwe were reduced to the peasant farmers growing cotton which was to be exported to the world

market and the profits were to be used by the colonialists to develop their areas back in Europe and other parts where they stay in towns. The Shangwe were another group of the native in Zimbabwe which were roped by the colonialists. Crops that were produced by the Shangwe and the Madheruka were bought by the colonial companies at very low prices, while manufactured goods from town and overseas were sold at high prices; this has shown that the colonialist had different ways of exploiting the native Shangwe and other natives in the colonial Zimbabwe.⁴⁹ This has caused the underdevelopment of rural areas where most of the Shangwe and Madheruka live. The indigenous Shangwe people and their fellow Africans Madheruka were compelled to concentrate in the production of goods meant to be transported to towns and for export to the world market like cotton. The indigenous Shangwe were not encouraged to produce those goods required for their local consumption. It is also believed that the introduction of maize and cotton crops in Gokwe was designed to make the Shangwe abandon the growing of millet and rapoko which were essential to their traditional practices.⁵⁰ The introduction of the colonial economic system to the Shangwe were meant to colonise them economically and make the native to abandon their economic organisation, hence this played a pivotal role in controlling the Shangwe under the colonialists. The effect of this was food shortages and escalation in food prices. In short the colonialists have managed to colonise the Shangwe politically, socially and economically. In the region of Gokwe south, it is important to note that colonialism and imperialism have destroyed the satisfaction of local needs in terms of food production and it promoted the satisfaction of foreign needs especially the industries in towns and in Europe

The original traditional trading and marketing centres of Shangwe were destroyed by colonialism. This has seen the creation of shopping centre at Ngoma Township and later Gokwe centre as the main marketing centre in the district of Gokwe and this has seen the Shangwe being dragged into a full monetary systems.⁵¹ This went a long way destroying the

barter trade system which the Shangwe were used to. The creation of colonial market centres in Gokwe has seen the gradual decay of most of the original or traditional marketing centres which distorted the indigenous ways or patterns of development. The Shangwe were used to trade with foreigners using their animal products but with the introduction of game parks, commercial agriculture and monetary system in the region have seen their indigenous economic organisation being destroyed.

Colonialism also brought about problems in the provision of social amenities and the development programs in the Shangwe community in Gokwe South. In the region of Gokwe South District most of the little social amenities provided during the colonial period were concentrated at a place. This made most people to migrate from rural areas (Shangwe community) where these amenities were few or non-existed to colonial urban centres where they could be found.⁵² This has seen the promotion of rural to urban migration which went a long way affecting the indigenous agriculture activities which requires more labour. This system which was created by the colonial government and its policies was meant to attract the Shangwe to the urban centres so that they could be engaged in the full labour force systems in mines, farms and industries of the colonialists in Colonial Zimbabwe. The colonial government have issued out taxes which were to be paid by the native Shangwe in form of money which forced the indigenous people to abandon their tribute system which they used to pay to their kings.⁵³ Also introduction of taxes paid by the indigenous Shangwe under the colonial government was another way of forcing them to go in towns and work in mines farms and companies so that they can raise the money for taxes. This highly affected the development of the Shangwe community since the colonial policies have caused the able-bodied and young men were being recruited to provide the labour needed in industries and mines instead of using the labour to develop their region of Gokwe.

The introduction of taxes to the natives in Zimbabwe had a negative effect on their development. The Shangwe were supposed to pay hut tax, dog tax, land tax, and the cattle levy. The Shangwe were forced to abandon their indigenous medical knowledge which they used to cure and treat their livestock when they were affected by diseases. There was creation of dip-tanks in the region like Mbumbuze, Dera and Rumhumha dip-tanks.⁵⁴ This has seen the introduction of taxes which were including dip fees of about 1 pound and grazing fees of about 30 to 50 shillings.⁵⁵ This had a negative effect to the indigenous Shangwe on their pastoralism activity. The introduction of cattle levy and other fees led the Shangwe to reduce their size of livestock as they were became limited by the subscriptions they were supposed to pay. This also played as an influence to force the Shangwe to go to work in town so that they can get the money for their animal subscriptions. Also the colonial government have limited the number of cattle per household the minimum of 10 which highly a disadvantage to the indigenous people because they value cattle most as the means of wealth, hence colonialism had a negative effect to the indigenous Shangwe. Introduction of taxes and cattle levy was induced to minimise the number of cattle kept by the Indigenous Shangwe during the colonial period. Although there were lot of diseases and pests like render-pest, black leg and tsetse-flies which have affected the livestock production, the introduction of fees, levy and taxes by the colonial government was a threat to the growth of pastoral and agro-pastoral societies in Gokwe South District.

2.3The Colonial impacts on the Indigenous conservation practices in Gokwe South District

Like any other pre-colonial society the Shangwe of Mangautsi State forest had their own means of conserving their environment and their resources. Ikuenobe argued that the activities that have raised environmental concerns in Africa did not exist prior to colonialism because Africans had conservationist values, practices and ways of life.⁵⁶ African views and

thoughts on ontology, cosmology, medicine and healing, and religious practices supported their moral attitudes towards the conservation and preservation of nature.⁵⁷ The Shangwe sees nature as holistic and believed that there is connection between them and all natural things which exist in harmony. People's actions and ways of life reflected the environment and nature, hence these efforts led to the preservation and conservation of nature.

The exploitative ethos of European colonialism and modernity has destroyed the tradition values, Shangwe way of life and their moral attitudes. The Shangwe had a mutual relationship with the gods, deities, ancestors' forest and wild animals, and the whole environment surrounded them. According to Leopold Segnhor, this idea of nature as life force is substantially different from the modern western view of reality.⁵⁸ Senghor also argues: "as far as African ontology is concerned too, there is no such thing as dead matter; every being, everything be it only a grain of sand-radiates a life force, and artists all use it to help bring the universe to its fulfilment."⁵⁹ Innocent Onyewuenyi describe African ontology as a dynamic life force.⁶⁰ In the Euro-American world view, there is separation between the self and the non-self. The modern western view of ontology, as influence by science especially biology and physics, seek to dichotomize between things and they can be categorized into different types.⁶¹ The Shangwe were highly sensitive to the external world. The Shangwe ATR brought unity, respect and balance in the different categories of things such that they have influence to one another. Religion practices of the Shangwe played a pivotal role on the conservation methods of the environment. The believed that the gods, spirits and ancestors are manifested in natural objects which they regarded as divine.

The indigenous Shangwe believed that their mountains, dams, pools, rivers, animals and trees, as well as caves have representations of deities, and as such they are sacred and given due respect, hence they are regarded as religious shrines.⁶² The Shangwe treat everything that has religious importance with respect. They believed that making offerings and sacrifices are

some of the methods where they are in communion with the spiritual world. They have another shrine on the bank of the river Sengwa which is a cave. Also sacred animals are sacrificed and offered to the deities that are embodied in the natural objects.⁶³ According to Mbiti, natural objects are deemed sacred because “people hold the spirits dwell in the wood, bush, forest, rivers, mountains or just around the village”, hence nature was given respect and these methods played a pivotal role in conserving the environment of the Shangwe community. After colonialism brought Christianity in Gokwe the indigenous conservation methods were destroyed by the way African Traditional Religion was destroyed. In the forest that’s where they got the plants and animals they use for healing in their traditional practices, so it was their duty to preserve the plants, hence that’s promoted conservation of the forest and animals in the Shangwe community. The Shangwe felt a need to respect the nature and preserve or conserve animals and various plants which provide roots, leaves, barks and various natural products for traditional medicine. According to Makinde, African Traditional medical herbs and medical practice imply the existence of the nature, classes, or kinds of causes and effects which empirical investigation brings to light through observations.⁶⁴ Because of this belief system, nature and natural objects are given reasons and that’s why the Shangwe people were always in harmony with nature for its own sake.

After being evicted from Mafungautsi Forest Area (MFA), many of the Shangwe have their homes in the lands adjacent to the Forest. Within the Mafungautsi Forest Area, resources are allotted through getting permits from the forest commission to allow the Shangwe to harvest thatching and broom grass.⁶⁵ Also the Shangwe practiced grazing and they collected wood and they also practiced illegal poaching of timber and illegal hunting in the area. The shortage of land and resources caused by the eviction contributed to the illegal poaching of forests resources and it disturbed the indigenous conservation and preservation methods of the Shangwe people. The Shangwe also practice totem system and they use it as another way

of conserving their wild life and the environment but colonialism didn't respect the system of totems hence the disturbance of traditional conservation practices. It is also believed that Nevana was of the Shumba totem hence they respected it at the homestead of Nevana they respect snakes as their ancestors and they don't allow people to kill snake hence it was another way of conserving some small creatures, but the Christians they believe the story of eve show them that they didn't have a mutual relationship with snakes,⁶⁶ and this went a long way affecting the conservation of snakes because of Christian beliefs.

The Shangwe practiced zero tillage on their agriculture systems but the introduction of plough highly affected the indigenous conservation methods because the plough loosen the soil and this makes the soil easily washed away which is soil erosion.⁶⁷ Also introduction of cash crop promoted land clearance which also promoted deforestation and erosion in the region. Religious beliefs, traditional beliefs, cultural mores and practices play a crucial role for the successful conservation of the environment and specific organism especially in the developing countries.⁶⁸ In the Shangwe community cultural and religious practices went a long in preventing the destruction of environment in their region. Renias and Mangizvo argued that Religious beliefs, cultural mores and practices are often aligned with today's conservation ethics, and it is imperative that they are upheld as they are critical in the wise conservation and management of natural resources.⁶⁹ Anoliefo et al observed that among the rural communities of the world, the preservation of the environment has an inextricable link to the culture of the people.⁷⁰ The shangwe agriculture systems, land management, forests, animal treatment, rivers and mountains all show the traits of indigenous conservation methods. Because the Shangwe were the original and the indigenous people of the area in Gokwe and they have lived for many generations they use their experience and relationship with the environment to formulate the indigenous conservation methods in the area. Hence their experience and knowledge about the environment helped them to design favourable

conservation methods in Gokwe. The traditional methods have provided the effective protection of the Shangwe environment, resources and animals. Because of they were afraid of being punished by their ancestral spirits and chiefs , the Shangwe people refrain from cutting down trees, killing animals and exploiting resources within sacred sites or even entering or passing nearby. Due to colonial methods imposed in the region of Gokwe, there was rapid decline in biological diversity in Shangwe communal area. This is because traditional beliefs and cultural practices were eroded by colonialism and imperialism in the region. Anoliefo et al argued that the abandonment of traditional and cultural practices is doing harm that goes beyond the abrogation of traditional cultural practices to serious threat to natural environmental structures.⁷¹ In the Shangwe community colonial exploitation caused erosion and land degradation. This has seen the area facing deforestation and soil erosion as well as scarcity of resources like timber and wildlife.

2.4 Conclusion

Colonialism and globalisation had caused negative effects or underdevelopment of the indigenous Knowledge systems in terms of economic development and conservation practices. The people of Gokwe region were transformed in subsistence farming, but during the colonial period the region was exploited through cotton production. Now there are shortages of grazing land as well as farming land. Gokwe is still one of the poorest rural areas despite the cotton boom. In short colonialism and imperialism have far reaching effects on the development of indigenous knowledge systems in the region.

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CHAPTER THREE

THE COLONIAL IMPACTS ON THE INDIGENOUS EDUCATION PRACTICES IN GOKWE SOUTH DISTRICT

3.0 Introduction

The Shangwe people were moulded to have virtues (unhu) and vices they were taught by their elders through indigenous practices and traditional educational practices. Traditional education practices played a pivotal role in moulding the Shangwe people to understand their culture, religion, and develop skills needed in their political, social and economic organisations and Indigenous Knowledge Systems. Traditional education was one of the Shangwe's Indigenous Knowledge Systems, and such traditional education was learnt through life experience. Proverbs, riddles, taboos and games were some of the methods used to teach children in the Shangwe community. However colonialism and imperialism went a long way in destroying the Shangwe traditional education policy through British direct and indirect rule. Colonialist destroyed the Shangwe through imposing their western type of knowledge and education as their means to exploit the region. The missionary activities highly affected the traditional education to a greater extent through their literature education which they had imposed on the Shangwe people. Colonial industries also affected the education systems of the Shangwe people and this contributed to the underdevelopment of Gokwe districts of North and south. Although colonialism affected the Traditional education systems of the Shangwe, it also contributed to the Shangwe literacy and brought them to the era of globalisation where they link with the whole World.

3.1 The Indigenous education practices in the Shangwe community

The strongest features of an African Indigenous Knowledge System (AIKS) are best expressed in terms of Jakayo Peter Ocitti's five philosophical principles of African indigenous education namely preparationism, functionalism, communalism, and holism, which were built on one another and are related.¹ Shangwe culture and education use proverbs, folklore, taboos and games to influence and convince the minds of the young to understand the indigenous knowledge systems of the society. They used these tools to instill fear, instill courage, criticise and commend various traits in people. Before they fell under the colonial influence, the Shangwe had their own form of education which was passed from one generation to another. Education was used as a process of shaping the young into adult life or adulthood.

The culture was important so it was brought to the children's minds and where it was regarded as a stage in development, the youth are trained to receive it and improve it. After the Shangwe were exposed to modern ideas thus when the indigenous education system of the Shangwe was being destroyed. Occupational and household skills were some of the traits enhanced to the youth by the indigenous education methods in the Shangwe community.² All aspects which were important in the Shangwe life were covered in their traditional education system.

Before they interacted with the colonialists, the Shangwe were receiving education in their day to day life. The traditional religious leaders and village elders were the teachers of indigenous education. In the Shangwe system, they believe the elders are associated with knowledge because of their experience they have in all sorts of life activities.³ In the Shangwe community the classroom was environment, or everywhere where people met and they believe that the curriculum was everyday experiences of the community people.⁴ The

Shangwe believed that the experience which one gained was described as the education that one received. The qualities that one has gained went along way in shaping the values and behaviours of the youth hence the advices and experience which the children attained from the old was regarded as the education given to the young generation. Education was highly shaped by the economic and social activities, hence tolerable personalities and exactabilities were cherished.⁵ According to Mbiti (1989) traditional African education was characterised by its collective and formal nature; its estimate tie with social life, both in the material and spiritual sense and its gradual and progressive achievement in conformity with the successive stages of physical, emotional and mental development of the child.⁶ The Shangwe believe that education of their children was derived from the life experiences of the old, hence this was seen when the Shona say *kugara nhaka huona dzevamwe*. People's consciousness has to do with their education. The way the Shangwe society viewed their children was an important factor that helped them to define their indigenous education.

Fafunwa says the aggregated of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives, that is to say, it is a process of transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or a guarantee rational direction of the society or both.⁷ It is important to note that the educational aim of the Shangwe was on the benefit of the community rather than on the benefit of individuals. They wanted to build good character on the future generation so that it will be productive and able to preserve the traditional policies and methods which will also going to be an advantage to the environment.⁸ When Fafunwa says that in the African conception of education, it strives to make the individual pass from his or her status of an absolute individual lose the illusion of happiness in a state of isolation so that one may accede to true happiness by being open to others not for personal benefit but in order to create with everybody a new reality

transcending that individual.⁹ When the colonial government and missionaries came in Gokwe they introduced education which brought the formation of classes in the region which highly separated or brought division as people started to rate each other according to the colonial education and colonial type of civilisation. According to the Shangwe's beliefs, there was no separation between life and education because from life experience one can be educated to get a better life.¹⁰ Each social institution has a role in providing the moral and practical teaching that will enable the young boys and girls to take their rightful place in the community.¹¹ The hallmark of a successful traditional education in the Shangwe community was the virtues of honesty, perseverance and sincerity.

The Shangwe believed that from the past and the present experiences they can produce the knowledge which can be used to teach the young. The environmental conditions and challenges which the Shangwe faced made each generation to construct their knowledge which they used to teach the future generation. It is believed that in African thought, knowledge is holistic, hence it is not compartmentalized into theoretical and practical, intellectual and emotional, secular and sacred or materialist and spiritual.¹² From one's challenges, feelings and experiences that's where they derived their knowledge of reason, hence African epistemology is quite different from the western view of education knowledge.¹³ This only goes on to show that traditional African thinking must be judged not by any strenuous consideration or foreign type but in relation to a given context in the African experience. The knowledge of the Shangwe people was based in spiritual mediumship and divination.¹⁴ They believe that their ancestors have a role in their education. The Shangwe knowledge was important and used for practical purposes, hence the information which shows the structure of forces, relationship and their roles was regarded as the real knowledge. They believe that God is the owner of everything in the community is the one who knows every movement and is the source of all knowledge. In their true sense the

Shangwe believe that the one who knows their religious practices and the role of ancestral spirits is the one who had the knowledge.¹⁵ Also the one who respect their elders in the community was the one who was regarded as an educated one.

Teaching the child was done in different ways. First it was the job of the mothers who had to teach their child to speak when the child reach the talking phase. Because of child's roles and experience the Shangwe mother taught the child words like ima (drink), mai (mother), baba (father) and tada meaning sadza,¹⁶ hence women had great role in Shangwe. They believe that each type of knowledge goes with ages. Initiation ceremonies were held for those who were at the puberty stage 14 to 18 years where they were taught roles of being a man to the boys and roles of being a mother to the girls,¹⁷ but current these practices have ceased to exist. Also they believe that aunt (tete), grandmother (mbuya) and uncle (sekuru) play a pivotal role in informing the youth about marriage experiences,¹⁸ hence such informal education went a long way shaping the people's behaviour. This informal education is still valid to the indigenous people where they got educated from the experiences of everyday life activities. Anyone who can guide, inform and instruct one another with productive information was regarded as the teacher in the community. The Shangwe traditional knowledge can be assessed deliberately or unconsciously. The importance of the knowledge can be seen after the solving of life problems hence its validity can be seen after problem solved. The old ones in the community who had life experiences were those who share their wisdom with the future generation about the environment.¹⁹ This therefore implies that the productive activities and conservation methods were preserved and taught to the young by those who were old.

In the Shangwe community they were illiterate, they didn't write but their knowledge was passed from generation to generation through informal education and orally. Proverbs, games, riddles, idioms, folklore and taboos were some of the methods used to teach the people in the Shangwe community before the missionary and colonial education was

introduced in the region. Even after the colonial period the above methods still exist and they play a pivotal role in educating the youth. Because there was no authenticity of the information, the Shangwe education knowledge was highly critiqued by the colonial or European scholars. The importance of the knowledge was what highly matters because it shaped the future generation in the Shangwe society. In the Shangwe Mafungautsi State Forest, oral tradition was communal; hence it was based on the community concern or community development. The knowledge was highly designed for the benefit, use and productive of the community members, hence skills and roles for community development were regarded as important.

Gelfand asserts that the child was taught the significance of family relationship and the moral code of the community.²⁰ In the Shangwe community the youths were taught the skills to exploit the environment for the benefit of the people and the community. They had to know customs and rites that were in line with the ancestors. They were informed that the ancestors play a role in their lives, hence they should always please the ancestors and not to make them angry and this was regarded as the fruitful education in the Shangwe community. For examples one can be cursed if he or she makes the ancestral spirits angry by beating his biological parents (kutanda botso).

3.2 Types of informal Education in the Shangwe community

3.2.1 Proverbs -A proverb is most often a phrase or saying that gives advice in an obscure way. The phrase usually has an allegorical type of message behind it.²¹ The Shangwe used it as a tool to educate and counselling their people in the community. The Shangwe proverbs were used for the transmission, preservation and authentication of their cultural, religious beliefs and moral code. According to Gelfand, “man needs the ethical teaching of a religion as a constant reminder to him to control his passions and desires in order to live a virtuous

life” that promotes tolerance of others in society.²² Some of the Shangwe proverbs were to show the relationship between the physical world and the spiritual world. They use this relationship to teach the youths about the important of their ancestral spirits in their lives. Proverbs were important in the Shangwe community because it shows the wisdom and philosophical traditions of the people in the region. Some of the shona proverbs which links Shngwe people with their ancestors include; *Mudzimu ishiri kutukwa unobhururuka* (An ancestral spirit is like a bird; it abandons the one who abuses it).²³ They use such proverbs to teach the young to respect their ancestors since they have an important role in their lives, hence making ancestors angry would cause problems.

Another proverb that captures the importance of spiritual realities in the Shangwe life is; *Chawawana batisisa mudzimu haupe kaviri* (take care of what you have found; ancestors do not give twice). This was to inform people to utilise wisely the opportunity since it is important and it may not come again. This was also used to tell people about the importance of time. Other proverbs which were used to promote unity are like *Rume rimwe harikombichuru*. Also there were other proverbs which were used to teach the young to learn from experience like *chakatanga ndechaka chenjedza, ndamba kuudzwa akaonekwa nembonje pahuma*. In short proverbs were used as a tool to instil knowledge to the children in the Shangwe community.

3.2.2 Taboos as a tool of educating the Shangwe

Taboos provide moral sanctions that help in shaping a person’s *unhu* (virtue) in the human community. Taboos were used to inculcate the proper behaviour in the young and the grown-up to have social order. The Shangwe believed that they are some of the Taboos that can promote good health, prevent bad habits and those that can discourage cruelty to the living creatures; hence taboos were used as an education tool and also as a tool of promoting

conservation in the community. According to Chigidi, these avoidance rules are restrictive and not directive in the sense that they only tell the individual what not to do and not what to do.²⁴ For example taboos which were to promote good health include *Ukagara paduri, vakadzi vose vaunoroora vanofa* (if you sit on the mortar in which grain is pounded, all the wives that you marry would die). The other one include *ukaitira tsvina munzira unoita mamota kumagaro* (if you excrete on the road, you develop boils on the buttocks) these went a long way promoting the knowledge of having good health and avoiding bad habits in the Shangwe community. The other one which encourage the shangwe to avoid bad habits is *ukadongorera munhu achigeza unoita showera* (if you peep on a person who is bathing you will develop pimples on your eyelid). Other taboos were used as a tool teach the youth about the importants of other living creatures and conservation methods include *ukauraya datya matenga anotadza kunaisa mvura* (if you kill a frog heavens will fail to bring down rain). Because of knowing the important of water in their lives people were refrained from doing bad habits in the community and this makes taboos as an important tool in educating the Shangwe and promoting conservation practices in the community. Singer believed that human beings ought not to be cruel to other living creatures because doing so may harden one's heart towards fellow human beings. Hence taboos were an important tool in educating the Shangwe people to respect and to be in harmony and mutual relationship with the environment and other living organisms.

3.2.3 Importance of Games in the Shangwe community

In the Shangwe community they believed that games were also another tool to teach children in the society different skills and abilities. It is important to note that games were also there for providing entertainment. From games people in the society learn how to lead and contribute to produce good result.²⁵ Entertainment was to make children happy and they make children to realise their abilities and skills. In games children also learn that people did

not always succeed, but they are many challenges in life. Game like matsimba (wrestling) and kudhidha (swimming) gave children courage. Games also create good character, behaviour and discipline. From games children came to understand the importance of unity and working together. Games like Mahumbwe (playing house) teach children their gender roles.

3.2.4 Folk tell and riddles as education tools

Folklore and riddles were also other means used to teach children as well as entertainment. Riddles are statements or questions that have deeper meaning. It was meant to teach children to reason and think fast about the culture and things in the environment. Examples of riddles used in the Shangwe community include *vasikana bvisai mabhurugwe tinakirwe* (girls can you remove your clothes for us to enjoy) –meaning **banana**. The other one says *Hari mbiri dzinoburana – mhinduro- ukabaiwa nemunzwa unotumbura neminzwa*²⁶. This was to teach children to utilise available resources to solve problems, hence all things were important in the Shangwe community.

3.2.5 Importants of rituals in Shangwe society

Rituals were highly important in the Shangwe culture. Ritual ceremonies were performed on most of the community activities as they believe that it was connection of the people and their ancestors whom they regard as important in their living activities. Childrens were taught the importance of rituals and there were sometimes included during performances so that they came to know how to perform rituals. Examples of rituals performed in the Shangwe community include religious rituals, healing, dance rituals and harvest. On the first fruit ritual ceremony young girls those that were reaching the puberty stage were included in the ceremony performances, hence children were taught about ritual importance and how to perform them in the Shangwe society.²⁷

From the traditional indigenous education in the Shangwe community both boys and girls have learnt some abilities and skills to be the parents of tomorrow. They learn to give respect convey messages, keep family secrets and to be a good men or women in the society as well as the skills and qualities needed to be a parent. For example a boy was supposed to be an expert on one profession.

3.3 The colonial effects on the Indigenous education systems in Gokwe South District

Although the Shangwe had their indigenous education system, colonialism has some ripping effects which caused the underdevelopment of the IKS in the region. After the influx of the Madheruka in Gokwe the missionaries followed them and stationed their missionaries in the region. In 1954 the Spanish Mission Institute opened the Kana Mission on the borders of Gokwe and Nkayi.²⁸ it is valid to note that because they wanted to spread Christianity in the Shangwe community the missionary education was against the informal traditional education system of the Shangwe, hence their activities were meant to destroyed African beliefs and culture promoting foreign culture through foreign education methods. For the Shangwe to understand foreign religion they should learn foreign education and culture. The colonial government also promoted foreign type of education in the Shangwe community, hence the destruction of the indigenous education system. In the Native Regulations Document it was announced that there is a department to look after the African affairs, laws and regulations.²⁹The colonial policies had a negative development on African Traditional Education. The colonial administrators could come to the Shangwe village and pick out people to do work regardless of whether they liked or not, and on the work the Shangwe didn't learn but their labour was being exploited because the spoils were used by the colonialist. Also taxes which were supposed to be paid by the native have forced the Shangwe to go to town and engaged in the industrial labour and in mines.³⁰This system had a negative effect on the traditional educations because it drove the Shangwe out of the rural

area where they were supposed to receive the skills from their indigenous activities. Also the colonial policies have separated the parents and their children when it forced the old people to go and work in towns. In the Shangwe society to know that their elders and parents were their teachers since they had experience and knowledge on different activities, hence the colonial labour policy affected the indigenous education of the Shangwe from the 1950s.

The reason of the colonisation of Zimbabwe was to find wealth, especially in mining and agriculture. In Gokwe the colonial government introduced cash crops as a means to exploit the region. To achieve their mission the colonialists needed the labour of the Shangwe so they introduce education which was aiming to train the Shangwe to become effective workers in agriculture, hence the introduction of Agricultural Department of Technical Extension AGRITEX (*madhumeni*).³² The colonial education for the Shangwe was only to the role of servitude. It was also argued by the colonial government that educating the native to the level of European was dangerous as the natives would require the same rights and privileges as the settlers.³³ Dorsey also says that from the British conquest of Rhodesia in 1890 until independence in 1980, education was used by whites to avoid economic and political competition from black majority.³⁴ Putting the Europeans at par with the Africans would destroy the mysticism that surrounded the white people.³⁵ In Gokwe colonial type of education was meant to exploit the native and their environment effectively. Colonial education has affected the native language and it makes the indigenous people to be docile and humble to the colonial masters, hence literacy education was disastrous to the African culture and religion.³⁶ Because of the literacy education Africans came to realise or became conscious of settler intention to oppress the natives.

3.4 Conclusion

The Shangwe had their own means to convey knowledge to their own people which were regarded as informal education by the colonialists. Even in the 21st century the informal type of education is still being practiced in the region of Gokwe showing that importance of indigenous education knowledge to the lives of the native people. The indigenous methods like proverbs, games, riddles, idioms and rituals are still being practiced to educate the young about life issues. Experiences from the old are highly important to the education of children. The colonial policies for African education had far reaching effects. Colonial education to the Shangwe was meant to exploit the natives. On the other hand missionaries tried to expand African education but it was meant to convert them to Christianity. The colonial government promoted education which was racist. In short colonialism led to the under development of the Shangwe indigenous education system and IKS.

Endnote

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CHAPTER FOUR

THE IMPACTS OF GLOBALISATION ON THE INDIGENOUS MEDICAL SYSTEMS IN GOKWE SOUTH DISTRICT FROM 1950 TO 2015

4.0 Introduction

Like any other pre-colonial state in Africa the Shangwe of Mafungautsi State forest believes in their indigenous Medical knowledge which they got from their ecosystem. They linked their religion on the medical knowledge believing that their ancestors had a role on the health issues of the society. The Shangwe use plants as medicine to treat both livestock and human beings in the society. They also believe in oral treatment which they associated this type of treatment with their religion. They use medicine for protection; treat various diseases which were prone in the area. Medicine was also used to provide good luck in different activities like in agriculture and hunting. However, the indigenous medical systems of the Shangwe was highly affected by the colonial policies causing the under development of the Shangwe region and exploitation of the resources in the region. The Shangwe believe that the colonial government destroyed the indigenous medical knowledge trying to introduce conventional medicine in the region of Gokwe. Bio-piracy also was promoted by the colonial government, hence the under development of the region. On the other hand, conventional medicine also improved the health system of the people in the Shangwe community as they were able to go to clinics for medical help. After the Zimbabwean independence of 1980, the government played a pivotal role in encouraging the use of both traditional and conventional drugs through the formation of the Zimbabwe National Traditional Healers Association (ZINATHA).

4.1 Shangwe beliefs and medical knowledge practices

The Shangwe believe in the African Traditional Religion and their medical practices were associated with their culture and their IKS. The Shangwe use plants as medicines, the Shangwe use of medical plants is not well documented, and colonialism highly affected the development of their indigenous medical systems. The Shangwe use plants products as their medicines to maintain good health and to treat illness on both domestic animals and human beings.¹ The Shangwe believed that their region is prone to various diseases but they have a good forest which could provide them with the medicine and plant species, as well as from animals to eat and treat themselves for good health. The Shangwe believe that there are some medicines which provide good luck and some remove evil spirits.² They also believe that seeing some type of animals have got a meaning in their living. Others believe that that they are able to interpret some events with health and life issues. They believe that some of the medicine can be used for protection. The Shangwe people believe that in their society people should eat medicine (herbs) and fruits for the good of their health. It is believed that there are medicines which cater for the health of the people from various diseases in the society. They use traditional herb from the plants to treat the diseases. They use tree leaves, barks and roots, which they can boil and drink the soup or chew as a means of treatment, hence the ecosystems was important and needs to be protected.³

Diseases such as malaria are prone in the region because of environmental and temperature conditions.⁴ The people in the region believe that the disease can be treated easily but may differ due to the number of traditional medical practitioners. Some healers use roots of specified grasses while others used leaves or roots of specified trees, but the other common drug in the region is called (ginger) Ndorani in shona.⁵ Traditional medical practitioners and traditional healers have different methods and plant species they use to treat diseases but what is important for them is to treat the problem successfully. The Shangwe also believed that

eating balanced diet is important for a good health, they also eat fruit for constipation,⁶ and hence the Shangwe had a better knowledge on the Medical systems even before they interacted with the colonial settlers and the missionaries.

The indigenous people of Gokwe believed that cancer is a disease which is associated with evil spirits hence for it to be cured it needs the interference of the ancestors to help.⁷ The Shangwe even today believe that only traditional medicine can be used to treat the disease. According to another traditional healer the bark of a tree is used to treat prostate cancer.⁸ Those who treat the disease didn't want to expose the name of the tree because they are afraid of piracy but reports shows that they are many people being treated cancer in the region. Medicinal plants therefore represent an important opportunity to rural communities in Africa, as a source of affordable medicine and as a source of income.⁹

The Shangwe believe that they treat various diseases using traditional medicine they got from their ecosystem. They use tree products to treat fever, abdominal pains backache, diarrhoea and sexual complains.¹⁰ They also treat sexual Transmitted diseases (STI's) like syphilis using traditional herbs from their plant species in the environment. According to the informant many people practice ritual ceremonies to appease the ancestors and make the ancestors treat disease or solve problems within the families.¹² They also use plants products to treat wounds on both humans and livestock.¹¹ Besides plant species the Shangwe also believe that their waste products like fierce and urine also can be used to treat people. Also plants like gavakava (aloe) can also use to treat certain diseases. On their cattle having problems like black leg they can use warm water and other plant products to treat them.¹³ Cattle were also treated with a tradition medicine called izikho, to ensure increased fertility and reproduction.¹⁴ The Shangwe believe that during grazing animals eat plants that can improve their health as well as to treat certain problem in their body,¹⁵ hence plants have important role in proving good health to the Shangwe community. People usually seek help from their

nearest Traditional healers while others believe and trust those from distance. According to the informant some people believe that their rain spirit medium also have the power to treat various diseases.¹⁶

It is also believed in Gokwe South District by the Shangwe that medicine can be used for protection. Most of the shangwe men believed to use the Rukwa (charm used to protect or fence the wife) while other protect their properties using rukwa (charm used to protect or fence property).¹⁷ Also in the agriculture system the use of medicine has been highly used before they fell under the colonial influence. Ceremonies were carried out before the planting season where all seeds were “treated” with traditional medicine.¹⁸ When a farmer finds a puff-adder in his field, the snake is a sign of good harvest; it may symbolise rain and fertility.¹⁹ The Shangwe also believe that some farmers can use herbs to acquire high output on their harvest. Some use divisi, some of these beliefs were acquired through committing incest with their daughters or any other relatives to strengthen their herbs,²⁰ hence the Shangwe believe in the use of medicine and herbs for various reasons.

Gelfand believed that ancestral spirits, sorcerers with evil intentions and witches may all be causally related to ill-health.²¹ It is possible to absorb harmful elements from the environment that can cause misfortune and ill-health. The Shangwe believed that they should also be strong to protect themselves from those who were jealousy. Ngabane argued that it is important to establish and maintain a form of balance with one’s surroundings.²² They Shangwe believed that the ancestors have a role on one’s health, so they respect the ancestral role and they always link them in their lives. The Shangwe believe that having mutual relationship with others in the village or community will refrain them from health problems and misfortunes. They use nyora, chuma (necklaces) and medicines for protection. The Shangwe believe that witchcraft and curses from their ancestors are the causes of troubles, bad-luck and well-being problems in Gokwe before and after colonial period .²³ Gokwe has a

place where those who were believed to be witches were dumped during the liberation struggle.²⁴ Longmore supports this when he argued that, the blame for ill-fortune is generally attributed to a breach of customs and traditions of the ancestors or even evil spirits who are instructed to do harm by sorcerers or traditional healer at the request of an enemy.²⁵ The average person will seek magical powers as protection from these malevolent external forces that might cause a person misfortune and illness.²⁶ The Shangwe believed that their culture accepts witchcraft and it is being practiced for different reasons. The treatment or prescription may call for animal sacrifice but will almost always call for certain forms of treatment such as purification (enema or vomiting) or herbal medicines.²⁷ Longmore argued that belief in medicine as a means of controlling natural phenomena is very strong.²⁸ Many people in the region seek assistance from traditional healers (N'anga). Also there are some elders who know some medicines well and they help the community by treating various diseases. Most of the elders they know much of the herbs used to treat snake poison. Some of the herbs used to treat snake poison in the region include roots of a tree called *Mukundanyoka*.²⁹ Diseases such as diarrhoea can be cured by tree barks of trees like Mususu or roots of a tree called *murumanyama*.³⁰ Also headache and influenza are some of the diseases treated by elders who had the knowledge of traditional medicine. It is also argued that most of the Traditional Healers have their messengers who can also be used to gather herbs in the forest. For Medical purposes the Shangwe use plant species of leaves, roots and barks. They don't cut down trees; instead they conserve them for future use.

4.2 Colonial impacts on indigenous medical knowledge.

The introduction of Christianity as a religion in Gokwe had a great effect on the development of Indigenous Medical Knowledge. The colonialist discouraged Traditional medical practices by associating it with evil and superstitions.³¹ The colonial government believed that those who were practising healing were doing business so they introduced taxes on TMPs and this

affected their roles in the society, hence the under development of Indigenous Medical Knowledge. Colonialists wanted to avoid competition with the indigenous people and for them to fully colonize the region they were supposed to dominate political, economic and social organisation of the native, hence the destruction of indigenous medical knowledge ensured successful colonisation of the Shangwe in terms of their social activities. The colonialists did this by dominating through Christianity and their discouragement of the Shangwe culture.³² The colonialists have set their social standards and health standards to devalue the Shangwe practices. Those who were practicing indigenous medical practices were given negative tags like uncivilised. The colonialist also came with the built of clinics and hospitals in the region for the Shangwe to use conventional drugs which they justified as tried and tested and effective.³³

Vaccination programs were being practiced in government schools where children were taught about the conventional drugs. It is believed most of the children in the Shangwe community started using the conventional drugs in schools.³⁴ Also in school curriculum during the colonial and post-colonial the study of conventional drugs and western medical practices were being promoted, hence the under development of IKS.

Bio-piracy which was also promoted in the region of Gokwe by the missionaries and the colonial settlers has also contributed to the underdevelopment of IKS. Biopiracy is defined as “the appropriation of knowledge and genetic resources of farming and indigenous communities by individuals or institutions seeking exclusive monopoly control over these resources and knowledge.”³⁵ The colonial government have created laws and policies which promoted the exploitation of resources and indigenous medical knowledge.

4.3 Indigenous medical knowledge after independence

The Shangwe people conserved and protect their environment for medical purposes. After independence some of the people in Gokwe use traditional medicine alone, while others use both traditional and conventional drugs. Traditional medicine has been included in the health care system. The Zimbabwe National Traditional Healers Association (ZINATHA) acts within the framework of the Traditional and Medical Practitioners (TMP) council act of 1981.³⁶ ZINATHA also supervises the practice of traditional medicine to prevent abuse or quackery, and cooperates with the Ministry of Health to establish better working relations between traditional and medical practitioner.³⁷ In 1981, the Natural therapists Act and the TMPs council Act were enacted to regulate the practice of traditional medicine.³⁸ Those who are registered are allowed to practice traditional medicine but it is also they are many unregistered TMPs who are practising traditional healing in the region and Zimbabwe as a whole. According to the informant in the region of Gokwe, a spirit medium called Salukazana/Muchembere is helping many people from different areas including outside the region of Gokwe with medical treatment and anything they can ask.³⁹

4.4 Conclusion

In a nut shell the Shangwe people managed to contain their good health before the Western Civilisation and Western Medical Practices through their indigenous medical practices which have seen them using different plants and environmental species to treat various diseases on human and livestock. When the colonial settlers entered the region of Sebungwe by its former name or Gokwe South, they introduced activities which were meant to destroy the traditional practices and Indigenous Knowledge Systems in the Shangwe community. However traditional medical practices have survived up to this era of 21st century despite the racial and colonial onslaught that they have suffered at the hands of western imperialism. Also the Post-independence Government of Zimbabwe has created measures to promote the development of Indigenous Knowledge Systems in Gokwe and nation-wide.

Endnotes

1. Interview with Trainos Jena, village Goredema, 28 July 2015
2. Interview with Justice Silemba, Mandava village, 12 August 2015
3. Ibid
4. Interview with Trainos Jena, village Goredema, 28 July 2015
5. Ibid
6. Ibid
7. Interview with Obert Mlalazi, village Chemsonde, 11 August 2015
8. Ibid
9. “*Integrating Intellectual Property Rights and Development policy*”. Report of the Commission on Intellectual Property, London 2002
10. Interview with Justice Silemba, Mandava village, 12 August 2015
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14. S. Maravanyika, “Local Responses to Colonial Evictions, Conservation and Commodity Policies among Shangwe Communities in Gokwe, Northwestern Zimbabwe 1963-1980”, *Journal of African Nebula, Issue 5*, Wageningen University Netherlands, 2012
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29. Interview with Trainos Jena, village Goredema, 28 July 2015
30. Interview with Justice Silemba, Mandava village, 12 August 2015
31. Ibid
32. Interview with Sabhuku Mapiwa, Mateta 1 shopping Centre, 29 July 2015
33. Ibid
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35. Integrating Intellectual Propert Rights and Development policy. *Report of the Commission on Intellectual Property*, London 2002
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5.0 CONCLUSION

It can be pin pointed that one cannot use the physical appearance to distinguish the original Shangwe people from Madheruka and others who came in the region of Gokwe South District after the colonial period. Also even using culture and religion will be a problematic to use as a method of distinguishing who is a Shangwe or Mudheruka because the people of these two groups have many similarities which cannot be separated easily. Before they were evicted from Rhodesdale, most of the Madheruka were converted into Christian and their influx in Gokwe led the Missionaries to follow them in those low areas. The Madheruka and missionaries played a pivotal role by giving the Shangwe negative tags like uncivilised alongside other factors, and this went a long way on influencing the Shangwe to join Christianity from African Traditional Religion. Also the colonialist since spreading Christianity was one of their target they played an important role on promoting Christianity in the region of Gokwe to ensure total colonisation of the natives from political, social, economic, cultural and psychological colonisation of the indigenous people, hence this had a negative effect on the development of indigenous knowledge systems in the Shangwe community.

The Shangwe of Mafungautsi state forest were highly based on African Traditional Religion their religion was on the centre stage on shaping the culture and beliefs, hence religion had an important role in the development of Indigenous knowledge systems in the Shangwe community. Colonialism have led to the psychological conquest of the Shangwe which had affected their socio-economic practices while promoting the socio-economic and cultural practices meant to benefit the colonial masters through Christianity and colonial policies. From the time the Shangwe were introduced to Christianity and colonial way of life their development strategies were highly affected, hence the underdevelopment of rural areas and indigenous knowledge systems to a greater extent.

The pre-colonial Shangwe upheld indigenous knowledge systems that helped them in their economic practices like agriculture, pastoralism, trade, hunting and gathering for the benefit of the indigenous people. The indigenous practices used by Shangwe promoted land and environmental conservation for the future use of the environmental resources. It is important to note that the Shangwe respected the land and environment which made them to design various methods to conserve and protect the environment and exhaustion of resources. Religion was at the centre stage of Indigenous knowledge systems, hence they believe that God and their ancestors, and deities help them to conserve their environment through totems, sacred places and traditional beliefs. The evictions of the Shangwe from Mafungautsi forest had affected the indigenous practices through the colonial acts and policies like Forest Act of 1954, land Apportionment Act Of 1930, Native land Husbandry Act of 1951 and the introduction of taxes have affected the both the indigenous economic and conservation practices, hence colonialism had a negative effect on the development of the Shanwge community and their indigenous knowledge systems.

The Shangwe social life was also guided through their Indigenous Knowledge Systems where they had their own means of doing things before they had interacted with the colonialists. They had their own type of education which they used to mould and teach their child. The experiences of the old were regarded as the important information the young should know and inherit. Education was done in an informal way before they have inherited that of colonialists which is being used today under the ministry of primary and secondary education. Informal education was not completely destroyed it is important to note that even today children in Gokwe they learn other things and skills through proverbs, riddles, taboos and games like Mahumbwe. It is important to note that the informal education practices or methods were designed to benefit the local people and the community as a whole. Their

education was highly designed to teach their children about their culture, religion and other socio-economic norms.

It is also important to note that the Shangwe people respected health conditions of both human beings and their animals in the region. They believe that their ancestors have an important role on the health of the people in the community. They used plant species like roots, leaves and barks to treat various diseases on both human beings and their livestock. Also the Shangwe believe that even wild animals got their treatment during grazing as they eat some trees which help them to cure various diseases in their body. The indigenous medical knowledge played a pivotal role on promoting health in the Gokwe district from the pre-colonial period up to this era of modernity. The Shangwe had their own means of extracting the herbs from plants which will also ensure the conservation of the forest and environment, hence they did not destroy the plants when taking parts for herbs.

Due to the British colonial policies in the country the Shangwe people of Gokwe were displaced socially, politically and economically. Their indigenous knowledge systems were highly affected by the colonial policies as the colonialists wanted to colonise the region and indigenous people all areas of influence to ensure the direct and indirect rule. Colonial government have designed many Acts and policies which highly disturbed the economic, social and political practices of the indigenous people of Gokwe South district, hence the underdevelopment of Shangwe IKS and underdevelopment of the region of Gokwe as a whole due to foreign interference. Colonial Acts such as Forestry Act of 1954, Land Apportionment Act of 1930, the Native Land Husbandry Act of 1951 and Tribal Trust Land Act 1967 have caused the displacements of the Shangwe from Mafungautsi State Forest and it caused the displacements of the Madheruka from Rhodesdale and promoted their influx in Gokwe region where they caused untold effects on the indigenous Shangwe as well as the underdevelopment of the IKS. Gazetting of the Mafungautsi Forest by the Forest

Commission highly affected the religious practices of the Shangwe as they were forced to abandon various shrines and places where they used to perform their religious practices. Also the displacements had negative effects on the economic organisation of the native Shangwe. Hunting which was their backbone of their economy was affected as they were forced to move out of the area which was a source of hunting games. The colonial government have led to the creation of national game parks controlled by the parks and wild life department under the colonial government had a great effect on the economic organisation of the Native people. Under the colonial government hunting without the permission from the colonial administrator was a crime which sent one to prison is found guilty. Even gathering practices were affected since they were forced to depart the forest where they were used to gather various goods for their living. Although their economic activities were affected, hunting as an activity is still being practised but on small games are found. Those who stay near the forest still enter it and gather different resources like dead wood grass for thatching, mushroom and other goods. Agriculture is now the backbone of the economic organisation in Gokwe region where the growing of cotton and maize dominates. During the colonial period the Shangwe were affected because cash crops that were introduced like cotton was designed to benefit the colonialist not for the development of the native community, hence the underdevelopment of Shangwe community and their IKS. Many of Non-governmental Organisations (NGO) are in the region helping the people improve their agricultural and pastoral activities but there are now problems of land shortage as well as the shortage of grazing land, hence this had great effects on the development of rural areas. Some on the indigenous practices which were used before the colonial period are still being practiced to conserve the environment and boost their outputs in agriculture.

Under the colonial government the Shangwe were highly affected because the introduction of cash crops like cotton was highly designed to exploit the natives and benefit the colonialists

since cotton production was producing raw materials needed to be exported to the world market or used in industries like in David whitehead in the city of Kadoma as it known in current Zimbabwe. This shows that the rural areas were exploited to ensure the development of other areas; hence colonial economic systems were a detrimental to the indigenous knowledge systems and development of Gokwe region. In addition, the introduction of literacy education and industrial education to the Shangwe had highly affected their socio-economic activities negatively. The colonial education and literacy education was designed to colonise the Shangwe psychological, hence their culture religion were to be destroyed to ensure that the Shangwe were to be docile to their colonial masters. The colonial type of education was designed to make the Shangwe move from their rural areas into towns looking for jobs in towns, hence the Shangwe community was affected negatively in socio-economic activities and this is how the rural Shangwe community was underdeveloped by colonialism. However although the indigenous Education systems faced some racial and colonial onslaught, it is important to note that informal education practices is still being practiced in the region of Gokwe South District. Mothers are still regarded as the important teachers who help the child with early basic skills and how to talk. Proverbs, riddles, games and experiences of the old is being used to teach the child and youth about life situations and the skills needed to develop the environment, hence the informal education wasn't totally destroyed and it is still being practiced complimenting the formal type of education which was introduced by the colonial and adopted by the post-independent government.

Also the people of Shangwe complement traditional medical practices and conventional or scientific practices to improve their health. The people of Gokwe South use medicines they got from various Traditional medicine Practitioners and Traditional healers (N'anga). In the region most people visits Salukazana/Muchembere who resides in Goredema village for medical assistance.

All in all the people of Gokwe South District have different perception on the indigenous knowledge systems. Those who believe in Christianity they don't want to use Traditional medical systems because of their beliefs, while others complement both traditional herbs and conventional drugs. It is important to note that colonialism and globalisation have left the Madheruka dominating the Shangwe in economic and social practices. In short the Shangwe indigenous knowledge systems and Shangwe community was highly underdeveloped by the colonial practices in the region.

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