



**AN INVESTIGATION OF INDIGENOUS KNOWLEDGE SYSTEMS AS A
SURVIVAL STRATEGY FOR THE DISPLACED TOKWE MUKOSI FLOOD
VICTIMS IN CHINGWIZI CAMP, ZIMBABWE.**

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**A thesis submitted in fulfilment of the requirements for the degree of Doctor of
Philosophy in Sociology at the University of KwaZulu-Natal.**

Supervisor

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DECLARATION

I, Kainos Mverecha, 221121900, PhD student at the University of KwaZulu-Natal declare that this thesis is my original work, thoughts, ideas and knowledge. It was never submitted to an academic institution or any examiner for whatever purpose. All the borrowed ideas, views, and opinions from various scholars were properly acknowledged through citations and references. The thesis is submitted for the degree of Doctor of Philosophy in Sociology, in the Faculty of Social Sciences and Humanities, University of KwaZulu-Natal, South Africa.



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As the candidate's supervisor, I agree to the submission of this thesis.

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DEDICATION

I dedicate this work to my family, my late parents, Mr and Mrs Mverecha, may your departed souls rest in eternal peace. I remember my father used to tell me during his lifetime that, anything if pursued with the right agenda, commitment and dedication will eventually be achieved in life. To my beloved kids Takudzwanashe, Ruvarashe, and Tawananyasha I say to you, the sky is the limit, today I have left a legacy which you shall cherish for eternity. To the displaced Tokwe Mukosi flood victims at Chingwizi thank you so much for making this journey workable and achievable. I salute you.

ACKNOWLEDGEMENTS

My special gratitude goes to my Supervisor Professor Sultan Khan for his support and guidance. He was constantly available whenever I needed him. To all family members particularly brother Joseph Mverecha, his wife and kids thank you so much for the love, patience, prayers, and emotional and financial support towards this endeavour. To all my beloved colleagues in the Department of Sociology and Social Anthropology who devoted their time just to assist me through this project - may the Lord God bless you! Many thanks go to my Head of Department Dr Chadambuka. My best friends Professor Mhiripiri, Madam Midzi, Sakina Matambo, and Murisi Rejoice and colleagues at work, including Mr Gandah and Dr Mugambiwa, I thank you for the most assured, unselfish and positive contributions towards the fruition and completion of this important and most valued project.

I would like to express my sincere gratitude to the almighty God for making this academic dream achievable. My heartfelt appreciation goes to the UKZN School of Social Sciences for allowing me such a great opportunity to be part of the PhD class. To my supervisor Professor Sultan Khan once again I am forever indebted to you. I know the journey was not easy but the intensiveness of the program together with your constant guidance has brought out the best in me. I will not forget to express my indebtedness to you Muzukuru Dr Rutsviga. I am forever indebted to you in many dimensions. My wife and beloved kids, I say to you congratulations for being able to manage a man of my level.

Thank you.

ABSTRACT

The study was a sociological investigation of the Indigenous Knowledge Systems (IKS) as a survival strategy for the displaced Tokwe Mukosi flood victims at Chingwizi Camp in Zimbabwe. The study focused on the use and application of IKS by the displaced Shona-speaking people who were controversially settled at Chingwizi following the induced displacements. Of paramount importance is the argument that IKS is a better home-grown and local survival strategy and skills to cope, correct and provide a remedy to the predicament that the displaced Tokwe Mukosi flood victims are currently facing as a result of the unplanned relocation which led to the dismantling of the victims' livelihoods. Thus, reports on the Chingwizi camp have often badly undermined human rationality and this attitude calls for immediate attention and hence needs urgent correction. The study adopted a qualitative research methodology and utilised key informant interviews, in-depth interviews, focus group discussions, documentary evidence and individual experiences. The study purposively selected twenty (20) Shona-speaking people who were involuntarily displaced from Tokwe Mukosi and controversially settled at Chingwizi Camp in Mwenzezi district, southern Zimbabwe. No matter how bad the Chingwizi camp situation could be, reason has the power to invent and change the bad nature of the Chingwizi environment into a good, liveable and affordable state. It emerged from the study that (IKSs) have remained the most valuable resource owned by rural people for sustainable development. The study established that most of the IKSs in Chingwizi community have been fully utilised, functioning as a guide for addressing challenges associated with people in all dimensions or facets of life, for instance, in health where they rely on traditional medicine. IKSs have been recognised and fully utilised by the Chingwizi community as they were found to be capable of providing moral guidelines against the current development challenges. Based on the information collected from the twenty (20) respondents, twelve (12) key informants which includes, traditional authorities, institutions like health, education, and churches among others, the study concluded that the use and application of IKS had significantly contributed to circumventing the socio-economic challenges confronting the flood victims in Chingwizi Camp.

Keywords: *Indigenous Knowledge Systems, tradition, local science, livelihood, strategies, adaptation, coping, survival, displacement, structure, agency.*

LIST OF ABBREVIATIONS AND ACRONYMS

CPU	Civil Protection Unit
CSO	Civil Society Organisation
DA	District Administrator
DFID	Department for International Development
EK	Ecological Knowledge
EMA	Environmental Management Agency
HIV	Human Immune Virus
IDP	Internally Displaced Person
ICCPR	International Covenant on Civil Political Rights
IKS	Indigenous Knowledge Systems
IRR	Impoverishment Risk and Reconstruction
MSK	Modern Scientific Knowledge
NGO	Non-Governmental Organisation
NFI	Non-Food Items
PA	Provincial Administrator
SADC	Southern Africa Development
SAFE	Stopping Abuse and Female Exploitation
SD	Sustainable Development
SLA	Sustainable Livelihood Approach
STI	Sexually Transmitted Infection
SLF	Sustainable Livelihood Framework
UDHR	Universal Declaration of Human Rights
UNICEF	United Nations International Children Emergency Fund
ZANUPF	Zimbabwe African National Union-Patriotic Fund
ZCC	Zimbabwe Council of Churches
ZESA	Zimbabwe Electricity Supply
ZINATHA	Zimbabwe National Traditional Healers Association
ZNWA	Zimbabwe National Water Authority

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CHAPTER ONE

NATURE AND SCOPE OF THE STUDY

1.1 Introduction

This study is a sociological inquiry into Indigenous Knowledge Systems (IKS) and its application to the Tokwe Mukosi flood victims at Chingwizi camp in Zimbabwe, which is situated in the Mwenezi area of Masvingo Province in Zimbabwe. The study mainly focused on the displaced Shona people who were forcibly uprooted from Tokwe Mukosi following the 2014 flood disaster and were controversially settled at Chingwizi Camp. The chapter's main thrust is to introduce the entire study to the reader. It also includes the following sub-topics: problem statement, main objectives, research questions, justification and significance of the study, motivation and rationale for carrying out the study, delimitations and limitations of the study, the background of the study, and a summary highlighting key issues that were discussed in the chapter. The paramount concern was to explore the use and application of the Indigenous Knowledge System (IKS) as a survival strategy for the displaced households from the Tokwe Mukosi area following the flood disaster who were relocated to Chingwizi camp in Zimbabwe within their said contexts. The study observed the knowledge gap by examining how the Chingwizi community utilises and applies IKS in their struggle for survival. The induced migration of flood victims to Chingwizi camp certainly motivates unanticipated survival mechanisms, coping, and flexibility while operating within their vulnerable context.

It should also be noted that, during and after the process of involuntary migration, the agency should always be the unit of analysis (Hammer et al. 2010), thus taking the structure and agency theory at their axis. This study interrogates the feasibility, practicality, and applicability of IKS as a local people's survival strategy. Further to that, the chapter focuses on the impacts of involuntary displacements on the victims' means of support or living and their communal wellbeing. Given the negative consequences of the disaster that befell them, the researcher was obligated to recognize and examine the marginalization, coping, and elasticity of the aforementioned societies by acknowledging the individual as an active, logical, and strategic actor. Of paramount importance to note is how the displaced households mobilise and organise themselves for adaptation and their resilience. It is premised on the recognition that the survival mechanisms or strategies cannot be imposed on the flood victims instead the victims being

rational and knowledgeable actors should choose the survival strategies that work better for them and be able to develop, manage, control and apply them in their context.

The main argument is that IKS have better home-grown and local survival skills and strategies to view, assess, and correct the issue of the displaced Tokwe Mukosi flood victims. The study interrogated the various survival mechanisms and resilient approaches that were employed by the displaced households through the utilisation of indigenous people's knowledge, popularly known as IKS, to circumvent the unbearable circumstances that are currently confronting them in the absence of any form of assistance, either in the form of government or foreign aid. However, these are true reports and documents indicating that sometime in January and the beginning of February 2014, the Chivi area under Masvingo Province received excessive rainfall, which resulted in flooding around the Tokwe Mukosi community. These heavy rains led to the partial collapse of the Tokwe Mukosi Dam; as such, people were then controversially displaced. Owing to the induced relocation of flood victims to Chingwizi, displaced households' means of survival were extremely endangered. On this backdrop, the victims were negatively affected by such a controversial displacement, and as such, they were exposed to unbearable life circumstances as a result of disintegrated means of survival. Be that as it may, there is room for reason. It is the submission of this research that can change the bad state of Chingwizi camp into better livelihood standards. Hence the study asks: are the problems faced by the Chingwizi population eternal and irremediable given that individuals are strategic actors who are naturally endowed with the talent of rationality? What are some of the works and activities that evidently indicate that the Chingwizi residents are rational beings? These are critical issues to which the research formidably tries to respond. It is the rational conviction that the Chingwizi residents can rationally initiate and create Chingwizi camp into a habitable place with or without external assistance through the use and application of IKS.

Fundamental to this study is the implication of the relocation of the affected villagers on social networks, social organizations, and several survival means that the displaced households use for defense in the alien land (Chingwizi camp). It is always the norm, especially in African societies, that local people, being rational and strategic actors, always resort to mechanisms or strategies that work better for them to survive this post-induced displacement. Studies that were done by Ngenwi (2011) about the use of home-grown knowledge provide an account of a myriad of survival mechanisms that were adopted by local people to indicate the importance of IKS in West Africa. In his study, Ngenwi (2011) identified that the home-grown knowledge

he observed included but was not limited to mixed farming, crop diversification, and alteration of planting dates, and thus IKS played a significant role for the local people as it guaranteed food security and improved the rural livelihoods of the poor communities in West Africa. As noted by Mapara (2009:140), local people's indigenous sciences have subsequently ushered in valuable awareness in various facets of life, such as ethno-medicine through the application and use of ethno-botanical and medicinal plants, agri-business, and also in predicting hazards and offering solutions. IKS-based practices incorporate a lot of things, like hazards prediction, indigenous plants, food security, disease prevention and treatment, livelihoods, and also natural environment conservation. It also incorporates culture, which relates to community-specific knowledge and practices such as agribusiness, ethnomedicine, the use and application of traditional medicine, and sustainable livelihood development for both human and animal use.

Sarkhel (2016:430) observed that the IKS pointers include, but are not limited to, practices and traditional technology beliefs, health, nutrition, human management, and education, among others. It is therefore important to acknowledge that IKS is appreciated both as a concept and as a theoretical framework. As a concept, one should be able to note that IKS has no unitary definition; it is a multi-faceted concept. It has value-laden meanings and interpretations. IKS, as a theoretical framework, is viewed as home-grown knowledge, local knowledge, or traditional knowledge. In problematizing IKS as a concept, Odero (2011:22) defines IKS as knowledge that is specific to local people; in simple terms, IKS is the local people's knowledge or science that they rely on for their day to day life. What the traditional people own or possess at their disposal, knowledge that they have already manufactured and prepared, is what they partake in and remain imploring as their knowledge since time immemorial. However, Eyong (2007:122) feels that the definition of IKS by Odero (2011) was not sufficient as it seemed to be excessively general in construing and conceptualizing the indigenous people's knowledge. The researcher here adopts Mawere's (2015:59) definition of IKS, where he conceptualises it as home-grown skills and knowledge relevant and applicable to a specific cluster or society, and this knowledge is solely location-based knowledge that the local people used to rely on when predicting weather and misfortunes and also enlightening the community by giving early warning signs of such mishaps. It therefore follows that IKS is a home-grown acquaintance that is specific to a certain collection of individuals governed by the local people's norms and values attached to and transcending a specific locality.

IKS across rural Africa in particular has historically gained momentum as it has been considered to be one of the most significant assets or tools owned by the rural community. Despite that, IKS seems to be the least mobilised tool for sustainable rural development due to embracing science and technology; it has remained a very significant asset that rural people resort to in their endeavour to eradicate poverty. IKS in its literal sense involves perceptions, rituals, beliefs, and customs as ways of learning and knowing, home-grown knowledge, technology, and practices of transmitting and acquiring it (Chambers 1991:83). As observed earlier, IKS incorporates many dimensions or facets of life, like ethno-medicine through the use and application of botanical and medicinal plants, agribusiness, linguistics, ecology, psychology, and craft skills. IKS as a concept is known as a traditional or home-grown knowledge that refers to a large but specific source of knowledge that has been acquired outside the classroom walls or formal education. This kind of home-grown knowledge is of paramount importance, especially in rural communities, as it guarantees or enables societies to survive in their geographical location. The following scholar, Renn (2012), concurred with the foregoing when he opines that IKS include African Traditional Religion (ATR) customs and practices, which later translate to rural communities' beliefs and practices. ATR is believed to be an integral part of rural people's livelihood survival strategies that the locals deploy for them to survive while at the same time circumventing life challenges. It therefore follows that IKS as a concept is vital in rural communities as it has been adopted and served as a cornerstone in all dimensions of social life, such as food security, ethno-medicine, and management of the natural environment. The endeavor of this thesis is to provide a critical analysis of the discourse of IKS by effectively investigating the use and application of IKS, or home-grown knowledge, which has played a significant role in achieving sustainable rural development at Chingwizi Camp in Zimbabwe. It examines the applicability of IKS, particularly in relation to health, agribusiness, natural resource management, and conflict resolution, among others. The study noted that rural people's assets and knowledge are of paramount importance as they function as economic pillars for sustainable rural development. It also emerged from the discussions that before the Chingwizi community embraced science and technology, most if not all of them used to rely on some traditional signs to predict their misfortunes like diseases, hunger, and illness, among others, and these traditional signs helped them in their everyday lives and also enhanced their livelihoods. Frantic efforts were made to preserve and conserve the traditional knowledge, which is people's science, which is very fundamental in terms of sustainable development. Indigenous or traditional people are construed as inheritors and practitioners of unique cultures and ways of knowing relating to communities and their natural environment.

These are people are discrete social and cultural groups with common ancestral connections to the lands and natural resources they either currently occupy or were forcibly removed from. It therefore follows that indigenous people, despite their cultural differences, are people who share common problems relating to the protection of their rights as distinct people. Traditional people have sought recognition of their identities, ways of knowing, and rights to traditional lands, territories, and natural resources for a long period of time. In simple terms, indigenous people are people who hold strong ties with ancestral beliefs and who have inherent qualities, and their daily lives are both collective and community-oriented.

In an endeavour to achieve the goals of the study, the researcher was very alive to the fact that it is not the researcher himself who chooses the research methodology but was guided by the principle that it is actually the nature of the problem under study that chooses its own research methodology. On this backdrop, the study adopted a qualitative research strategy, and the justification for choosing this methodology was that the researcher aimed to understand reality and lived experiences as the respondents viewed it in their natural setting. The researcher chose a sample of twenty respondents who were purposefully selected at Chingwizi Camp in Zimbabwe. For the study, the rationale for choosing a purposive sample was on the basis that the respondents had their local and traditional knowledge and understanding of their home-grown knowledge (IKS), its use, and application in their own context as Shona-speaking people at Chingwizi. The participants of the research were a combination of mature and youthful residents, comprising both genders. The researcher only collected data from the Shona-speaking people who were forcibly relocated from Tokwe Mukosi following the flood disaster and were controversially settled at Chingwizi Camp in Zimbabwe. The District Administrator (DA), one of the key informants who was in charge of managing the residents at Chingwizi Camp by virtue of his area of jurisdiction, was interviewed. School authorities, for instance, teachers and the school head, environmental management agencies (EMA), the Zimbabwe National Water Authority (ZINWA), traditional leaders, traditional healers, and the health workers at Chingwizi Clinic were also key informants in this study. The idea of having many key informants in this research was necessitated by Midgey (2011), who opines that in order to obtain reliable and valid data, it is essential to include or involve a number of key informants. Unstructured interviews, in-depth interviews, and focus group discussions (FGDs) were used by the researcher as data collection tools. The approach significantly assisted the researcher, as he was able to triangulate, validate, and ensure the reliability of the data through the responses from the study. For the key informants, data was collected using unstructured interviews, which

allowed respondents to express their opinions, emotions, and feelings with regards to the use and application of IKS by the victims and its efficacy in achieving sustainable livelihood coping strategies. After collecting data through recording and taking notes, the data was then transcribed and coded thematically, relating to the context of Chingwizi residents on IKS. A qualitative research methodology was used for the presentation and analysis of the data. In order to reflect the study's objectives, the collected data have been summarised and presented with themes and hypotheses. The researcher, prior to the collection of data, sought the consent of all the participants the study included; hence, their participation was voluntary. The secondary data and other scholars' work were properly acknowledged and referenced to avoid the risk of plagiarizing. The study applied Giddens (1984) structure and agency theory and the SLF as its theoretical framework. This was achieved by taking cognizance of the fact that human beings are not tabula-rasas, as they are endowed with the capacity to think, act, and attach meanings and interpretations, as well as appreciating the possible consequences of their actions. The study therefore adopted agency as the unit of analysis by looking at how the "victims" devise their own survival strategies through the use and application of Indigenous Knowledge Systems at Chingwizi Camp. It migrated from the conventional view, where the displaced households are construed as inactive victims. Given this backdrop, the overall objective of the study was to investigate the efficacy of the displaced victims' home-grown knowledge of their everyday activities as an adaptation, coping, and resilient mechanism for them to make a living.

1.2 Background to the study

The use and application of IKS as part of African philosophies dates back to the pre-colonial days, when it was applied to offer answers and solutions to social problems. IKS back then was the people's only alternative tool for achieving sustainable development, and as such, it was established with the intention of mitigating a myriad of life challenges confronting rural people. During that time, such IKS and abilities have endured and succeeded, especially during eras where there was an absence of empirical and scientific knowledge. Prior to the coming in of scientific knowledge in rural communities, people used to rely on traditional signals in aspects like weather forecasting, ensuring food security, predicting natural disasters and misfortunes, and would also recommend possible solutions (Eyong 2019:124). In the Zimbabwean context, the use and application of IKS in the form of taboos, rituals, sacred places, and totems, among others, have been effectively used to manage natural resources (Risiro 2017:22). Eyong

(2019:127) argues that in an African context, understanding IKS takes a holistic approach as it relates to the interconnections between different environments. It is, however, quite regrettable that the advances in science and technology have rendered IKS unremarkable since people have already embraced sciences in all facets of life, like weather forecasting, health, and illness. People now rely on bio-medical remedies as opposed to the IKS in the form of ethno-medicine that rural communities used to rely on previously. Be that as it may, it is worth stating that the post-induced displaced households at Chingwizi camp in Zimbabwe still rely on IKS in their day-to-day lives. Interesting to note here is that the Chingwizi residents apply IKS to facets of life like conflict management and dispute resolution, weather forecasting, securing lifelong marriages, agri-business, health, education, and livelihood coping strategies for them to earn a living during their stay in the camp. It is therefore the researcher's conviction that for rural communities to achieve sustainable development, there is a need for them to rethink their social life within the lens of IKS or their home-grown knowledge. Odero (2017:87) supports the above when he argues that in order for rural communities to build local indigenous knowledge, which is development-oriented, home-grown knowledge or local people's ways of knowing should take precedence over western knowledge's, which according to him are borrowed knowledge. The United Nations (2018:1) concurred with the foregoing when they said, "The significance of IKS in the development trajectory lies in that it has been used since time immemorial to predict hazards such as weather changes by local communities." This is a clear testimony to the effectiveness of IKS in achieving sustainable rural livelihood development.

Studies by Ngara and Mangizvo (2015:21) observed that although the use of science and communication technology in predicting weather changes, for instance, through the use of media broadcasting, access to weather information by the rural populace was still limited due to the lack of electronic devices such as radios and televisions; hence, there is a need to recognize IKS in rural people's day-to-day activities, and the advantages of this IKS are that it is not expensive and that it is always readily available.

Indigenous people have their own ways of knowing or science connected with the understanding, abilities, and ways of thinking created by them (local people) with a strong and wider connection with their common habitat, which includes forests, rivers, wells, wetlands, mountains, and even animals (Bock, 2006:299). It therefore follows that being indigenous means there is some degree of compatibility or fusion between the accustomed or sacred environment and the individual himself; there exists an intricate relationship between the

individual and the environment. For rural or local indigenous people, their knowledge or science informs the basis of society's decision-making pertaining to their everyday lives. This knowledge, or their science, is vital to the social complex, which likewise includes language, frameworks of grouping resources, use, and practices, social connections, customs, and sanctity. As noted by Mucherera (2022), these one-of-a-kind approaches to knowing or sciences are significant features of individuals's social variety and assist with giving a premise to locally-properly supported turns of events. For instance, as Bock (2006:299) puts it, "rural women's lives and livelihoods are tied to the quality of the environment as well as their access to natural resources." Because human identity is regarded as an extension of the environment, there is an element of inseparability between people and the natural world. Thus, the importance of IKS and its value towards keeping the environment for securing herbal and medicinal plants for poor communities is critical for rural development.

Further to that, Berkers (2018:67) notes that prior to the adoption of scientific knowledge, humans were generating, transmitting, and applying IKS information about the natural world way back before the scientific inquiry was formalized. Local people have developed, maintained, and evolved knowledge systems using direct experience interacting with natural and ecological processes, landscapes, ecosystems, and species over a long period of time. Ubisi, Kolansi, and Jiri (2020), in their study titled *Comparative Review of Indigenous Knowledge Systems*, noted that since time immemorial and prior to the introduction of modern climate science, IKS have been the backbone for smallholder farmers. They further opined that farming continued successfully as a livelihood source for most smallholder farmers through the use and application of IKS. It therefore follows that these local farmers have been applying their ethno-science and ways of knowing to predict and interpret weather conditions and other life hazards, relying on traditional signals. In doing so, the indigenous people relied on natural indicators, which included but were not limited to observation of animal behaviours, plants, clouds, and the moon. It is, however, regrettable that the adoption of science and technology has led to the disappearance of IKS, as noted by Musingafi and Mupa (2013), who observed that the local people's science has been pushed to the periphery, and they attributed the marginalization of home-grown knowledge to various factors that include the growth of science, technology, and globalization, among other factors. The communication of IKS and practices is at risk of losing recognition as people have now adopted western science ahead of IKS across the globe (Sachs, 2006). Be that as it may, western sciences have not been helpful, especially among the Shona people, as science has failed to give answers to various aspects of

social life. For instance, witchcraft in the Zimbabwean context is not even legalized, despite being a real issue affecting anthropological societies even in Africa at large. Subsequently, this has led to the suppression of the board of traditional healers in Zimbabwe, which is the Zimbabwe National Traditional Healers Association, abbreviated as ZINATHA, due to non-recognition even in the medical fraternity, yet traditional medicine, according to various research studies, has proved very effective in addressing people's health. While traditional people's science, opinions, and expertise have been generally excused for being unscientific, studies done by Russell-Mundine (2012), in their article titled "The Role of IKS as an Enabling Agent for Rural Development," affirm its positive role. It is quite evident that the use and application of IKS have remained relevant and proved effective in addressing social life challenges confronting the indigenous people and have since been recognized (Ellen and Harris, 2000; Kaya, 2009).

The use and application of IKS were recognised in the United Nations Draft Declaration (2019) on indigenous people's science. The declaration placed emphasis on the IKS, or people's science, at the core of their indigenous identity, culture, livelihood, languages, and heritages. It was therefore reiterated that such important local sciences should be maintained; their transmission from one generation to another should also be preserved, protected, and encouraged to make sure that such vital knowledge will not suddenly disappear. On this platform, it was further emphasised that people's local knowledge should be recognised and allowed to be passed on to the next generation. The learning, sharing, and transmission of IKS were seen as a chance to exchange knowledge, skills, innovations, and practices developed by indigenous communities. Transmission of indigenous knowledge from one generation to another is done through rituals, songs, traditional dancing, arts and crafts, and also through storytelling. It was on this declaration that people across the globe have a right to choose the type of healthcare they need, meaning the right to traditional medicine, which is based on botanic and medicinal plants and animals, among others. The World Health Organisation (WHO) Declaration (2023) on the issue of people's health clearly states that "people's concept of health and survival is both a collective and individual inter-generational continuum that encompasses a holistic perspective". For Durie (2004:1139), people's health encompasses issues like emotions, spiritual, physical, and intellectual, and as such, the people's voice should be considered when it comes to their choice of health and healthcare.

1.3 The Interface Between IKS and Western Science

Western science is quantitative in nature and is transmitted from generation to generation through literature. Western sciences are believed to be objective, as opposed to traditional knowledge, which tends to be subjective and qualitative in nature. Traditional knowledge, or people's science, is based on social, physical, and spiritual understandings, which have informed people's survival and contributed tremendously to their sense of being in the world. The interface between indigenous knowledge and western science has invited a plethora of contestations and tensions. The argument is premised on the idea that scientists generally distinguish between scientific knowledge and traditional knowledge by claiming science is universal, whereas indigenous knowledge relates only to particular people and their understanding of the world. According to Durie (2004:181–185), contests about the relative validity of science, or IKS, are usually conducted on the assumption that one is inherently more relevant than the other. It is also important for one to appreciate that although traditional knowledge may seem to lack empirical evidence, it can be a complementary science to the western sciences, which are based on academic and empirical research.

It is, however, quite regrettable that Western sciences are Eurocentric in nature. Of note here is the point that this Western sciences/Eurocentric knowledge were embedded in the myth of knowledge universalism. Western scientific knowledge was produced, universalised, and exported to non-western nations under the guise of knowledge universalism and was viewed as a vehicle of social change. It was actually regarded as a benchmark by which the production of non-Western civilisation was measured and knowledge defined and authenticated. This therefore explains how the myth of knowledge universalism, through Western ideas and thoughts, was reframed and regarded as global knowledge or universal knowledge. As noted by Levine (1999), Western science was used as an instrument or weapon of colonialism to universalise the Western sciences at the expense of traditional sciences and, in turn, marginalise local knowledge's frames and constructs that have been in existence since time immemorial. By modern science, the researcher here refers to the over-glorification of Western sciences and thinking, which is viewed or regarded as legitimate, rational, and scientifically tested as opposed to other epistemological thinking and consciousness, such as indigenous knowledge. Based on the above arguments, one can note that Western sciences are Eurocentric in social reality, social relations, and socio-cultural political construction. The motive had a net effect of legitimizing Western sciences and ways of perceiving Western life while subsequently delegitimising the local indigenous realities.

As noted by Durif (2004:1114), it is not in dispute that both indigenous people and western science co-exist or complement each other. For instance, a medical doctor can visit a traditional healer to seek assistance on issues to which science cannot provide solutions, for example, witchcraft or mental illness due to spiritual possession. On the other hand, an indigenous person can still visit a medical doctor and get assistance with medical problems that require science, for instance, a broken leg or dislocated hand; one cannot apply traditional knowledge to treat such kinds of health problems. The contestations here arise on the issue of which of the two should take precedence over the other. Western science can be traced academically since it is documented, and its advantage over traditional science is that it can be scientifically proven and can be learned, shared, and transmitted from generation to generation through literature. One of the hurdles that needs to be addressed is the lack of recognition and appreciation from the medical doctors. The bio-medical professionals are deliberately not willing to acknowledge the efficacy of traditional medicine, and the traditional healers are failing to do so as they also complement the Western sciences (King, 2000:23). A study on the integration of indigenous knowledge into Western science was carried out by Durie (2004). His research, which included two case studies, found that it was feasible to apply indigenous knowledge and beliefs in New Zealand, where people's ability to heal from illness and maintain good health was enhanced. Maunganidze (2016) supported this by stating that humans acquire knowledge primarily for two reasons: survival and development. He also pointed out that before modern science emerged, indigenous people had already developed their own science, methods of knowing, strategies for surviving, and concepts of meaning, purposes, and values. The communities would have lost every bit of knowledge if they had lost such wisdom.

People in the sub-Saharan region of Africa since time immemorial have had a close attachment to their culture, and this has enabled their local cultures to survive the test of time despite mounting pressures to do away with their cultures. The initiatives by the local people to respond to the present conditions of the environment provide the dynamics of the characteristics of the local cultures. The most common misconception about indigenous, traditional knowledge is that it is unscientific, backward, and opposes change or development in the modern world. One has to be reminded that indigenous knowledge begins with a concept that develops into ideas, philosophies, and principles that are evaluated and verified scientifically. It therefore follows that the result becomes a principle or a theory; hence, it is scientific. Despite the advances in science and technology in managing pandemics like diabetes, high blood pressure, HIV, and Aids, the final form of indigenous knowledge is not simply a product but a reality based on the

actual experiences and beliefs of the people. When the philosophy of a particular idea is achieved, it is also prudent to acknowledge the use and practice of traditional medicine in curbing such kinds of health problems. Studies done by Makara (2015) indicated that the majority of patients in Zimbabwe are resorting to alternative healthcare as a complement to medical healthcare, including those who are on antiretroviral drugs. He further noted in his study that most plants are medicinal plants that traditional healers use to cure certain diseases, despite the fact that such drugs lack documentation in terms of empirical evidence. Maroni (2013:501–509) also concurs with Makara (2015) when he opines that the majority of the drugs are products of the natural environment.

1.4 IKS as a Symbol of Power and Capital

IKS is a key element of social capital and power for the poor communities, and as such, it is regarded as their main asset in their efforts to control or respond to their situational predicaments. However, the researcher noted that IKS cannot be used and applied in isolation, independent of the wider social spectrum provided for by modern social theories such as the Sustainable Livelihood Framework and Giddens (1984)'s structuration theory. Although Mulumba (2007:115) argues from the perspective of philosophy, his support and argument are relevant to sociology. He argues that the encounter between Europe and Africa has directed the African philosophical discourse to take a specific orientation and identity, which could not have been the case had the historical setting been otherwise. The analysis points to the fact that a contemporary African sociology developing independently of colonialism is a mere hypothesis that could only come true if colonial experiences have never existed. The influence of colonial experiences on the development of African sociology can never be rejected. Thus, IKS builds on the solid foundation already established by Western social theorists. The IKS must compete with, complement, and contain Sustainable Livelihood Framework and Giddens (1984)'s structuration theory.

1.5 Motivation for Conducting the Study

The goal of Zimbabwe to have an upper middle-class economy by 2030 inspired the researcher. All ministries have undergone a number of changes as a result of this 2030 vision. All state universities were urged to adopt the presidential vision 2030, which means that all universities in Zimbabwe are required to embrace education that talks about innovation and industrialization. The researcher works as a lecturer in the Ministry of Higher and Tertiary

Education. It's worth noting that the realization of Vision 2030 is allegedly contingent upon universities adopting science and technology while simultaneously initiating revenue-generating endeavours. Although the agenda, which discusses innovation and industrialization and aims to achieve sustainable development through education, may be a good start, not enough is being done to acknowledge the use and application of IKS, despite the fact that they are also essential and fundamental drivers, movers, and shakers of the process in realizing the vision 2030. The idea that Zimbabwe can achieve upper middle-class economic status by applying and using IKS our own domestically produced knowledge that is easily obtainable and reasonably priced is noteworthy in this context. When used effectively, IKS can be a magic bullet for managing floods that cause forced migration, climate change, sustainable development, and disasters in other words, a driving force behind achieving the objectives of Vision 2030.

1.6 The Rationale of Choosing the Topic

Though there is emerging literature on IKSs, the researcher observed that the studies mainly looked at the application of IKS to environmental education, food security, and climate change. Spokane and Nell (2017) note that there has been inadequate literature on the use and application of IKS by marginalised communities, especially for their survival. On this backdrop, the researcher was motivated to carry out this study, which groups the IKS in all dimensions of human life, and these include livelihoods, induced displacements, social networks, food security, ethno-medicine, and agribusiness, among others. Indeed, the study examined IKS's application and use, paying special attention to how marginalised groups might make effective use of this crucial knowledge in their pursuit of sustainable livelihood development. The critical question to be addressed by the study was: which IKS initiatives and practices have the displaced households utilized for sustainable development, and to what extent have such initiatives yielded positive results in their facets or dimensions of social life? The theoretical lens in implementing this research, Structure and Agency Theory, was juxtaposed with the SLF and also the IKSs, not only as a concept but as a theoretical framework. Africa, despite being dominated by Western philosophies, is discouraged from relying on knowledge that is Eurocentric in nature and fully utilising its own home-grown knowledge (Mwansa, 2010). In an endeavour to try and unpack the complexities of livelihood strategies for the already vulnerable Chingwizi residents, the approach explained by Masoga and Shokane (2018) was also utilized for its emphasis on IKS's and traditional approaches used

to discover exceptional home-grown ways of dealing with life-threatening conditions. This analysis was advanced by Masoga (2017) with the intention of guiding practitioners to mitigate against socio-economic impacts by utilising IKS in a local, culturally appropriate, and sensitive manner. In order to complement the Structuration Theory by Giddens (1984), the SLF by Chambers and Conway (1992) was incorporated for its worthiness in supporting indigenous communities to remain sustainable in utilising their IKS. The sustainable livelihood perspective focuses on both the assets and strengths (which would include IKS) as well as the vulnerability of people in coping with adversity and upholding the IKS they have well-preserved.

The use and application of IKS, as observed by Tanyanyiwa (2016:83), have been considered to be one of the most fundamental rural assets the communities have been relying on since time immemorial. IKS is actually an asset, weapon, or tool that local people own, control, and utilise to achieve sustainable rural livelihoods. IKS incorporates the local people's perceptions, rituals, customs, and beliefs, and it also includes the locals' ways of knowing, learning, and transmitting that knowledge from one generation to the next. That art or ability to transmit knowledge, skills, and potential to the next person is acquired outside of formal education.

Zimbabwe has some places and forests that are considered sacred, which include: Chiumbulu Mountain, which is located at Chingwizi under Mwenezi District in Zimbabwe. According to the traditional leaders and the custodians of such forests, if people visit Chiumbulu, they are not allowed to disclose whatever information they come across or anything they witness. If the visitors deviate from such instructions, they will risk going mad or encountering lifetime misfortunes. Other sacred places include Chipangali in Matatebeleland, Zimbabwe, and other places in different provinces like Gonawapotera, Gonakudzingwa, and Gonarezhou. Chirinda is not a mountain but a sacred forest, and it is evergreen. There are also certain places that are sacred to the extent that visitors are not allowed to use vulgar or abusive language, and visitors are also not allowed to tamper with whatever they come across; even the plucking of fruits is strictly prohibited. This forest is known as Chiseru, and according to the custodians, if visitors want to drink water, they first have to clap their hands as a symbol or sign of respecting the ancestors of that place. Such IKS of sacred places require elderly people in such communities to guide not only the visitors but also the young generation in those communities.

1.7 IKS as a Strategy for Adaptation

The local people, being strategic actors who are rational and calculative and endowed with the gift of rationality, resort to strategies that work best for them to earn a living even in desperate situations. Nhodo (2021) offers a narration of the processes or skills that were utilised to speak out the importance of the IKS by the Chingwizi residents in Zimbabwe. Mafongoya (2019) observed that local people apply IKS, especially on climate change, and strategies to include adjustment on the usual days the local people used to start planting, blended cultivating, and stockpiling of the surplus harvest were kept separately from that destined for the market. On the other hand, in order to protect and save farm produce against weevils at storage sites, planting materials were kept separately from food stocks for the coming planting season, and they resorted to the use of traditional local planting material. Crop diversification was also done, meaning that in times of bad climatic conditions, a number of crop types on the same piece of agricultural land are protected against failure.

IKS has been vital in all dimensions of human life, and Mapara (2009: 140) supports this when he opines that “indigenous ways of knowing have brought forth useful knowledge on medicine and health”. Jaya (2014) stressed the importance of IKS as a resource, which is largely unused compared to other resources and is at a high risk of extinction, but it represents an important factor for local people. Olaide and Omolere (2013: 90) reiterated that “libraries publicise the value, contribution, and importance of indigenous and local traditional knowledge to both non-indigenous and indigenous people.” This study was carried out in order to recognize and appreciate the use and application of IKS as a vital strategy being adopted amongst victims for their survival. It is also the researcher’s desire to reconcile the IKS with the modern sciences to achieve practical and effective livelihood coping strategies for the local people, as they will complement each other.

The use and application of IKS is not a new phenomenon, as it dates back to colonisation, where Third World countries were perceived as backward despite having their own unique ways, approaches, and means of education. Colonialism exacerbated and connoted the deterioration in the significance of IKS. Although the IKS are a set of principles originating largely from Africa, this research demonstrates that they are not meant to be only for Africans; the ideas can contribute meaningfully to the world of sociology. As noted by Nhodo (2021), these African ideas have been marginalised for a long time. This study is an analysis or reflection on the relevance of African social theories in sociological debates other than reliance on Western social theories. The IKS, in this study, is argued to be the better African moral

theory that can effectively and efficiently deal with the displaced Tokwe Mukosi flood victims at Chingwizi Camp in Zimbabwe. Mafongoya (2017) notes that, by ever-changing emphasis in the essential syllabus, from schooling and their conceptualisation of information centred on Western knowledge to teaching and learning through IKS as a base for all education, It is estimated that all methods of knowledge, means of knowing, and global opinions will be recognised as similarly important, adaptable, and complementary to one another in equally appreciated ways. The inimitability of local people and their knowledge is inseparably related to their livelihoods, which are situated predominantly within their social contexts. Government policies in Zimbabwe often bound options and thus weakened indigenous peoples' potential to adapt. IKS is very imperative for community-based adaptation and mechanism actions for the maintenance of resilience at a local level (Nhodo 2021).

IKS, as noted by Tanyanyiwa (2019), have been conceptualised as home-grown understanding that has been established and amassed over a period by a community and has been handed down over generations. For this reason, the IKS fit and qualify to be social theories like modern social theories, and hence the social analytic framework within which to engage with problems in Africa and post-colonial societies in general. The application of IKS addresses the questions of epistemic justice and the need to expand the analytical framework beyond modern social theories. Thus, the focus on IKS is made in order to escape and reject the colonial bias against the displaced Tokwe Mukosi flood victims. The IKS are what the Chingwizi camp residents need in order to address their problems. IKS is inherently dynamic, and being social and communitarian, it is therefore continuously adjusted as time and generation alter or circumstances warrant. The underpinning argument of this study on IKS is that there is a relationship between individuals, communities, environmental components, and land use systems in the entire process of earning a living. IKS have not been spared from the onslaught meted out to African culture at the advent of colonialism and its attendant handmaiden, Christianity. As a result, indigenous ways of knowing (*ruzivo rwechivanhu*) have been pushed to the periphery.

As noted by Nhemachena (2019), this was done by denigrating IKS as mere superstition, hence unscientific and rudimentary. Regrettably, some African people are not proud of being indigenous to an extent that some have only abandoned their IKS in pursuit of western sciences/knowledge. It therefore follows that IKS are a defining aspect of African existence. As noted by Aqonde and Oloapa (2021), Africans have always been able to identify their own

problems or challenges that affected them in different ways, even in post-colonial eras, and offer solutions. This is evidenced in many human facets, like, for example, African medicine. Asakitipi (2020) demonstrated that African traditional treatments and diagnoses of diseases were and continue to be holistic, and socio-psychological and even spiritual elements are part of the diagnosis and treatment of ailments.

The loud call by the researcher here is to understand the Chingwizi community in Zimbabwe and have them reconnect with aspects that traditionally have been at the center of African resistance or tools for solving their day-to-day challenges, allowing them to use and apply IKS in an endeavour to cope, adapt, and improve their living standards and quality of life (Olaopa and Aqonde, 2021). It is regrettable, that philanthropic intervention and donor motives in Africa have tried to pin development against the IKS concept, however, with little or no success,

1.8 Limited Recognition of IKS in Development

While IKS is appreciated by international institutions and their agencies wanting to work in conjunction with local authorities and governments, they are inclined to demean and water down its relevance and application in actual and real-world contexts. If indeed there was a genuine motive to include the local people, the bottom-up approach would have been utilised instead of the top-down approach. It is indeed culturally sad to note that the Euro-Western imposition has sidelined or marginalised IKS. Otaola and Aqonde (2021) bemoan the systematic exclusion of indigenous people from the development program and/or agenda, yet Africans are supposedly the main beneficiaries of the development.

Various studies have clearly manifested and demonstrated that IKS-based policy formulation and developmental agendas are reasonably sustainable and user-friendly in the sense that indigenous people will be motivated and encouraged and start to appreciate and accept development ideas; they will become thoroughly included and involved in the actual implementation and evaluation policies (Chinsamy and Koituer, 2016) on challenges and issues of a developmental nature that people confront and face, such as unemployment, forced displacement, climate change, hunger, and diseases, to mention a few in this regard. Although some have dismissed the use and relevance of indigenous knowledge systems as backward and thus unscientific, it is worth stating that generally, science and IKS have unceasingly been accepted as two areas of expertise complementing each other (Masinde, 2015).

The Chingwizi Camp in Zimbabwe is an example that demonstrates the efficacy of indigenous knowledge systems. Following the flood disaster at Tokwe Mukosi Dam, people were displaced and housed at Chingwizi Camp, as noted by Nhodo, Ojong, and Chikoto (2021). Chingwizi is a heavily scorpion-infested location where the displaced households made their home, where people were meted out by bites and, to some extent, death. Saidi (2020) notes that for the displaced households at Chingwizi camp to survive, they had to apply IKS to combat the life-threatening challenges posed by the dangerous scorpions.

Saidi (2020) records and reports that the Chingwizi residents have socio-scientifically used and applied the IKS to eradicate the scorpion threat. In his study, he observed that the Chingwizi community had to rely on traditional herbs for the treatment of those who would be victims of scorpion bites. They also avoided the scorpions at their homestead by planting some medicinal plants similar to those used as snake repellents around their homestead. The Chingwizi people used the ashes of the scorpion to treat the victims of scorpion bites. In an assessment of the implications of the induced displacement of the flood victims who were controversially relocated to Chingwizi, the IKS initiatives were obviously going to be appreciated, particularly how the Chingwizi managed to cure those bitten by scorpions (Mucherera and Spiegel, 2021; Nhodo et al., 2021).

1.9 The nexus between IKS and Social Solidarity

IKS are known in relation to a world view or philosophy that, to a greater extent, is realized and/or lived in religious ceremonies, rituals, and other normal practices, and thus is community-oriented. Of note here is the important point that socio-historically, the modus operandi typical of the African continent was and will never be based on the philosophy of individualism but on the social philosophy of community; hence, community-oriented. For Tutu (2004:25), Africa was a community that socially believed that “every human being is unique and every human effort counts.” In actual fact, it saw the need for the people to practically work, reason, and interact collectively for the development and success of the human race or community. It is a socio-moral point or perspective that permits and allows Africans to be real subjects of historical experiences rather than objects on the fringes of Europe. Without diminishing or undermining the significance of Western knowledge and approach, this view points out that there are other ways of experiencing phenomena as Molefi Asante (2020:48) puts it that “the intention is not to question Eurocentrism’s validity and genuineness within its operating context but to show that such a view or picture should not

focus on or seek an ungrounded selfishness or aggrandisement by claiming a universal hegemony.” It therefore follows that IKS enables and assists us to re-establish and re-interpret knowledge formation as a story inclusive of all animals, not just a lion. Seen and analysed from this perspective, IKS have the potential or are capable of not only establishing and transforming knowledge-generating institutions but also justly and fairly democratising the knowledge formation process. What it points out is that the IKS are about re-opening the essential, crucial files that were closed in the chaos of the abuse of power and/or violence of colonialism, in which the socio-cultural, scientific, and economic life of the colonized was dehumanised, subjugated, and crushed. The IKS proposes to redress and correct epistemic injustice by retrieving foundational and rich traditional human perspectives developed and sustained over generations. The IKS are thus fundamentally and foundationally linked to afrocentricity, a process of establishing and placing the African world view or philosophy at the centre of analysis.

While IKS persists to be vital and cherished by societies, it has also been adequately utilised for the well-being of the people (Mafongoya, 2017). Previous research has observed a notable indiscernibility of IKS. Notwithstanding exogenous reasons, societies and individuals subjectively and relatively contribute to their own predicament, which includes alienation from the mainstream development trajectory (Mandipaza, 2015). Rural communities’ ways of education, keeping, and conveying knowledge have partially led to the predicament of losing vital knowledge as “knowledgeable” individuals often “ring fenced” by their proficiency or pass on without reassigning such skills to the incoming generation (Nhodo 2019).

1.10 Nature of Forced Displacements

It is a social fact that involuntary displacements of people date back to the colonial era of Zimbabwe. Herein, a substantial number of the indigenous people were left without land, paving the way for the white farmers and miners. This led to the genesis of what Mutepfa et al. (1998) describe as institutionalised violence. These displacements culminated in the dislocation of the residents from their livelihood assets, such as productive lands, and they also lost ties with cultural sites where they had used to perform their rituals (Mashingaidze 2014). In post-colonial Zimbabwe, a series of institutionalised violent displacements ensued. There was Operation Restore Order in 2004, displacements at Chiadzwa in 2008, and the Chisumbanje and Nuanetsi ranges in 2013. Madhihlare (2015) notes that the induced displacements pushed the livelihoods of victims to the periphery.

The Tokwe Mukosi community under Masvingo Province in Zimbabwe experienced a flood disaster that negatively impacted the social and economic wellbeing of the victims. Tarisayi (2017) concurs with the above scholars when he opines that involuntary migration seriously affected the victims as their livelihood assets got lost while in transit to safer areas. Chakanyuka (2014) states that more than 3000 families were relocated to Chingwizi Camp, about 200 kilometers south-east of Masvingo Town, where the households were controversially settled. Following the displacement of these victims to Chingwizi Camp, the lives of the survivors drastically changed as people lost all their livelihoods, which include livestock, land, social networks, and property, among others. In normal instances, government used to intervene and rescue the victims, but unfortunately the Zimbabwean government is incapacitated to provide basic assistance to the displaced households due to an economic crisis in the country (Mutangi and Mutaauri 2014). It has now been more than five years since these flood victims were relocated, and as such, this clearly signifies that the Chingwizi residents are in difficulty and living under very undesirable conditions.

The hard and difficult question is: how the Chingwizi people are utilising IKS for their survival since they were uprooted from their original places without their livelihood assets? This problem is what the study seeks to address using both sociological and anthropological lens. The basic tool to be used is the rational belief, hope, and confidence that the local indigenous human rationality (mind and heart) has to offer. Its power can help find and discover better ways of living. People must have confidence in the mind-heart's rational authority over human life and hence take rational initiatives for them to survive even under difficult circumstances. The Chingwizi Camp residents face the following problems: sanitation, health, education, land, and entertainment. It is therefore the focus of the study to find out what the displaced households are doing to resolve these existential issues.

Against this backdrop, this study dwells on the use and application of IKS by victims of forced displacement. It examines the applicability of IKS and its relevance in coping with the aftermaths of the induced displacements. With regards to the use and applicability of IKS, the study also looked at the displaced villager's vulnerability, adaptation, and resilience. It shall also look at the significance of IKS for social institutions and social networks in building their resilience. The study shall also not lose sight of the fact that the displaced households were economically disadvantaged by forced migration, and hence the victims are now in abject

poverty. Therefore, the research will bring to light the IKS initiatives and how they assist in mitigating the socio-economic challenges currently being encountered by the victims.

1.11 Statement of the Problem

The research purports to examine the use and application of IKS as coping strategies for the displaced households at Chingwizi camp in Zimbabwe. The reports on the Chingwizi camp have often been badly undermined by human rationality, and this attitude calls for immediate attention and hence needs urgent correction. No matter how bad the Chingwizi camp situation could be, reason has the ability to invent and change the bad nature of the Chingwizi environment into a good, liveable, and affordable manner through the application of home-grown (IKS) initiatives. Sometime in January and the beginning of February 2014, the Chivi area under the Masingo Province in Zimbabwe experienced some floods around the Tokwe Mukosi community. These heavy rains led to the flopping of the Tokwe Mukosi Dam, resulting in people being controversially displaced. Owing to the induced relocation of flood victims to Chingwizi, displaced households' means of survival were extremely endangered. Owing to that, the victims have since been exposed to socio-economic quagmires due to dismantled means of survival. Paradoxically, from a developmental perspective, the initiative was viewed as important since it was believed to boost agriculture and economic growth, and it was also anticipated that the project would create employment for the local people. Nevertheless, socially and culturally, the said exercise has remained polemical, as the basic necessities of social life, such as means of survival, social networks, and social amenities, were pushed to the periphery. Be that as it may, there is room for reason. It is the submission of this study that can change the bad state of Chingwizi camp into a better place to live through the use and application of IKS. Hence the study asks: are the problems faced by the Chingwizi population eternal and irredeemable given that human beings are naturally endowed with the gift of rationality? What are some of the IKS initiatives that evidently indicate that the Chingwizi residents are rational beings? These are some of the questions the study will attempt to answer. It is the rational conviction that the Chingwizi residents can initiate and create their camp into a habitable place with or without external assistance through the use and application of indigenous knowledge systems.

1.12 Objectives of the Study

1. To interrogate the life challenges confronting the displaced households at Chingwizi Camp focusing on how IKS is assisting the victims to cope.
2. To examine the use and application of IKS initiatives and practices as livelihood coping strategies as panaceas to the well-being of the Chingwizi residents.
3. To examine the applicability of IKS as a survival strategy for the displaced Tokwe Mukosi flood victims at Chingwizi camp in Zimbabwe

1.13 Research Questions to be Asked

Fundamental to this study is the applicability of IKS as coping mechanisms for the displaced villagers at Chingwizi camp. The consequences of the forced relocations on livelihoods, social connections, and social amenities, and how the IKS is assisting in the adaptation and resilience strategies of the Chingwizi villagers in response to forced displacements, are the objectives of the study. Henceforth, the subsequent research questions become pertinent.

1. Which of the IKSs are being adopted by the victims?
2. To what extent has the means of survival of the victims been affected by the relocation, and to what extent has IKS helped them to cope?
3. Which survival strategies are currently being used to deal with their situational exigencies prior to the invention of IKS?
4. How sustainable are the IKS in addressing the challenges of post-displacement?
5. How is IKS assisting in creating social networks among the affected villagers?
6. What is the impact of forced displacements on social amenities, and how do they use IKS to deal with their livelihood challenges?

1.14 Research Problems and Objectives: Broader Issues to be Investigated

The use and application of IKS as survival strategies for the victims of forced displaced communities has remained a controversial area confronting policymakers, academics, and even the humanitarian aid community. It is of paramount importance to acknowledge the previous studies on the use and application of IKS, but the researcher here noted that most of the studies mainly focused on IKS in the context of weather prediction and climate change, with some focusing on ethno-medicine. Here, the study focuses on survival strategies in many dimensions, including livelihood coping strategies, conflict resolution, the health care system, and (alternatively) social cohesion (solidarity). In simple terms, the study focuses on all facets of

human life in the Chingwizi rural community. Most of the studies were done internally and regionally, focusing on agribusiness in terms of weather forecasting and climate change adaptation through IKS. The study factors in human agency with regards to how they respond to the consequences of involuntary displacements such as vulnerability and marginalisation through the use and application of IKS. In light of the above, the broader issues to be investigated are summarized below:

1. The use and application of IKS as a mitigation to the challenges confronting the Chingwizi community
2. Implications of the forced displacements on the social networks and livelihoods of the Chingwizi community and how IKS is assisting to circumvent the challenges
3. The impact of involuntary displacement on social institutions and how the victims use IKS to deal with difficulties
4. Chingwizi people's use and application of IKS as a means of adapting and coping with the consequences of the forced displacements

1.15 Significance of the Study

In the Zimbabwean situation, a significant number of studies that have been carried out on IKS have tended to focus on agribusiness and also climate change. Here, the study is quite unique in that it is going to focus on the use and application of IKS as a survival strategy. This research is quite important and relevant for the reason that most of the studies done globally and regionally were performed in an environment of subjectively and relatively stable socio-political and economic structures and systems wherein the nation or state has the potential to offer minimum backing and support for the unfortunately displaced Chingwizi community. It should also be noted that in the academic spheres and humanitarian communities, the unfortunate relocated households have been wrongly and erroneously analysed and evaluated from a victimhood point of view and/or perspective, implying that they are not able to help or assist themselves without donor or external support. This study distances itself from this position or standpoint by focusing on how the victims improvise and devise means, methods, or tactics of survival as rational, calculative, and strategic actors. It is important in that the outcomes of this study may assist or influence policymakers in crafting policies and legislation relating to IKS.

1.16 Delimitations of the Study

Carrying out a study on the use and application of IKS, which translates to traditional science in this era of modernity where people are used to the conventional Western paradigms to some extent, proved to be a hurdle. The scientific paradigm always takes precedence over traditional knowledge, and even the research publishing authorities tend to follow the rules of academia. The study focuses only on the Shona-speaking people who were forcibly relocated to Chingwizi Camp in Zimbabwe, which again was a hurdle because other groups of people like BaTonga and Shangani people were also other groups of people residing at Chingwizi and also utilizing IKS in their everyday lives.

1.17 Limitations of the Study

IKS lacks documentation as it is regarded as unscientific, therefore it exists orally and thus solely relies on the agent's ability to remember and to be able and willing to transfer such knowledge to the next person. Human beings remember what they want to remember, not everything. Thus, in IKS, there is more subjectivity than objectivity, and this is a serious limitation. Since IKS is not learned through the formal education system but rather transmitted orally, somehow it lacks validity. The elders seem to be the custodians of IKS and have the obligation to transmit such knowledge to the younger generation, who may lack enthusiasm to learn and apply such knowledge as the young generation seems to be embracing modernity.

1.18 Thesis Outline and Structure

Chapter One

The chapter introduced the focus of the study, highlighting the background to the study, statement of the problem, research questions, and objectives of the study, and providing the broad problems to be addressed. It also provides the significance, delimitations, and limitations of the study. Motivation for carrying out the study was also highlighted in this chapter.

Chapter 2

Literature Review

This chapter interrogates relevant literature on the research phenomenon. It assists in situating the study within the context of the IKS with specific reference to the Shona-speaking people who were forcibly displaced from Tokwe Mukosi following the flood disaster and

controversially resettled at Chingwizi Camp in Zimbabwe. It also examines what IKS entails in relation to forced displaced households' livelihoods, social networks, health care systems, agri-business, education, and the general wellbeing of the said victims. It looks at the use and application of IKS as survival strategies globally and regionally and will cascade to a contemporary Zimbabwean context.

Chapter 3

Conceptual and theoretical framework

In this chapter, the Structuration theory by Giddens, SLF framework is presented. The rationale for triangulating the two theories was to migrate from the point of view where victims themselves were viewed as mere recipients who could not do anything to help themselves out of this post-displacement predicament. This helped unravel the complexities of the flood victims and their potential to assess and address their own situational constraints as rational, calculative, and strategic actors.

Chapter 4

Research Methodology and Methods

The chapter provides an overall methodology on which the study is grounded. It analyses the data gathering tools to be utilised, sampling techniques, sample size, study area, and ethical issues underlying the research.

Chapter 5

Data gathering and presentation

This chapter will present the data gathered using in-depth interviews, focus group discussions, and direct observation presented thematically.

Chapter 6

Data analysis

The data was analysed and interpreted using the thematic approach in this chapter.

Chapter 7

General Conclusion and Recommendations of the Study

This chapter provides a summary of the thesis, the main conclusions derived from the study, and possible recommendations that can be made on the value of IKS in the development of the resettled Chingwizi community.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter is a historical trace and assessment of the available literature on IKS as the intention is to see its application on the Shona speaking people who were displaced from Tokwe Mukosi Dam to Chingwizi camp in Zimbabwe. The chapter is a review of the related literature at pre-analysis stage related to the research objectives as well as the research questions of the study. It also intends to identify gaps in order to establish and ground the thesis's argument and thus get accustomed to with the problem under investigation. Despite the abundance of literature on phenomenological and qualitative empirical studies on IKSs in America, Europe, and Australia among others there is a gap in the literature. It is the researcher's conviction that there is still a research lacuna on similar lines in Zimbabwe. Since phenomenological studies focus on lived experiences, they engender inimitable collective experiences which despite marginalised or pushed to the periphery, are critically fundamental for our understanding and conceptualisation of social life and its consequences. For this very cause, the chapter concentrates on the available information and literature pertaining to IKS in general as well as IKS and development, stressing the relevance and applicability of the IKS as instinctive survival and human living skills for the Chingwizi people. This is to investigate the use and application of IKS as livelihood coping strategies for the displaced households at Chingwizi compared to other studies which were done elsewhere. The chapter assesses and accepts literature that defines IKS, examining what has been done about IKS in terms of meaningful and sustainable development, with the deeper stress on the applicability of IKS in dealing with the said universal problem. However, the chapter makes efforts to do away with the often-negative western bias and understanding of the traditional and indigenous patterns of knowing indigenous communities. The process is done to place the research into a context that triggers and enables a critical examination of the realization, use and application of IKS in dealing with the socio-cultural and well-being issues of the flood victims. This agrees and resonates with one of the stated objectives of this study. Therefore, it is wise and prudent to concentrate on the available literature on IKS as a resourceful foundation for sustainable development. Since IKS are on the resurgence, after decades of vilification and marginalisation by western epistemologies and ontologies, it is also important for this chapter to make a thorough

exploration of the literature on how IKS discourses have been realised, accepted, embraced and utilised for sustainable development.

2.1 History of IKSs

IKSs are part of Africa's legacy, which can be traced historically from the days of pre-colonial time where they were established, utilised, and embraced as apanacea to various survival challenges (Mucherera 2021). They are home-grown initiatives which the traditional people rely on for their day to day life. However, the belief in science (positivism) sought to denigrate the use and application of IKS and replaced with Western views and approaches. IKS virtually covers all aspects of social life which includes but not limited to family, marriage, kinship, ecology, climate, agriculture, linguistics, medicine, psycho-social support, emotional, spiritual, craft skills among others. Masocha and Kariaga (2019) discusses the importance of IKS with particular reference to traditional medicine where they established that alternative healthcare plays a pivotal role in complementing scientific medicine. Their research distinguishes and records plants that serve as traditional medicine for treating different sicknesses in that region. Be that as it may, despite the variety and adaptability, IKS has been dismissed in both scholastic and non-scholastic disciplines. The main reasons of their marginalisation as noted by Mucherera (2021) includes, lack of documentation as its exists in oral form, IKS is underestimated for lacking scientific evidence. Jary and Jary (2018) observed that colonialism in various parts of the globe promoted the perishing of IKS as pioneers' executives imposed their clout on traditional people who frequently opposed their impact. Regulations were passed to enslave these local people and minimise their social legacy. IKS were loathed to advance western ideologies or type of information like artificial sciences. Recent studies have shown that IKS are either second rate or in reverse since they are believed to be outdated, primitive and backward (Ward 1989).

Zimbabwean smallholder farmers have, according to Mutasa (2019), relied on traditional knowledge for survival during droughts and other natural disasters for generations. The complete utilization of indigenous knowledge has been jeopardized, though, as practitioners frequently disregard it in favour of contemporary knowledge on disaster risk reduction. The local people have long employed their indigenous knowledge to lessen hazards and catastrophes in their communities, and there have been calls lately for a greater use of this knowledge (Gaillard and Mercer 2012; United Nations International Strategy for Disaster Reduction [UNISDR] 2005).

World over, the non-appearance of technical information in rural societies shaped significance in the utilisation of IKS to realise variations in seasons, tragedy circumstances and food security. The use of taboos, totems and sacred building in Zimbabwe has tremendously contributed to the protection and preservation and management of the natural resource as part of IKS (Risiro et al, 2017: 22). In Third world countries, IKSs are all-inclusive and yields a profound understanding of the inter-connections amongst the diverse constituents of a habitat (Eyong, 2019: 124). Now with the adoption modern information and communication technology, utilisation of the scientific approaches in predicting weather conditions across seasons has taken momentum. Post displaced households at Chingwizi are relying on IKS in predicting the changes in the seasons, misfortunes and also as their livelihood coping strategy during their stay in the camp. This implies a need or a demand to refocus and rethink development within the context of the IKS in order to construct and strengthen IKS (Odero, 2017). The necessity and importance of the indigenous knowledge lies in the fact that it has, for a long time, been used for human survival, including forecasting of local hazards by local communities (United Nations, 2018: 1). This shows and demonstrates the extent to which IKS offers and hence contributes to the meaningful sustainability of the environment and community development. Direct reach and access to weather information, such as seasonal forecasts, has been insignificant and limited among the rural people in Zimbabwe as the modern sciences and technology has taken precedence over IKS.

The ongoing difficulties are the weakening and deterioration of the natural ecosystem (Fonjong et al 2010). This requires, the need to esteem the job of IKS in resolving issues experiencing in Africa. Odero (2011) conceptualises IKS and information imbued to a particular set of encounters caused by individuals staying in those specific networks. The timing and measure of precipitation in Zimbabwe are turning out to be progressively unsure (Manjengwa et al 2014). Chance of vulnerability has consequently adversely impacted on the rural people especially in their agri-business.

BaTonga communities in the Matabeleland North of Zimbabwe is not an isolated example of IKS being used and applied especially in agri-business. For example, various local communities in Kenya heavily rely on IKS to adapt to and manage climatic risks (Odero, 2011: 3). In the Sub-Saharan African region, IKS has played a significant role in agricultural practice and in the prediction and management of misfortunes befalling on individuals. This helped people to be prepared, ready and vigilantly cautious for the unlikely occurrence of such

hazards, thus significantly increased their resilient. In Central Africa it has been scientifically confirmed that bad harvests, famines and pandemics are identified, reported and prevented before happening through the use and application of IKS. These problems have proven and demonstrated the efficacy and validity of IKS in day to day management of environmental issues affecting rural communities. Shoko (2012: 112) opines that IKS played a significant role in decision making in sustainable rural livelihoods.

Evidence suggests that nations that have been successful in disaster management have also used local communities' indigenous knowledge as a tactic (Iloka 2016; Rahman, Sakurai & Munadi 2016; Sethi et al. 2011). Indigenous knowledge is significant because it has helped local populations in Africa's Sahel region survive in the wake of climate change and variability, as noted by Nyong, Adesina, and Elasha (2007). Nonetheless, little research has been done on how effective indigenous knowledge has been in reducing the risk of disaster in Zimbabwe; this is likely due to a lack of awareness about the knowledge's potential benefits.

The researcher here finds a knowledge gap in that, the studies that have been undertaken thus far were carried out in an era where formal knowledge obtained from Universities and academic institutions were accorded a higher status thereby taking precedence over IKS. Now IKS has gained impetus as most societies are beginning to realise that IKS is the largest resource not yet mobilised for sustainable development. As noted by Richey (2021), IKS is a powerful asset that many countries possess. The study also agreed and thus echoed Mapara's (2017) deeper concern at the half-hearted approach by the Government of Zimbabwe especially the reluctance in embracing IKS.

2.2 Conceptualizing IKS in an African Context

Traditional people in assuring control, adaptation, resilience and coping, local people utilise ways of knowing, initiatives, as their key weapons or tools the local people apply in order for them to survive (Richey et al 2021). It therefore follows that IKS is the local people's knowledge which they have acquired through non-formal education, it is not a borrowed knowledge but it is that knowledge which has been locally acquired (home-grown) and such knowledge is of paramount importance for the local communities especially when it comes to decision making pertaining to their livelihoods. Important to note is that the use of the concept survival by Vandebroek et al (2019) may appear not to be proper since common sense teaches

that animals instinctively survive but humans rationally live. Thus, IKS are not mere human survival prowess but with proper living skills and strategies. However, formal knowledge generated in academic institutions is still dominating the development fraternity. Of note is the point that, the situation is now changing as nations are now appreciating that IKS can be utilised for the betterment of societies.

Disaster risk reduction experts and other proponents of indigenous knowledge systems have frequently disputed the notion that local communities' indigenous knowledge can make a substantial difference in preventing the destruction of property and loss of life caused by natural disasters (Hiwasaki, Luna, and Syamsidik 2017; McAdoo et al. 2016). According to Jones (2012), scholars have argued that local knowledge at the grassroots level should not be disregarded by authorities as it can assist communities in mitigating, preventing, preparing for, and recovering from the effects of disasters. Locals possess certain skills and knowledge that have developed over centuries; these skills and knowledge have been put to the test and have shown to be durable and successful in lowering the frequency of disasters and controlling hazards (Shaw et al. 2018).

Due to the variety of human kind and the variations in our cosmological interaction with nature, IKS is conceptualised differently by different people (MMapara, Ngara et al 2014). IKS thus came to be known by a variety of subjective terms, such as folk knowledge, indigenous method of knowing, traditional and ecological knowledge (TEK), ethno-science, and local knowledge (Chang et al 2010). According to Ngara et al (2014), there are variations in the understanding of IKS but generally speaking, indigenous people have a close and compassionate bond with their surroundings. The symbolic moral link that exists between nature and humans is the source of nature's sympathetic aspects. There is a sign of reciprocal link between indigenous people and nature.

Natural assets are transformed from their basic context to high and rich symbolic features on the astrophysical platform and sympathetic nature (Ngara et al., 2014). From a cosmological perspective, mountains, biodiversity, rivers, and pools become sacred moral assets. A system of hallowed locations, shrines, and symbolic signs was institutionalized into human culture and society through the use of recently created moral geography. As a result, shrines serve as sacred locations for significant rainmaking rituals and libations, which are essential for affecting favorable weather patterns and seasonal forecasts (Ngara et al., 2014). African Traditional Religion (ATR) emerged as a result of the growth of sacred sites, symbolic beliefs, and

mythical beliefs (Mapara, 2009; Ngara et al., 2014). The moral connection between humans and their ability to control nature to meet their daily needs were elevated by the ingrained cultural practices of ATR. According to research, there has been a mutual bond between humans and nature for centuries and this bond will continue to function in the future (Kolawole et al., 2014; Ngara et al., 2014). Thus, it is noteworthy that among other solutions that involve autonomous and planned adaptation against risks and hazards induced by climate change in smallholder farming, IKS should be given top priority.

Even though the history of IKS is unclear, it is important to give elders credit for creating this sacred and intricate organic knowledge (Kolawole et al., 2014). The elderly developed a methodical approach to producing viable livelihood strategies both consciously and unconsciously as the keepers of cosmologically based local knowledge (Eversole et al., 2021). The emergence of organic knowledge was influenced by a diverse array of experiences, visions, and dreams. The IKS was operationalised as a new ethnoscientific instrument in the fields of politics, agriculture, environmental management, and fisheries (Chang'a et al., 2010). The recently acquired knowledge was passed down through indigenous generations and became a significant and permanent way of life. It is true that the interdisciplinary IKS deserves recognition as a substitute science for human subsistence.

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The use and application of IKS is not a new thing but dates back to colonization, where Third world countries were perceived as backward despite that they had their unique ways, approaches and means of education. Colonialism exacerbated and connoted the deterioration in the significance of IKS. Although the IKS are a set of principles originating largely from Africa, this research demonstrates that they are not meant to be only for Africans - the ideas

can contribute meaningfully to the world of Sociology. These African ideas have been marginalised for a long time. This research is a reflection on the importance of the African social theories in Sociological debates other than reliance on Western social theories. The IKS, in this research, are argued as the better African moral theory that can effectively and efficiently deal with the displaced Tokwe Mukosi flood victims at Chingwizi camp in Zimbabwe. Mafongoya (2017) notes that, by ever-changing emphasis in the essential syllabus from schooling and their conceptualisation of information centred on Western knowledge to teaching and learning through IKS as a base for all education, it is estimated that all methods of knowledge, means of knowing, and global opinions be recognised as similarly important, adaptable, and complementary to one another in equally appreciated means. The inimitability of local people and their knowledge is inseparably related to their livelihood, which are situated predominantly within their social contexts. Government policies in Zimbabwe often bound by options weaken indigenous people's potentials to adapt. IKS is very imperative for community-based adaptation and mechanisms for maintenance of resilience at a local level (Nhodo 2021). The uniqueness of this research is the recognition that Africa has rich and fecund traditions and knowledge systems founded and rooted in the principles of loving and caring for one another and the practical reality of mutual support embedded in the African Philosophy of hunhu/Ubuntu (community oriented).

2.3 Relocation and Food Security

This section debates on relocation and its effects on food security. However, focusing on the challenge of food shortages among the displaced Marange villagers in Manicaland Province in Zimbabwe. Kusena's (2008), article discusses the impact of relocation upon the Marange inhabitants who were forcibly moved from their ancestral land to pave the way for diamond mining. According to Kusena (2000), the main challenge faced by the households at the relocation area was the absence of long-term sustainable solutions to food security. For this reason, Kusena (2013) argues that the displaced families were vulnerable to food insecurity as the farming space and mechanisms for securing a living were limited as compared to Marange.

Kusena, (2013) further argues that relocations lead to 'New Poverty.' His report argues that the relocated villagers faced a plethora of challenges at the Agricultural Rural Development Agency (ARDA), a former state- owned entity which is located 32km west of the city of Mutare in Manicaland Province of Zimbabwe. He cited inadequate suitable land for farming, shortage of accommodation and lack of a source of livelihood as some of the major challenges affecting

the displaced households at the relocation area. It is against this background that this study argues that although food shortage is a real and threatening issue at Chingwizi camp, the problem gradually can be resolved through the use and application of IKS.

2.4 Relocation and its Impact on Social Networks

Madebwe and Madebwe (2015), examines the social and economic impacts of forced displacement on the first wave of 600 families relocated by Mbada Diamonds mining company in 2011. The Madebwe's argued that the removal was done in a chaotic manner and the initial indicators of local development on one of the first groups of relocated families remained difficult to see. Madebwe and Madebwe (2015) noted that among others, the social and economic impacts of relocation on the first households moved by Mbada Diamond Company included lack of compensation, decimation of livelihoods, disruption of intra - community bonds and decimation of social support systems. The study still did not explore on the use and application of IKS as one of the various survival strategies employed by relocated families for them to earn a living. It is the intention of this study to affirm that the Chingwizi Camp victims, though socially displaced, they can invent and create new and better social networks through the use and application of IKSs.

2.5 An Overview of Forced Displacement at Tokwe Mukosi

Since it is the most recent in a line of forced relocations executed by the Zimbabwean government, the forced relocation of Tokwe Mukosi flood victims has remained a contentious issue (Nhodo 2019). Many studies on IKSs have been conducted in the Zimbabwean context, but they have mostly concentrated on their applicability in predicting weather, climate change as observed by Mafongonya (2017). On involuntary migration, the studies of similar nature seem to have failed to recognise the IKSs' ability and potential to provide sustainable solutions to the victims. To the contrary, the studies done thus far on the same phenomenon seems to have adopted a sui-generis approach where victims were not considered as rational actors who have the potential to devise mechanisms for them to be able to survive instead they are viewed as merely passive recipients. The Chingwizi scenario is unique because the victims were uprooted from their original sites like sacred places, social networks where the use and application of IKSs is ideally applicable.

According to Nhodo (2019), the unfortunate and displaced people have been mistakenly analysed and evaluated from a subjective victimhood angle or perspective within academic

circles and humanitarian communities, implying that the victims are unable to view and assist themselves without donor or external support. The adoption of Structure and Agency theory by Giddens where the agency plays a pivotal role in the entire structure helped to correct the observation made by Anderson et al (2013) when he opines that literature in many cases self-evidently distorts displaced households as they normally label the victims as people who are *tabula-rasas*, who are not endowed with the gift of rationality. This study departs from this narrow analysis and focuses on the ways in which victims use IKSs as logical, calculated, and strategic actors to survive. Consequently, the study had to evaluate the effectiveness of IKS as livelihood coping strategies being adopted by the displaced communities by taking human agency into account. It also had to evaluate how the negatively affected individuals evaluate and react to such developments as logical, informed, and strategic actors. In an attempt to analyse the lived experiences and difficulties Shona speaking people currently face in their daily lives, this becomes the study's main focus.

2.6 Socio-Economic Impact of Induced Displacement in the Context of Zimbabwe

It is not in dispute that Zimbabwe has been seriously affected by a number of development induced displacements, some were as a result of flood disaster like in the case of Tokwe Mukosi floods which took lives, destroyed property, crops and livestock. This flood disaster resulted in unplanned relocation of victims to places like Chingwizi for instance seriously affecting the victims' livelihoods. As observed by Gwimbi (2000), Zimbabwe experienced a Tropical Cyclone Eline which brought on flooding in the Zambezi Basin, killing a reasonable number of individuals and rendering the remaining destitute. What this implies is that, the displaced communities, as a result of these disasters were actually left homeless, their livelihoods were dismantled, they lost ties with their land (landless), their social networks were undesirably affected which eventually resulted in victims being in a serious predicament, side-lined and some were left jobless among others. However, although it is soundly clear that the above analysis managed to interrogate and unpack the socio-economic impacts of the disaster, it dismally failed to consider the role of actors, being victims of the disaster with regard to what they are able to do in an attempt for them to survive since they are endowed with the capacity to think and act.

In Zimbabwe, between 2012 and 2013, there was another development program that prompted or resulted in large-scale population relocations and displacements in the Chisumbanje region of Manicaland and the Nuanetsi Range in Mwenezi. According to Madhhlare (2013), the

government coordinated these relocations in advance with major multinational corporations that were investing in crocodile farming and biofuels, respectively. From a hands-on and quantifiable facet, the programme was of paramount importance to both the government and the entire generation as it was anticipated that if the programme was to be properly managed, it was going to bring the greatly desired investment as it was going to bring in foreign currency and create jobs for the local people. Unfortunately, the involuntary relocations seemed not to have been properly administered or managed as it lacked appropriate planning and proper implementation strategies, the victims were given a very short notice to migrate from the areas. These forced displacements obviously had a net effect of weakening the displaced households' livelihoods in those said communities. For Madhihlare (2013), these displacements led to the loss of livelihoods as well as the socio-cultural and economic status of the affected villagers. Be that as it may, the use and application of IKSs is evidently a panacea to the victims' predicament. It is therefore going to be the sole purpose of this research to investigate the use and application of IKSs as survival strategies being adopted by the victims in their endeavour to survival after such an unplanned displacement since they are rational and strategic actors.

2.7 Social Disintegration and its Haunting Effects

The goal here is to make a conceptual analysis of IKSs within the context of Zimbabwe and with particular reference to Chingwizi Camp. Numerous earlier studies that undertook comparable research focused on providing victims with social amenities, sources of livelihood, and other services required to support the displaced households in their new locations. According to Cernea (1995), forced relocation is never beneficial, even if it is required as a component of an all-encompassing development initiative. For those impacted, the relocation disrupts social connections and living arrangements, causing a severe socioeconomic and cultural commotion. It destroys current modes of production, upends social networks and livelihoods, impoverishes a large number of those uprooted, jeopardizes their cultural identity, and raises the danger of crime, epidemics, and health issues.

Bates (2002) observed that other studies have found out that induced displaced communities suffer major socio-cultural impacts such as loss of identities, loss of artefacts, loss of traditional homes, loss of ancestral places of worship, loss of grave sites where the use and application of IKS is applicable because of the set up that is already in existence, decline in social cohesion and disregards chieftaincy issues. Yankson et al (2018) opines that because many people in Africa attach strong emotional, spiritual and cultural significance to ancestors, long-held

heritage and ancient places of living, the involuntary relocation of such people from their cultural and spiritual importance will be tantamount to creating problems for their psychosocial wellbeing. Cernea (2016), as much as he concurred with the above scholars, he also suffers from the same disease like many other aforesaid researchers since he also failed to take into account the use and application of IKSs as survival strategies being employed by the victims as they are people who are gifted with this rationality. They are endowed with the capacity to think, hence, there is need to recognise and appreciate the victims' rational potentialities to determine and control events and life processes through the use and application of IKSs.

2.8 Landlessness as an Issue

As noted by Mashingaidze et al (2019) rural communities in developing countries particularly in Zimbabwe face perpetual risk of being displaced by infrastructure development and natural disasters. It emerged from their study that the induced displaced communities often ended up in serious predicaments as they would have lost their major livelihood asset like the land. Land is a source of wealth since agriculture contributes a larger portion of human beings' source of livelihood. In the case of Chingwizi, the victims were rendered landless, lost their livelihoods, shelter, assets, confronted with poverty and lost access to social facilities, social networks and also the victims lost access to their initial heritage sites which they used to rely on when applying their IKSs. Rural communities especially in Zimbabwe depend on their land for survival. In the history of Zimbabwean literature suggests that, majority of the victims of development induced displacements ended up in a serious predicament as they would have lost their land. As noted by Mashingaidze (2019) victims of the Ngezi Platinum mine were involuntarily displaced and were controversially settled at Mhondoro where they had not enough land for their agri-business. Subsequently the said victims suffered a double blow since they lost ties with land and sacred places as well, they were also displaced from their original sites where they were close to the river and lakes which offered resources and jobs to the locals and improved their socio-economic status. Literature tells us that the victims were not fully compensated as the government of Zimbabwe is incapacitated to provide the much-needed assistance due to its economic quagmire. The exercise only benefited people from faraway places from fishing and employment of non-locals. Further to that, Hammer (2015) notes that Zimbabwe also experienced some violence which led to forced migration by victims as a way of securing their dear lives. Hammer (2015) also added that, these forced displacements as a

result of violence can be traced back to the colonial era where a reasonable number of “citizens” were rendered landless and relocated into unproductive reserves. Such involuntary relocation impacted negatively on the natives since it had a net effect dismantling the “citizens” major livelihood asset which is the “Land” being their main source of living. The situation was however, exacerbated by the endorsement of the Land Apportionment Act of 1930. It actually worsened the victims’ situation and subsequently the coming in of the Land Tenure Act of 1969, which Mustafa et al (2014) described as being embedded with violence. This scenario worsened the citizens’ predicament as majority of the natives were rendered landless but unaware that the voiceless have the rational capacity to help themselves without government assistance. This study is embedded on an optimistic conviction that the impossible situation human beings may face can still be circumvented through the use and application of IKSs and can sustain themselves with little or no external assistance, as evidenced by the rational initiatives being practised by the Chingwizi residents.

Of paramount importance to note here is the point that, this aforementioned violence which led to induced relocation by the government of Zimbabwe persisted into the post-colonial Zimbabwe where the country witnessed a series of political violence which led to induced relocation and in some instance’s loss of life. In Zimbabwe in the year 2000, the country embarked on the Fast Track Land Reform Programme which according to literature exacerbated poverty and disempowered people particularly the Whites. Owing to this violent approach by the government, the country witnessed massive displacements of Whites from their farms resulting in black farm workers being equally affected. The programme was coordinated by the war veterans and ruling party ZANU PF supporters under the Fast Track Land Reform Programme (FTLRP). Be that as it may, human beings as rational as they are will always find a way out of unfavourable conditions of life through the use and application of IKS.

2.9 The nexus between IKS use and Unemployment in Zimbabwe

The violent approach which the government of Zimbabwe adopted during their so-called operation “No to Illegal Dealings” has been intensively written by Hove (2014). In this said operation, a significant number of the citizens were left jobless. This atrocious approach was mainly to ensure a complete eradication or get rid of illegal dealers in all facets of life. This operation negatively impacted on the livelihoods of many informal traders in Zimbabwe who had no formal jobs. In the year 2008 the country witnessed another development induced

displacement of Chiadzwa community from the Mbada diamond mine under Manicaland province in Zimbabwe to pave way for competent and official mining exercise. These displacements undoubtedly inflicted serious challenges to the victims' livelihoods in those areas especially loss of land. For Madhihlare (2013), these displacements led to the loss of livelihoods as well as the socio-cultural and economic status of the affected villagers. Still on this, the researcher remains confident enough to suggest that the use and application of IKSs will provide a better remedy to such unfavourable circumstance.

2.10 Health Security as a Social Need

Many and several components of health security are generally regarded as critical in livelihood security analysis or assessment. The first one is the rapidness or frequency of illness among all household members. In vulnerable households, illness episodes can severely alter and pathetically compromise the productiveness of family members, reducing the already-low levels of incomes and production, thereby badly affecting food and nutritional security. The second essential component is direct access to primary health care. The health security of rural people is directly and closely linked or related to their level of access to appropriate or proper medical care (Sarah and Medrol 2004). Given that, over crowdedness and limited health care facilities at Chingwizi where the displaced households are currently housed, it therefore follows that, the victim's health has been jeopardised. Nonetheless, through personal efforts of the victims involved, this study is rationally convinced that this issue can be resolved.

IKSs have been conceptualised as home-grown understanding that has been established and amassed over a period by a community and has been handed down over generations. Such understanding is signified in most scopes of human activity, such as in agri-business, traditional and ethno medicine, human and animal well-being, forestry and botany, among others (Mucherera 2021). The purpose of this study is to discuss the use and application of IKS as coping strategies for the Tokwe Mukosi displaced households. For this reason, the IKS fit and qualify to be social theories like modern social theories and hence the social analytic framework within which to engage with problems in Africa and post-colonial societies in general. The application of IKS addresses the questions of epistemic justice and the need to expand the analytical framework beyond the modern social theories. Thus, the focus on IKS is made and done in order to escape and reject the colonial bias on the displaced Tokwe Mukosi flood victims. The IKSs is what the Chingwizi camp residents need in order to address their problems.

While local information (IKS) persist to be vital and cherished by societies, it has also been adequately utilised for the well-being of the people (Mafongoya, 2017). Prevailing researches have observed a notable indiscernibility of IKS. Notwithstanding exogenous factors, societies and individuals relatively contribute to their own predicament which includes alienation from mainstream development trajectory (Mandipaza, 2021). Rural communities' ways of education, keeping and conveying knowledge have partially led to their own predicament as "knowledgeable" individuals often "ring fenced" by their proficiency or passed on without reassigning it to the incoming generation (Nhodo, 2019).

2.11 Socio-Economic Impact on Displaced Households

Cernea (2016) argue that induced displacement from one ancestral place exposes one to the danger of becoming poorer than before displacement. He further asserts those displaced households are supposed to be compensated for their lost valuables and real support to rebuild them effectively; yet this is not the case with Chingwizi residents. Cernea (2016) in his Impoverishment Risk and Reconstruction model (IRR) suggests that the inauguration of deprivation can be signified through a model which follows eight intertwined possible jeopardies inherent to displacement. These are loss of jobs, inadequate land, homelessness which led to destitution, marginalisation, food insecurity, high morbidity and mortality, little or no access to community services, disintegration of social ties and human rights violation which may sometimes result in abuse. It is however important to note that although the victims are believed to be lacking in some of the eight basic principles, they remain essentially active and rational and as such can substantially do something to assist, raise and elevate themselves out of their miserable situation.

Dismantling of livelihoods due to involuntary or forced relocation of villagers as a result of development and dam projects is not a new problem. In Africa, it is roughly estimated that close to 400 000 people have been relocated or displaced due to big dam projects that have been built for various causes (Chris de Wet 2000). Involuntary displacement of those would be victims is tantamount to dismantling their livelihoods as they lose ties with land, property and other livelihoods assets for their daily survival. In Egypt and Sudan, the Aswan High dam project is the concrete evidence of development induced relocation or displacement. This water project led to the forced relocation and/or displacement of 100 000 farmers in those two nations between 1963 and 1969 (see Cernea 1990), following such displacement, the victims suffered seriously as they lost ties with their families, social networks, most if not all of them were left

landless and lost access to social amenities. Imperative to note is the point that this study by merely focusing on the socio-economic issues, it overlooked that human beings can do something to assist and improve themselves.

2.12 The Marriage between Marginalisation and Unplanned Relocation

The term marginalisation is defined by Muzvidziwa (2010) as a state or condition of deprivation resulting from differential power relations and inequality. It is on the basis of this definition that the researcher would conceptualise marginalisation as a process whereby individuals are ignored or relegated to the side-lines of all facets or dimensions of social life. However, it is important also to note that this definition is multi-layered and multi-faceted concept. It is slippery in the sense that it does not have a fixed meaning. As noted by various researchers, induced displacement by nature and circumstances is unplanned hence it has got a myriad of consequences. In West Africa Lassailly-Jacob (2014) noted that in the Ivory Coast the Kossou dam construction led to the relocation of a significant number of residents who lost ties with their land and heritage sites. Literature indicates that, the victims were not fully compensated since they had incurred losses during the involuntary displacements. It is not in dispute that the said victims' livelihoods were pushed to the periphery and as such they were left in a miserable state. Other studies also observed that in Ghana there is the Akasombo dam and the Kpong dams which produced a combined figure of 86 000 villagers who lost their livelihoods from 1963 up to 1981 (Adu-Aryee, 1993). Of note is the point that, the Ghanaian scenario left people in a serious predicament as people lost all their livelihoods but the study again failed to consider the fact that victims always find solutions to their unbearable situations. In Zimbabwe according to Tarisayi (2018) the Tokwe Mukosi flood disaster negatively affected the local people as they lost ties with their land, livelihood, livestock, and social networks while in transit to Chingwizi camp where the victims were controversially settled. It therefore follows that the victims by virtue were marginalised and really needed assistance. Be that as it may, the use and application of IKSs has the potential to rehabilitate and mitigate post displacement challenges that are currently confronting the victims at Chingwizi Camp in Zimbabwe.

It is really pathetic to observe that in Zimbabwe flood victims are marginalised and treated as if they are not capable to carry out livelihood activities on their own. As a result, the community will not give them opportunities to realize their potential or utilise their talents to improve their livelihoods instead, society as a structure will continue to constrain them. Hence, there is need

to find out from the victims themselves what they are doing as rational and active individuals to earn a living.

2.13 An Analysis of the Notion of Food Security

It has been thoroughly assessed and scrutinised that, "a household is food secure when it has access to the food needed for a healthy life for all its members (adequate in terms of quality, quantity and culturally acceptable), and when it is not at undue risk of losing such access," (Sen, 1981). Some salient tenets and features of this concept or notion need a little elaboration. Sen (1981) critically observed that previous studies had carefully noted that, households have diversity of food security portfolios but the quality and quantity of that cannot be guaranteed because over the years the dismantling of livelihoods and ill health of the human capital and livestock have often exposed them to food security risk. However, Sen (1985) further discerns and forms the conceptual basis of all agencies' (including the people) access to food security. He explains thus:

Hunger and starvation is not merely an indication that food is inadequate or insufficient but it can also imply the issue of proximity to food. Food can be available in abundance but beyond the reach of the beneficiaries. It therefore implies that the structure which is composed of rules and regulations, leadership among others can prejudice the beneficiaries but can also enable victims to have access to adequate food. (Sen 1985:166)

The analysis above though it made substantial discoveries, but did not further explore various strategies that victims do apply to circumvent these constraints posed by the structure they operate in on a day to day basis. This study identifies a gap and hence tries to demonstrate that as rational beings, human beings can possibly determine and control their environment.

2.14 The Necessity of Education

From a worldwide historical perspective, victims of induced displacement face many livelihood challenges. They are the most marginalised, socially excluded and poorest groups in society (Peters and Chimedza, 2015). According to Turnbull (2013), it is a common perception that victims are passive actors and economically unproductive and therefore constitutes a burden upon society. Benhura and Naidu (2019) notes that, such victims are less likely to complete their basic education. This in turn further reinforces their marginalisation and social exclusion, because due to a lack of education and requisite skills, the victims found it difficult to secure long-term sustainable employment and livelihood strategies.

They also have limited access to public resources for their livelihoods. Due to dismantling of livelihoods as a result of the unplanned relocation, they are mostly likely to drop out of school at an early stage and their dreams shattered and as a result, they would lack training and livelihood skills to compete with mainstream society. This limits their participation in socio-economic activities since they lack education, which is the chief livelihood opportunity for the majority in Zimbabwe. Be that as it may, the above observation is partially limited since it remained focused on socio-economic issues and effects at the expense of the rational effects made by the victims to save themselves. This study aims to cover this gap.

2.15 Family Ties and their Essential Role

In African countries, it is not the sole responsibility of each particular family to care for its members but instead their social life is community oriented and it has inherent qualities. The relationship between the society and the individual is none other than that based on collective consciousness hence society is sui-generis as it exists over and above an individual. However, due to forced displacement, forces from urbanisation and altering forms of employment leading to relocation have resulted in the cessation of extended family systems (Peters and Chimedza, 2010). Fritz (2007) noted that due to limited family support because of the disjointed ties with the family, victims have been locked in houses and placed in institutions, and is generally seen as burdensome due to the assumption that they always need assistance. Turnbull (1992) notes that, it is unfortunate that victims are being left in the periphery of livelihood activities. This is because they are perceived as incapable of making independent decisions and managing their own lives. They are looked at as people who always need assistance (SITEF, 2003). Much as the researcher may concur with the foregoing sentiments from the above researchers, the researcher remains optimistic and upholds the position, no matter how bad the Chingwizi situation could be, there is need to call reason, hence IKSs has a potential to neutralise all the mishaps. However, the purpose of this research was to look at how the displaced families are applying their IKS for them to survive in this post displacement.

2.16 Social Networks as Basic Necessities for Living Together

Scudder and Colson (2012) identify four main factors, which compound the marginalisation and social exclusion of induced displacement of victims. These are social capital, physical capital, financial capital and human capital. Social capital refers to relational bonds and other social networks that exist between relatives, friends and other members within the community.

Involuntarily displaced families lack support from friends and relatives to succeed in their livelihood activities since they have broken or lost ties with their fellow community members. Once again, due to negative social attitudes, displaced people and their families invariably have depleted social capital thus, find it difficult to succeed in their livelihood activities especially those in need of assistance from others.

Physical capital refers to access to physical infrastructure for example, roads, transport, schools, health clinics and so forth. Financial Capital is where displaced people and their families find it extremely difficult to access and secure loans and other forms of credit. Mainstream financial institutions, including those providing micro-credit, perceive displaced people and their families as a high credit risk, by virtue that they lack fixed property and therefore very reluctant to lend in such situations. Once again, this further compound and reinforces the victims' cycle of poverty, which in turn leads to ever more entrenched social exclusion. Of note here is the point that, studies done by various scholars on involuntary displacements, looked at the consequences of forced displacements and its impact on livelihoods without looking at the use and application of IKS as survival strategies or mechanisms being employed by the victims to survive following their post displacement.

2.17 Involuntary Displacement and its Impact on Livelihoods

It is public knowledge that in Southern Africa it is impossible for one to talk of adverse impacts on livelihood due to dam projects and displacements without mentioning the Cabora Bassa dam project in Mozambique. Historically, the dam was constructed in the 1970s during the country's colonial era and ultimately this dam project became one of the top five of the largest dams in the world over (Isaacman and Isaacman, 2013). The benefits that were to be realised by the country included but not limited to mining, agri-business through irrigation which if properly administered were going to improve the lives of the people, hence it was a development induced displacement.

It is however, quite regrettable that the Cabora Bassa dam problem adequately failed to curb poverty and stimulate sustainable development. The lives of the poor were endangered by the unwarranted displacement of the victims which led to the dismantling of their livelihoods. Still in Southern Africa, literature points to the Lesotho Highlands Water Project of 1995, which is one of the largest water projects in Southern Africa. This dam project is one among other projects which seriously affected the villagers as it led to the involuntary relocation of a

significant number of victims. The complex and unbearable issue here is the observation that the local people lost ties with their land, livelihood, social security, sacred places including their burial sites were sacrificed in the name of development which the victims themselves never enjoyed (Hitchcock 2010). Be that as it may, all the documented reports on the above phenomenon seem to have been constructed by people who have lost confidence in the human minds power to invent and devise mechanism for them to survive. The researchers seem to have underestimated the important role that IKS can play to proffer solutions to these problems and sufferings. It is therefore an essence of this study to try and investigate the use and application of IKSs as survival strategies being employed by the agency as they are rational actors.

Literature tells us that the construction of Tucuri dam in Brazil as one of the noticeable development induced displacement impacted negatively on the citizens of the said country as a significant number of families were displaced as a result of this development and these victims were controversially settled in unfamiliar places. Other studies also referred to countries like India for example where development induced displacement are currently believed to be an ongoing process and they have done more harm than good to the livelihoods of the affected. This displacement mainly affected the victims as a significant number of the victims were rendered landless and were prone to food insecurity and impoverishment among other factors which are replicating on the Tokwe Mukosi victims who are currently at Chingwizi Camp in Zimbabwe. However, human beings, as they are rational and calculative actors, can devise survival mechanisms for them to be able to earn a living after such a displacement through the use and application of IKSs which is the central goal of this study.

Furthermore, IKS has made, and can still make, a significant contribution to resolving local problems. There is also a need to distinguish between what is known as Western Knowledge Systems (WKS) and IKS. In regard to the former, such knowledge systems are regarded as universal due to the fact that western education is entrenched in many world cultures. WKS have long been noted for their rigorous observation, experimentation and validation procedures, all of which are carefully documented. The same cannot be said of IKS in particular when it comes to documentation (Kolawole, 2001). Needless to say, in an African context WKS is perceived as being bound up with Western imperialism and culture, and that it is not always value-free or even objective. In many instances, it seeks after the obliteration of IKS.

IKS offers the solid foundation as the basis for grassroots decision-making, much of which happens at the community level through traditional and indigenous organisations and associations where issues are identified and analysed, and solutions are practical and determined. The solution-seeking behaviour is founded on indigenous creativity which eventually leads to experimentation and innovations as well as the appraisal of knowledge, and technologies introduced from other societies (Warren, 1992: 3). The Southern African societies have established their own knowledge edifice which, have been traditionally handed down generations through oral traditions. This type of knowledge morally touches on the relationship between living human beings and their environment, encapsulating a system of organisation, a set of scientific empirical observations about the local environment, and a system of self-management. Litunga in Barotseland, is the king of the Lovi People in Zambia. He stays near the Zambezi River, and he has canals dug and water management maintained to ascertain a constant flow of water all year round. Humanly natural and normal rules have also controlled the marine life for centuries, for example, rivers rise and floods occur during the fish-spawning season. This gives the fish more physical space so that they can become difficult to catch at this time (Southern African Research and Documentation Centre, 2005:2-3). Under the laws, introduced by Barotse Kings to conserve wildlife, game animals were best protected for example, it was an offence to kill a female beast.

Coming to Malawi, the IKS are still sustaining people through their knowledge of socio-cultural management and movement, crop protection systems and traditional medicines. Farmers have both intensive and extensive knowledge in using the tree species *Msangu* (*Faidherbia albida*) to improve and maintain soil fertility. Traditionally, the Tswana of Botswana had grazing land that was situated far removed from the villages and croplands - resource overseers were responsible for monitoring and maintaining the status of grazing and informed the Chief when overgrazing was an issue.

The aforementioned examples illustrate the employment of indigenous systems by local people in recognition of their environment's limitations and the need to minimise pressure on it (Southern African Research and Documentation Centre, 2005). Before the advent of colonialism and modernity, Southern African societies had already found effective modes of balancing and stabilizing their ecological systems. It can be accepted and appreciated from the foregoing examples and illustrations that Southern Africans are not strangers to the problems of sustainable development. Also, it is evidently clear that IKS are not something relatively

ineffective or wishy-washy, but something that are real and tangible with relevance and application in the management of the local environment and in elevating the quality of life of the Southern Africans.

2.18 Application of IKS to Chingwizi in Zimbabwe

This section is an assessment and application of the IKSs to the displaced and relocated Chingwizi victims. The choice on IKS is strongly founded on the socio-analytic framework that IKS offer to the understanding and correction of the Chingwizi problem. The application addresses the questions of epistemic justice and the need to expand the analytic framework beyond the Western orthodox that has often and always been the analytic framework within which to engage with problems in Africa and post-colonial societies in general. Thus, the research focuses on African IKSs in order to escape and reject the colonial bias on the issue of Chingwizi relocated victims. It is necessary and logical that the basic premises governing the African people's world-view and existence (IKS) must be reconsidered and considered on the Chingwizi issue. The implication is that the African Knowledge Systems must be deemed necessary to know and infuse the academic arena with IKS's rational analysis of the Chingwizi issue. The IKS must be reasonably applied in the socio-moral debate on the Chingwizi issue and the application must consider the IKS values of community, togetherness, harmony, solidarity, hardworking, humanness, naturalness and originality at the core life of Chingwizi victims.

2.20 Significance of the Use and Application of IKS

In an endeavour to achieve sustainable rural development, it should be noted that traditional knowledge is significant as it plays a critical and fundamental role in the assessment, formulation and application of sustainable development policies, and projects in Sub-Saharan Africa. This section proposes that the IKS must be given and allowed more significance and recognition by regional governments/authorities through structures such as the Southern African Development Community (SADC). The reasonable and workable modalities for operationalizing IKS in the region's development, in a sustainable way or manner, must be at the socio-political level. Even though there are some tools/trials reigning the justifiable use of the environment such as the SADC Protocol on Environment that was adopted in 2000 more needs to and must be done, especially in dovetailing indigenous knowledge with policy processes. Indigenous knowledge, particularly in Africa has long been ignored and maligned

by the outsiders (Warren, 1992), and African governments have fallen prey to this derisive behaviour regarding their heritage. However, a paradigm shift is required, whereby indigenous knowledge drives development efforts in the SADC region.

Sustainable development as defined, in this work, as the development that meets the needs and passions of the present without compromising the potency of the future generations to attain their own needs and goals (Todaro and Smith, 2015). In an African context, it is the duty and responsibility of the present generation to be intellectually conscious and thus look beyond itself and regard both the future and retrospectively look back to respect/venerate the departed ones, the ancestors (Noyoo, 2007). Bishop Desmond Tutu, a South African cleric and theologian and a Nobel Laureate, has in the past referred to this assertion in his sermons that humanity is about three elements, that is, "those who went before us, those who are still with us and those who are yet to come" (Chikaire et al., 2012:204).

This confirms the research findings of other studies (Gamman, 1995; Phiri, 2019) that indigenous people often place non-economic worthy value on local naturally given resources that were knitted and tied to cultural and traditional beliefs involving rituals and sacred sites. The research finding also confirms many other scholarly studies that revealed that the natural and heritage resources, in particular thermal springs, were associated with spiritual and religious beliefs (Hoole, 2000 and Tshibalo,2020). One of the major problems characterising the global discourse on religion/God and development is the marginalisation of IKSs) (see for example, Noyoo 2007). Chapters in the first part of this volume highlight the extent to which individuals and communities used IKSs in their reactions and responses to COVID-19 more recently. The communities managed to curb the pandemic through the use and application of traditional medicines for example (*zumbani*) fever bush tea, it is popularly known for its pleasant, refreshing, minty and lemon flavour. It has proved to be effective in treating the Covid-19 pandemic and as such you could find it sold even in shops and supermarkets.

However, the disaster risk reduction in Southern Africa, utilising the indigenous knowledge, remains understudied and this study sought to close the gap and contribute to the broader knowledge. Over and above, the relevance of Afrocentricity theory in this study is justified by the fact that the most vulnerable to the impact of natural disasters are the Africans in rural areas that lack access to modern infrastructure and technology (Noyoo, 2007; Maponya and Mpandeli, 2016; Nyahunda and Tirivangasi, 2019).

Some of the African modes of knowing and teaching involves or includes initiation of both girls and boys through different stages of adulthood, indigenous games, agricultural systems, dances and songs, storytelling and proverbs (Kaya and Seleti 2013). According to Noyoo (2007), the success of the sustainable conservation of nature in some of the African traditions is as a result of respect for nature, moral attitudes towards nature, restraint in resource exploitation and mutual cooperation. As such, education is meant to provide and promote sustainable development of the societies in which learners live.

In Africa, IKS are all-round and holistic and produce and offer a deeper understanding of the inter-relationships among the different elements of a habitat (Siambombe et al., 2018). They are knowledge forms that have resisted death despite the racial and colonial onslaught that they have encountered and suffered at the hands of Western imperialism (Bruchac, 2014; Mapara, 2009; Mugambiwa, 2018). Therefore, the IKS in most societies or communities in the southern hemisphere are “diluted” or “overshadowed” by Western epistemologies and ontologies preached, instilled and enforced during colonial periods and even in today’s post-colonial era (Mapara, 2009; Sithole and Chundu, 2020). Thus, the former colonised nations encounter and face the same destiny and fate of devaluation and marginalisation of their social and cultural resources (Mapira and Mazambara, 2013). Thus, dehumanisation and subjugation of the colonies’ own IKS became part of the major colonial practice as evidenced in their deliberate exclusion from the education systems (Kaya and Seleti, 2013).

The use of IKS in Africa dates back to the history of humanity in the continent. However, the coming of colonialism saw the inheritance of socio-cultural values different from those surviving and existing in most African indigenous societies thereby provoking basic fundamental challenges and problems for the continent (Maunganidze, 2016). The former colonial masters looked down upon or marginalised assimilation of the African cultural values and IKSs in their development agenda (Mabvurira, 2018). This has seen most academic and research activities being done in English, French and Portuguese, thus down playing or undermining the development of research and theory grounded on indigenous conceptual framework and patterns (Mapara, 2009). This negative attitude propelled Kaya and Seleti (2013) to blame the lack of political will by western researchers on the education provided in African academic and research institutions which is not meant to address the intellectual, moral and research needs of the African people, but designed to support the economic exploitation of natural resources on the assumption of the primitive nature of Africa. This is besides the general

view by Maunganidze (2016) that IKS, in the re-emerging economies and rural Africa in particular, have socially and historically been regarded or considered one of the most valuable asset rural people own but also the least mobilised for developing rural communities. However, avenues for the preservation of traditional knowledge are fast fading and are at risk of being lost altogether (Tanyanyiwa, 2019), culminating in a decline of indigenous identity and dignity and a thorough reduction in the recognition and understanding of an invaluable sustainable knowledge system (Nkuba, et al., 2020). Thus, the need to knit together or synthesise the available existing literature on the use and application of IKS as survival tactics for Tokwe Mukosi flood victims in Zimbabwe.

As noted by various researchers, in most parts of the globe, indigenous people have a special relationship with their traditional lands and waters, and possess unique languages, knowledge systems and beliefs in relation to water management, that subsequently differ from those of western researchers (Agyemang et al., 2019; Nguyen and Ross, 2017; Nkuba, et. al., 2020; Mugambiwa and Makhubele, 2021). Researchers, Vega, (2013), Agrawal (1995) and Al-Roubaie (2010), acknowledge the important role played by African Indigenous Knowledge Systems (AIKS) in development, arguing that ignoring AIKS often leads to development failure. Furthermore, AIKS is the basis for local decision-making and problem solving in areas such as health care, education and natural resources management (Mapira and Mazambara, 2013; Nguyen and Ross, 2017). This is coupled by the water culture that has always been at the core of the culture of indigenous African people, despite efforts by the colonialists to dismantle the status quo to modify it to an unsustainable colonial culture (Vega, 2013). African culture recognises indigenous women as the main heirs, and the ones who transmit the knowledge that involves the principles and values of their communities (Agyemang et al., 2019; Mapira and Mazambara, 2013; Mugambiwa and Makhubele, 2021; Nkuba, et al., 2020). Women recognise water as a sacred element that is integrated into life cycles, health, water quality and community organisation (Ayaa and Waswa, 2016). Women play a fundamental role in the social organisation of life in the communities where they live, but they are disadvantaged by their gender and minority status (Yetunde, 2020). Women also perform different water-related festivals and ceremonies including water-related songs, at sacred sites and daily activities such as use of water. Water points (WP) are also a place for social interaction, where women meet to wash clothes while children play (Chanza, 2014). It is the focus of this study to unearth how IKS is assisting in the day to day lives of the displaced households at Chingwizi Camp basing on available literature from other researchers. Globally,

access to safe water and sanitation continues to plague the developing countries of the world with the COVID-19 pandemic highlighting important needs in Water Sanitation and Hygiene (WASH) services and standard practices for infection prevention and control in sub-Saharan Africa (Kanyangarara, et al., 2021). Many refugees face challenges of accessing resources because of lack of social networks since they were uprooted from their native lands to alien lands and also loss of their livelihood assets due to forced displacement.

2.21 IKS in the Context of Forced Displacement.

Forced displaced households or communities are usually faced or confronted by a myriad of socio-cultural uncertainties. Migration involves movement and relocation from one place to another. It prompts the retention of some cultural and epistemic attributes of the homeland, and the reconstruction and re-making of new life-worlds in the new contexts (McBrien, 2019). Thus, it can be asserted that forced migration entails dismantling of livelihoods hence, socio-economic challenges where IKS is a guide to lived experiences of displaced communities.

In the recent past, Zimbabwe has experienced an overwhelming number of disasters of various kinds and sizes (Madamombe 2004). In certain regions of the nation, veld fires have impacted Bulilima and Mangwe districts, while floods and droughts have affected Tsholotsho and Muzarabani districts (Dube 2015; Mudavanhu 2014). Communities in flood-prone areas have been at risk for property damage and loss of life due to these disasters, particularly floods. Practitioners are urged to put on lenses that would enable them to see the significance of embracing locally generated, indigenous knowledge of local communities in dealing with natural disasters, in addition to using modern knowledge and technology.

A refugee is someone who has been involuntarily induced to run away from his or her country because of persecution, war or violence (United Nations Children`s Fund, 2019). In most instances people become refugees due to fear of persecution and this can take on many forms: religious, national, social, racial, ethnic or political. Globally, at least 79.5 million people have been forced to flee their homes. There are nearly 26.6 million refugees in the world whilst 45.7 million are internally displaced people (UNHCR, CARE and Action Aid, 2020). In Africa, 27 million people are refugees or have been displaced. For one to be said to be a refugee, her or she is believed to have been forced to migrate due to a myriad of reasons or factors that include but not limited to political, economic, legal, socially, unforeseen circumstances like natural disasters, wars among other factors (United Nations Children`s Fund, 2019). These refugees or

migrants as they interact and mingle with the host countries or locations, issues or problems like acculturation, culture diffusion, erosion among others comes into play (Kanengoni, et al., 2018).

2.22 IKS a Community Oriented Concept

IKS is one of the foundations of human existence; it holds the collective conscience of human societies and serves as a compass for human beings to navigate all facets of life. It integrates the spiritual, technological, social, economic and political dimensions of society and explores local knowledge unique to a specific and particular culture and society. In rural communities of developing countries IKS has proved to be a significant resource or tool which local people deploy whenever they encounter threatening life situations. IKS as a significant resource as observed by Ayaa and Waswa (2016) has increased efficient, effective and sustainable environmental conservation. This kind of knowledge has been fully utilised by local people as the basis for decision making pertaining to food security, ethno-medicine, human and health, marriages, conflict and dispute resolution, natural resource management and other important activities. As noted by Makando and Thomas (2018) through IKS, social cohesion is achieved and passed down through orally codified language structures and social interactions among group members. Proverbs, song, stories, traditional ceremonies, rituals and dreams are important modes of knowledge transfer since they are deeply rooted in their natural settings often drawing their wisdom and inspiration from their natural ecosystems. These practices have fostered a “We Feeling”, social networks within communities based on interdependence.

Traditionally African people employed a myriad of their traditional sciences in an endeavour to sustain and manage their respective societies or communities and promote sustainable rural development by enhancing political and socio-economic wellbeing of the said communities. Such approaches were done collectively as it was a community driven approach. Culture is shared and transmitted from one person to another through the use and application of IKS. It should be noted that traditionally, Africa is a cultural context based on indigenous epistemology for its survival and development. As noted by Mafongoya (2017) in Zimbabwe for example IKS has been since time immemorial utilized in all spheres of human life which include but not limited to environmental management, political governance, climate change, economic development, disaster risk management and social vulnerability to natural hazards. It therefore follows that the knowledge that Africans possess and is still possessed by some, served to facilitate the communities in Zimbabwe to sustainably manage their local

environment, establishing early warning indicators and predict misfortunes as well as providing solutions (Masolo 2010: 21).

It is imperative for one to acknowledge that IKS is relative as it is context specific, this then implies that it is socially and cultural constructed. It therefore follows that IKS use and applications are very important from the communities which they come from. As noted by Christopher Miller (2009) such knowledge dictates how people conduct themselves generally, how they relate with land or environment and other resources that they have and how they make sense of the world around them. Seemingly, the importance of IKS is now being overshadowed by the western sciences which are believed to be codified and are largely regarded as the better and rational ones as they are said to be scientifically proven knowledges. IKS is now being slowly eroded due to the encroachment of urban life, advances in science and technology are all giving impetus to western sciences ahead of IKS. Miller (1990) concurred with the foregoing when talked about IKS being relative and context specific; he talked about the relativity of traditional knowledge when he opines that.

The failure to relativise one's own beliefs is more dangerous than the failure to stay within them. Unless the Western critic attempts to suspend to hold in at least temporary abeyance - the systematic criteria and judgments that emanate from Western culture, ethnocentrism will persist forever. There is no way to break down intellectual imperialism if Western disciplines are not reconceived as 'local knowledge (Miller 1990: 65).

Miller (1990:65) acknowledged that in contemporary Sub-Saharan Africa the discourse of IKS has critically analysed and has gained impetus as it has contributed immensely on the achieving of sustainable development in Africa and across the world. The western knowledge systems of the colonisers imposed themselves on the colonised and as such, those modern sciences appeared to be the only legitimate knowledge and this led to the exclusion of the traditional knowledge systems. Miller made his critical analysis and concluded that, the colonial operationalizing of western knowledge systems led to the alienation of Africans from their mainstream identity, culture, socio-economic well-being among others and as such it created room for the integration of the colonised into believing these western knowledge systems. The move also prevented Africans from intellectualising and indigenising the knowledges they initially encountered on their context and terms and for their own purpose or benefit. It therefore follows that the pursuit of indigenous or traditional knowledge and the intellectualisation of IKSs, knowledge production and transmission is premised on the notion

that, the world is composed of different cultures and different modes of being the world. This implies that the recognition of the world's existential realities of multi-culturalism, also means an acknowledgement of reality of pluralism in the realm of knowledge. The indigenisation of knowledge through the pursuit of IKS then, do not only aim at correcting the misconceptions that legitimise knowledges which were created by the western scholars about African societies especially during the colonial eras. Rather it will also aim at correcting the erroneous conceptions of notions of subjectivity and neutrality in the knowledge production and the grounding of knowledge within the African existential realities of both self-understanding and self-actualisation (Russell 1992: 168; Masolo 2010: 26-34). To talk about inclusionality and ethnicity in this debate or argument, seems to be an error in thinking or contradictory. But this must not be the issue. Rather, the knowledge and recognition of the production, as well as the orientation and use of knowledge from independent existences in fact enrich one's experience of being in a world characterised by diversity in human experience. This idea is well articulated by Jürgen Habermas as follows.

The irresistible confirmation of the disintegration of multi-ethnic communities and the misperception of languages in exceedingly multifaceted universal communities appear to coerce people in the direction of universal conceptions of language and contextualise conceptions of worldviews that make people unconvinced about Universalist prerogatives, whether intellectual or normative. The multifaceted and still unfinalised discussion about rationality also has repercussions, of course, for the concepts of a 'politics of recognition' (Habermas 1994: 121).

Fundamental to Habermas' dispute for an inclusionary attitude to acquaintance, is that one has to embrace multiplicity, and accord gratitude to each of the multiplicity of worldviews that constitutes the diversity. Each cultural practice and mode of understanding the world has a tremendous contribution to making the domain of multiplicity.

The manifestation of what is now being termed IKS could presumably be traced probably back to the origins of humankind. IKS is equally a new phenomenon. It has arguably gained impetus, recognised and utilised within its context, which is believed to be more sensitised with due respect to the multi-culturedness and human diversity. One should be reminded that the unsettled debate about inclusivity is an issue that requires ethical and moral considerations. The determination of what counts as traditional knowledge and what is to be conceptualised and imparted or transferred to the next person or generation remains a prerogative of the concerned communities. Each community controls the intellectualisation of IKS and decides on how it should be pursued. It is quite regrettable that even the education system in many

African countries particularly in Zimbabwe is still based on Eurocentric views and structures that perpetuate colonial legacy that continues to define western science or knowledge as the most superior and legitimate knowledge over traditional sciences (Frazer 1910:3). Western culture, colonial and post-colonial curriculum and pedagogical practices are deeply implicated in each other and continue to render formally colonised and marginalised and repressed the indigenous voices partially and in some cases totally silent. As noted by Desai (2001:76) colonial western sciences promoted a hierarchical and linear form of knowledge that dismissed other forms of knowledge especially the IKSs. Be that as it may, nowadays awareness and understandings of the unanimity of humankind and nature have become the basis of the conjunction and collectiveness of ideas and practice amongst all the societies or communities across the world at least those concerned for the longstanding well-being of the planet. For instance, Ali Mazrui says:

Of course, the oneness of nature which Darwin was trying to sell to the scholarly world was not of the same kind as the oneness of nature which underlay many totemic belief systems. But the great breakthrough here in nature convergence was the very postulate of a natural unity, even if the basis of that unity differed as between Darwinism and totemism. A whole movement has got under way in more recent times, manifesting a deep and sincere *necrophilia* (Mazrui 1976: 43).

Here the crucial point which is being made by Mazrui is that different socio-cultural modes of thought converged on the belief or opinion that human beings share and have the same origins with all other natural species.

Another example where rational thought from different cultural backgrounds and foundations can be discerned from Southern Africa where the dominant approach to ethics is usually articulated in the concept of *hunhu/ubuntu*, a Nguni word that means humanness. The main presumption within this ethic is that one's humanity is recognised by recognising the humanity of others, of being a human being in community. In this regard, human existence and ultimate wellbeing are understood in terms of relatedness and connectedness within the community. In this regard to be thus recognised and known as endowed with IKS one must be empathetic, compassionate, generous, kind, considerate, and caring, just to mention a few of the virtues related to IKS. Similarly, among the people of the Western cultures, the notion of a human person is well echoed and articulated in the traditional ethical theories such as Virtue Ethics, and Utilitarianism, whereby a focus for the well-being of the community is highly valued and cherished. In the face of the diversity intrinsically inherent in human moral traditions, there are sometimes more commonalities than differences.

In addition, Masoga (2017) emphasises that the IKS emanate from the inner human spirit and life realities and experiences inherently and naturally organised and ordered into accumulated knowledge with the objective of using it for quality of life and to create a conducive and liveable environment for humans and other forms of life. Shava and Manyike (2018), as well as Masoga (2017) and Shava (2013), consider the main characteristic features of indigenous knowledge to be inclusive of people, space and context, culture, language, knowledge and practices that are socio-culturally dynamic. In addition, the aforementioned scholars cogitate that IKS must be grounded and based on innovation, adaptation and experimentation. Subsequently, Shava, Zazu, Tidball and O'Donoghue, (2009:218) confirm that IKS can be used as 'a resource for community sustenance in contexts of environmental risk, vulnerability and uncertainty through education systems and processes within local contexts. Against this backdrop, it is argued and contended that working with the IKS in the vulnerability context can assist and help in determining the form, essence and content of the African development plan and strategy: to ensure that developmental change on the African continent must accommodate itself to the values, interests, aspirations and/or institutions that are relevant and important to African people's lives. In principle, IKSs must include and encompass the development of cultural knowledge, values, responsibility and action (Reddy, 2017).

2.23 IKSs as Solidarity (We Feeling) Fostering Tool

One of the intense profound lessons on IKS is that it integrates and assimilates African organisations with the local communities. The other useful attributes and qualities of Afro-centric systems include the sharing, reciprocity and mutuality of human relations that emphasise and stress the opinion that respect should always be given back and/or reciprocated. Reciprocity underlies the nature and essence of the IKS, where one only becomes a human or good loving person through one's relations with others, thereby creating some collectively harmonious world relations with others. The IKS which are founded on the African framework has applicability on a global scale because of its moral values that are grounded and based on human relationships. Such practical moral values: solidarity, compassion, generosity, mutuality and commitment to community can find resonance well beyond Africa's borders (Ngunjiri, 2010:765). It is based on the premise the IKS have spread their wings worldwide. Former President of the United States, Bill Clinton, accepted and embraced the hunhu/ubuntu ethics or philosophy when on 28 September 2006 he told the Labour Conference in the United Kingdom to accept hunhu/ubuntu (BBC News, 2006): All you need is the IKS. Hunhu/Ubuntu is morally relevant and important because of the IKS. If we were the most talented and

beautiful, the most intelligent, the wealthiest, the most powerful people and then found all of a sudden that we were alone on the planet, it would not amount to anything. This also forms part of the ancient African philosophies that relate to communication (Skinner and Mersham, 2008:251). These aspects of the African philosophy of *hunhu/ubuntu* may explain why public relations, realists, theorists and practitioners increasingly find African public relation attractive and interesting, intriguing, posing challenges to accepted normative theories, as they seek a conceptualisation of a sustainable new global model of management.

The reviewed literature also manifests that organisations are potentially able to realise synergies through communalism and collectivism that arise or emerge from the IKS moral principles. Morally based and grounded on the concept of IKS, one can analytically observe that there are severally many external forces and factors that automatically affect society's internal operational systems. Such external forces or factors are inclusive of African culture and leadership styles, business ethics and good corporate governance, employees' socio-cultural values, including extended family relation systems, and corporate social responsibilities which implies the structure, hence, the structuration theory adopted in this study. The researcher also interrogated some challenges impinging upon the relevance, use and application of the IKSs. Finally, theories suggesting the successful implementation of Afrocentric knowledge and management systems have also been subjected to critical analysis. In general, within the context of the use and application of IKS, the relevance, importance and value of the human being (*munhu*) and the community are crucial and pivotal. The observances and practices of the IKS with regard to humanity, care, sharing, teamwork spirit, compassion, dignity, consensus decision-making systems and respect for the environment are all morally positive elements that could contribute towards the generative improvement of corporate performance. The literature in fact demonstrates and indicates that there is now a global paradigm shift in management thinking and reasoning which is now taking cognisance of the IKS. The researcher has also reported on the literature review which highlights the importance and need for management procedures and systems to be realigned with the local knowledge that defines and guides the African socio-cultural framework to be a complete successful and integral community. Thus, the IKS attributes and properties, as discussed above, would constitute an indispensable input towards the successful reintegration, assimilation and co-existence of both structure and agency. It is necessary and important to say the old adage that: "All we need are the IKS." Apart from the economic and social dimensions that have been reviewed previously, natural environmental (ecological) issues are also relevant and important,

because ecological systems offer and provide raw materials and data to industries and the community, for production and consumption respectively. Thus, communities have to run and order their activities and operations taking into consideration the sustainability of operations for the current, and more especially future generations.

2.23 IKS: Rituals and Traditional Ceremonies as Vehicles for Solidarity

This part is a critical debate on rituals and traditional ceremonies as foundations to solidarity. However, the choice of the two IKSs is not random but the two are important contributing factors to human solidarity and cooperation. Without these, no society can stand or survive in terms of unity and integration. Crossman (2019) opines that a ritual is a formalised mode of behaviour in which the members of a group of community regularly engage. Scholars generally agree that it is important for people to think through and know who they are socially and culturally; why they are, and what they can become (Binedell, 1994; Mbigi, 2000; Moloketi, 2009). The above-mentioned scholars are encouraging individuals and societies to develop and have social capital traditional ceremonies. Social capital can, for example, be acquired through collective dancing, singing, drumming and storytelling, as well as mythography. Mythography has been understood by scholars as a technique that requires the facilitator to capture the collective story of the group in the form of a heroic mythology with distinctive events and characters to dramatize the message (Broodryk, 2005; Mbigi, 2005; Mwenda and Muuka, 2004).

The ritual elements or components of workshops can be as important as the content and discussions of the groups. It is important to note and mention that in Africa, the dominant spirits determine and control society's outcomes, consciousness, conscience/heart, culture and energy levels, which ultimately determine and control the collective or corporate performance. The strong belief in good loving relationships and communication within community members is also critical in the African IKS. Morally effective communication and public relations and effective control systems constitute a significant component of a successful society (Neely, 1998, 1999). In a traditional ancient Afrocentric conception of the IKS, communication is reflected in various African traditional forms and types that regard or consider communication as directly connected by the underlying and enduring concept of communalism (Mersham and Skinner, 1999). Within such underlying elements and components, community members effectively relate and communicate on various aspects for the survival of the community.

There is a lot that the African community and world view can contribute towards its own development and achievement in particular and to the world in general. Societal change and transformation are not just an intellectual journey but it is also an emotional and spiritual one (Khoza, 2006; Mbigi and Maree, 2005). In order to access and reach the emotional and spiritual resources and foundations of any anthropological communities, proper and appropriate bonding symbols, myths, ceremonies and rituals are necessarily needed. With this notion and understanding, it is vivid that the IKS suggest that Africa can uniquely provide and offer a unique contribution to the global practice in many management systems that revolve around it, as propagated by Steve Biko (in Coetzee and Roux, 1998:30): Biko enlightened or conscientised with particular reference to IKS when he said ‘ it must be known that, on the whole, any country in Africa in which all majority of the people are African inevitably exhibit African values and must be truly African in style’’. It is on the strength of those statements that the researcher is now privy to appreciate that Africans must not be shy or ashamed of applying IKS instead they should be proud of applying IKS in their day to day life. African thoughts, practises, values, customs, beliefs, lifestyles and overlying the domain of IKS that have since been subjugated and suppressed by the coming in of borrowed knowledge which is western knowledge. The researcher believes that in the long run, the special contribution to the world by Africa will be in the field of human relationships that would have been achieved through the use and application of IKS.

2.24 IKSs and Sustainable Livelihood

IKS is integral to sustainable rural livelihoods and household food security due to its significant contribution in agri-business and other dimensions of social life. IKS contributes to sustainable livelihoods through transforming a natural landscape into cultural landscapes, for example, sacred mountains and lakes, ecological functions and livelihood support systems. As noted by Scoones (1989) in traditional societies such people like chiefs, headman and elders are believed to be knowledgeable persons and as such they are accorded high respect and indeed they actively participate in the local informal education and decision making. Further to that, increasing benefits from access to and sustainable use, management and controlling of natural resources especially non-timber forest products and local agricultural products have in its own creation a system of knowledge economy. Culture through indigenous knowledge helps many human societies in improving food security, sustainable agriculture and genetic diversity of crops and natural resources such as forestry. IKS plays a significant role in achieving sustainable agriculture in Zimbabwe as observed by Mafongoya 2018). IKS is applied as the

basis for decision making by the local people since it is the efforts of the local people to identify their problems and provide solutions using a location-based approach. Local people develop new ideas using their own ways of knowing. IKS has come to occupy a privileged position in discussions on how sustainable livelihood can best be achieved so that it will assist in serving the interest of the local vulnerable and marginalised people in society (Agrawal 2002). It therefore follows that, to ignore indigenous knowledge is tantamount to failing sustainable development. Shepherd (1998) opines that food security is not measured by crop production only at all levels meaning household, regional among others but it also depends heavily on local people's ability to own and control the natural resources using their home-grown science to acquire the food they need.

In keeping with global trends, Zimbabwe's environmental policy document has incorporated IKS as an essential part or component of its plan or strategy aimed at restoring this important cultural heritage. Guiding Principle 27 of the policy states that: "indigenous technical knowledge and traditional practices have a valuable contribution to make to the management and sustainable use of natural resources" (GoZ, 2009: 16). Its strategic direction seeks to achieve and attain two major goals, namely: to 'promote and encourage wider application of IKSs and practice in controlling and utilising natural resources sustainably, particularly where they are integrated and assimilated to local culture', and to 'encourage the documentation, dissemination and use and passing on of the indigenous technical knowledge on management and sustainable use of natural resources'. Guiding Principle of the policy document claims and assumes that 'communities and individuals have the power and sovereign right to retain keep, or share their indigenous technical knowledge and practices concerning the properties and uses of natural resources, and must therefore benefit equitably or justly from any use of that knowledge' (GoZ, 2009: 16). In its strategic direction and orientation, the Government has three goals: a) develop and implement adequate measures, including codes of practice, for the protection of indigenous and intellectual property rights of local communities b) promote the equitable and just sharing of benefits arising or issuing from the use of indigenous technical knowledge and practices, and c) establish the means and methods to monitor, control and enforce equitable sharing of benefits. Finally, Guiding Principle 29 (GoZ, 2009: 16) states that: "individuals or communities with unique indigenous technical skills or practices concerning natural resources should be fully informed beforehand, and understand, the economic and other implications of granting consent for the use of such information."

The Zimbabwean government's strategic directions include: a) establishing requirements and procedures for enforcing the principle of Prior Informed Consent, b) empowering local people to request the necessary information about the intended uses and likely benefits of the collection of genetic or other biological resources from their lands, thereby enabling them to give their consent in the full knowledge and understanding of the implications, and c) encouraging full disclosure of information about new products or knowledge developed from the collected materials. Zimbabwe's Environmental Education (EE) Policy document, on the other hand, recommends the incorporation of IKS in the teaching of EE in schools, colleges and universities (GoZ, 2003).

The country's seventh objective of the formal education sector seeks to protect and promote IKS with a view to achieving Sustainable Development at both local and national levels. Three strategies are recommended, namely: a) building on IKS with local communities b) identifying appropriate aspects of IK and integrating them in the formal education curricula c) involving local communities in EE programs and educational institutions. Six actions are designed to achieve the objective, including: a) setting up an EE council in each institution b) producing a calendar of EE activities together with the community c) researching, documenting and selecting IK that is supportive of sustainable living practices d) incorporating appropriate IK in the formal education curricula at all levels e) holding regular meetings to share ideas on the integration of IK materials, and including traditional leaders in EE processes in order to uphold cultural and traditional values. Zimbabwe's EE objectives are in line with the New Partnership for Africa's Development (NEPAD) vision, which was promulgated in Lusaka (Zambia) in 2001. According to Matsika (2012), the objectives of NEPAD with respect to IKS include: a) a review of the indigenous content of the current curriculum in the African countries and then finding ways of integrating IK into formal education b) holding workshops on how best to integrate IK into existing curricula, and c) integrating IKS into the formal education sector. Duri and Mapara (2008) examine how pre-colonial Zimbabweans conserved their natural resources such as land, water and wildlife through the use of IKS. These practices were quite effective in environmental conservation even though they did not make sense to the colonial masters who came later. This study seeks to contribute to the ongoing research and debate on the practical value of IKS as being utilised by the Chingwizi residents in Zimbabwe in their quest for sustainable livelihood approaches. It focuses on a number of issues that include but not limited to a) land management practices b) environmental conservation, c) biodiversity preservation, d) maintaining clean environs and e) ethno-medicine.

2.2.5 Unpacking IKS in the Context of Sacred Places in Zimbabwe

'Sacred' forests in Zimbabwe and name of forest location Gonakudzingwa, Gonarezhou National Park, Chiumbulu at Chingwizi area near Triangle, Umguza Matebeleland North, Great Zimbabwe Monument Masvingo, Chiseure Mwenezi, Chipangai Mwenezi, Chirinda, Chipinge, Nyanga: Sacred rivers, include water bodies and natural caves. Caves are also regarded as sacred. Rivers include Save (Buhera), Runde Chingwizi, in the District of Mwenezi, Mvumvumu in Chimanimani, Musirizwi in Chipinge and Musairezi in Shurugwi. Water bodies such as Lake Kariba (Zambezi River), Lake Chivero near Harare, Manjerenje Dam in Chiredzi and Lake Mutirikwi in Masvingo are also believed to be sacred as they are associated with mermaids. It is believed that people who violate taboos risk mysterious disappearance into the water bodies. Consequently, these natural resources have to be treated with great caution and respect, a fact which accounts for their preservation. Waterfalls, which are regarded as sacred in Zimbabwe are Victoria (Zambezi River), Bridal Veil (Chimanimani) and Chizindima (Chipinge). Perhaps the most 'sacred' caves in Zimbabwe are located in the Chinhoi area. According to local tradition, talking in the caves is prohibited and those who violate this norm risk disappearance in the pool that is located at the centre of the caves and is believed to be the abode of mermaids and ancestral spirits. As mentioned previously, traditional norms and beliefs have been instrumental in the conservation of natural resources including mountains, rivers, water bodies, forests and some caves. As part of IKS, they have proved to be an effective tool of natural resource conservation since the pre-colonial era.

2.2.6 IKS in Zimbabwe

The concept of IKS has become a topical issue across the globe, as evidenced by the writings of Mapara (2009), Msuya (2007), Ngulube and Onyancha (2011), Ocholla (2007) and Twarog (2004) just to mention a few. IKS is essential in resolving local problems, to help in producing "more and better food, to maintain healthy lives; share wealth, to prevent conflict, to manage local affairs, and thus contribute to global solutions" (Mkapa, 2004:1). The term 'indigenous knowledge' is alternatively known as indigenous ways of knowing (Nyota and Mapara, 2008:1), traditional or local knowledge. Several competing definitions of IKS have been proffered "by innumerable voices related to diverse disciplines and professional interests" (Ngulube and Onyancha" 2011:130)

As observed by Martin and Warren (1994:25) who define indigenous knowledge as "the systematic body of knowledge acquired by local people through the accumulation of

experiences, informal experiments and intimate understanding of the environment in a given culture". The traditional knowledge is believed to be unique and contextual in nature. It is only applicable to a particular group of people and as such it carries a contextual definition. It therefore follows that what makes this traditional knowledge different from other knowledge is that the traditional people are the repositories of such knowledge and as such the people are the ones who own and control it. These local people are the ones again who determine how such knowledge is transferred to the next person. In other words, this knowledge is community driven hence the local people have the entire prerogative to make any decision pertaining to its transmission to the next generation.

Imperative to note here is the fact that IKS varies from society to society, hence it cannot be universalised as it is contextual, and value laden concept as it means different things to different people. Chanza and Dewit (2016) opines that in order to appreciate the value or importance of IKS we need to try and problematise IKS as both a concept and a theoretical framework so that one appreciates what it essentially entails. It therefore follows that this knowledge is important to the local people as it is prevalent in all their dimensions of social life and remarkably it provides solutions pertaining to their livelihood, coping mechanisms, adaptation and resilience. IKS has also managed to circumvent the challenges currently confronting the displaced households in all facets of their life which include but not limited to health, marriages, conflict and dispute resolution, guaranteeing lifetime marriages, ensuring solidarity, education, food security among others. Local people recognise and appreciate the natural environment as well as appreciating what it entails in relation to that particular community. Nature is interpreted within the lenses of that particular society and the interpretation is equated to those particular people's everyday activities. Chingwizi area is mainly occupied by residents who classify themselves as part of the Shona, Shangani, Ba Tonga culture, and these are some of the ethnic groups found in Zimbabwe.

Mapara (2009) in his analysis of what IKS entails, noted that the term indigenous can be translated literally to mean "sprung from the land." In other words, the researcher concurred with the above scholar as he opines that IKS is a home-grown knowledge which people do not acquire in a classroom environment but rather it is embedded in their local cultures and as such, its applicability does not require a universal approach but rather it requires a location-based approach. It is the knowledge that local people have produced themselves and utilised in the quest for survival.

Mawere (2014:67) notes that IKS is Afrocentric in nature as it is found in their heritages and can be traced back to the eras of pre-colonialism. It is the local people's science which is believed to have been premeditated ideally to keep the local people apprised of societal events as well as being able to attach meanings and interpretations of the world around them.

The researcher here is convinced that IKS is prevalent in local people's facets of life like agribusiness, health, livelihood, economy among others. As observed by Mawere (2014) in a Zimbabwean context, the practice of taboos and totems and also a recognition of sacred places have assisted in preserving the natural environment.

Water bodies were revered in this way, prohibiting bathing, swimming, and other activities that might contaminate them, as noted by Shoko (2017). Certain rivers prohibited fishing, but veld fires could be put out with water or tree branches. Even though veld fire was occasionally used for hunting expeditions, it was kept under control to protect the environment and pastures.

According to Mugambiwa (2020), certain practices demonstrated a respect for the natural environment and its preservation. Techniques like transhumance, trading surplus cattle, and lending some cattle to friends and family were used to control overstocking and overgrazing. Woodlands were preserved in a number of ways, such as by being designated as holy sites, which shielded them from human activities like farming, settlement construction, and deforestation.

Additional Zimbabwean traditional knowledge was focused on encouraging eco-friendly lifestyles. Land management techniques, strategies for preserving natural resources, and ecologically friendly customs like totemism which safeguard and maintain biological diversity are a few examples (Shoko 2017). But colonialism, which brought materialism and capitalism, fosters greed, undermining national and local sustainable development. Like any other African nation, Zimbabwe is currently beset by a number of environmental issues, including overcrowding, deforestation, overgrazing, land degradation, increased air and water pollution, massive biodiversity loss, and issues with waste disposal in towns and cities. Most of these issues lack simple answers, but one thing is certain: societies must alter their ways of living in response to the combination of endogenous knowledge and modern methods in the country's quest for environmental sustainability.

Some academics have reported that indigenous people who live close to natural resources watch what goes on around them, recognize changes, and adjust to them in different ways (Mugambiwa 2018). According to the IKS philosophy of Ubuntu, which emphasises symbiotic

coexistence and taking preventative measures to protect the environments for natural benefits, this suggests that people are receptive to the environments in which they live.

Indigenous people were able to observe how different natural artefacts, such as animals, birds, and plants, change, interact, and behave over time because of their symbiotic relationship with the ecology. For example, Nhemachena (2007) asserts, in support of the above claim, that the changes observed by indigenous communities are linked to specific bird behaviours, such as flocking to a specific direction or making a particular sound, animal mating behaviours, and plant flowering. These are indicators that communities use to explain and predict certain changes, and that they may be anticipating certain environmental shifts that are typically linked to climate change, based on lifelong observations and knowledge passed down from older generations. In light of this, IKS would be making preparations in response to expected environmental shifts that are in most cases related to climatic change. In light of this, IKS would be making preparations in the event of predicted climatic and environmental changes or disasters, like floods or droughts. Indigenous people in many parts of Africa grow different crops with varying resistance to drought and floods, and they often supplement these with hunting, fishing, and gathering wild plants in an effort to cope with the rapidly changing environmental and climatic conditions caused by excessive or low rainfall and drought (Nhemachena 2007). IKS are therefore utilized in these situations to guarantee the sustainability, continuity, preservation, and improvement of the families' and the community's overall welfare.

In this sense, IKS is thought of as the pivot point for local decision-making in rural areas. The sustainability, continuity, preservation, and restoration of IKS are valuable not only to the communities in which it develops and is applied, but also to western-trained scientists and planners who work to enhance rural areas. This implies that the first step toward making a significant contribution to any kind of community development, regardless of the form, is acknowledging IKS and its holders. Throughout history, formal and informal communities worldwide have endured a multitude of environmental and climate-related calamities. Droughts, floods, hail, thunderstorms, tsunamis, and windstorms are among the natural disasters that the local people frequently use to their advantage in order to survive.

2.2.7 Unpacking IKS and its Applicability in Zimbabwe

IKS defines African existence for the straightforward reason that Africans rely heavily on their indigenous knowledge as a vital tool for interacting with the environment and one another for

both their survival and the benefit of all. IKSs have a system very different from the widely recognized orthodox scientific systems in Europe and the West because they are firmly rooted in real-life experiences that shape their worldview, relationships, and practices (Asakitikpi 2020). The fact that IKS practices are ingrained in people's daily lives is a critical component. For example, most African countries' economies and health care systems were unable to easily meet the needs of the populace against the pandemic when the corona virus disease (COVID-19) struck the world in 2019 (Dandara et al.2021: Mphekgwana, Makgahlela, and Mothiba 2021).

2.2.8 IKS and its Inclusion in Human Life

While the effectiveness of modern science knowledge systems (MSKS) cannot be underestimated, it should be noted that IKS has remained the most valuable resource owned by rural people especially at Chingwizi in Zimbabwe and has contributed to sustainable development. Academic administrators must embrace a new vision that raises IKS to the point where it is included in the field's knowledge resource base, along with curriculum and program developers. Developing a strong interface between IKS and contemporary scientific knowledge will significantly improve capacity building potential as well as sustainable and appropriate technology development and deployment.

The local population would more rationally pursue cultural interdependencies as a group rather than adjusting to such an approach. It is important to pursue the intellectualization and development of indigenous knowledge in an interdependent and cooperative manner. A method like this, which relies on the locally developed cultural and knowledge lenses of the populace, suggests that no one culture can legitimately claim to be the exclusive source of true knowledge. It also suggests that the fundamental orientation of universal knowledge systems is contextual and ethnic. This is in opposition to the practice, whereby Western colonial knowledge systems made a fundamental error (Masolo 2010: 21).

2.2.9 IKS as Knowledge that is Context Specific

From a constructivist point of view, IKS actually arises from their social, cultural and historical experiences, and hence, it is context specific. It therefore follows that no IKS is neutral, objective, absolute or value-free. Indeed, IKS is the knowledge that is embedded in people's cultural, social, political lives and flows from ideological assumptions shaped or influenced by such factors. The researcher here is convinced that IKS is knowledge that is not pre-specified

but a product of experiences that are rooted in people's real-life context. This is also supported by Dei (1996:11) when he opines that IKS is just people's ways of knowing and thinking which is rooted in their indigenous lives and experiences. Lauzon (1999:123) explicitly acknowledged people's values inform all knowledge construction and that, from a constructivist stand point, IKS is socially constructed. This then implies IKS especially in a Zimbabwean context is not backward or primitive as once portrayed in the Western philosophical analysis but IKS are just historical and social construct stemming from their lived experiences. As observed by Shisha (2005:66), in Zimbabwe as in other parts of the world IKS, has been marginalised since colonialism when it was discounted as invalid and irrelevant in contemporary Africa.

2.2.10 Totemism and Initiatives for Biodiversity Preservation

One of the most common traditions in Zimbabwe is totemism, which has been defined as the 'practice of symbolically identifying humans with non-human objects (usually animals or plants). The classic case of totemism is when a clan claims an animal as a mythological ancestor; however, the term has been used to cover a wide range of symbolic practices' (Jary and Jary, 1995:692-3). Sociologists hold different views on the value of totems in society. While functionalists regard them as symbols of group solidarity, structuralists view them as expressions of vital 'features of human experience and are thus used to construct a mythology of the concrete' (Jary and Jary, 1995:693).

However, from an ecological point of view, totemism can be valued for its role in the preservation of biodiversity in a given area. In the case of hunting and gathering communities, it reduces competition for some edible animals, birds, reptiles, insects or plants. This is because it is 'taboo for one to eat his or her totem animal. It is believed that one risked losing teeth or some catastrophe would befall him or her for violating this taboo' (Duri and Mapara, 2007:106). For instance, because zebras were revered by the members of the "zebra" clan, they would not kill them during hunting operations. The same held true for people who worshipped birds, snakes, ants, buffalo, eland, lion, elephant, baboon, and kudu. Totemism therefore promoted selective hunting as opposed to indiscriminate hunting, protecting any endangered species from potential extinction. Strict taboos were used in pre-colonial Shona society to deter individuals from breaking these standards. A few of the misfortunes that were thought to befall transgressors were: bad luck, tooth loss or decay, insanity, illness and disease, infertility, demise, and losing ancestor protection. In addition, violators would have to pay fines to the

chief or head of the clan. Sometimes they would be exiled. These fines were successful in protecting a variety of natural resources and wildlife.

Human waste was buried in the grounds surrounding homesteads or disposed of in bushes in an effort to keep the surroundings clean. As a result, there was less disease transmission via fly vectors. Human remains were buried either far from homes or close to them, and strong regulations were in place to protect drinking water sources like springs and wells. Wooden fences were frequently built around them to keep kids and animals from contaminating the water. Certain bodies of water were revered, so bathing, swimming, and other activities that might contaminate them were forbidden. Some rivers had restrictions on fishing, and veld fires could only be put out with water or tree branches. While hunting trips occasionally involved the use of veld fire, it was always managed to preserve pastures and the surrounding ecosystem. Using techniques like lending some cattle to friends or family or trading surplus cattle, overstocking and overgrazing were decreased. There are several ways to conserve forests, such as making some of them holy sites that are guarded against human activities like farming, habitation, and deforestation. Duri and Mapara's (2007:105) study demonstrates that certain practices demonstrate respect for the natural environment and its conservation. They found that institutional prohibitions, like taboos, were created to foster positive societal attitudes regarding the environment. This also meant limiting the amount of specific vegetation that could be used and chopped. For instance, among the Manyika, cutting down a muchakata tree (*Parinari curatellifolia*) was frowned upon because it served as a backdrop for certain village ceremonies.

2.2.11 IKSs and Sustainable Development

A portion of the IKS in Zimbabwe were designed to encourage eco-friendly lifestyles. Land management techniques, strategies for preserving natural resources, and ecologically friendly customs and culture like totemism are a few examples. Furthermore, it has already been mentioned or brought attention to this conserved and maintained biological diversity. On the other hand, colonialism, which brought materialism and capitalism, promotes rapaciousness and the uncivilised exploitation of the natural world, undermining the development of sustainable livelihoods on a local and national scale. Many environmental issues, such as overcrowding, land degradation, deforestation, overgrazing, severe biodiversity loss, rising air and water pollution, and issues with waste disposal in towns and cities, are severely present in Zimbabwe today (Lopes, 1996).

For the most part, these environmental problems and issues have no simple answers. Miller (1996) offers a number of tactics that humanity can embrace and implement to safeguard the environment from additional exploitation and deterioration, ultimately achieving sustainable development. 1) Decrease the rate of population expansion 2) lessen poverty 3) increase reliance on locally accessible renewable energy sources such as biomass, the sun, wind, flowing water, and trees 4) support biodiversity on Earth by safeguarding important wild species habitats 5) Do not deplete potentially renewable resources like soil, water, plants, and animals more quickly than they are replenished. 6) Alter political and economic structures to create a system of taxes, incentives, and rules that encourage and reward environmentally friendly behaviour. 7) Create products that are simpler to reuse, recycle, and repair and have a longer lifespan. 8) lessen the wastage of material and energy resources; and 9) prioritise waste reduction and pollution avoidance. The country's commitment to achieving sustainable development at both local and national levels is demonstrated by Zimbabwe's inclusion of IKS in its environmental and EE policies. Numerous strategies and plans are currently in place and being implemented to support the preservation of IKS in the nation, as the study has demonstrated. The national goal of making "sustainable development a national priority, to take a pro-active role in environmental issues and to respond to environmental challenges facing Zimbabwe" is stated in the EE policy document, on the other hand.

The policy document goes on to list and describe the goals that the nation must employ to achieve the national goal: 1) To locate and gather resources for self-sufficient EE initiatives 2) to incorporate EE into formal, non-formal, and informal education sectors' training, extension, and teaching initiatives; and 3) to safeguard and encourage the use of IKS 4) to encourage comprehensive environmental management in all spheres of the community and increase public awareness of environmental issues 5) to encourage the acquisition of the values, attitudes, abilities, and knowledge required for acting in a way that is environmentally sustainable. 6) to encourage Sustainable Development by utilizing all available communication channels 7) to promote sustainable means of subsistence in communities that are typically unreachable by official channels of interaction 7) to promote sustainable means of subsistence in communities that are typically unreachable by official routes of communication and education 8) to encourage both public and private efforts in EE research, and 9) to make sure that EE activities and programs are tracked and evaluated across all industries. The nation intends to set up EE centers in each province to improve the effectiveness of public information distribution. The policy document states that traditional leaders, government ministries

(Mining and Agriculture), and departments like the Environmental Management Agency (EMA) should work in tandem with formal institutions like schools, colleges, and universities to provide EE. the Parks and Wildlife Management Authority (PWMA), the Forestry Commission (FC). The media, non-governmental organizations (NGOs), and arts and cultural groups are examples of supportive organizations. When all of these organizations work together, the nation can preserve IKS, which are important for environmental protection and can help achieve sustainable development both locally and nationally.

In terms of wildlife, the country is “endowed with a rich diversity of life forms. At species level, the country supports an estimated 4 440 vascular plant species, 214 of which are found only in Zimbabwe (i.e. are endemic); 672 bird species, 450 of which breed in Zimbabwe, though none are strictly endemic; 196 mammal species, 156 reptile species, 57 species of amphibians, 132 fish species, and uncounted numbers of species in other groups. At the broader level, there are 25 recognised main vegetation types and a wide diversity of landscape features of both scientific and aesthetic importance. Considerable genetic diversity is also apparent in the varieties of form, colour and behaviour of many of these species, though that diversity still remains to be comprehensively documented” GoZ (2009). 7) Zimbabwe is required to prove its commitment as a signatory to the Convention on Biological Diversity of the United Nations. According to the Environmental Policy Document’s Guiding Principle, Zimbabwe’s biodiversity is the cornerstone of the nation’s natural heritage. Among its strategic objectives are the following: 1) creating and organizing the execution of an integrated plan for Zimbabwe’s biodiversity conservation 2) encouraging the Convention on Biological Diversity’s Ecosystem Approach to be embraced as the cornerstone of integrated environmental management and conservation. 3) Create a precise legal framework for Zimbabwe’s biodiversity conservation. preserve its dedication to studying the nature, extent, and functioning of biodiversity; 5) Encourage the creation of an exhaustive biodiversity inventory that includes all species, the monitoring systems required to record this diversity and its alterations, and evaluations of the conservation measures. 6) Keep track of the plant, animal, and genetic stock ranges within each species to determine which ones require extra protection. 7) Evaluate the possible risks that commercial exploitation and changes to land and aquatic systems pose to the conservation of biodiversity, and take the necessary action to reduce the loss of biodiversity. 8) Ensure that all Zimbabweans have fair and equal access to opportunities that further the goals of biodiversity conservation. 9) Encourage the growth of a set of rules controlling the gathering and application of potentially valuable biological material 10) Create

a comprehensive plan to raise public awareness of environmental issues and the value of biodiversity through training and education at all levels; and 11) Collaborate with other nations to draft, advance, and support international treaties and conventions that align with Zimbabwe's policies on biodiversity conservation and sustainable use for the benefit of all, while upholding Zimbabweans' right to be the nation's primary beneficiaries of the species. Studies conducted in West and East Africa have revealed that a large number of African communities' customs, which originated from IKS and were formerly thought to be archaic or misguided, are now acknowledged as both sophisticated and appropriate (Ward, 1989). Sparing tillage, shifting cultivation, mixed cropping, and wildlife conservation are a few examples.

Ezaza (1997: 201-202) claims that 'throughout the past centuries, African societies have lived side by side with wildlife. It is only recently that; these resources have been wastefully exploited as a result of contact with greedy outside influence. On the other hand, though previously despised by scientists, mixed cropping has been discovered to have several advantages compared to mono-cropping: 1) different rooting systems exploit different levels in the soil profile for moisture and nutrients 2) one crop may provide a favourable micro-climate for another 3) nitrogen-fixing plants fertilize non-nitrogen fixing plant 4) crops, which are scattered among others are less vulnerable to pests 5) more moisture is retained in the soil 6) Mixed cropping supplies a mixed diet, and 7) There is less risk of total crop failure. It took agricultural research experts many years to discover these important facts thereby proving that Eurocentric or modern approaches are not always superior to indigenous systems. With reference to the role of IKS in the field of herbal medicine, Masocha and Kariaga (2001:3), note that 'before Zimbabwe's colonisation in 1890, the people of Mutirikwi as elsewhere in Zimbabwe practically depended on herbal therapy to combat human diseases. However, this valuable knowledge is gradually being lost even at a time when modern medicine is failing to cope with the health needs of the people particularly the rural folk and the poor who cannot afford the cost of modern medicine'. Zimbabwe's quest for SD through the use of legislative instruments (policies) and IKS, which were geared at land management, environmental conservation, biodiversity preservation and the maintenance of clean and safe environments, is commendable. Indeed, the two approaches (modern and traditional) are complementary and should continue to work together in the country's quest for SD at both local and national levels.

2.2.12 IKSs and Agri-business Interface

In many smallholder farming communities, weather and seasonal forecasting information is obtained from indigenous knowledge indicators and in few cases from scientific seasonal forecasting (SSF) (Marshall et al., 2011; Speranza et al., 2013). IKSs are primarily used because they are cheap and readily available to the local farmers (Chang'a et al., 2010; Muguti and Maphosa, 2012). It is also argued that poverty and limited access to modern technology have reduced poorly resourced smallholder farmers' chances of relying on scientific knowledge (Speranza et al., 2013).

According to recently published research, IKS has gained traction in discussions about smallholder farmers' adaptation to the effects of climate change (Makwara, 2013; Shoko and Shoko, 2013). The primary source of information for IKS's seasonal and weather forecasts is a variety of intricate indigenous indicators, including astronomical and natural features, birds, insects, trees, wild animals, and plants (Kijazi et al., 2013; Kolawole et al., 2014; Muguti and Maphosa, 2012).

The experienced farmers in the area use animals, birds, and insects to forecast. They interpret a variety of behaviours, including mating and breeding patterns, sounds and signs, and the appearance or disappearance of specific species. Certain plant species' blossoming, leaf-shooting, and fruiting are equally significant on trees and offer priceless spatial forecasting data for both short- and long-term seasonal outlooks (Kijazi et al., 2013). For the purpose of planning and making farming decisions, local farmers must have access to forecasting information.

The significance of utilising birds in weather and seasonal forecasting was demonstrated by a number of case studies taken from African literature. Chang'a et al. (2010) found that certain birds make a significant contribution to the provision of forecasting information in Tanzania. For example, the southern ground hornbill (*Bucorvus leadbeateri*) sings when rain is about to fall. In fact, having access to this kind of information helps smallholder farmers be better prepared for the onset of a new farming season. In addition to depending on birds, some research revealed that the behaviours of other animals and specific insects are also essential for predicting seasonal changes and guiding adaptation. Skilled elders in the area decipher various breeding habits and other behaviors of wild animals to generate seasonal outlook trends. For instance, Kijazi et al. (2013) in Tanzania and Okonya and Kroschel (2013) in Uganda both noted and concluded that favourable farming seasons are linked to the increased breeding

trends of wild animals. The rationale is that breeding instincts in wild animals only kick in when there's a chance of good rains. Conversely, during dry seasons, wild animals typically have fewer offspring, which is directly associated with the occurrence of severe food shortages. Based on these trends, local farmers can more effectively maximize their profits and minimise their vulnerability to droughts during unfavourable seasonal conditions by making informed decisions (Kolawole et al., 2014; Makwara, 2013).

Another important indigenous seasonal forecasting indicator is tree phenology. Existing scholarly research revealed that there are diverse trees and plant species across the world, which are differently used for seasonal prediction (Makwara, 2013; Okonya and Kroschel, 2013). For instance, the flowering of coffee trees in Burkina Faso (Roncoli et al., 2002) indicates imminent rains, while profuse flowering of baobab (*Adansonia digitata*) in Tanzania (Chang'a et al., 2010) indicates a season with a bumper harvest. Importantly, like other indicators, tree phenology also offers significant contribution in providing short-term and long-term seasonal trends (Gundhlanga and Makaudze, 2012).

Tree phenology is another significant indigenous seasonal forecasting indicator. According to scholarly research, there are many different types of plants and trees in the world that are employed in various ways for seasonal prediction (Makwara, 2013; Okonya and Kroschel, 2013). For example, in Burkina Faso, coffee trees' blossoming (Roncoli et al., 2002) heralds the impending arrival of rain, while in Tanzania, baobabs' (*Adansonia digitata*) abundant flowering (Chang'a et al., 2010) portends a bountiful harvest season. Crucially, tree phenology makes a substantial contribution to the provision of both short- and long-term seasonal trends, just like other indicators do (Gundhlanga and Makaudze, 2012).

IKS offers knowledge, abilities, and ideologies cultivated by cultures with extensive histories of interacting with their natural environments (UNESCO, 2021). According to Borthakur and Singh (2020), this type of knowledge is passed down from generation to generation through resource-use practices on a broad basis regarding the complex ecological structures in their own localities. Chemhuru and Masaka (2010:16) assert that traditional knowledge plays a vital role in protecting the environment and supplying daily needs to the local population. This is a reference to the inventiveness, knowledge, and customs of local and indigenous communities worldwide (Eitzel et al., 2020). It is possessed collectively and manifests itself in folktales, songs, proverbs, cultural values, beliefs, rituals, local languages, community laws, and agricultural practices, which include the emergence of new plant and animal species (Kaya and

Seleti, 2013). As a result, it consists of customs, taboos, a system for categorizing natural resources, a collection of factual observations regarding the surrounding area, and a self-management framework that controls the use of resources (Nkuba, et al., 2020). Often, the rural members of a community possess this extensive indigenous knowledge of conservation, which can support contemporary environmental management initiatives. The evidence presented by the different scholars does, in fact, attest to the fact that the application and use of IKSs has helped different communities overcome their obstacles to survival.

According to numerous researchers, indigenous people have a special relationship with their traditional lands and waters in most parts of the world. They also have distinct languages, knowledge systems, and beliefs about water management that set them apart from western researchers (Agyemang et al., 2019; Nguyen and Ross, 2017; Nkuba, et al., 2020; Mugambiwa and Makhubele, 2021). Scholars such as Vega (2013), Agrawal (1995), and Al-Roubaie (2010) stress the significance of AIKS in development and contend that failure to address AIKS frequently results in failure in development. This is demonstrated by the water culture that has always been central to the indigenous African people's culture, in spite of colonialist attempts to destroy the status quo and transform it into an unsustainable colonial systems(Vega 2013). As the primary heirs and carriers of knowledge pertaining to the values and principles of their communities, indigenous women are acknowledged in African culture (Agyemang et al., 2019; Mapira and Mazambara, 2013; Mugambiwa and Makhubele, 2021; Nkuba, et al., 2020).

According to some academics, seasonal forecasting and adaptation in Africa cannot be achieved solely through the use of birds, animals, insects, and tree phenology (Ngara et al., 2014; Okonya and Kroschel, 2013). Rather, they emphasized the significance of rainmaking customs in shaping seasonal patterns and the weather. It is argued that whether rainmaking rituals are performed or not has a significant impact on the nature and prospects of the season. Rainmaking rituals should be performed correctly and consistently to guarantee favorable farming seasons. Many African farming communities, including those in Burkina Faso (Roncoli et al., 2002), Zimbabwe (Ngara et al., 2014), Uganda (Okonya and Kroschel, 2013), and other countries, regularly perform rainmaking ceremonies. Rainmaking rituals are used to invoke the rains or express gratitude to the gods and ancestors for bountiful harvests. Rituals are sometimes practiced as a means of putting an end to droughts (Roncoli et al., 2002), which makes them a target as well as a preventative measure against natural disasters such as droughts.

2.2.13 The role of IKSs in Climate Change

In many nations, including Zimbabwe, food insecurity has been linked to or is a direct result of climate change, which is viewed as a threat to smallholder agricultural production systems. The reason for this is that scientific technological methods employed by meteorological departments to forecast the climate have proven to be ineffective. Medium- to long-term climate forecasts are necessary or required, particularly for rain-fed agricultural systems and orders in Africa. Oral knowledge has been used to generate experience and knowledge that have been passed down to the next generation through past events. Depending on the needs of the community in question, IKSs' role in climate change serves a variety of purposes (Makwara, 2013). This has made it possible for many people to start appreciating the IKSs for climatic prediction that traditional people used (Jiri et al., 2012). Local communities are equipped with the skills and knowledge necessary to adapt to any unfavourable environmental circumstances that may arise in their areas (Mafongoya, 2018). Accordingly, the empowerment of local communities and their successful involvement in the development process depend on the enhancement of indigenous capacity and ability. Because of technological advancements, these approaches and knowledge bases were considered conventionally antiquated. However, people returned to or reverted to IKS as a result of the shortcomings and failures of science and technology to bring in better climatic forecasting. Because locals use IKS to forecast outcomes, understanding and predicting climate change has historically been straightforward. Farmers are able to make more informed seasonal plans thanks to IKS, which organically disseminates original knowledge about climate changes in their respective regions. This isn't the case at all for scientific methods and procedures, as they introduce and provide a wide range of synthetic information that doesn't genuinely aid farmers in making better season-long plans (Mapfumo et al., 2015).

2.2.14 Conclusion

The literature and discussions surrounding the phenomenon known as IKS were examined in this chapter. Using a variety of academics and the body of IKS literature currently in circulation, IKSs have been defined and conceptualized. This chapter offers a more thorough explanation of the terms and phrases as they have been discussed in various scholarly debates, even though some of them were covered in the first chapter. The purpose of this is to provide a more thorough analysis of the terms, which could not be accomplished in chapter one, which merely presents the thesis. This should not be understood or appreciated as a reiteration of information. The beneficial contributions of IKS to a number of societal spheres, such as the

preservation of natural resources and their implications for Zimbabwe's sustainable development, were also covered in this chapter. Land management, the preservation of natural environments through taboos and rituals, the function of totems in the preservation of biodiversity, and the upkeep of clean environments through human waste disposal practices were among the topics that were taken into consideration and discussed. Because their eco-friendly lifestyles were ingrained in their IKS, pre-colonial societies in Africa and elsewhere coexisted peacefully with natural ecosystems. However, the introduction of artificial science, capitalism, and materialism by colonialism led to the massive exploitation of the environment, its degradation, and the loss of biodiversity in many regions of the continent. Many environmental problems and issues, such as overstocking, desertification, deforestation, persistent droughts, air and water pollution, and overpopulation, are currently plaguing the continent. Regretfully, there are no quick fixes or simple answers for these concerns. There is no doubt that communities had to shift from consumerism to more environmentally friendly behaviours and habits that prioritized the sustainability of the environment. Despite their precolonial origins, the IKS offered an alternative to Western methods of environmental management, making them relevant and applicable today. The ecosystems across the African continent suffered greatly as a result of the Western modes. The aim of the colonial masters was to spread and maintain their own self-serving Western ideologies and methods of environmental management and control, so they set out to destroy and destroy the IKS. But in the post-colonial era, there was a growing interest in revitalising and restoring the IKS in the hopes that they would provide answers to the environmental issues the continent was facing as it pursued sustainable development on a local and national scale. This chapter made the case that, despite the fact that they couldn't go back in time, Zimbabweans could gain from combining IKS with contemporary methods in their pursuit of a sustainable lifestyle and the preservation of the environment.

Many researchers have documented and published imperative literature on IKS as livelihood coping strategies and the global displacement crisis, but very few authors have addressed how the displaced households themselves respond to such restrictive circumstances as rational and calculating beings. It is a virgin research locality because the use and application of IKS, as well as the role played by displaced households or survival strategies they use in an effort to lessen the socio-economic impact they face while in the alien land (Chingwizi), have been largely ignored academically.

In light of the fact that both the state and earlier researchers have disregarded the socio-economic effects and livelihood strategies employed by victims of forced displacement, this study focuses on the use and application of IKS as a remedy. It's also crucial to remember that, even though IKSs are a magic bullet for attaining sustainable development, their potential has not been fully realized because of a perceived deficiency in empiricism in the documentation. The study evaluated the villagers' vulnerability, adaptation, and resilience in light of their unplanned displacements and how they use IKSs to lessen the challenges they face by giving the voice of the insignificant other priority.

CHAPTER THREE

THEORETICAL AND CONCEPTUAL FRAMEWORK

3.0 Introduction

The theoretical frameworks utilised to analyse the application and use of IKSs as coping strategies or survival mechanisms by the displaced Tokwe Mukosi flood victims at Chingwizi camp in Zimbabwe are presented in this chapter. The researcher then employed two related theoretical frameworks the Department for International Development's (DFID) SLF and Giddens' Structure and Agency theory to paint a clear picture of the responses. The uniqueness of these theories is that, they are micro or people centred perspectives, they acknowledge the importance of social actors involved in the process by appreciating the individual as the unit of analysis. The chapter therefore dwells on the use and application of IKSs in understanding the lived experiences, coping strategies for the flood victims in light of their post displacement and vulnerability.

3.1 An Analysis of Structuration Theory by Giddens

The Chingwizi community's structural complications and its response to them were better understood with the help of the structuration theory. In reality, Giddens (2001) refers to these reactions as the dialectical relationship or dualism between the agent and the structure. The displaced households do not live in a vacuum but they rather live in the society or structure which by nature is not static, instead, structures are ever-changing and to some extent constraining but at the same time enabling. Therefore, displaced households respond to these challenges in multifaceted ways but of interest in this study was IKS initiatives, innovation and motivations that have resorted to alternative ways of surviving while at Chingwizi Camp.

3.1.1 Structure and Agency Theory

The structure and agency theory in Sociology as opined by Giddens (1984:709) makes an effort to unravel and clarify the complex social relationship that exists between the individual and society. To put it another way, the theory resolves conflicting perspectives on the structure-agency or unravels the macro-micro debate in sociology, which in turn helps to understand human social behavior. Helping social scientists understand the dialectical relationship between the individual and society was at the heart of Giddens' theory. (Lander and Heugens, 2009). The processes that occur at the interface between the actor and the structure can be studied in order to accomplish this. It therefore follows that social action cannot be fully understood and be explained by the structure or agent in isolation but it acknowledges that agency as strategic actors they operate within a context of rules and regulations that produced the social structures and for actors or agents to be able to survive within that social context,

there must be some degree of compatibility hence they should act in a compliant manner which explains how these structures are reinforced. It is not in dispute that these said structures and at some time constraining and as such it has a bearing on the individual as agency in the entire process of structuration (Heugens and Lander, 2009). It therefore follows that social structures have no inherent qualities or stability outside human behaviour because every human action is socially constructed - individuals do not act on a free play but rather they are coerced to some extent, hence structures have a constraining effect on individuals. It is however, acknowledged that alternatively, agents through the process and exercise of reflexivity, individuals can shape, reshape and modify social structures by acting freely outside the constraints of the structures imposed on them. It is also of paramount importance to note that Giddens's framework of the structuration theory differs with that of the classical theorists in that he proposes three kinds of structure in a social system in his Sociological theorising. The first is signification where meanings are coded in the practice of language and discourses, the second is legitimation, consisting of the normative perspective conceptualised as societal norms and values. Thirdly, being his last is domination, and as it implies, it is concerned with how power is exercised and applied particularly on the control of resources (see Burrell and Morgan, 1979). In this study, the structure is Chingwizi Camp or community with its structures like, traditional authorities, education, health and societal structures in general including the leadership. Agents in this study are the victims of the induced displacements from Tokwe Mukosi, their initiatives and practices particularly the use and applications of IKS in their endeavour to make the Chingwizi place liveable are indeed the evidence that agents are rational and strategic actors who can devise their own means of survival but still operating within the context of the same structure hence, the structure and agent's theory is applicable to the study.

There has been a long-running discussion in sociological theory regarding how structure and agency shape social relations. Three significant sociological reactions have been made to this discussion. The structural-functionalist contends that the overarching social structures that uphold the integrity and coherence of society are what dictate human behaviour. According to this viewpoint, socialization processes help to mould a person's disposition toward their capacity for social behaviour. Structurally functionalists view structured societies as self-replicating and change-resistant (Burrell and Morgan, 1979). In contrast, micro-sociological theorising opines that the individual is always the unit of analysis; therefore, they view agents as instrumental in the construction of meaning and social realities.

These theorists contend that agency comes before structure because social construction and interpretation of structures have an impact on people's behaviours. Theories such as structuralism, Marxism, and some types of functionalism (like structural-functionalism) are in line with the idea that a society's hierarchical and structural elements play a crucial role in shaping its ideas and behaviours. Durkheim and other structural-functionalists contend that human behavior is influenced by structures; Marx, however, emphasises that social structures are harmful to the vast majority of society's members and that human agency is subordinate to both. However, some theorists contend that regardless of how the social structure functions, each individual has the ability to shape the social world.

Giddens' structure and agency theory was very helpful in understanding the current Chingwizi situation as the theory posits that individual behaviour which is fundamentally based on human agency is always influenced by the norms and expectations of the structure, which are subsequently internalized by the individual. Here, the dialectical relationship between agency and the limiting structures was the main focus. It follows that neither structure nor agency exists independently; rather, they both have an equal impact on one another, or perhaps more accurately, they form a duality. Research that uses interpretivist and postmodern ontologies and epistemologies relates to agency in relation to displaced households at Chingwizi camp, who are portraying that in as much as the said structures are constraining, they are rational, calculative, and strategic actors who have the capacity to define and redefine their social environment until it is acceptable to them (See Nhodo et al. 2019). Consequently, through various livelihood strategies, they are exhibiting rationality that is inevitably needed to transcend these constraining social structures.

3.1.2 Assessment of Structure and Agency Theory by Giddens

Giddens (1984) coined the phrase "structural theory," which is a way to see, understand, and value the way that structure and agency interact dynamically. Giddens critiques both structuralist and interpretivist viewpoints in the constitution of Society (1984) for undervaluing the power of the individual will and for minimising the significance of historical and socioeconomic contexts. According to him, the best way to understand the creation and propagation of social systems is through the dialectic between structural characteristics and individual agency. The theorem of the duality of structure is at the heart of his proposed "theory of structuration": "The constitution of agents and structures are not two independently given sets of phenomena, a dualism, but present a duality. According to the notion of the duality of

structure, the structural properties of social systems are both medium and outcome of the practices they recursively organise. Structure is not 'external' to individuals but rather to more 'internal' Structure which is not to be equated with constraint but is always both constraining and enabling" (Giddens,1984:25). Of note here is the point that, the Chingwizi residents at some point they have to conform to the Chingwizi structures for them to be able to utilise their IKS as they first have to appreciate what the structure requires or expect from them and comply with the needs and demands of the said structure. It is however, imperative to realise that though the Chingwizi structure maybe constraining at some point, the same structure has some enabling effects. It therefore follows that the constraining effect is sometimes exaggerated since the structure may also enable the agent to do what he or she would not without the assistance of the structure.

Individuals (actors) are thus understood to both create and be created by social systems in what Giddens refers to as "the duality of structure" (Giddens, 1984). Put differently, studying the interaction and juxtaposition of significant social forces with an individual's ability to act independently is what it means to comprehend social processes (Maclure and Denov, 2006). According to this theory, structure consists of rules and regulations that serve to both support and restrict human behaviour. Thus, structure both causes and is a result of social action.

The theory focused on the dialectical interplay of agency and structure (Ritzer, 2008). Structure generally refers to large scale social structures, but it can also refer to micro structures, such as those involved in human interaction. According to Farganis (2010), with 'structure' Giddens refers to things like the economy, political, social class, education, law and religion which tend to limit human opportunities. Agency usually refers to micro level, individual human actors, but it can also refer to collectivist of that act. Agency also refers to the capacity of individuals to act independently and make their own free choices. In this research, the structure was the community in which the victims are residing, public infrastructure, the legal framework, traditional authorities, politics, government, environment and NGOs which constrains the flood victims or displaced households in this alien land (Chingwizi). Human beings use these laws and norms to influence how they behave in social situations. However, because humans are reflexive, purposeful agents, they always possess the ability to defy social norms and expectations. They possess the ability to "act otherwise," the capacity to refuse, and the capacity to open up new avenues for social action and organization (Giddens, 1984:12). Agents are simultaneously situated differently within a particular social system. Thus, at "certain intersections of signification, domination, and legitimation," agents both act and are acted upon

(Giddens, 1984:83). According to Giddens (1984: 86), "all social interaction is situated interaction" as a result. The duality of structure "shifts emphasis away from social or organisational structures as fixed entities and towards structuring as a dynamic process necessarily involving individual actions" (Yates, 1997:161). This conception of structuration theory, in my opinion, helps to clarify the role of education in social reconstruction and reconciliation in Bosnia-Herzegovina by reorienting the debate from structure against agency to an investigation of the relationship between structure and agency. According to a structuration perspective, it is equally crucial to comprehend how historically situated resources and rules both permit and restrict human action, as well as the reflexivity and motivations of those who strive to both reproduce and alter their social realities.

In sociology, discussions regarding agency and structure are still hotly debated. In my opinion, the issue is still unresolved because we still don't fully understand the importance of social interaction and relationships for both. Sykes (2023) agreed with the researcher when she asserted that social structures play a crucial role in society and are the source from which our theories about human behaviour are developed. These "structures" give us as individuals behavioural guidelines, or "unspoken rules," that control how we perceive the world. The idea of "structure," which refers to a culture or religion where standards and values are customarily accepted, is another topicality. Within social structures, there is a general idea of power that influences social behaviour patterns. A troubling disconnect between theory and empirical research exacerbates this. It is not because "structure" is conceived in an excessively abstract way that defies empirical operationalization that it is frequently mentioned in the former but largely absent in the later. This promotes reification, which obscures agency, and hinders concrete analysis, which could investigate the relationship between structure and agency. It is also crucial to remember that structure influences social processes like culture and resource distribution that occur throughout it, as well as creating opportunities and limitations for the actors or agency that make up its nodes. Nonetheless, it is crucial to remember that people, or actors, are in fact an essential component of the structure and have the power to change it. Moreover, structure functions as a network and can be empirically captured, analysed, and taken on localised forms.

To be more specific, social structures are made up of the interdependence and network of relationships between social actors who interact. Chingwizi as a structure has the enabling effects that actors in this case the victims enjoy and enhance their use and application of IKS. The dialectical relationship between the individual and society at large is further explained by

this. As a result, structure offers players both opportunities and limitations, which has an impact on processes that occur throughout it, like the spread of culture and resources. Relationships require a balance of power and interactions because they entail two or more individuals or actors orienting and responding to one another, as noted by Elias (1978:15). Certain interactions are transient; for instance, when strangers cross paths on the street, they merely smile or gesture at one another. However, when people interact regularly, they develop a network of social relations in which they eventually become dependent on one another for survival, as is the case at Chingwizi, partners interact as established entities with a shared past and present. The Chingwizi structure helped the flood victims who were forcibly relocated to settle there by connecting them with the local villagers. As a result, they are now participating in and practicing IKS as a community.

Cohen (2006) noted that Giddens argues that material resources form a structure where there are inequalities associated with allocation of resources among activities and members of society. For instance, lack of finance to boost livelihood activities of the flood victim forms a structure that constrains them. However, the victims are not passive entities; instead they are endowed with the capacity to think and act as such devising coping mechanisms to assist themselves. This is evidenced by the fact that, since the flood victims were uprooted from their native places, that is Tokwe Mukosi district, they are still surviving despite that they are not getting assistance either from their government or foreign aid.

Political, anthropological, and sociological theories are all impacted by the controversy or dispute between structure and agency. However, it is also crucial and significant to our ability to analyse and comprehend real-world circumstances. It all comes down to what moulds and forms a person's character and, consequently, their moral responsibility. According to structuralism, broader and wider social structures play a major role in shaping and defining an individual's character. These structures include the degree of equality in the community, which enhances access to diverse groups of people as people interact, thereby promoting quality education, a fulfilling lifestyle, and the development of positive social orientations. To put it plainly, I am more likely to turn to crime if I am raised in poverty and have fewer access to opportunities for success. It's the other way around for those who emphasise agency. People are not just products of societal changes with no agency to choose their own routes; they are capable of reflexive freedom. Because of this, it is not possible to use a lack of opportunities as a reliable indicator of a person's behaviour, even though some people may have more opportunities overall and in a higher quality than others. In politics, structuralism is primarily

linked to "left" political parties, which prioritise state-based economic intervention and restorative justice; on the other hand, agency is linked to "right" political parties, which prioritise punitive justice and the removal of social and political obstacles to individual achievement.

According to DiMaggio and Powell (1983), an organisation's relationships with other social actors define and delimit its possibilities in a more interactive and reciprocal perspective of the institutionalization process rather than serving as a structure for its activities. According to this line of thinking, the analysis of the structure and agency in a patio-temporarily delimited context can incorporate logic of reclusiveness since the concept of organisational field is treated based on the idea of structuration. Additionally, it permits the symbolic dimension to be taken into account in addition to the rational dimension.

The theory is applicable in the case of Chingwizi where the victims are devising their own survival strategies as rational actors but still operating within the context of the same structure. Other researchers like Akram (2012) and Ocasio, et al. (2015) were also incorporated in this study with the intention to provide a clear analysis of the discourse. Of note here is the point that, Chingwizi as a community represents the structure and the constraints emanating from the legal framework, traditional authorities, and social institutions among others. Agency in this study refers to the Shona speaking people at Chingwizi camp who were involuntarily displaced from Tokwe Mukosi following the flood disaster. It is therefore worth stating that, whether conscious or unconscious, the flood victims who were controversially settled at Chingwizi constitute a marginalised group meaning to say that they are vulnerable as their livelihood assets were pushed to the periphery as a result of the forced relocation. However, be that as it may, there is still a chance to call for reason, as victims can be strategic actors, endowed with this gift of rationality, they are able to navigate themselves within the context of the same structure and find each other along the way.

Said another way, structures are simply resources and rules arranged as aspects of social systems. On the other hand, relationships between actors are organised as social practices within systems. According to Giddens (1979), structural factors determine whether structures and systems continue or change. Despite their differences, structuralism and functionalism are very similar in that they both express a naturalistic viewpoint and thus favour objectivism.

According to Giddens (Giddens, 1984), agents replicate the circumstances that enable human social activities.

The concept of duality of structure is a conformist way of viewing structure as something that limits or even determines action. Although structure and agency are not the same thing, they do share a lot of similarities. Giddens contends that our social behaviours define who we are as actors (Giddens, 1984). Giddens contends that agency is the primary focus of sociological inquiry; nonetheless, the essential characteristic of action is its non-determination. According to Giddens, action is a process that is continuous and cannot be divided into causes and motives. Instead, he contends, it is a method by which we assess and justify the things we do on a daily basis (Turker, 1998).

Giddens claims that agency entails a concept of practical consciousness, which includes all of the knowledge we need to have in order to function as social actors and bring about social life. According to Giddens, the duality of structure through which people reflexively create and replicate their social lives is the relationship between structure and agency (Turker, 1998). Giddens defines agency as the capacity for an individual to recognise and understand his or her own experiences and then articulate the motivations behind their actions. Reasoning and knowledge are key components of agency (Turker, 1998).

According to Giddens, actors regularly justify their actions because they are aware of what they are doing and are conscious of it. He contends that we can frequently provide a reasonable explanation for our actions as individuals. According to Giddens, having a sense of routine is necessary for self-security. For instance, you are more likely to experience insecurity if your daily routine is disrupted (Craib, 1992). An agent, or individual, possesses the ability to act, influence, or resist external intervention. To put it another way, the ability to use a variety of informal (daily life) powers, such as persuasive powers that may already be employed or deployed by others (Giddens 1984). In other words, to be an agent means to be able to use a range of casual (daily life) powers such as influential powers that may already be used or deployed by others (Giddens, 1984).

Although an agent's ability to change a pre-existing state of affairs in society determines whether they can take action, an agent ceases to exist when they lose their power, or more accurately, when they lose their ability to make a difference (Giddens, 1984). According to sociology, power is the ability or desire to bring about the desired results. Giddens concurs with Bachrach and Baratz (1962:947-952) regarding their categorisation of two aspects of

power: the first being an individual's ability to impact decisions, and the second being the mobilisation of bias (Giddens, 1984).

According to Giddens, resources are the organized characteristics of social systems that are appropriated and enhanced by savvy members of the community through their interactions. Giddens continues, saying that achieving one's own goals is not the only way that power is related. Resources are the means by which power is used; power is not a resource in and of itself (Giddens, 1984).

According to Giddens (1984), structure in social science refers to the structuring characteristics that enable the "binding" of time-space in social systems. Because the terms "rules" and "resources" have different meanings in philosophical literature, it would be incorrect to refer to structures as such. Rules are distinct from structure in that they are not related to social systems, although they are frequently associated with games (Giddens, 1984). Resources and rules are inextricably linked because rules are often discussed in the singular. On the other hand, structural attributes stand for dominance and authority (Giddens, 1984).

According to the structuration theory, the resources and guidelines utilized in the creation and propagation of social action also serve as a means of system reproduction. As a result, we can say that following a "rule" is comparable to following a routine or habit (Giddens, 1984). Habits are a vital component of routine and play a big part in social interactions. On the other hand, social life rules are methods or generalised procedures used to replicate social practices (Giddens, 1984).

Moreover, established regulations, like those governing bureaucracies or games, can be articulated. Understanding the steps involved in carrying out "social activity" is methodological (Giddens, 1984). All humans are social actors with a great deal of knowledge about how daily activities are produced and reproduced. This knowledge is not so much theoretical as it is practical.

Conversely, what does the term "intentional" mean? Giddens defines it as an action taken by a person knowing that the act will have a specific result or quality (Giddens, 1984). As a result, the person knows this particular outcome before he even begins to pursue the act. Giddens asserts that there is a distinction between what is done and what is intended (Giddens, 1984). Events that would not have occurred if the agents had acted differently are the results of their actions, whether deliberate or inadvertent (Giddens, 1984). The decisions about what the agent has done are largely based on the consequences. According to Merton (1953), understanding

unintended consequences is crucial to understanding the sociological system. According to Giddens (1984), there are two possible outcomes for every action: either significant or non-significant.

Merton distinguishes between deliberate action and its inadvertent outcomes. For instance, if someone flips on the light switch with the intention of setting off the alarm, they may incur consequences even though they had no intention of calling the police, getting caught by them, or spending the rest of their life behind bars. In this case, turning on the light was the intended action, but the result was different because of unintended consequences (setting off the alarm) (Giddens, 1984).

However, Giddens (1923–1962) and Freud (1856–1939) both assert that the human agent contains miniature agents. According to Freud, the human agents' actions are determined by these little agents inside of them. These tiny agents fall into the categories of "id," "ego," and "super ego." Giddens disagrees with Freud, though, when he claims that human agents' egos, or mini-agents, determine their behaviour (Mestrovic, 1998). In this context, "id" or "unconscious behaviour" refers to the desires that these agents instil in a person (a human agent) that go beyond awareness and reason (Mestrovic, 1998). Giddens' language of unconscious motives eventually superseded Freud's use of the term "unconsciousness." While Giddens merely defined "unconsciousness" as a state of mind in which people are not conscious of something, or in other words, are unable to put their feelings into words, Freud associated things like sexual and violent urges with unconsciousness. Giddens provided this explanation without consulting any other social theorists' analyses (Mestrovic, 1998).

According to Giddens, a parent and a young child should have a democratic relationship. For instance, children have the right to be treated on an equal footing with adults. When we tell a child, "No, you are too young," we must provide an explanation. But it can be challenging for an adult parent to teach their child about sexual stereotypes without harming the child's feelings in any way (Mestrovic, 1998). Modernists hold that culture is to blame for this, but in actuality, these kids are free to choose what interests them based only on personal preferences. Children may respond to culture emotionally because their logical faculties are still developing. As a result, even detractors have come to agree with Giddens that sociology is the study of

contemporary societies and acknowledge his important contribution to social theory (Mestrovic, 1998).

However, action theory the nature of intentions or reasons was the sole focus of Wittgensteinian Philosophy (1971), not structural explanation. Several other factors, including social change, power dynamics, and social conflicts, have not been taken into account (Giddens, 1979). Moreover, Durkheim (1984) contends that each person is born into an established society and that society and individuals have distinct qualities. But in his writings, he was unable to substantiate this external or objective aspect of society (Giddens, 1979).

Giddens (1984) asserts that in late modernity, risk and trust must be examined jointly. Giddens emphasises the necessity of active trust in today's society for the development of interpersonal relationships and social solidarity. For instance, a lot of people in relationships live apart from one another for extended periods of time; therefore, active trust is necessary for the relationship to last. Successful relationships need to actively build and maintain trust. According to Giddens, more women are divorcing their husbands in today's society, which forces them to take care of the home alone and ultimately pushes them into poverty (Giddens, in Beck et al, 1994).

Giddens (1984) rejects any theory that suggests society might exist independently of individuals because he contends that society is created and perpetuated by human action (Craib, 1992). Structuration and duality of structure are related. Thus, Giddens (1984) contends that although structure is typically viewed by society as a defining characteristic of social life, this isn't always the case (Craib, 1992). Relations and interactions can take many different forms. Conversations, violent acts, sexual encounters, business dealings, and other hybrid combinations such as combining business and sexual dealings can all be considered forms of interaction. Similar to this, relationships can involve a wide range of things, such as family, work, and other relationships, as well as anything from a casual acquaintance to slavery. Many are "multiplex," meaning that the same two actors are connected in various ways. For example, friends and neighbours can also be colleagues. Additionally, relationships can be harmful, such as through conflict, exploitation, or bullying. In fact, most relationships involve a (skewed) balance of positive and negative elements, as Simmel (1955) notes.

Because relations concatenate to form networks, they give rise to structures (see also Martin 2009). Social network analysis (SNA) shows that networks are structures with changeable, quantifiable properties that influence processes like diffusion that occur within them and

provide opportunities and constraints for the actors that are embedded in them (for more on SNA, see Borgatti et al., 2013; Scott, 2000; for network effects, see, e.g., Valente, 1999). For example, the densities, clustering levels, and mean geodesics of networks can vary. Within them, clones, fractions, and core-periphery splits develop. Additionally, the nodal actors within them hold distinct positions, which consequently afford them varying opportunities and constraints.

Right now, it's important to note that my definition of social structure includes "corporate actors" in addition to human actors. These are institutions like governments, businesses, and non-governmental organisations that employ human actors to interact and form relationships within them. Their practices result in decisions and actions that cannot be reduced to the individual decisions and actions of those human actors, and their resources, authority, and legal status can also not be reduced to those decisions and actions (Coleman, 1990; Hindess, 1988). Social structure is largely shaped by the interactions and relationships that corporate actors have with human actors as well as with one another. However, since corporate actors depend on human interactions and relationships for their existence, their relationships are of a lower order. In a multi-level configuration, networks of human actors form and are nested within networks involving corporate actors. For the sake of simplicity, let us say that while countries and multinational companies are nodes in a network created by their numerous agreements, treaties, and transactions, each also consists of a network unto itself, involving human actors and/or possibly smaller corporate actors that in turn comprise human networks. The foundation for secondary configurations involving corporate actors is created by human-to-human networks.

In contrast to King's (2009) criticism, an individualised conception of the actor is problematically associated with the autonomous conception of structure. Actors become detached from their embedding in structure when structure is separated from the agent; this tendency is most evident in the work of Archer (1995). By primarily drawing from Mead's work, my relational approach also avoids this trap (1967). He provides a strong conception of agency through his discussions of "mind" and "self," and his observation that both are formed within social relations and interaction makes that conception relational by irreducibly embedding actors within structure. By engaging in social interactions, the human organism transforms into a social actor and gains important agentic dispositions, such as reflexivity and critical reflection abilities in addition to fundamental embodied competences. Furthermore, Mead emphasises the interdependence of agency and structure and highlights the active role

that agency plays within structure by arguing that knowledge of the mind and self transforms social relations and the larger society that they constitute.

King (1999) suggests this possibility by pointing to Elias's (1978) "figurations" and frequently using the word "network," but he doesn't go into detail and comes to the conclusion that the term "structure" isn't appropriate to describe this. It is, in my opinion, the appropriate word. In the natural sciences, a "structure" refers to a pattern of relationships between parts. Similarly, in classical sociology, this was evident in the works of Durkheim (1893), Marx (1856) on "relations of production," Simmel (1902, 1908/1955) on "thirds" and "intersecting social circles," and many others. In modern sociology, this understanding of structure is mostly overlooked. We must give it new life. Nearly all people on the planet are connected via a series of relationships (a "path"), creating a single, enormous, and incredibly complex social structure out of a vast network of "components."

The researcher's argument builds upon King's (2009) critique of theories which distinguish structure, ontologically, from social actors, deeming it autonomous and, to paraphrase Archer (1995), irreducible to 'other people'. King offers a persuasive critique and I agree with him that social relations, inter-subjective defined by actors and interactively accomplished, should be sociology's central focus. The researcher accepted his rebuff that 'structure', if anything, is 'other people'. However, saying this is like saying that graphite is an agglomeration of carbon atoms. It is diamond and the difference between them, which gives them such contrasting properties, is the pattern of bonds between their atoms. Likewise, in society; not only are actors connected and shaped by many different types of relations but the ways in which these relations concatenate gives rise to different structures, with different effects.

A society is not an aggregate of actors interacting, forging relations of interdependency. However, it is not an aggregation of actors-and-relations either. It is a structure which might be either diamond or graphite, so to speak, depending upon the pattern of its constitutive relations. Structure is not autonomous in this conception. It is a patterning of relations between interdependent actors; a dependent structure of inter-dependencies. It is sociologically important because its constitutive patterns affect both the actors embedded in it and the social processes which play out across it.

3.1.3 Action as Praxis – Structuration

Mead is often considered the founder of the symbolic interaction approach, he argues that social interaction creates mind and self, and it is through symbolic forms of communication that the

self and community are constructed. Cohen (1963) argues that symbolic interactions, such as Blumer (1973), selectively reconstructed Mead's model of social behavior to make it more individualistic and less concerned with social reform and a democratic vision, as well as deemphasizing the importance of the "super-individual symbolic order" (Turner 1989:48). In addition, Blumer appears to have neglected "the biologic dimension of Mead's thought (Cohen, 1963:87), taking the possibility of delay and consciousness for granted and not considering Mead's analysis of Darwinian aspects of human biological and social development. For example, Mead argues "It is an absurd to look at the mind simply from the standpoint of the individual human organism, for, although it has its focus there, it is essentially a social phenomenon, even its biological functions are social" (Strauss, 1984:195). For Giddens (1984), human agency and social structure are two separate concepts or constructs, but are two ways of considering social action. There is a duality of structures so that on one side it is composed of situated actors who undertake social action and interaction, and their knowledgeable activities in various situations. At the same time, it is also the rules, resources, and social relationships that are produced and reproduced in social interaction. Structuration means studying the ways in which social systems are produced and reproduced in social interaction. (See Giddens, 1984 Constitution, 25-6). Giddens defines structuration as "the structuring of social relations across time and space, in virtue of the duality of structure" (constitution, 376).

For Cohen (1963), Giddens (1984) attempts to provide an overall theoretical approach which deals with two of the major issues namely (i) the division between the conscious subject and social collectivities, and (ii) agency or praxis and collective forms of social life (the agency/structure problem). Cohen discusses three of the issues addressed by Giddens: (i) theory of action, (ii) system and praxis, and (iii) the different levels of subjectivity. The handout from Giddens examines a number of different issues, four aspects of society that are seemingly contradictory and are "dilemmas of the self" but which may also be resolvable as different aspects of contemporary society.

According to Giddens, social action consists of social practices, enacted conduct, local praxis production, and practice replication (Cohen, 1963:131). However, Giddens deviates from the ethno-methodologists in that he places more emphasis on the material circumstances and the social and material surroundings that both support and impede social action. He specifically highlights the proximity or distance in space, the ways in which technology and social structures mediate these, the continuity and discontinuity of time, and the structuring of activities over time. Giddens adopts some of Goffman's theoretical perspective in taking this

approach (1963). Simultaneously, and maybe in resemblance to Simmel (1902), Giddens also observes the perpetuation and reproduction of practices. Social interaction and action thus become "institutions or routines" and "reproduce familiar forms of social life" as "tacitly enacted practices."

A focus on interaction and the negotiation and agreement which underpin structure exorcises any vestiges of 'cultural dupery' in the theory of social structure. 'Agency', for Giddens (1979), are knowledgeable actors who continually monitor their activities and expect other actors to do the same-reflexive monitoring of activities (Bourdieu's 1996). Both posit a circular relation between agency and structure; actors internalise structures, in the form of rules or habitus, and then externalise them in actions which contribute to their reproduction. Both claim that structures are sometimes 'coherently deformed' by actors in the course of their execution and they insist that internalised structures constitute forms of competence which empower actors, enhancing agency. However, the aforementioned circularity minimises any sense that actors could act differently (see also Sewell, 1992). Accentuating interaction and the coordination problems (not to mention competition and conflict) it entails, by contrast, emphasises agency. Actors must make their interactions work, often thinking on their feet and negotiating to achieve coordination with one another.

Cohen notes (1963:122) social actors interact with each other in a process of mutual interaction, accommodation, and adjustment to other social actors. This is certainly partly conscious, but this exists at many different levels - tradition, habit, impulse, emotion, reflection, and rationality. In their interactions, humans strive to adjust behavior to reach a stable and coordinated result, so that interactions are mutual or reciprocal, involve back-and-forth gestures, movement, words, that may not always be highly conscious. As example, consider how you walk or move in a crowd, or how a sales person deals with customers. Various procedures are forms of interaction that are developed, and these seem to involve both conscious and less conscious forms of interaction for example habit and reflex. It is these procedures and actual conduct that are the focus of the theorists of praxis. Cohen comments on the regularity and the creativity that may result (Cohen, 1963:84-85). The social conduct of actors in social situations involves "generalised responses that are evoked by elements in new instances of the same situation" (Cohen, 1963: 84) as encountered earlier. Earlier encounters embed or record memories of these experiences and these become a mental and bodily guide

to reactions in later situations. As actors enter new situations, they employ these and respond to what they perceive through their senses, feeling, and anticipation of the situation from these particular actions occur. If these anticipations and feelings are of an expected kind, the social actor's responses and further actions may be regular and anticipated from. But if expectations are not met, "these dashed expectations open opportunities for novel (and hence broadly creative) reactions" (Cohen, 1963:85). He refers to this as "situated creativity" (Cohen 1963:85) where the actor engages their repertoire of experiences, memories, abilities, reason, creativity, and improvisation to respond.

Resources too entail interaction and relations. Some have a use value which actors may enjoy alone. However, it is more often their exchange value that is of sociological interest; a value dependent upon interaction (i.e. exchange). Moreover, even those resources desired for their use value are typically procured through exchange. And most have a symbolic value dependent upon agreement across a network of users. Following Mead (1967), for example, money is a 'significant symbol' whose value depends upon 'agreement' between actors (see also Simmel, 1900/1990). And as Elias (1984) observes, this agreement took some time to stick within and diffuse throughout Western Europe initially, frequently breaking down. Where resources are equated with 'power' and 'domination', furthermore, this again presupposes concrete interaction and relations. Resources only afford power where they are deployed in interaction, and it only becomes meaningful to speak of domination where one party can command compliance to their demands by either threatening to withhold their goods or by mobilising their resources to inflict sanctions.

I suggested above their resources typically enter into the concept of structure by way of their distribution. Representation of society, for example, as a pyramid, captures this; resource distributions lend society a shape. The distribution of resources is important and belongs to a comprehensive model of social structure. However, as Bourdieu's (1984) model of 'social space' (a different model of social structure also found in his work) illustrates, it needs to be built into a network model if problematic consequences are to be avoided.

Bourdieu (1996) visualizes social space as a scatter plot whose data points are individuals in a society. The vertical dimension of the plot captures an actor's cumulative volume of (economic and cultural) capital; the richer they are, the higher up they are. The horizontal dimension captures their ratio of economic to cultural capital; those whose wealth is primarily cultural are located to one side, those whose wealth is primarily economic to the other. Though interesting,

this account paints an atomised and inanimate picture of social structure as, to use the expression of the statisticians who worked with Bourdieu, a ‘cloud of individuals’ (Le Roux and Rouanet, 2010:2). Actors are represented as discrete points and there is no sense of the interactions in which resources are exchanged and acquire value.

3.1.4 Agency and Structures – Structuration

The so-called ‘problem’ of structure and agency has been dubbed “the central problem in social and political theory” (Carlsnaes, 1922:245). Charged with the task of explaining and understanding human behaviour, the social sciences are faced with the apparent dichotomy between individuals’ free agency and the social-structure causation that bears upon them. Certain types of social inquiry are conventionally seen to be oriented more to one side of the dichotomy than other. Classical social science of the Marxian and Durkheimian varieties proffers explanatory analyses in which individuals’ beliefs, desire, opportunities and actions appear to be constrained or determined by causes emanating from the social system in which they are embedded. In sharp contrast, ‘interpretive’ or “intentionalist” forms of social inquiry presents a vision in which social order emerges from open, fluid and indeterminate rules, norms and conventions that are generated and maintained through individuals’ reflexive agency. In this portrayal, individuals create, “society through contingent acts of freedom” (Alexander, quoted by Carlsnaes 1992: 255).

However, the default theoretical strategy nowadays is to seek to avoid both extremes. This is founded on Anthony Giddens’s (1984) structuration theory, and Roy Bhaskar’s (1989) critical realist “transformational model of social activity,” these theories are grounded on the metaphysical postulation that the essential property of individuals’ agency is their ability to have acted differently to how they actually acted. As Giddens (1984:9) puts it, “agency concerns events of which an individual is the perpetrator, in the sense that the individual could, at any phase in a given sequence of conduct, have acted differently. This conception of agency seems to place the individual beyond the reach of social-structural causation, but structuration’s theory recognizes a “condition” and “influencing” role for social structure.

These systems and structures are closely related concepts in the theory of structuration, but (Giddens 1984:131) distinguishes them. Systems are “patterns of relations in groupings of all kinds, from small, intimate groups, to social networks, to large organisations”. That is, it is the patterns of enacted conduct, the repeated forms of social action and interaction, or the “enduring cycles of reproduced relations” that form social systems. These could be systems

such as families, peer groups, communities, or cities, either at the face-to-face level or existing via networks over space and time. Goffman's interaction order of face-to-face encounters is one form of system. The networks associated with print or electronic communications, or occasional person-to-person meetings associated with convention or conferences, are examples of systems that have become more common with the development and expansion of communication and transportation. Goffman makes some reference to these as "mediated" forms of encounters, but does not pay much attention to these, concentrating instead on "face" in personal encounters. In any case, it is the patterns of relationships and repeated forms of interaction themselves that form systems for Giddens.

Even so, structurationists continue to argue over whether 'either agency is privileged over structure, or structure over agency' (Carlsnaes 1992, 250), with critical realists insisting on the 'ontological separateness' of "structure" and "agency," against Giddens's alleged "conflation" of them (Piironen 2014, 81-82). They also seek to know "whether or not particular social outcomes were the result of agential or structural forces" (Hay 2002, 113; Wright 2006, 243). Acher (1982, 459; also, Bieler and Morton 2001, 9) even talks of "specify(ing) when there will be 'more voluntarism' or 'more determinism.'" The task of addressing these questions is conceived metaphysically, as "essentially an ontological problem" (Wright, 2006: 3). To the extent that these questions make sense, I will argue that they have to be taken as empirical and interpretive, not metaphysical or ontological questions.

The problem of structure and agency is often acknowledged by antagonists to have its roots in long-standing philosophical debate on the metaphysical question of free will ('voluntarism') and determinism (Carlsnaes, 1992:245). In the thesis I seek to show that, and how, familiarisation with the philosophical debates could bring much needed clarity to the problem of structure and agency. However, this clarity issues in the dissolution of the problem as it is typically construed. The crux of my argument is that structure and agency theorists systematically fail to distinguish the metaphysical from the empirical modality of the relation between social structure and individual agency. Once this is recognised it can be seen that the "problem" of structure and agency is not a metaphysical problem, but just an intrinsic aspect of the range of empirical and interpretive issues that is the social sciences'raison d'être to investigate.

The metaphysical problem of free will and determinism arises from the difficulty of reconciling two seemingly unavoidable, but mutually contradictory, core beliefs about ourselves as human

beings and the wider world of which we are part. The first is that it is free will that distinguishes human beings from all other; the second is that human beings are wholly natural creatures, embedded in the ongoing causal order of the universe.

Free will, as conceived by the theorists, consists paradigmatically in the ability to choose an action from a range of possible alternatives, hence to enact the chosen alternative. This ability is phenomenologically familiar to everyone. As John Searle (2001:15) reminds us, if one reflects on “any situation of rational decision making and acting,” one will elicit the experience of facing “alternative possibilities” of action. From this first-person standpoint it certainly *seems* to be the case that, whatever action one did perform, one could have acted differently. However, from the third-person naturalistic standpoint it can be hard to see this experience of freedom corresponds to something real.

Naturalism is the metaphysical assumption that the universe contains no non-natural or supernatural entities, substances, powers, forces, or events. Thus, human beings are creatures made up solely of physical, chemical, and biological materials and processes. Human actions are, therefore, natural events, occurring in space and time. Because human actions are natural events, and if every natural event has a cause, or a set of causal conditions, as most philosophers believe to be the case, then human actions must also be causally generated. Every human action is preceded by a set of events and conditions (typically taken to consist in a mixture of beliefs and desires) that brought about its occurrence.

3.1.5 Analysing Structure and its Nature of Duality

The researcher here notes that structure comprises actors and their interactions and relations, structure incorporates agency at their heart. Moreover, as Mead (1967) argues, much human interaction involves ‘significant symbols’, which enhance reflexive agency. Communication is common across the animal kingdom, he notes, that most animals are not aware that (or what) they are communicating. Their gestures signal to and influence the behaviour of other animals but they are not conscious of these gestures. Furthermore, there is an asymmetry of meaning. For example, gesture which expresses and thereby means ‘anger’ for its sender might engender and thus mean ‘fear’ for its recipient. Significant symbols are different and reflect a unique adaptation. When humans speak or write we perceive our own communicative gestures, thereby becoming reflexively aware of them. Moreover, although there may be asymmetries (for example you give the order, I follow it) and notwithstanding the possibility of miscommunication, significant symbols have a conventional and therefore agreed meaning.

This transforms interaction according to Mead, affording actors greater control over it and enabling better coordination. Agency is increased.

Human beings as strategic actors ‘they make their own history, but not in circumstances of their own choosing (Marx and Simmel, 1963: 15) is an adage that appears more convincing in the preamble to most works in social theory than it does in the conclusions. There is, of course, a substantial body of theory and research that illustrates various processes and procedures through which social action is produced; but such works generally neglected the implication of historically inherited collective circumstances in the course and outcome of social conduct, and make no mention of the constitution of social collectivities. Theory and research that capture the contours of collectivities have been a fundamental objective of social science since its inception, but accounts of social action incorporated such works typically are designed to stress the intrusion of structure or systematic circumstances into the consciousness of actors or the domain in which activity occurs, while the practices through which the production of social life takes place remain unaddressed. The numerous analytical arguments and methodological procedures that have been advanced to ascribe priority to either social or the properties of collectivities are difficult to sustain when considered in light of two textbook truisms - the existence of collectivities exhibiting specific properties and particular configurations depends upon the transaction of determinate forms of conduct, conversely, social conduct is carried out in different ways in historically specific types of collectivities. Based on the above arguments, one can say for certain that social actions may not necessarily be a response or reaction of the structure but rather people may act because of inherited social collectivities.

Mead makes a further important contribution when he argues that ‘mind’ and ‘self’ are formed within networks of interaction and relations (social structure) which they sustain and have the capacity to transform. Society is not formed together of pre-existing social actors, for Mead, as individualist philosophies suggest. Individual actors do not pre-exist society. Collective life predated and influences our evolution into human form (Wilson, 2012), and the human organism which this evolution process has shaped requires extensive nurture within social networks, if it is to acquire even basic characteristics actor attributes and competences. Indeed, it requires years of nurture if it is even to survive (biologically). Actors and agency are formed within the very interactions and relations that form structure; and they are formed in a way which both affects structure and allows them to make a difference to it.

‘Mind’, as conceptualised by Mead, is the ongoing process whereby human organisms achieve reflexive awareness and control over their interactions and relations. It comprises reflective thinking and is the combined effect of two key factors, first, the use of language. Language is an emergent product of interaction within networks, according to Mead, and its use transforms the organism. Through speech and writing, actors form thoughts and become aware of those thoughts, thereby entering into a reflexive relationship with themselves.

The second key factor in the development of mind is role-taking. Mead conceives of thinking as conversation. To think is to converse either with someone else or oneself and we learn how to do the latter by way of the former. Having participated in external conversations we internalize the conversational form; for example, an idea is expressed, responded to, the response is responded to and so on. Moreover, we perceive and respond to our ideas in these conversations by taking an alternative perception upon them. We anticipate likely criticisms, thrashing out different and pursuing claim and counter-claim. We do this, Mead continues, by projecting ourselves, imaginatively, into ‘the role of the other’; a habit acquired in childhood play and games. We anticipate what others might say, drawing upon an empathy first cultivated by pretending to be others as children. The ‘other’ whose role we assume in these conversations might be a specific person with whom we are acquainted from one of the social circles in which we are involved; for example, a friend, colleague or relative. However, we assume the role of what Mead calls ‘generalized others’, that is, roles representing perspectives held in common in one or more of our social circles.

Critics of (Mead 1968) sometimes represent this as a process of social control: the actor anticipates a negative response and ‘corrects’ themselves. This sometimes happens. However, control is only one possibility for Mead. Conversations, both internal and external, may take a number of different paths. The actor may acquiesce for fear of sanctions. But they may acquiesce because persuaded by other’s arguments (imagined or real). They may acquiesce because pursuing their plan covertly, orienting strategically to the other’s anticipated response. Alternatively, however, they may tighten their argument by way of internal conversation and challenge ‘the other’; we must not forget this other capacity, that of replying to the community and insisting on the gesture of the community changing, we are engaged in a conversation’ (Mead, 1967:168). The strength of Mead’s conception of agency is apparent here, as is its relational nature. The actor is able to anticipate the likely responses of others, to deliberate about the strengths and weaknesses of different perspectives, and if they conclude that they are right, to argue their case, calling for social change. The mind is a critical, reflexive, emergent

property of social interaction. And importantly, for purposes of the structure/agency debate, it puts agency at the heart of structure. The interactions and relations which form structure are mindful. It may be difficult for actors to integrate these multiple selves into a unified whole where they belong to conflicting social circles, Mead claims, but it is usually possible and we do so by means of internal conversation. Moreover, anticipating Goffman (1959), he discussed the way in which actors present their self in interactions, thereby managing their interactions and relations along with their public 'face(s)'

This increases reflexivity in relations and interactions. Self and social relations are two sides of a coin for Mead and both must be reflexively managed and maintained by actors. Awareness of self, derived from relations with others, transforms our relations with others and in doing so transforms structure. The interactions and relations which form social structure are not only mindful but also 'self-edited'. My conception of structure begins with relations between human actors. This starting point is rejected in some theories on the grounds that relations between 'roles' and /or 'positions' constitute a 'more sociological' focus. In his classic essay on structure, Radcliffe-Brown (1940) vacillates between individuals and the role relations but with Nadel (1957) the anthropological focus shifted decidedly towards the latter. Likewise, in structuration theory; Giddens (1984) does not include relations in his definition of 'structure' (see below) but they are central to his 'systems', where they are construed as relations between roles and positions. The same is true in the critical realism of Bhaskar (1979) and Archer (1995) and in Bourdieu (1984). All explicitly exclude actor-actor relations from their definition of structure, focusing exclusively upon role and /or positional relations.

The researcher agrees that networks of roles and positions are important but it is my contention that, like corporate actors, they belong to a second order of structure, nested within networks of human actors who play/occupy roles/positions. Failure to track back from networks of roles/positions to networks of human actors results in a fragmented representation of structure. For example, it is relatively easy to specify relations between domestic roles (for example mum, dad, daughter, son) and between work roles for example employer, employee), but there are no formal role relations across these two domains; between 'mum' and 'employer', for example'. An analysis of role relations therefore tends to fragment the social world into separate domains (for example domestic, work, etc.). Furthermore, there are often no role relations across units within a domain (for example between one household and another), again painting a fragmented picture of the social world as a set of discrete units (for example separate households). This problem is compounded by the fluidity and complexity of 'role relations' in

contemporary societies. The schema of domestic role relations invoked above suffices for purposes of illustration but it does not begin to capture the complexity of actual domestic lives, and it is questionable whether any scheme of ‘role relations’ could.

We can overcome these problems by focusing upon multiplex social relations between concrete social actors. I play many roles, for example, and have many different types of relations to different (and sometimes the same) others. As a consequence, I link up multiple domains. As both dad and an employee, for example, I link my family and my employer. Similarly, my relations with colleagues constitute bridges between members of our respective households. Social structure, as Simmel (1908/1955) notes, comprises intersecting social circles, and it is actors (not roles) who intersect and connect such circles.

The concept of ‘position’ is vague but if it refers to statuses such as race, class and gender the same problem emerges. Classes are related to one another but class positions have no formal relation to gender positions, which have no formal relation to racial positions and so on. Again, a focus on actors avoids this problem because actors juggle and thereby link multiple positions. As a white, middle-aged, middle-class, heterosexual man, for example, I intersect multiple status groups, conjoining and bringing them into play simultaneously. While roles and positions are important, therefore, the actors who ‘do’ them are a better starting point for a conception of social structure.

In addition to these problems, theorising structure in terms of roles or positions encourages a reified conception. Structure is envisaged as external to actors who merely occupy its positions and roles, as one might occupy a building. Moreover, while this does not preclude the possibility of change it suggests an implausible image of actors transforming structure from without, failing to recognize that structure is always in-process in virtue of the interactions of its nodal actors.

3.1.6 Defining and Understanding Agency

Most accounts especially (Blau and Martin, 2009; Wellman and Berkowitz, 1997) agree that structures are relatively enduring patterns involving an arrangement of ‘parts’ but beyond that they diverge. We can capture some of this divergence by reference to what I call the ‘three Rs’ of social structure: *rules, resources and relations*. Some concepts of structure centre upon regularities in social practices and the rules (or norms/conventions/habitus) said to explain them. Others centre upon resources, including the prestige attaching to status, and more

particularly their distribution. The third R is relations. As noted above, I understand this, in the first instance, to mean relations between social actors.

Both writers arrive at their conception of structure via a critique of structuralism, whose model is linguistic, and each retains a linguistic influence. Structure is virtual for Giddens (1979, 1984), comprising 'rules and resources' which actors internalise and which regulate their practices. Practices are structured by rules and resources. Bourdieu (1990) criticizes rule-based theories but his definition of habitus, concurs with Giddens's structure and agency theory in explaining the intricate relationship that exists between the individual and the society, habitus and the field Bourdieu, 1992:53) like Giddens' 'rules', Bourdieu's 'habitus' is an internalised mechanism which structures practice. In both cases actors internalise structures which they subsequently externalize in an iterative process.

This is peculiarly a social definition, as Archer (1995) notes that it locates structure, rules or habitus, within discrete individual actors. I suggest rather that the regularities in social practice that Giddens and Bourdieu seek to capture exist between actors. They are regularities in interaction, centered upon the need for actors to coordinate their lives and actions. The work of coordination is ongoing. Actors constantly (re)negotiate aspects of their collaborative activities. However, as Lewis (1969), in a major philosophical study of convention, suggests, solutions to 'coordination problems' tend to endure, giving rise to regularities such as those observed by Giddens and Bourdieu. This durability rests, in some part, upon habituation by actors but what endures is an 'agreement' (often tacit and in some cases achieved through coercion) between actors rather than merely a template for individual action within each other. Moreover, to reiterate gives rise to a constant demand for renegotiation and change, effecting a permanent evolution of structure. Languages evolve, for example, as a consequence of innovations occasioned by and achieved within linguistic interaction, which diffuse, by way of further interaction, through a network of language users (Milroy, 1991).

While both Weber and Parsons (1864-1920) emphasize the viewpoint of the actor, they focus on a particular aspect of the actor consciousness and conscious social action and the mental interpretation of the actor. This is particularly evident in Weber's discussion of social action and social relationship, in his definition of what is social about these. Parsons broadens the scope of what is meant by social action, his analysis is not strictly utilitarian, in that he argues on a variety of orientations variables), analyses how ends are selected, and shows values guide social relations. At the same time, he defines the unit act - the resulting chains of action in

terms of an actor's subjective understanding of meaning and orientation again with a highly conscious subject. Using the perspective of Parsons and Weber, the subjective processes of calculation, normative commitment, and interpretation determine the character of the actor (Cohen, 1963; 121)

Cohen argues that some social theorists take a different approach to analysis of social action and consider Weber and Parsons to overemphasize the conscious aspect of social action and conduct, and "mind, after all, lack the capacity to perform social actions" (Cohen 1963: 121). Cohen notes that western intellectuals have been prone to consider "action in subjective ways" at least partly because of the analysis to Descartes (1971) (mind and body and "I think therefore I am") and Western moral values situate responsibility or thought and its consequences in the mental acts of the individual" (Cohen 1963: 84). The praxis approach is instead to examine and emphasise the process of enactment of social conduct, how "we act (through our bodies) and the word reacts, our minds register and respond to the world, and then we act again (Cohen, 1963:84). In this perspective on social action, sociologists examine what social action is, how it takes place, how it changes, what forms it take, how people adjust to each other, and the social institutions that emerge from social action. Since there are patterns and regularities to human social action and interaction, the sociology of praxis attempts to understand and explain the various ways that these emerge and change. In addition, Cohen notes these approaches remind that social actors have bodies, with some such as Dewey and Mead incorporating both body and mind.

3.1.7 Limitations and conclusion of the Structuration Theory

Each theory has its own limitations hence there is need to acknowledge other theories that complement the other. While Giddens (2009) believes in his structuration theory that individual and the society exist as equal entities hence an equilibrium state, one has to be reminded that it is not always the case. Since the individual is believed to be a product of the society which he or she belongs, that demonstrates Giddens theory assumptive, the theory assumes a lot and hence misleading. It is imperative to note that both the individual and society can suffer isolation, separateness, tensions and sometimes serious divisions but while existing together. The individual will not receive the necessary and mandatory support from the society as it will abandon assuming that the individual gets enough from his rational initiatives. A society is not an aggregate of social actors. Actors interact and form relations, and their interactions and relations form a structure which creates opportunities and constraints for them, affecting

processes, such as the diffusion of culture, that play out between them. Relations and interactions make society 'more than' the actors who comprise its parts. 'Social structure' has been defined in many ways but if it is to mean anything, in my view, it must centre upon this structure of relations. In the absence of interaction and concrete relations between social actors there would be no society and no structure to talk about.

However, there would be no social actors either. The human organism, whose evolution itself bears the stamp of collective life (Wilson, 2012), is helpless at birth and only becomes a social actor through interaction, acquiring skills and dispositions which enable agency and reflexivity. This transforms the interactions and relations in which actors engage, and thereby transform structure. In contrast to the societies of other species, the interactions and relations which connect the members of human society, mediated by significant symbols, are reflexive, mindful and informed by the self-consciousness of those members. They therefore involve a greater level of agency. The emergence of 'mind' and 'self' reconfigures relations and interaction, embedding reflexive agency in the heart of structure. Structure and agency are two sides of a coin, each formed by way of interaction and the more enduring relations it gives rise to.

Relations and interactions vary, of course, taking different forms, which those parties to them are reflexively aware of and seek to manage with varying degrees of success. We can capture something of these variations and of the power imbalances which afford some greater control than others, by focusing upon what, for present purposes, I will continue to gloss as 'rules' and 'resources. Different types of relation follow different rules and involve the exchange of different types of resources.

Rules and resources have each served as a principle focus in some accounts of structure. In this chapter I have suggested that they are dimensions of structure, alongside relations, and I have suggested that they are best conceived in terms of the relations and interactions in which they are embedded. Rules and resources do not exist in the abstract, even if we might theorise them as much. They are dimensions of our relational lives and the relational structures those lives involve; part of the network which is social structure. The so-called 'problem' of structure and agency is clearly related to the philosophical problem of free will and determinism, yet the central philosophical issue is not well understood by theorists of structure and agency in the social science. Giddens's theory of structuration aims to develop a unique standpoint that constructively reformulates some of the chief assumptions of social philosophy. This project results in a series of innovative propositions and it has elucidated the basic social theory

problem of the relationship between structure and action. Giddens's starting point is then the problem of the sociological dichotomies that Habermas tackles in the guise of distinguishing between life world and system. The inherent problems of Habermas's attempt to simultaneously distinguish and connect these two categories providing some indication of the difficulty of the problem Giddens confronted and underlines why this theory of structuration warrants serious consideration. Held and Thompson (1989) distinguish between the strands of Giddens's writings concerned with the provision of a substantive account of modern societies from those whose focus in the resolution of more general problems of social theory. Yet, the interlacing of these strands is probably the location of some of Giddens's core insight. One of the major intentions of the theory of structuration is to pare back sociological concepts to their elementary meaning. At the same time, this intention coincides with Giddens's aspiration of introducing, as Tucker observes, 'a conceptual vocabulary which can illuminate contemporary social changes in late modernity' (Tucker 1998:3).

The theory of structuration has been pursued through the synthesis of a multitude of perspectives, which has certain parallels with Habermas's theory. In Habermas's case, the epistemic requirements of theoretical synthesis have been the subject of more systematic reflection and justification (Habermas 1984). Like Habermas's theory, Giddens's work has been criticised as eclectic; however, he argues that such a critical perception ignores the systematic intent of his distillation of significant insights from different approaches and the structuration theory reformulation of them (see Hirst 1982, Therborn 1971).

3.1.8 Defining and Characterizing Sustainable Livelihood Framework (SLF)

While systematically, the livelihood framework demands data collected through a number of methods in many areas of concern comprising assessments, discussions and participatory approaches, SLF is chiefly concerned with livelihood strategies as products. Sustainability in the livelihoods discourse does not infer the sustaining of present livelihoods without change, rather, it infers livelihood strategies that lift people out of poverty, enable them to cope with future shocks and stresses, and in a manner that enhances the natural resources base

While the definition of a livelihood can be applied to different hierarchical levels, it is used most commonly at the household level. The SLF commonly serves as an instrument for the investigation of poor people's livelihood, whilst simultaneously visualizing the main factors of influence (Hessein, 2002:8). It is also important to note that, livelihood strategies comprise a combination of activities and choices that people make in order to achieve their livelihood

goals. As they are never static, they have to be understood as a dynamic process of constantly changing relationships between the element within the framework and with external forces as well, International Strategy for Disaster Reduction (ISDR 2010:34).

Of the various components of a livelihood, the most complex is the portfolio of assets out of which people construct their living, which include both tangible assets and resources and intangible assets such as claims and access. Like all models, the SLF does not represent the full diversity and riches of livelihoods, which can only be understood by qualitative and participatory analysis at the local level according to the Swedish International Development Cooperation Agency (SIDA 2001:25). By drawing attention to the multiplicity of assets that people make use of when constructing their livelihoods, the Sustainable Livelihood Approach (SLA) produces a more holistic view on what resources, or combination of resources, are important to the poor, including not only physical and natural resources, but also their social and human capital. In this way, the SLA has to be understood as a tool aiming to understand poverty in responding to poor people's views and their own understanding for their situation. Its application is therefore flexibly adaptable to specific local settings and to objectives defined in a participatory manner (Development Study Group, 2002:14)

The focus on livelihoods, such as the growth of crops, concerns itself with the promotion of economic self-reliance until suffering comes to an end. As such, while it is an enormous step forward, it does not go far enough. Fostering the asset-building process would prove a more farsighted policy (Development Study Group 2002:17). To promote asset-building, it is vital that development practitioners see refugee communities as viable economic actors in their own right. With that in mind, a focus on the transferability of these assets would significantly complement current policies in refugee settings (McDougal 2006:24). In other words, sustainable poverty reduction will entail success only if development agents work with affected people and with their current livelihood strategies, social environment and capabilities ready to adapt. At a practical level, this implies a detailed analysis of people's livelihood and their dynamic over an extensive period of time. Through the integration of elements constructed within SLA research, a new framework that would enable researchers to account for changes to the basic material and social, tangible and intangible assets that people have in their possession and to track the impact of these changes on their livelihood strategies could have far-reaching impact (Conway 2004:46).

The SLA enables the identification of practical priorities for actions that are based on the views and interests of those concerned but they are not a panacea. It does not replace other tools, such as participatory development, sector-wide approaches, or integrated rural development. However, it makes the connection between the structure and agency and the overall enabling environment that influences the outcomes of livelihood strategies. It brings attention to bear on the inherent potential of people in terms of their skills, social networks, and access to physical and financial resources, and ability to influence core institutions.

Appreciative inquiry originally developed as a tool for industry to avoid negative approaches to problem solving extends this constructive outlook. Appreciative inquiry is a highly inclusive process that maximises the positive (as opposed to minimising the negative) in which a community takes responsibility for generating and gathering information and then forms strategies based on the most positive experiences of the past.

Livelihood strategies and outcomes are not just dependent on access to capital assets or constrained by the vulnerability context; they are also transformed by the environment of structures and processes. Structures are the public and private sector organisations that set and implement policy and legislation; deliver services; and purchase, trade, and perform all manner of other functions that affect livelihoods.

Processes embrace the laws, regulations, policies, operational arrangements, agreements, societal norms, and practices that, in turn, determine the way in which structures operate. Policy-determining structures cannot be effective in the absence of appropriate institutions and processes through which policies can be implemented. Processes are important to every aspect of livelihoods. They provide incentives that stimulate people to make better choices. They grant or deny access to assets. They enable people to transform one type of asset into another through markets. They have a strong influence on interpersonal relations. One of the main problems the poor and vulnerable face is that the processes which frame their livelihoods may systematically restrict them unless the government adopts pro-poor policies that, in turn, filter down to legislation and even fewer formal processes.

3.1.9 Livelihood Strategies and Outcomes

Livelihood strategies aim is to achieve livelihood outcomes. Decisions on livelihood strategies may invoke natural-resource-based activities, non-natural resource-based and off-farm

activities, migration and remittances, pensions and grants, intensification versus diversification, and short-term versus long-term outcomes, some of which may compete. One of the many problems of development is that projects and programs, while favouring some, can disadvantage others. Potential livelihood outcomes can include more income, increased well-being, reduced vulnerability, improved food security, more sustainable use of the natural resource base, and recovered human dignity, between which there may again also be conflict.

The SLA encourages thinking out of the box. It frees development practitioners from conventional approaches that are often restricted to identifying problems and finding solutions. It invites them to look at contexts and relationships so that development activities can become more process-oriented. It compels them to look for multiple entry points and to move beyond a homogenous “community” view and a narrow sectorial perspective. It represents an important shift away from the focus on project inputs and outputs and the assumed mechanical links between them. In particular, the SLA stresses the importance of understanding institutions by mapping the institutional framework and linking the micro to the macro and the formal to the informal. Therefore, it calls for a new style of policy appraisal that moves from universal prescriptions to context-specific approaches that allow alternative, local perspectives to reveal themselves in the policy framework.

3.1.10 Analysis of the Sustainable Livelihoods Framework

In tandem with the major propositions of the Structuration theory, the SLF, as propounded by Chambers (2001) seem to concur with Giddens (2009), on the assumption that the poor behave as “strategic managers” in negotiating their livelihoods outcomes by selecting livelihood activities according to their entitlements and access to resources, as mediated by the parameters of institutional contexts. It is actually the researcher’s view that, the SLF will complement Giddens structure and agents’ theory since Giddens ignored individual entitlements and their access to resources as these are enhanced mainly by the structure or system. By explicitly focusing on duality and dialectical relationship, Giddens (2009) overlooked the fact that, in any structure there is inequality which obviously leads to unfair, limited and unequal distribution of resources. Hence there is need to complement the two in order to get a clear picture of the phenomenon under study.

In line with the aforesaid standpoint the SLF posits that any society at any given time is likely to fall under the vulnerability context, which marks a huge strain on people’s entitlements and

livelihoods. The framework is therefore going to seek to gain an accurate and realistic understanding of people's strengths (assets or capital endowments) and how they strive to earn a living through these assets (DFID 1999). It is also of great utility in understanding the said vulnerability and the way people mobilise a plethora of capitals ranging from human capital, social capital, natural capital, erotic capital, political capital *inter alia*.

3.1.11 Understanding the Livelihood Approach

The term livelihood attempts to capture what people do in order to make a living, the resources that provide them with the capability to build a satisfactory living. It also involves the risk factors, the institutional and policy context that either helps or hinders them in their pursuit to improve on their livelihood (Ellis, 2014).

The asset categories are admittedly a little contrived, and not all resources that people draw upon in constructing livelihoods fit neatly within them. Nevertheless, they serve a useful purpose in distinguishing asset types that tend to have differing connections to the policy environment. For example, human capital connects to social policies (education and health), while natural capital connects to land use, agricultural and environmental policies.

The SLF describes what development dedicated to poverty reduction should focus on to create sustainable livelihoods for the poor. The first basic principle is that development work has to focus on people, which mean that we have to focus on what matters for the poor, how people and their cultures are different, and how this affects the way they understand and appreciate livelihoods. Another principle is that the poor themselves have to be key actors in identifying the important aspects of their own livelihoods. The poor know what matters to them, and outsiders have to listen to their priorities instead of assuming that their own values and ideas are as good as, or better. It is also a principle that the role of the donors is to be process facilitators that help the poor to be aware of their priorities and analyse their own surroundings for resources. This means that participation and partnership become two very essential factors in development work, and by actively being part of the development work, the poor will be empowered instead of being dependent on outsiders to help them all the time.

The framework also emphasizes the principle that there has to be a strong link between macro and micro politics, since these are interdependent. The macro politics are responsible for the main structures and processes in an area and the poor have to adapt to and try to enhance their

livelihoods through these. The last basic principle is that development has to have a long-term focus. It is important that the way an area is developed now, will make it sustainable in the future as well.

Also, the framework comprises vulnerability context which describes the external environment that the poor people live in. This includes critical trends, such as technological trends or population trends. It also includes shocks such as natural disasters or economic inflation, and seasonality which refer to the way prices, employment opportunities and production might shift with the seasons. All of these factors will affect the assets that people have and thereby the sustainability of their livelihoods. (DFID, 2000)

The sustainable livelihoods framework is built on the belief that people need assets to achieve a positive livelihood outcome. People have different kind of assets that they combine, to help them achieve the livelihoods that they seek. Transforming structure and process includes the institutions, organisations and policies that frame the livelihoods of the poor, and they are found on all levels from the household to the international level. These processes and structures determine the access that people have to different kinds of assets, and therefore the importance cannot be overemphasized. Examples of processes are international agreements, ownership rights and laws to secure the rights of the individuals, whereas structures might be the existence of ministries, banks that give credit to the farmers or self-help groups in the local community. Livelihoods strategies are the way that people act in order to achieve their desired livelihood. The access that people have to different kinds of assets affect the strategies that they employ, and the structures and processes in a given society also create possibilities and constraints on the strategies that people are able to use. Finally, livelihood outcomes are the achievements of people's livelihood strategies. Outcomes should be described by the local people themselves, since these include much more than income. For outsiders it can be difficult to understand what people are seeking because this is often influenced by culture, local norms and values.

3.1.12 Characterising the Concept of Livelihood

Under the concept of livelihood there is amplified comprehension and consensus among various scholars that the means by which human beings as active agency appreciate their basic socio-economic requirements are through multifaceted intermingling of activities, competences, and belongings. Chambers and Conway (1992), who perceived the livelihood concept and approach from a rural context, defined the term in its entirety as a “means of getting

a living”. Livelihood as a concept is a combination of capabilities or human endowments such as skills, aptitudes, initiatives, assets and entitlements as both means and ends of sustaining a living. Of note is the point that, once displacement of households occurs, it is obvious that their livelihoods would have been dismantled and this makes the victims more vulnerable. Induced displacement has for long affected the livelihoods of the victims. This situation has led to a complete change of lifestyles of the affected people hence there is need to assess their coping strategies.

3.1.13 Identifying Coping Strategies

Though the displaced families are said to be marginalised and discriminated from mainstream development, Long (2015) argues that human beings are rational and are not passive actors, meaning that victims can do something to change their circumstances; they have the rational and willing capacity agencies to act to develop their conditions. Thus, the displaced households can devise strategies to enhance their livelihood activities for them to earn a living. Furthermore, with the help of the government and several non-governmental organizations, displaced households can support themselves socially and economically.

3.1.14 Characterisation of Livelihood Coping Strategies

Livelihood coping strategies are the array and amalgamation of activities and selections that households opt for in order to survive. They incorporate not only activities that generate income, but many other kinds of choices, including cultural and social choices, that come together to make up the primary occupation of a household (Ellis 1998). These calculated options may comprise short term considerations such as ways of earning a living, coping with shocks and managing risk, as well as longer-term aspirations for the future of the family. “People adopt coping strategies in response to livelihood crises. Gradually, the system recuperates and households employ a new adapting strategy composed of features from the previous adapting strategy and the coping strategy to develop a new portfolio of livelihood activities” (Benedikt, 2002: 361).

Livelihood strategies can be positive, helping households become more resilient and less vulnerable, or negative when they result in further erosion and decrease of the asset base. Ellis (1999:134) asserts that the strategies are also composed of a range of activities both to access to assets and the use to which they can be put are mediated by social factors (social relations,

institutions, organizations) and by exogenous trends (for example, economic trends) and shocks, (drought, disease, floods, pests). This subject has become central to development practice in recent years and has attracted centre stage in the development discourse. In the study, communities apart from the tangible assets there are some intangibles in the form of social capital that have become a reliable source of coping strategies and many have survived through that support.

Around the 1970s, responding to the challenges of populations displaced by development-related projects as well as diverse life-threatening issues (Scudder and Colson, 1970) formulated a theory on psychological, coping strategies as well as socio-cultural adjustment mechanisms adopted by the displaced households. They proposed a four stages model, usually referred to as the Scudder and Colson Stress Model (1970:18). The premise of the model is that, “rural communities undergoing compulsory resettlement respond in the same general fashion irrespective of their socio-cultural background and of the policy of resettlement authorities”. Imperative to note here is the point that, the Scudder and Colson model invited a plethora of difficulties; especially by applying what sociologists today would call a one size fits all kind of an approach, especially its tendency to universalise everything. It actually failed to consider the point that, displaced households, despite being in the same predicament, they respond in different ways to the challenges confronting them since they are not homogenous. It also failed to acknowledge that human beings are not tabula-rasas, instead they are rational and calculative, as such they can devise mechanisms to deal with their constraining situation as is the case at Chingwizi camp where the displaced households are able to survive despite that, their livelihoods were adversely affected by the relocation.

3.1.14 Understanding the Nature of Livelihood Diversity (LD)

It is a strategic process of diversifying the livelihood sources of households in order to be self-sustaining and this approach is more useful in rural communities in developing countries. Ellis (1998:7) however, is of the view that “LD refers to different portfolios of activities that households engage in over a long period of time.” A household may wish to diversify to cope with an unexpected shock by engaging in a number of activities that generate other livelihood resources. Also, Carney (2016:18) puts it that “the notion of livelihood diversity is based on a framework that considers the activities of the rural poor as being determined by their portfolio of assets, including social, human, financial, natural and physical capital”. But it is important to note that most rural community livelihood diversities in African countries generally cannot

fit into the requirements of Carney's framework because their portfolio assets are simply problematic as a result of constant shock they face due to floods, drought, fire, conflicts or a combination of these.

Again, Ellis (1998) thinks diversification does not have an equalising effect on rural incomes overall, as families that are relatively better-off are typically more able to diversify their livelihoods than poorer rural families. But in general, rural communities in African countries often diversify their rudimentary livelihood sources due to all time unfavourable weather conditions and absence of non-farm employment. In the past it has often been assumed that increased farm productivity would create more non-farm income earning opportunities in the rural economy via linkage effects (Momsen, 2014).

However, this assumption is no longer tenable for many poor rural families, as it is obvious that farming on its own is unable to provide a sufficient means of survival (Potts, 2000). Hence, households in rural communities diversify their livelihood activities to include farming, livestock rearing, hunting, migration, buying and selling, social networking and others.

3.1.15 Conclusion

This chapter has elaborated the theoretical lenses that will be used to analyse the lived experiences of the displaced households at Chingwizi Camp. Their use and application of IKSs as a response to their vulnerability and social marginalisation since they are strategic actors who are endowed with the gift of rationality. The two theories will be triangulated in order to get a nuanced understanding of the issues being studied. The structure and agency theory by Giddens will help to unpack and explain how the victims can devise their own survival mechanisms to circumvent all the challenges they are currently facing in this post displacement. By fostering the agency (micro) as the unit of analysis, it will buttress the claim that human beings are not tabula-rasas instead they are rational and calculative to an extent that they are able to calculate means and ends of their actions through the process of reflexivity. The Sustainable Livelihood approach will help to unpack the villagers' vulnerability and how they mobilize a plethora of livelihood assets to deal with their vulnerability and social marginalisation. These livelihood assets include human capital, natural capital, and economic capital among others.

CHAPTER 4

RESEARCH METHODOLOGY AND METHODS

4.1 Introduction

The essence of this chapter was to provide the reader with a detailed information on the research methodology and methods that the study had adopted. The researcher here was alive to the fact that in order to achieve reliability and validity of data the researcher had to carefully scrutinise the practicability and applicability of the research instruments, data collection and analysis, sample and sampling procedures and also the research design. Imperative to note here is that, it is not the researcher him or herself who chooses the research methodology but it is the nature of the problem under study that chooses its own research methodology.

4.2 Defining and Explaining Research Design

Qualitative research design is a research method used extensively by social scientist and researchers studying human behaviour, opinions, themes, and motivations (Shuttleworth and Wilson 2008). In an endeavour to accomplish or meet the demands of the study, the researcher had to adopt a qualitative research methodology based on a conviction that the methodology strives or aims at appreciating the respondents' lived experiences, feeling, emotions while in their natural setting. The underlying reason for carrying out a qualitative research methodology was also to get a richly and detailed understanding of how the Chingwizi people utilise the IKS in their quest for survival based on first-hand experience. One should also consider that the advantage of qualitative research methodology is that it does not only account for what people or respondents say about a particular phenomenon but it also accounts for the manner in which participant say about their lived experiences. Sometimes these mannerisms can hold or give answers to the phenomenon under study through the analysis of body languages and even the tones of the respondents.

4.3 Data Collection and Stages that were Taken

This is the initial stage wherein the researcher looks at the population sample analysis. The researcher identified the population through the pilot study. Pilot study is a preliminary study

conducted in order to evaluate feasibility, time, cost, adverse events and improve upon the study design prior to performance of a full-scale research project. In other words, pilot study acts as a guide since it is the beginning or elementary stage hence in this study, pilot method is situated under the preparatory stage. From the analysis of the pilot study the researcher was able to draw the representative number from the total population of Chingwizi Camp since not everyone who falls in the total population was eligible to be interviewed. Later it will be explicated in detail how eligible members were selected and this will be under the sub-topic, “The sample and sampling procedure”. Therefore, a sizeable number of people from Chingwizi Camp was needed in order to ensure validity and reliability. The time frame within which this task was undertaken was seven (7) days.

The second stage was inclusive of the assessment of data collection instruments which included unstructured interviews, observations and Focus Group Discussions (FGD). The accumulation and selection of these tools was essentially based on the ability and suitability of the respondents and the nature of the problem under study. This stage of the data collection covered the duration of seven days.

In this research, the researcher observed that, not all data collection instruments were applicable to all categories of participants or respondents. Therefore, the following criterion was used:

1. In-depth interviews were conducted with two nuclear families. The first household had three people that included father, mother and their son. The second household had only husband and wife giving a total of five participants and these were purposively selected.
2. The focus group discussions were held with five learners who were in their secondary school levels since they had an appreciation of life situations. These learners were purposively selected.
3. For the single headed families, five participants were purposively selected and unstructured interviews were conducted.
4. For those that have completed their tertiary education and awaiting employment, five respondents were purposively selected and unstructured interviews were used.

The researcher's justification for classifying the respondents was that, despite the fact that they were all in a similar situation, he was certain that the participants were not all the same. IKS is a context-specific concept, so different people have different conceptualisations of it. As a result, the aforementioned categories have different perspectives on and comprehension of the concept. For instance, learners may have a different understanding of IKS when compared

to a nuclear family, which includes parents and other elderly members. Generally, the categorisations of respondents were based on their similar status, knowledge and experience.

4.4 Characterisation of Focus Group Discussions (FGDs)

In order to complement the unstructured interviews, FGD were conducted with the victims at Chingwizi to gather information about livelihood coping strategies and challenges they face. The FGDs essentially are a data gathering technique that relies upon the systematic questioning of several individuals simultaneously in a formal or informal setting (Patton, 2002). FGDs questions are the same as those for the semi-structured interviews in order to obtain consistent responses. The study conducted FGDs with five learners who were in their secondary school levels. FGDs allows for multi-vocalists with various perspectives coming from many individuals. This assisted the researcher to gain an in-depth understanding into the livelihood coping strategies and challenges faced by victims. FGDs have been conceptualised as fundamental way of listening to people by the researcher and learning from them. Patton, (2002) argued that FGDs can be an important element in discussing openly the livelihood adaptation challenges that victims face collectively. The disadvantage of FGDs is that respondents provide immediate response to the interviewer which might lack careful thought. Thus, the researcher also observed the facilities like clinic and schools and also some of the micro projects being undertaken by the victims as a yardstick that assisted in assessing the authenticity of information acquired by using FGDs.

4.5 Understanding and Applying the Exploratory Descriptive Design

As the name implies, the researcher needed to explore and describe the phenomenon. According to Hunters (2019:217), explorative research is defined as an investigation that seeks to understanding a problem or phenomenon which has not been fully studied and defined and it has a better understanding of an existing problem. It also provides the researcher with a deeper understanding of the research problem and its contexts before the initial research has commenced. It therefore follows that an explorative research acts as a ground work for further research and is a useful tool when dealing with research problems that have not been fully investigated. This type of research is sometimes referred to as an interpretive research and it helps to answer such questions like what, where, and who among others. One of its key features is that it is unstructured and it provides room for further clarifications.

4.6 Discussion on Quantity and Quality of Research Instruments

The evidence of reliability and validity are the prerequisite that guarantees integrity and quality of a measurement instrument. According to Haradham (2017:12), validity and reliability are key issues in guaranteeing quality and quantity of the research, these two elements increase transparency and reduce bias in research. It therefore follows that these are important concepts of modern research as they are used for enhancing accuracy of the assessment and evaluation of a research work. Without assessing and evaluating reliability and validity, it will be difficult to describe the effects of measurement errors on theoretical relationships that will be measured.

4.7 Nature and Meaning of Unstructured Interviews

In research, unstructured interviews are qualitative in nature, they do not contain prescribed questions as they give room for participants to explain further as well the researcher can still probe further since the questions will be open-ended in nature. According to George (2023:13) unstructured interviews are particularly useful for explorative research tool known for being informal and flexible and they are also useful especially in social sciences and humanities where there is involvement of human subjects. The researcher conducted unstructured interviews with five respondents from a single headed family. Those participants who had completed their tertiary education, unstructured interviews were again conducted.

4.8 Interviews and Sampling Procedures

In order to respond to the demands of the study, the sample was chosen on the principle reality that, displaced households despite being in the same predicament, they do not constitute a homogenous group. Thus, the study selected twenty participants using the following criteria: Five participants were chosen from a nuclear family, which comprised both parents that is father, mother and their children. The other five were single headed families and the third five were those that have already completed their secondary and tertiary education. The fourth were those that have already completed their secondary and tertiary education and awaiting employment comprising both genders. The last five were child headed households where both sexes were interviewed in this category. In a nutshell, the sample included vulnerable groups (women, children, household heads among others.) The study used two sampling technique in an endeavour to meet the demands of the research that is purposive and snowball sampling.

The study used purposive sampling as the most suitable method characteristic of qualitative studies. Purposive sampling enabled the researcher to select experts that describe the major impacts of displacement hence, it was suitable for the study. Teddlie and Yu (2007:77-100) define purposive sampling as a non-probability sampling method where the researcher selects respondents based on the actual purpose associated with the research questions. Therefore, the researcher used personal judgment to select information rich participants. While a larger sample would have been desirable, it is not feasible given the nature and scope of the study - which is a case study. Thus, the findings were not generalised but remained peculiar to the Tokwe Mukosi flood victims at Chingwizi camp. These twelve participants were interviewed using FDGs, in-depth interviews and comprised 3 participants from the Chingwizi Camp clinic, 3 from the local schools, 3 from the District Administrator's office at Mwenezi and the last 3 comprised Traditional Leaders. These twelve (12) key informants were selected using purposive sampling. The rationale of choosing purposive sampling is that the researcher would want to select participants who have appreciation of issues being investigated.

4.9.0 Explaining the Term Sample and Identifying Sampling Procedures

As noted by Sibanda (2019) sampling is a technique or approach used by researchers to select a required number of participants and these participants are selected from the same population to represent the whole group. So, for the purpose of this study, the researcher selected participants from the same population of Chingwizi community. The study used purposive sampling because of unique advantages and their appropriate relevance to the study.

4.9.1 Defining and Explaining Purposive Sampling

This research made use of the purposive sampling technique because it is essential for gathering information that is relevant to a specific group, for instance, the Traditional leaders, District Administrator, Non-Governmental Organizations and key informants. In purposive sampling, the researcher chose respondents who have the potential and capacity to provide information needed for the study. The researcher sought specific predefined groups of people that are people with different social status. The researcher basically chose the sample based on who would be appropriate for the study and those people who have information about the use and application of IKs as livelihood coping strategies and livelihood challenges they come across in their day to day life and how they dealt with them. This method prevented the researcher from gathering data that is not relevant to the study.

4.9.2 Snowball Sampling

This is a sampling method used by researchers to generate a pool of participants for a research study through referrals made by individuals who share a particular characteristic required for the study (Thompson 2004). Snowball sampling offers certain benefits, one of which is the potential to generate important social and interactional knowledge because of the pre-existing familiarity between participants and those they recommend. Individuals are watched in the framework of their organic social networks and relationships. Consequently, it may be easier to build rapport with referred participants, as the researcher would have already spoken with a friend, relative, or colleague at an earlier time to refer participants for the study. The snowball sampling method also allows for the collection of both group and individual qualitative data simultaneously. For example, information may be gathered on group movements and routes of travel, in addition to individual backgrounds and histories. Utilisation of the snowball technique allows researchers to overcome cultural boundaries such as lower literacy levels and language barriers, which may traditionally affect a participant's likelihood of volunteering for a study. In this research, the researcher used snowball sampling to select the displaced households who are applying IKS as one of their survival strategies and these were Shona people who were involuntarily displaced from Tokwe Mukosi. Since not all flood victims were using IKS as a survival strategy, it was necessary to get referrals from people I had interacted with during my pilot study, which led to the decision to use snowball sampling.

4.9.3 Data Analysis Procedure

The research adopted the thematic approach in analysing his data. Thematic analysis is a method of analysing qualitative data, it is usually applied to a set texts such as interviews or transcripts (Caulfield 2019). The researcher here closely examines the data to identify common themes, topics, ideas, and patterns of meaning that come out repeatedly. The study adopted the most common form of conducting thematic analysis which includes: familiarisation, coding, generating themes, reviewing, defining, and naming themes and writing up. The most important reason why the researcher had to follow this process was to avoid confirmation bias when formulating his analysis. The researcher carefully and intensively studied data collected through in-depth interviews, focus group discussions and direct observations. After studying the data, the researcher systematically worked through the responses, grouping similar responses in themes. The researcher then thematically analysed and checked the

trustworthiness and dependability of each set of responses against the research problem. After collecting and recording similar responses from each theme, the researcher was then able to arrive at a conclusion based on the findings.

4.9.4 Ethical Considerations

As the researcher made use of human ‘subjects’ as participants in this study, hence it raised the issue of ethics. Therefore, ethical principles served as a basis for the researcher’s development of ethical behavior. This implies that the researcher at all times showed respect for the personal integrity of the participants. It was important that the researcher provide a clear contract for potential participants, so that they may be clear about the interviews they engage in, prior to engaging them. The study was guided by the principle of research ethics where the researcher had informed consent from the participants. The researcher had already obtained an ethical clearance to conduct the study from the Ethics Committee at the University of KwaZulu-Natal confirming that the research proposal complies with Ethical Standards of the University. Participants participated on a voluntary basis and they were informed of their rights. In order to avoid inconveniences, each interview took an average of 60 minutes.

4.9.5 Confidentiality and Anonymity of the Participants

These two terms confidentiality and anonymity are interwoven as they tend to be conflated in research but are in fact distinct but related concepts. Iphofen (2009:91) usefully notes that confidentiality is a continuous variable in that some information is ‘mundane’ and does not need to be kept private while other information may be viewed as highly confidential by research participants and not for sharing with others. Anonymity, on the other hand, is a dichotomous variable- a person’s identity is either anonymized or kept secret. Nevertheless, in most qualitative research, confidentiality through the process of anonymity cannot be assured; researcher can tell participants that they will endeavor to ensure that they are not able to be identified but they cannot guarantee this will be the case. While anonymization of research participants has traditionally been the norm in social research, there is an increasing awareness that research participants may want to be identified in research outputs. Indeed, in some types of research identification of research participants is an accepted practice.

Confidentiality is commonly understood as akin to the principles of privacy and respect for autonomy (Oliver and Gregory, 2003) and is taken to mean that information given to another person will not be repeated without their permission. In the research context, confidentiality is

taken to mean that identifiable information about individuals collected during the process of research will not be disclosed and that the identity of research participants will be protected through various processes designed to anonymise them, unless they specifically choose to be identified. Additionally, confidentiality may mean that specific information provided in the process of research will not be used at all if the participant requests this (sometimes referred to as 'off the record' comments). The concept of confidentiality is closely connected with anonymity, in social research as it is a vehicle by which confidentiality is operationalized. However, anonymization of data does not cover all the issues raised by concerns about confidentiality. Confidentiality of data also includes not deliberately or accidentally disclosing what has been said in the process of data collection with others in ways that might identify an individual. A deliberate breach of confidentiality would involve, for example, telling a parent what a child had said in an interview or telling a health professional what a patient participant had said without the study participant's consent. An accidental breach of confidentiality would involve, for example, someone being identified through information that a researcher provided about an individual even though they had not named them.

Issues of anonymity and confidentiality are key considerations in ethical research practices and, in common with informed consent, are concepts that underpin professional research guidelines for social scientists. The management of confidentiality and anonymity is closely linked with the management of consent in that participants need to be informed about how confidentiality and anonymity will be managed and what the implications of taking part will be in relation to these issues before consenting to participate. In other words, they need to be made aware what will happen to the data, how they will be reported, whether it will be possible for them to be identified from this data and what the implications of that might be for them. Consideration of the implications of participating in relation to confidentiality and anonymity is something that the individual participant needs to assess in the light of their views about what is public and what is private and the risks involved. However, they need to be guided in this by the researcher who will know the research will be disseminated and who the likely audiences will be.

As far as the study is concerned, anonymity and confidentiality of participants was guaranteed as the researcher had to first obtain an informed consent from the participants. Confidentiality was also guaranteed since the researcher used pseudo names thereby not disclosing the names of the respondents especially where respondents did not want their real names to be used.

4.9.6 Research Locality

The research was carried out at Chingwizi under Masvingo Province, Mwenezi District and it focused on the livelihood coping strategies for Tokwe Mukosi flood victims who are currently at Chingwizi camp. Prior to the commencement of data collection or the interviews with the participants, the researcher had to seek approval from the traditional leaders who constitute the responsible authority for the area under study. After seeking the approval from the concerned stakeholders, I then identified appropriate and applicable individuals to participate in the study. The choice of Chingwizi as a research site was aided by the fact that Chingwizi under Masvingo is a familiar area for the researcher and is one among other areas where the Tokwe Mukosi flood victims were relocated, thus enabling accessing rich information on the use and application of IKS as livelihood coping strategies for the victims while in their natural settings.

4.9.7 Conclusion

The chapter provided an overview of the methodology underpinning the study. It overallly looked at the research design, research instruments that were used in the study and the chapter also highlighted on the sample and sampling procedures that the study adopted in its endeavour to ensure or guarantee reliability, validity and repeatability of the study. The method of data analysis was also included and justified again in this chapter. The chapter also reiterated on sampling that is purposive and snowball sampling and justification of adopting same was reiterated. In any research that involves human beings it is a norm that issues of ethical considerations automatically come into play. The chapter explained how such issues of ethics were managed and guaranteed by the study.

CHAPTER 5

RESEARCH FINDINGS

5.0 Introduction

The sole purpose of this chapter was to provide a comprehensive and thorough presentation and analysis of the findings obtained and revealed in the progression of the study guided and directed by the suggested methodologies, theoretical frameworks and research objectives. The information was obtained through the following sources: the Provincial Administrator's office, the Ministry of State and Provincial Affairs, Mwenezi District offices, Chingwizi clinic health workers, Environmental Management Agencies (EMA), Nyuni and Tokwe Mukosi school heads and teachers, the Provincial Agricultural offices, Ministry of Lands, Zimbabwe National Water Authority (ZINWA) authorities, local Non-Governmental Organisations, Traditional Leaders and victims as well. The researcher did his field research at Chingwizi in Masvingo province where he collected primary data from participants as discussed in the previous chapter. The researcher then assessed the responses guided both by the research methodologies and respondents.

5.1 General Survey of the IKS Coping Strategies at Chingwizi Camp

The essence of this research was to investigate and understand how the Chingwizi camp victims manage to cope with the stress of relocation through the use and application of IKSs. The people who were victims of relocation were thus the main target of the investigations and

analyses. From the investigations, it emerged that the Chingwizi people were employing a myriad number of activities which are of their own initiation and improvisation in their quest for survival. Therefore, to assess the success or failure of IKS coping mechanisms adopted by the displaced households the questions that were asked by the researcher were: 1) what were the victims doing for themselves to survive and live after such a traumatic displacement? 2) What were the challenges confronting the Chingwizi camp residents in the process of coping and circumventing these challenges? 3) How is IKS assisting in resolving those challenges? These questions measure the success of the use and application of IKS as coping mechanisms initiated by the displaced households of Chingwizi camp.

5.2 Identification of Socio-Economic Problems Faced by Families at Chingwizi Camp

Notwithstanding exaggerations, the researcher critically observed that life at Chingwizi camp is generally hard and difficult and sometimes appear an impossible liveable situation. The researcher critically observed that there was unwarranted over-crowding and victims were suffering. Thus, Chingwizi camp is a tough environment, where you have more than 2000 households in such a very small piece of land. Respondents also indicated that they have challenges in accessing water for domestic use due to distance and also few water sources like boreholes available in the settlement. Despite the Non-governmental Organisations coming on board to render assistance, the problem still remains. These include CARE, the Red Cross, and International Organisation for Migration (IOM). During the focus group discussions with the respondents it was highlighted that the land issue remains a serious challenge. There are so many researchers like Nhodo (2019) who noted in his study that the displaced households are in a serious predicament. Mucherera (2021) notes that Chingwizi people are suffering as they have inadequate food and shortage of accommodation. He also noted in his study that sanitary and ablution facilities are scarce. Mandipaza (2021) is also among the researchers who observed the same about Chingwizi camp and hence corroborates the finding that the Chingwizi community is a project that needs to be a priority. However, the researcher is optimistic about Chingwizi since rationality is a tool that guarantees positive change and thus development. The Chingwizi people are rational human beings and thus they can initiate and engage in rational activities. It is clearly demonstrated from the interviews conducted that through the IKSs, there is great hope that the Chingwizi situation of pain and misery can be rationally ameliorated and rectified. Even the authorities consulted by the researcher: Environmental Management Agents (EMA), Zimbabwe National Authorities (ZINWA) and Mwenezi District Officers headed by Mr Muposhi, confirmed that through IKS Chingwizi community life is significantly improving.

Mr Muposhi the District Administrator's office at Mwenezi highlighted that IKS has been a cornerstone for development amongst the Chingwizi residents. From interactions with the displaced households the following was observed: life at Chingwizi was community oriented, and people were retaining their culture as Africans as informed by one key informant. "*Makarekare edu taingoziva kuti unzi munhu muvanhu kuita zvinhu nevamwe pamwechete*" (respondent 1) meaning to say that *a person becomes an ideal person based on collectivism not individualism*, added the key informant. Mr Muposhi however, highlighted how he had interacted with the Chingwizi community. He indicated that their main objective as Mwenezi Development Training Centre was to ensure community development projects such as small livestock projects, indigenous chicken production, promotion of agro-ecology to enhance smart agriculture which was achieved through community engagement.

'It is also during our awareness campaigns that is when we engage their traditional culture groups like Dingindira Dance Group, on such occasions such traditional dance groups will be like curtain raisers as they will be showcasing their IKS knowledge and skills through such traditional ceremonies', said one of the key informants. The key informant Mr Muposhi highlighted that as an organisation they have since implemented SAFE which stands for Stopping Abuse and Female Exploitation where they ensure that Gender Based Violence (GBV) is prevented through socio-economic empowerment. Based on the interviews with key informants, the researcher notes relevance in Giddens (1984) structuration when when he opines that, social structures and systems can also be considered to constitute opportunities within which individuals and group can exercise greater freedom and flexibility than in traditional settings. The Chingwizi community as a structure is also enabling the agents do to things which otherwise they were not able to do without the structure. From the discussions with the Training Manager, he clearly highlighted that, the Chingwizi residents are accorded an opportunity to showcase their IKS skills and talents and to some extent they are given a token of appreciation. This is what Giddens (1984) has demonstrated when he talks about the enabling effect of a structure. While Giddens admits that the structure can be constraining, he also blamed Sociologists for exaggerating the extent of constrains and also for ignoring the enabling effect in times of distress.

The researcher thus observed that although the Chingwizi residence are vulnerable and without legal protection, there are already rational changes that points to self-initiated development by the Chingwizi residents through the use and application of IKS. My observations confirm that

IKSs are available and are in use or at work within the Chingwizi community. It was also observed that the Sustainable Livelihood Approach (SLA) was prevalent as it provokes actors to think outside the box since it is based on evolving thinking about the way the poor and vulnerable live their lives while adhering to the rules and regulations imposed on them by the community structure. It means that agents (people) are the ones who own and sometimes control the structure. The researcher is convinced that the structure exists among the actors and not agents in the structure. This is evidenced by a Shona statement which says: *nyika ndini newe nezvakatikomberedza* (respondent 2), meaning to say country/nation is me and you and the surroundings. As is the case at Chingwizi, SLA assisted the actors themselves to engage in development activities that are people-centered, responsive and participatory in nature, multilevel, dynamic, and sustainable and such activities recognize the importance of those surroundings hence, these development activities undertaken by the Chingwizi people are pursued in partnership with the relevant stakeholders and their home-grown knowledge as a key resource and asset. The Chingwizi residents are benefiting from the structure as they are given opportunities to showcase their traditional knowledge through the use and application of IKS. The researcher observed that the SLA as expounded by Ellis (2004) has facilitated the Chingwizi people to identify practical priorities for actions that are based on their IKS views and interests although some of-course may not be a panacea to their vulnerability. Of note here is the point that, SLA makes the connection between people and the overall enabling environment that influences the outcomes of livelihood strategies. It helps to bring attention to bear on the inherent potential of people in terms of their skills, social networks, access to physical and financial resources, and ability to influence core institutions. Hence the theory was relevant in the context of the Chingwizi people as they were able to think outside the box and avoid convectional thinking and approaches that are often restricted from identifying problems and solutions. IKS assisted the Chingwizi people to look at contexts and relationships so that development activities can become more process-oriented. Ellis (2004) rounds up the debate when he opines that SLA stresses the importance of understanding structure by mapping the institutional framework and linking the micro and macro structures both formal and informal. The Chingwizi people are showcasing their IKS and as such they are rely on them for their survival at the same time co-existing with various stake holders such as NGOs, Government, Traditional leaders among others. What this implies is that while actors are key in determining what they want and who they are, it is also important to appreciate the enabling effect of the structure prevalent in Chingwizi and through the different stakeholders.

5.3 IKSs and their Application

The study observed that home-grown knowledges played a momentous role in the community of, Chingwizi. There are so many IKSs such as belief systems, rituals, traditional medicine and sacred places. It is the IKS concept that engages the Chingwizi community. The list of the IKSs was not speculatively formulated but was practically lived and provided to the researcher by the Chingwizi residents.

Isu kana tapiwa mukana wekudzana tichiratidza chinyakare chedu hazviperereri ipapo pamwe tinozonzwa tave kudeedzwa kwa mudzviti tisvika topiwa chikafu, zvipfeko zvakaita, seni ndakatopiwa bhasikoro randave kutoshandisa.
(respondent 4)

When we were given the opportunity to perform our traditional dance, we will be to the District Administrator's office and we are given food handouts, clothes and other presents like this bicycle I am already using.

Meaning to say, after performing or showcasing our IKS skills, we will then be called to the District Administrator's office where we will be given food handouts, clothes like tshirts. One of the respondents testified that he was given a bicycle which he now owns and use for his personal use. These findings find support in Giddens (1984) who noted that, individuals always have some form of agency to transform a situation, even slaves have the capacity to act in different ways. Based on Giddens's propositions and also on what the researcher observed at Chingwizi, I am convinced to believe that human beings are thoughtful and creative and as such cannot be wholly predicted in advance. What is real for sure is that human beings use their knowledge to engage in practical action, thus society is consciously reproduced or transformed in every social encounter.

5.4.1 IKS of Hunhu/Ubuntu (Community)

Socially and culturally, Africans are defined and characterized by community and hence they are community oriented. Outside the community an African has no identity, dignity and freedom. The life lived by the Chingwizi people confirm the point. The IKS of hunhu/ubuntu, community is summarized in the kind words of Graemer (cited in Coetzee and Poux:

Man is created for the other, that man came to realization, to really being man, in encounter with the other man, in order to be really man, has to change, has to take the other into him, and has to give himself to the other. Only then does man become truly man (1998: 126).

This is the African IKS and it underlines the traditional, indigenous African being and existence. Without the spirit of love there is no unity, solidarity and community. There is love at Chingwizi and under its influence the Chingwizi people are doing anything possible to keep them collectively together. For the Chingwizi community, it is a mandate placed on the shoulders of each individual to consciously and continuously realize hunhu/ubuntu so that Chingwizi become a fully human community. The researcher's findings find support from Durkheim (1983) when he argued that societies needed to create a sense of social solidarity which makes individuals feel that they are part of something bigger. Feeling a sense of belonging to a wider society is important for individuals. The IKS of hunhu/ubuntu emphasizes on a sense of community and through it the Chingwizi people confirmed that they have come to the realization that they were created for each other, which implies the self-giving and abandonment of oneself for the other. They have come to the realization that in community they become true and good human beings or persons in love for each other. Therefore, the realization of the IKS of hunhu/ubuntu is important at Chingwizi camp because it has provided them with a sense of self-identity, self-respect and achievement. It has enabled them to deal with their problems in a positive manner by drawing on the humanistic values they have inherited and perpetuated throughout their history. This observation concurs with Giddens (1984) findings when he noted that there is duality of structures in society, on one side there are individuals as actors in particular situations, who enter into knowledgeable activities and participate in social action and interaction in these situations. What this implies in the context of Chingwizi is that IKS are not being practiced by individuals in isolation but instead they are practiced collectively and it is also important to note that IKS are sanctioned by the structure in which people exist. As is the case at Chingwizi, Traditional leaders and Spirit mediums work hand in gloves to ensure there is correspondence and compatibility with what is expected by the Chingwizi community.

There is a dialectical relationship between the agents and structure as was observed by the researcher at Chingwizi.

Kana tichiita chivanhu chedu zvakafanana nekuti kundokumbira kunzvimbo dzinoera kana kudzana bira redu tinopiwa mvumo nevatungamiriri venzvimbo pamwe chete nemasvikiro enzvimbo, nekuti ndivo vanoziva matauriro avo. (respondent 5)

When we are performing our rituals like visiting the sacred places and traditional dances we first sought approval from the ancestors and the traditional leaders in charge of such places since they are the ones who know how to do it.

Meaning to say whenever we perform our rituals or visit sacred places first we notify and seek approval from the Traditional leaders and spirit mediums because they are the ones who know how to do it, said the respondent. The findings find support in Giddens (1984) work wherein he noted that the social world is comprised of social systems and structures and according to Giddens these are rules, regulations, resources and social relationships. What it means here is that the Chingwizi people recognize and respect the structure in which there are rules and regulations, norms and values imposed on them by the structure and are obliged to comply with those norms and values in order for them to be able to utilize the IKS for survival.

Humanness or personhood is an essential component or nature of the IKS of hunhu/ubuntu relevant to Chingwizi community. According to this IKS of humanness, human beings must be in constant loving communion with one another in an environment where a human being is regarded as a human being only through his/her loving relationships to other human beings. In other words, humanness is the pervasive ideal spirit of caring within the community in which the individuals love one another. Authorities have confirmed and reiterated that humanness or being a good person is a socio-moral obligation and all Chingwizi people must thrive to be good and loving. One of the Chingwizi traditional authority said that: *Kudanana, kuremekedzana, kuwirirana uye kuva netsika ndozvinoita kuti vanhu vagare zvakanaka (respondent 9)* (love and respect of each other, relationship and good manners make people live harmoniously together). Respect for the elders and the aged is a moral value expected of the young ones. Such oneness is continuously reinforced by the community and eventually it becomes a societal norm and this is what Giddens (1984) calls for when he argues that practices are continued and enduring, so that social reproduction of familiar systems and structures occurs. Cohen (1963:94) concurs with the foregoing when he states that the basic domain on the study of social life according to the theory of structuration is neither the experience of the individual actor, nor the existence of any form of social solidarity but social practices ordered across space and time. Human social activities like some self-reproducing items in nature are recursive. That is to say they are not brought into being by social actors themselves but continually recreated by them via the very means whereby they express themselves as actors. In and through their activities or actions, agents reproduce the conditions that makes these activities possible, (see Giddens 1984, *constitution, of Society: 376*). The concept of oneness, respect and love for others is enforced by the Chingwizi community/structure and it has helped them to develop the spirit of sharing, ‘WE’ feeling as people now feel for each other meaning

to say that during the time of misfortunes, hunger and starvation, the Chingwizi people are now able to assist each other.

In addition, humanness is an orientation to life that stands in contrast to rampant individualism and insensitive competitiveness, typical of capitalism. At Chingwizi, individualism is abhorred and totally condemned and emphasis is placed on humanness. From humanness spontaneously and naturally flow respect and human freedom, identity and dignity. The majority of the people at Chingwizi confirmed that people with humanness are always open and make themselves available to others, they are affirming of others, and do not feel threatened that others are able and good. Humanness is thus an indispensable moral attribute partially available and needed at Chingwizi community. From the interviews, the researcher gathered that with hunhu/ubuntu, the Chingwizi people have the proper assurance that comes with the fundamental socio-moral recognition that each individual belongs to a greater community, since hunhu/ubuntu demands that they assist and help each other in time of need. For Broodryk (2007:15), “hunhu/ubuntu is a wide-ranging ancient African philosophy, premised on the principles of intense humanness, caring, respect, compassion and is associated with values ensuring a happy and qualitative community life in the spirit of family”). The life at Chingwizi can somehow confirm the point that the IKS of hunhu/ubuntu has offered a better moral and conducive atmosphere for community life. Through hunhu/ubuntu, the Chingwizi people are all enveloped into one community; premised on the principles of intense humanness, caring, respect, compassion and associated with values ensuring a happy and qualitative community life in the spirit of family. It is evident that the Chingwizi people and its local authorities are making all efforts to make their place humanly habitable. Giddens (1984) understands social institutions (such as family, and economic arrangements) as practices which have become routinized, carried out by a majority of agents across time and space. He further opines that a social institution only exists because individuals in a structure constantly make it over and over again. It therefore follows that Chingwizi as a social structure only exists in practices and in the memory of traces in agent’s practical consciousness, as such it is not separate from the agent/action, the structure makes practices possible (the duality of a structure), and has no existence external to these. Giddens (1984) notes that social structures do not reproduce themselves but it is always agents and their daily practices that reproduce structures, depending on circumstances prevailing. After all, according to Giddens (1984) structure is simply made up of rules (in agents’ heads) and resources which make action possible. Bourdieu (1996) concurs with the foregoing when he claims that it is the habitus which makes this possible. It is also important to note that,

simultaneously, practices create and recreate rules, regulations and also resources, hence, structuring the structure. Wiredu (1996:71) rounds up the discussion when he thought how an individual person must be assimilated into the community and he wrote:

The integration of individuality into community in African traditional society is so thorough going that, as is too rarely noted, the very concept of a person has a normative layer of meaning. A person is not just an individual of human parentage, but also one evincing in his or her projects and achievements an adequate sense of social responsibility. One of the greatest problems facing us in Africa is how to reap the benefits of industrialisation without incurring the more unlovable of its apparent fallouts, such as the ethic of austere individualism

The Chingwizi people encourage each other to get assimilated and integrated into their Chingwizi community and as such they are compelled to adhere to the norms and values of that community. The integration process is as it was in the past, normative and thoroughgoing. As persons, the Chingwizi people are gradually, properly and thoroughly getting assimilated and integrated into community life since the notion of personhood (hunhu/ubuntu) intrinsically demands it. In the process of integration into personhood, the people of Chingwizi are expected to display or exhibit, in behaviour, the adequate sense of moral responsibility. They must be thoroughly integrated and assimilated into love and care for each other.

However, I am not the first to see the relevance and applicability of the IKS of hunhu/ubuntu. In *Ubuntu and Business Ethics: Problems, Perspectives and Prospects*, West argues for the relevance and applicability of hunhu/ubuntu to business and he wrote:

The African philosophy of ubuntu is typically characterized as a communitarian philosophy that emphasizes virtues such as compassion, tolerance and harmony... Several authors have provided useful introductions of ubuntu in the field of business ethics and suggested theoretical ways in which it could be applied (West, 2014: 2).

As a communitarian philosophy that stresses the importance of inter-personal relationships and values such as harmony and care, the IKS of hunhu/ubuntu is relevant and applicable to the Chingwizi community. The people at Chingwizi confirmed the relevance of hunhu/ubuntu and hence are encouraging each other to embrace the IKS of hunhu/ubuntu and thus reflect, in their behaviour, the values that are different to those in the West. IKS of hunhu/ubuntu envisages hardworking, unity, transparency, honesty and peace. The IKS of hunhu/ubuntu and its values, especially personhood, truthfulness, respect and hardworking, were fostered in the Chingwizi community and through these values the Chingwizi community is gradually becoming a better

place to live. Giddens (1984) in his structuration theory agrees with the above findings and he opines that human agency and social structure are not two separate concepts or constructs, but these are together produced by social action and interaction. It therefore follows that, in Sociological analysis, their separation maybe a result of how Sociologists interpret social reality with agency and structure being two ways that social action can be studied and understood sociologically.

However, on community or personhood, Koenane and Olatunji contend that,

Ubuntu is an ethical theory that asks individuals to become a certain sort of person/human being: to exhibit certain virtues, or relate communally/harmoniously by sharing a way of life with others (along the vertical and horizontal lines), and by caring for their quality of life; to enhance the relational capacity of others; to live a genuinely human life; and to value relationships of interdependence (Koenane and Olatunji, 2017: 257).

The researcher observed that the IKS of hunhu/ubuntu demands and commands the Chingwizi people to be good and loving people. One of the interviewees said that: “*Kana tikasava nerudo pano panzvimbo panowedzera kushata, hapangagariki chokwadi*” (respondent 7) (If we do not have love, this place will be worse and it becomes inhabitable). Hunhu/Ubuntu is the social principle that unites and interconnects people since rationality, interdependence, friendliness; communalism and personhood/humanness are all morally value-laden key concepts in hunhu/ubuntu. There are clear signs that hunhu/ubuntu, in love, is gradually uniting and interconnecting the Chingwizi community and once connected and united there will be: security, fairness, accuracy, originality, honesty and integrity. These socio-moral qualities of hunhu/ubuntu are present and needed in Chingwizi community. Tutu (1999) wrote:

When we want to give high praise to someone we say, ‘*Yu, u nobuntu*’; which means he/she has ubuntu.” Then he/she is generous, hospitable, friendly, caring and compassionate. He/she shares what he/she is and has. It is to say that my humanity is inextricably bound up in yours. We belong in a bundle of life. Tutu (1999: 34)

The researcher observed that the IKS of hunhu/ubuntu is a distinctive social ethic and has contributed significantly to the researcher’s assessment of the life within the Chingwizi community. In their difficult situation, the Chingwizi people acknowledge that they feel the inherent drive to be persons in hunhu/ubuntu, who deserve high moral praise. They feel the moral mandate to be open and generous, hospitable, friendly, caring and compassionate so that Chingwizi becomes their home. As a researcher, I draw the conclusion that the Chingwizi community adheres to hunhu/ubuntu, a communitarian philosophy that emphasizes the value

of interpersonal relationships and ideals like harmony, compassion, generosity, and care. Tutu (1999) further remarked that:

It (Ubuntu) speaks about wholeness, it speaks about compassion. A person with ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of Ubuntu gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them. Tutu (1999: 34)

The Chingwizi people acknowledged that the IKS of hunhu/ubuntu is thus substantially rich and fecund and socially attractive. All hunhu/ubuntu values and qualities stated by Tutu (1999: 34) is what the Chingwizi community aims to achieve. At Chingwizi, the researcher personally experienced openness and availability, hospitality, willingness to share and resilience. For this reason, as a researcher, I can safely judge that there is hunhu/ubuntu at Chingwizi community which is prevalent.

It is an empirical fact that there is the spirit of hunhu/ubuntu at Chingwizi and its presence is best described by Samkange and Samkange (1980:39). They remark that: “the attention one human being gives to another: the kindness, courtesy, consideration and friendliness in the relationship between people; a code of behaviour, an attitude to other people and life, is embodied in hunhu”. From this definition and characterization, I can decode the point that hunhu/ubuntu is a code of conduct that, in reality, directs the Chingwizi community towards goodness and love. The researcher argues that hunhu/ubuntu is an imperative that exudes the attributes and moral qualities of prudence, integrity and courage among a host of other moral qualities or virtues which are relevant and present in the Chingwizi community. In practical terms, hunhu/ubuntu is itself relational, as it seeks to promote goodness and love between and among the Chingwizi people. Important to note here is the point that, IKS is not a borrowed concept but rather it is in people themselves and this is the knowledge that people rely on for them to survive. Ellis (2014), who attempted to document what people do for a living and the resources that give them the capacity to build a satisfying life, supports the aforementioned findings. He went on to say that it also includes risk factors, institutional context, and policy framework that either support or obstruct their efforts to improve their standard of living.

Ramose (1999:193) meticulously explains the meaning of the Zulu proverb. ‘a person is a person through other people’, ‘by asserting that: to be human is to affirm one’s humanity by recognising the humanity of others and, on that basis, establish humane respectful relations with them.’” One of the Chingwizi community members emphasised that: “despite the fact of hardships because of the lack of some basic necessities, we are united and are one people (*kunyange tiine nhamo pano asi takabatana, tiri chinhu chimwe chete*) (respondent 6). The little they have they share and they are happy with that little. Thus, the IKS of hunhu/ubuntu drives the Chingwizi community to recognise the human dignity/personality of each other through respectful relationships. Maqutu (2018: 24) explains: “dignity is the bedrock of the whole community, ‘a person is truly human in the context of actual relations with other human beings.’ Whatever affects an individual affects the whole community.” In order to recognise and respect the dignity and personhood of each other the Chingwizi people have resorted and embraced IKS of hunhu/ubuntu, the principle source of human dignity. The SLF, which outlines the areas of development that should be prioritized in order to reduce poverty and provide the poor with sustainable means of subsistence, lends support to the aforementioned findings. The discussion is summed up by Ellis (2004), who believes that the first fundamental principle of development work is that it must be people-centred, meaning that we must concentrate on the issues that are important to the poor, how people and their cultures differ, and how this influences how they perceive and value livelihoods. Another tenet is that the impoverished themselves must play a major role in determining what elements of their own lives are significant. Outsiders need to pay attention to the priorities of the impoverished rather than assuming that their own values and ideas are as good as, or better. Another tenet holds that the role of donors is to act as process facilitators, assisting the impoverished in identifying their priorities and conducting resource analyses of their immediate environment. As a result, partnership and participation become two crucial components of development work. The impoverished will gain agency through active involvement in development efforts rather than constantly depending on outside assistance, as is currently the case at Chingwizi.

On human dignity and rights Mokgoro (2012) states that:

Ubuntu metaphysically expresses itself in this Zulu proverb ‘prescribing the significance of group solidarity on life issues so central to the life of communities. While it envelops the key values of group solidarity, compassion, respect, human dignity, conformity to the basic norms and collective unity, in its fundamental sense it connotes humanity and morality. Its spirit emphasizes

respect for human dignity, marking a shift from confrontation to conciliation'.
Mokgoro (2012: 363).

Thus, the IKS of hunhu/ubuntu commands group solidarity, compassion, human respect, conformity to basic norms and collective unity at Chingwizi community. In the Chingwizi community, human respect and conformity to basic norms and collective unity are demanded more than other qualities. The researcher asked the participants: why these qualities were over emphasised? The answer to the question was that for Chingwizi to be a human community there must be order and normalcy. For this reason, hunhu/ubuntu connotes what the Chingwizi community implies and needs; humanity and morality. Without humanity and morality there is no IKS of hunhu/ubuntu and in the same way there is no Chingwizi community. What this implies now in the context of Chingwizi is that there is interdependence between the agent and structure- Chingwizi and the actors (victims). Scoones (1998), who argues that the framework emphasizes the idea that there must be a strong link between macro and micro politics because these are interdependent, supports the researcher's findings. The primary systems and procedures in a community are set by the macropolitics, with which the impoverished must contend, cooperate, and attempt to improve their standard of living. The final fundamental rule is that development must be long-term oriented. It is crucial that an area's current development contribute to its sustainability going forward.

It was discovered that in the IKS of hunhu/ubuntu the community comes first. However, the concept hunhu/ubuntu did not refer to an existing community out there but refers to a real hunhu/ubuntu way of relating to others in a community. From the interviews conducted by the researcher, the Chingwizi community leaders were aware of the true nature and character of community but they sometimes failed to live up to the principle. Ewuoso, and Hall discussed:

In light of the above, the communal character of ubuntu does not imply that individual rights are subordinated. Rather it implies that in communal relationships, the individual does not pursue the common good over his own good, but pursues his own good through pursuing the common good ... In this African ethics, each individual contributes his experience, abilities, knowledge and strategies to the final social goal and where there are disagreements, such disagreements are negotiated ... in order to arrive at a consensus. It is in this respect ubuntu is distinguished as being less individualistic and anti-egoistic, as forbidding the seeking of personal goods without regard for others, and as more communal than Western ethics. Ewuoso, and Hall (2018: 14).

Through hunhu/ubuntu, the people at Chingwizi are not individuals, living in a state of independence, but part of one community, living in relationships and interdependence. Thus, at Chingwizi all members are guided by hunhu/ubuntu; common good or goal.

All people must contribute their experiences and wisdom in harmony and solidarity towards the development of Chingwizi community. The researcher observed that the Chingwizi community leaders sometimes fail to live by the concept of community and thus they take themselves as the community.

Whilst it may be acknowledged that the Chingwizi community live by the principles of hunhu/ubuntu, dictatorship and corruption is nonetheless prevalent. The community leaders personalise the community and use the community resources to pursue their personal selfish interests. There is dictatorship and corruption prevalent in the community and leaders are requested to follow hunhu/ubuntu principles. One participant complained and said that: “*Vakuru vedu vanofanira kuvavo nehunhu, kwete kungotishandisa nokutidzvinyirira*” (respondent 10). The meaning is that the Chingwizi community leaders should have hunhu/ubuntu and thus avoid using others as a means to their personal selfish means. So, individual members at Chingwizi are appealing to IKS of hunhu/ubuntu (community) as a moral tool to correct abuse of power and corruption by leaders. The Chingwizi community leaders are requested to live under the moral command of hunhu/ubuntu and thus live equally and justly with others and not above the IKS of hunhu/ubuntu which characterise the community.

The leaders should live by the values of IKS of hunhu/ubuntu and hence listen to Bolden (2014:7) who rationally identifies three essential qualities of hunhu/ubuntu: interdependence, inclusivity and inter-subjectivity. According to Bolden (2014:7), under the heading of interdependence, hunhu/ubuntu is a relational philosophy; its repeated expression of "I am because we are" suggests a strongly constructivist ontology, according to which an individual's sense of self is inextricably linked to the social context in which they exist. The Chingwizi community mainly depends on the two essential hunhu/ubuntu foundational values of interdependence and obedience. One of the respondents stated that: ‘*Kutsigirana nokutererana ndomusimboti wemhuri yedu*’ (respondent 11) which means interdependence and obedience is the foundation to any family and community. For Bolden (2014:7), inclusivity is another essential quality of hunhu/ubuntu. Hunhu/buntu is collectivist in orientation – expressing the value of collaboration, cooperation and community. Thus, IKS is collective in nature and morally commands values of interdependence and community among the Chingwizi people. No one is left out; they do things together since IKS espouses an ethos of care and respect for others and the importance of solidarity in the face of adversity. The people of Chingwizi are conscious that hunhu/ubuntu, being a community in a community (*kuva munhu muvanhu*) (key

informant 1). Meaning you are human being of other people. This is an inclusive social approach which calls for dignity and respect in their relationship with others. Of note here is the point that, the sustainable livelihoods framework as observed by Scoones (1998) is built on the belief that people need assets to achieve a positive livelihood outcome. *People have different kinds of assets that they combine, to help them achieve the livelihoods that they seek. It is our duty also to enhance the skills and assets they possess, (added key informant 3).* Ellis (2004) sums up the whole discussion when he noted that transforming structure and process includes the institutions, organizations and policies that frame the livelihoods of the poor, and they are found on all levels from the household to the international level. These processes and structures determine the access that people have on different kinds of assets, and therefore the importance cannot be overemphasized. Examples of structures in the context of Chingwizi as noted by the researcher are rules and regulations imposed by the Traditional leaders, stakeholders like NGOs and Government. People use livelihood strategies to guide their actions toward achieving their desired means of subsistence. People's strategies are influenced by their access to various resources, and the structures and procedures of a particular society both create opportunities for and limits on the kinds of strategies that people can use. Last but not least, livelihood outcomes are the results of people's livelihood strategies. In the instance of Chingwizi, IKS is one of their survival strategies, and as such, it is thought to be a crucial resource that the displaced households are currently using in their struggle for survival. The locals themselves should define outcomes, as they go far beyond income. Since outcomes encompass much more than income, the locals themselves should define them. Understanding what people are looking for can be challenging for outsiders due to the influence of culture, customs, and values in the area.

When inter-subjectivity exists Hunhu/ubuntu, according to Bolden (2014:8), is inter-subjective because it emphasizes the relationship between the individual and the collective rather than giving one preference over the other. One of the officials in the District Administrator's office at Mwenzi District which also housed the Chingwizi community since it falls within their area of jurisdiction said that hunhu/ubuntu re-counts the Chingwizi people at the higher value of love and without denying or castigating their individual differences, their subjective likes and dislikes. The above findings and those that are stated below finds their confirmation and support in Giddens (1979)'s theoretical framework that social beings are defined within the context of the structure (community), meaning to say that unhu/ubuntu is the structure. Through

the intrinsic nature of love and good, hunhu/ubuntu harmoniously relates the individual and his/her interests to the collective group.

Despite difficulties and hardships, there is love and care for each other in the Chingwizi community and thus the people of Chingwizi are aware of hunhu/ubuntu confirmed one of the Mwenezi district official. The people help each other in time of sickness and trouble. This is made evident by one of the respondents's statement who alluded to,

‘ *Zvirwere zvizhinji mwanangu kunyanya kune vari muwanano, vanotadza kuita zvibereko tinotovabatsira isu muchivanhu chedu kuita vaite mwana*’,
(respondent 12)

Implying that health problems like failure to conceive and bear a child can be effectively treated using traditional remedies, said the respondent. Male infertility and impotence are medical and social issues that have caused men all over the world great suffering. There are many mysteries surrounding the taboo subject of male impotence and infertility, particularly in Zimbabwe and throughout Africa. This study shows that rural Shona people have IKSs that initiate the examination of signs of impotence (perceived as associated with male infertility) at infancy, puberty, and after marriage. The evidence for this is derived from focus groups, in-depth interviews, and key informant interviews. Male infertility is often associated with feelings of dissatisfaction, anguish, social rejection, stigma, unstable marriage, discomfiture, and even suicide. Traditional herbal remedies and the divination of traditional healers were the only socio-cultural intervention techniques used to address perceived issues.

The study concludes that it is worthwhile to include traditional healers in future strategies targeting these emasculating conditions, given the availability of IKSs for the investigation and medication of male impotence and infertility.

Thus, under the IKS of hunhu/ubuntu other IKS naturally flow and depend. This implies that whatever IKS the Chingwizi community may, embrace and/or engage they must do it in the lamplight of hunhu/ubuntu. To be discussed next is the Indigenous Knowledge of collective consciousness (community).

5.4.2 IKS of Collective Consciousness (Community)

The findings in this section are supported by Giddens's theoretical framework that an individual finds him or herself through the community or structure. The African cognition is not speculative but practical in awareness and hence relevant and applicable to the African

Chingwizi community. It was sensually vivid to and agreed by the researcher, ZINWA authorities and Mwenezi district officials that the Chingwizi people are conscious of their togetherness not at the speculative level but practical level of the heart. The researcher judged Senghor's (1964) explanation as better suits the Chingwizi communities' collective consciousness:

In contrast to classic European, the Negro-African does not draw a line between himself and the object, he does not hold it at a distance, nor does he merely look at it and analyse it. After holding it at a very closer distance, after scanning it without analysing it, he takes it vibrant in his hands, carefully not to kill or fix it. He touches it, feels it, smells it ... thus the Negro-African sympathises, abandons his personality to become identified with the other, dies to be reborn in the other. He does not assimilate; he is assimilated. He lives a common life with the other; he lives in a symbiosis. (Senghor, 1964:72-73)

Senghor's (1964:72-73) analysis suits the Chingwizi community's intuitive reasoning because the Chingwizi people firmly hold to the dictum that "I am because we are, and since we are, therefore I am. *Munhu munhu navanhu* (respondent13) (a human being is a human being together with others) is what the Chingwizi community believe in. Thus, the IKS of collective awareness is indispensably necessary for and is available at the Chingwizi community. The intuitive reasoning is capable of an understanding that goes beyond appearances, of taking in total reality. Through the hunhu's/ubuntu's collective awareness, the Chingwizi people do not imagine the other as different in nature/essence. *Tinozivana*,(respondent 14) (we know each other), one participant said and *zivai nemwoyo* (respondent 15) (know through the heart) is the African epistemology and the knowledge is deeper, practical and ontological. The Chingwizi people take each other to the heart and thus endow each other with a sensibility, a love and, a human soul. One participant defined a human being as follows: *Munhu mwoyo* (respondent 16) (a human being is the heart). The participant further said: *Vanhu vapano paChingwizi vanoza kudanana* (respondent 17) (people here strive to love each other). Love is a natural and original act of the heart. Without the human heart one is not a human being, the Chingwizi resident confirmed.

Thus, the Shona statement *munhu mwoyo* (key informant 3) (a human being is the heart) confirms the place and centrality of the heart in defining and characterizing IKS philosophy. The word *mwoyo* (heart) in Shona is used synonymously with love and it is love that draws us closer to each other. But to say that Africans at Chingwizi use the heart to think does not mean that Chingwizi people do not think. The point is that the Chingwizi people do not only use the

mind to pursue the truth, they also use the heart to pursue the truth in love of one another. While in the West, the mind is superior and commands the heart, in Africa at Chingwizi the heart orders all in perfect harmony. The heart ontologically and epistemologically imprints its image of love and goodness in and on all things. The West can sacrifice love for truth and this is democracy for them, but Africans at Chingwizi do not do that as they believe that there can be no truth without love, and subsequently goodness. Thus, through *hunhu/ubuntu*, the researcher did not only aim to discover the truth but the wisdom that founds the Chingwizi community. Truth can be invented but good, love or wisdom cannot be. This implies that the Chingwizi community is not supposed to be treated and seen through an artificially invented social lens but must be viewed through the IKS of *hunhu/ubuntu* (love, goodness or wisdom).

The researcher used Franken (cited in the Arusha Declaration and Christian Socialism, 1969) to explain the Chingwizi's collective consciousness. Franken (1969:23) argues that the African ego is extended to a hundred or more persons; it can do something as a group for the benefit of each individual. And because of this Franken further argues thus:

The people of Africa had a philosophy of life ... People lived in small communities ... They needed one another. The women could not go individually to fetch wood and water in the forest, or grass for the roofs. Nor could the hunter go by himself to provide food for his family. They had to join forces and work together. From this natural need grew a certain philosophy of life. Everybody accepted the duty to work and was awarded the right in the fruits of communal labour. (Franken, 1969:23)

This is being typical of the emotive and participatory character of Chingwizi people's cognition as distinguished from the Western logical and subjective thought. The Chingwizi people realize themselves as community; a conscious realization of their soul interdependence as the universal need or demand that binds all Chingwizi community not at speculative but practical level. One of the respondents remarked: '*Tinotambura hedu asi vanhu veChingwizi takabatana*' (respondent 18), which means that we the people of Chingwizi are united even though we are suffering. According to my own analysis as a researcher, the bond of unity and togetherness is the only thing the Chingwizi community enjoy collectively together.

The African at Chingwizi, in collective awareness, does not hold the object at a distance as we find in classical European thought, but rather abandons the self to the object known, be it God, another human person or any other phenomenon in the world. I empirically judge that there is no speculative consciousness amongst the Chingwizi people's collective awareness, but lived knowledge of all things, indeed goodness and love of all things. There is a distinction between

European thought as analytical-discursive which makes use of the other, and the Chingwizi people's thought as intuitive which participates in the other. The analytic discursive reasoning merely stops at the surface of things; it does not penetrate their hidden resorts, which escape lucid consciousness. Thus, the unity of knowledge, in discursive reasoning, is not ontological but substantially and imitatively loose and weak. At this level there is no perfect interdependence and unity but pretence, unity of separatedness and isolated individual facts. The researcher was guided by both Giddens (1984) and Durkheim (1984) to assess and analyse findings at Chingwizi community.

Durkheim (1983), supports that the shared awareness is designed through collective interfaces. In particular, Durkheim thought of the close-knit interactions between families and small communities, groups of people who share a common religion, who may eat together, work together, and spend leisure time together. At Chingwizi community, there exist something more than mere social interactions. The researcher at Chingwizi, observes that there exist intimate relationships of love, goodness and wisdom and this is IKS. The researcher also discovered that Chingwizi is a small community constituted by natural families, they do everything under the influence of love, hunhu/ubuntu. Judging from the respondents on the question: What knits the Chingwizi community together? It is observed that hunhu/ubuntu values and qualities of love, rationality, commonality and goodness are what knits the Chingwizi community together and therefore hunhu/ubuntu is their common religion. Ritual is one of the religious components and it plays the same religious role of bringing the Chingwizi people together.

However, since Durkheim (1984:19), it has been recognized that ritual can serve as a means of strengthening intra-group solidarity. The researcher's findings concur with Durkheim's (1983) conceptual framework that mutual help and emotional arousal connected with rituals may help the participants cope with adversities. Collective rituals have thus become one of the tools for adapting to environmental conditions. Several theories try to clarify the mechanism by which this adaptation happens. One's investment of time, money, and other personal resources into collective activities, including rituals, may serve as a commitment signal and thus enhance group solidarity. Herein rituals are taken as IKSs and are used by the Chingwizi community to play the same role as stated by Durkheim. At Chingwizi rituals are performed under the guidance of hunhu/ubuntu values of love and goodness.

Atran and Henrich (2010) provide a hypothesis based on some of the characteristics of rituals that observed all over the world. According to them, religious rituals often involve various

components to promote faith and devotion by stimulating certain emotions. The highest degree of in-group solidarity is expected in the group. What Atran and Henrich (2010) observed is true and explains better the Chingwizi community situation. The IKS of ritual interconnects the Chingwizi people and will be discussed later in detail.

5.4.3 IKS of Rituals and Sacred Places at Chingwizi

Through the IKS of sacred place, the Chingwizi community is made, raised and elevated into a sacred, holy place. The IKS of sacred place, as a religious practice, is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community, all those who adhere to them. While “the essence of IKS of sacred places is to be found in beliefs and practices”, what interests the researcher here is how people relate to these beliefs and practices, as well as the function they serve in society. The study observed that in IKSs there are sacred objects or things “set apart and dealt with in a ritualized way”. These sacred artefacts could be any object or a ritual rock, mountain, river, an animal among others, it is not the nature of the object that sets it apart as sacred, but the meaning, ritual, and separateness attached to the sacred. The sacred object may become what the community calls a totem an object symbolic of the sacred for believers, it is endowed with meaning.

The researcher finds out that the meaning and interpretation of rituals comes from the believers, the clan, and/or the group. The researcher’s findings are supported by Giddens (1984) when he observed that social action is composed of enacted conduct, that means to say what the local people believe is what they do in social action and interactions. As the Chingwizi people interact with their sacred places, they attach meanings and interpretations, it therefore follows that the Chingwizi people through their structures are the ones who identified these forests and sacred places and defined them as such, therefore they have no option, instead they are obliged to value and respect such places as they are the ones who knows and appreciate the sacredness of those places. Things that are not sacred are profane or secular which means that they are of lesser value. The Chingwizi place is made holy or sacred through these sacred objects. In order to move from the secular to the sacred, there may be purifying rituals or ceremonies that separate the sacred and profane. One of the participants, during the focus group discussions, explains sacred places thus: “

Nzvimbo idzi dzakaita semakomo nehova idzi, ndidzo nzvimbo dzatinoremekedza zvikuru nekuda kwehuera uri imomo, uyezve ndimo matinondokumbirira takatozira kusvika chero pakusaitabonde mumba.
(respondent 19)

The meaning is that these places like mountains and rivers are much respected because of the sacredness in them and as such, that is where the community get their inspiration. Respondents even added that, when visiting such places, they first have to fast and practice abstinence from sexual activities in order to make themselves pure and hence worthy to visit sacred places. “*Ukangotyora murawo wenzvimbo iyoyo, potse unogona kutadza kudzoka kana kuita munyama hupenyu hwako hwese*” (respondent 20). Implying that if you violate rules of those sacred places you may risk disappearing forever, or you encounter misfortunes the rest of your life, said one of the respondents.

It therefore follows that the sacred comes from the society, from the members of the society who collectively believe the object or ritual to be sacred and endow it with meaning. Thus, the IKS of sacred places becomes “society personified” and the “worship of society” and the source of solidarity in traditional societies having real human solidarity. The researcher used Durkheim (cited in Ashley and Orenstein, 1984:127) to explain the relationship between the sacredness of the IKS of sacred place and the society. For Durkheim understood all the other institutions, beliefs, and ways of thinking in society as emerging out of religion, since religion is “a manifestation of the total society.” Durkheim (1984) considered religion to be essential in modern societies with organic solidarity, but regarded other ideas and institutions, such as education and the state as also important for socialization and solidarity.

What the researcher has observed amongst the Chingwizi people demonstrates that the IKS of sacred place is social; something that emerges in a social group or society and is devoted in pursuit of ends that are not entirely individual. As a religious act, the sacred place ideals and values tend to constrain the individual, or at least suggest or require actions that guide the individual. And since the IKS of sacred place is social, and the rules are developed by society as a whole, offence against them affects all members of the Chingwizi community. As a result, the IKS of sacred place’s teachings and sanctions are essentially penal in nature for the Chingwizi community.

A totem was originally an animal or plant taken as having particular symbolic significance for a group. It is a sacred object, regarded with veneration and surrounded by various ritual

activities. Durkheim defines religion in terms of a distinction between the sacred and the profane. Sacred objects and symbols, he holds, are treated as apart from the routine aspects of existence, which are totemic animal or plants, except on special ceremonial occasions, is usually forbidden, and as a sacred object the totem is believed to have divine properties which separate it completely from other animals that might be hunted, or crops gathered and consumed.

Why is the totem sacred? According to Durkheim, it is because it is the symbol of the group itself; it stands for the values central to the group or community. The reverence which people feel for the totem actually derives from the respect they hold for central social values. In religion, the object of worship is actually society itself.

5.4.4 IKS of Rituals at Chingwizi

While there are certainly some rituals still present in contemporary Zimbabwe, such as weddings, funerals and even birthdays, it has accorded much respect to rituals like, *Bira*, traditional ceremonies, *mutoro/mukwerera*, which means rain making ceremonies, *Kurova guva or magadziro*, beer normally prepared a year after the death of a family member. Many of the rituals has kept their ancestors alive as indicated by one of the respondents. It also emerged from the interviews that collective ceremonials help in reaffirming group solidarity at a time when people are forced to adjust to major changes in their lives. The researcher was convinced that most of all aspects of life at Chingwizi are permeated by IKS traditional ceremonials and rituals both assisting the community in originating new ideas and categories of thought and also reaffirm existing values. It therefore follows that IKS is not just a series of sentiments and activities but it actually conditions the modes of thinking, acting and creation of meanings that individuals will all believe and adhere to in a traditionally cultured way. Rituals and traditional ceremonies take individuals away from the profane social life into an elevated sphere and in that sphere, individuals feel very much connected with those higher forces attributed to totems among others. People feel the influence of collectivity over individuality. The researcher also observed that IKS in the form of traditional ceremonies and rituals were essential in bringing the Chingwizi community together not only in regular situations but also in the various life crises where major social transitions were experienced for example (*kudzora mufi*) bringing the dead back spiritually, which was one of the most prevalent ritual being practised by the Chingwizi community.

Muchivanhu chedu kudzora mufi kana kuti kurova guva itsika yedu yatinosungirwa kuita uye pane nguva yatingafaniri kutora kana kudarika mushure mekunge munhu ashaika, kana nguva yacho yave kutosvika munotoyeuchidzwa nevatungamiriri venzvimbo uye nemasvikiro avo kuti nguva yaswedera,(respondent 12).

Meaning to say, in their traditional culture when it comes to the ritual of bringing the dead back spiritually, there is a prescribed time which the relatives should not omit, we are even reminded by the Traditional leaders together with the spirit mediums that we are now approaching the season or time when the deceased passed on, (added the respondent). What the researcher objectively noted about the Chingwizi is that the ritual of bringing the deceased back into the family spiritually is also sanctioned and determined by the Traditional leaders and spirit mediums in other words the structure. Giddens (1979), in his structuration theory supports this findings when he asserts that human behaviour cannot be separated from the structures or institutions of the world. He further argues that, while human behaviour is an individual action and should be seen as a choice, but the influence of the structures cannot be ignored. The researcher concurs with Giddens (2004) and also argues that human action or behaviour is incomplete unless and until it is combined with the social structures.

Most of the traditionally instituted ritual forms imperatively serve complex contemporary lifestyle as they communicate to deep-felt needs and longing for meaning apart from defining who they are. They have served their ancestors in times where technology did not exist and science is even still in its baby-shoes, unable to find appropriate answers to the questions of real social life. *‘‘Kana tikasatoita chivanhu chedu gore negore tinotonzwa kuti tarasikirwa zvikuru uye chero muropa rako unenge uchitonzwa pane chakashota’’(respondent 5). Meaning to say that if we do not perform our ritually annually, we could feel that something is missing in us. (respondent 20)* Unfortunately, the abandonment and absence of significant rituals leaves us feeling disconnected from ourselves, our culture and our society. Consecutively, being stripped of these structural events, we feel left alone, lost, confused, wondering what the essence of life is, but receiving no answers. The spiritual safety net of our forbearers is gone, said one of the respondents. And still, especially in the rapidly changing and confusing time we are living in, rituals and ceremonies are extremely important as they invite us into the present and provide fertile ground to better deal with the challenges at hand, added one of the respondents. Durkheim (1983) strongly emphasized that religions are never

just a matter of belief. All religion involves regular ceremonial and ritual activities in which a group of believers meets together. In collective ceremonials, a sense of group solidarity is affirmed and heightened. Ceremonials take individuals away from the concerns of profane social life into an elevated sphere, in which they feel in contact with higher forces, attributed to totems, divine influence or goods, are really the expression of the influence of the collectiveness over the individual. Giddens (1984) sums up the debate when he argued that individual action, with human agency at its core, is always informed by the expectations and rules of the structure. This is buttressed by the findings that rituals like bringing the dead back, rainmaking among others at Chingwizi are not an individual choice but to some extent are imposed by the structure.

5.4.5 IKS of Ritual and Symbolism: Tool for Promoting Social Solidarity

Following a socio-evolutionary approach reminiscent of Comte (1798-1857), Durkheim described the evolution of society from mechanical solidarity to organic solidarity. Simpler societies, he argued, based on social solidarity, in which self-sufficient people are connected to others by close personal ties and traditions (for example, family and religion). Durkheim (1983) is talking about and therefore supports organic, natural, organic solidarity which the researcher finds at Chingwizi community. The following is what the researcher found:

Isu sevanhu patakauya kuno ku Chingwizi paita dambudziko takasanganawo nevanhu vane moyo wekunzwisisa kuti dambudziko rako nderanguvo, uye kune shumo inoti seka urema wafa, saka nekuda kwaizvozvo takavanekunzwisisana, uye chivanhu chedu chakazowedzera manje kuti batanidza, (respondent 15)

Meaning to say, when we settled here at Chingwizi following the flood disaster, we met people who have a heart, who feels for others, who also took other people's problems to be theirs, there is also a Shona statement that says: laugh at those with disabilities once you are dead, one of the respondents added that due to the practice of our culture and performance of rituals, life became easy as it increased the bond. What the researcher observed here is that the Chingwizi people as rational beings were able to change their miserable conditions or situations through the use and application of IKS as it fostered or promoted solidarity. The findings are supported by Giddens (1979) when he argued that, human action becomes meaningful when it has the capability of making a difference to the pre-existing state of affairs in society. He further alluded that an agent does not exist anymore when he or she loses the capability to make a difference or in other words when he loses power to achieve the desired or intended outcomes. The displaced households being rational and strategic actors were able to make the Chingwizi community liveable through IKS which promoted social solidarity. This clearly demonstrated

the power of the agency to invent and change a situation or condition but still operating within the context of the structure, in such situations or circumstances like the Chingwizi case where people will be having far fewer options in life but through the use and application of IKS the victims made it possible.

Modern societies, on the other hand, are based on organic solidarity, in which people are connected by their reliance on others through the division of labour. Durkheim's (1983) argument, is based first on population growth and increasing population density, second on increasing "moral density" (that is, the development of more complex social interactions), and third, on the increasing specialization in work (that is, the division of labour). Because modern society is complex, and because the work that individuals do is so specialized, individuals can no longer be self-sufficient and must rely on others to survive. Thus, although modern society may undermine the traditional bonds of mechanical solidarity, it replaces them with the bonds of organic solidarity. IKS approach to leadership as evidenced by the Chingwizi people is grounded on both compassion and empathy, the use and application of IKS encourages people to work hard within their communities as a team. IKS collectivism cultivates a team spirit. African societies tend to be cohesive and productive, working together as one family in their social grouping. Any achievement or failure is taken as a group obligation it belongs to the entire community.

5.4.6 IKS as a Tool for Conflict Management and Dispute Resolution.



Figure 1 above shows the researcher standing at the door step of a Traditional court at ward 14 in Chingwizi just after its official opening ceremony.

IKSs encourage the importance of unity of purpose. The concept of IKS discourages individualism as such community members share burdens like comforting each other during the time of grief and long illness of a community member. What is distinctive about the use and application of IKS as a concept is the premise of a short memory of hate (Mazrui, 2001).

“

Chivanhu chedu chinotidzidzisa kukurumidza kuregererana kana vanhu vachinge vatadzirana, nekuti hatitarisirwi kuenda kumutambo we bira kana kundokumbirra kunzvimbo dzinoera imi makatsamirana. Munotofanira kutanga mataurirana mokumbirana ruregerero. (respondent 3)

Implying that our tradition or culture (IKS) teaches us to quickly reconcile with each other whenever we encounter a misunderstanding or conflict, said the respondents. One of the respondents added that, it is not allowed for people to participate in rituals and traditional ceremonies before a misunderstanding is resolved. The researcher here observes that IKS teaches the community to communicate effectively, reconcile, and find ways to cleanse and let go of hatred and gives the community skills to do so. The researcher observed that at Chingwizi community, when one is offended, both the offender and the offended are summoned to appear before the community court and justice is allowed to prevail based on what would have transpired and not on who is the offender. This was evidenced by a statement from one of the respondents: “*Kudare rechivanhu hatitongi munhu tinotonga nyaya*” (respondent 4). Meaning to say that in our traditional courts we do not deal with the offender but we deal with the matter in question.

Zvekare dare rechivanhu iri munhu haadzipiwi pahuro chero achinge abatwa nemhosva, asi unopiwa mukana wekubhadhara achiita zvishoma nezvishoma, zvekare unobvumidzwa kuripa nechipfuwo chero huku zvayo uye kubika doro rinomwiwa nemunhu wese sezvapupu zvekuti munhu wakotama, (respondent 18)

Meaning to say that in our traditional courts the offender can pay a fine in form of a hen and sometimes he/she can prepare a traditional beer which will be consumed by all village members as witnesses that the offender has apologised not only to the offended but to the entire community. Perhaps what is central or key in this practice is that the community members are guided by the principle that human beings make mistakes hence, to err is human. One of respondents highlighted that: *Hakuna munhu wenyama asingatadzi, (respondent 17)* implying that every human being is bound to make errors in life. Giddens (1984) supports this when he argues that rules of social life are techniques or generalised procedures applied in reproduction of social practices. He further argued that as social actors, all human beings or individuals are highly knowledgeable in the production and reproduction of day to day activities. The researcher noted that the Chingwizi residents are aware of their community’s norms and values or what is expected of them by the Chingwizi structures, as such any form of deviation from such rules and regulations will amicably be resolved at the community level.

An interview with one of the Traditional leaders who also happens to be a Paramount Chief in the Chingwizi area, Mr Masunda highlighted that the Zimbabwean judiciary system, has adopted the Western approach where the State happens to be the injured part and as such the offended is the state hence, compensation goes to the state. The traditional local court system

as indicated by Chief Masunda is both corrective and reconciling, in that the offender is punished and, at the same time, the offended party is duly compensated. Through use and application of IKS in conflict resolution, community courts ensure that people reconcile and live in harmony with others as law abiding citizens, such a community-based approach to dispute resolution encouraged people to dialogue with the intention to forgive each other and avoid permanent hatred. The use and application of IKS in resolving disputes and peace building in Zimbabwe dates back to the pre-colonial era where elders and community leaders met to resolve local conflicts emanating within the societal structures using their own indigenous or home-grown knowledge or mechanisms. The above has also been supported by Myers (1997:27) as he opines that today's large-scale violent conflict in many African States cannot be perceived as conventional "wars" any longer. Many African States are suffering from intra-conflicts emanating from socio-economic and political recognition. The use and application of IKS in dispute resolution and conflict management was seen as a fruitful response to the Chingwizi protracted conflicts. One of the respondents highlighted, "*Mazuvaano matare ava edzimhosva chive kushanda imari yako chete, saka haachabetseri zvachose nenyaya yehuori*" (respondent 16) meaning to say nowadays the justice system is no longer effective due to corruption hence the villagers have resorted to traditional means of solving and managing conflicts, said one of the respondents. From this point of view, the use of exogenous systems in conflict handling seem not to be working well in bringing sustainable peace solutions as most of the courts are corrupt.

IKS fosters a "WE" feeling which calls for solidarity and this is a common feature and typical of being an African. IKS is community oriented as such it cements the idea that people have inherent qualities. The study observed that the use and application of IKS strongly supports the notion of restorative justice where both parties are involved in the mediation, grievance handling and conciliation process by the entire community. In light of the above, the researcher is convinced that the concept of IKS as a tool in conflict resolution and management at Chingwizi community in Zimbabwe brought a sense of sustainable peace between conflicting parties. Murithi (2008:26) concurred with the foregoing when he opines that, IKSs remain very important in organising the lives of the people as they strengthen good relationships among societies by providing insights that can inform the rebuilding of social trust and restoration of justice. Interviews with key informants who also work in the Chief's traditional court highlighted that at Chingwizi community court they do not only concentrate on resolving or solving disputes between the parties but they also have their community police popularly

known as CPO whose duties would also include patrolling the villages ensuring that all the sacred places are not being tampered around with. All ancient sites are being preserved and maintained. The move was also welcomed by the Environmental Management Agency (EMA) who also acknowledge the efficacy of these community police officers for ensuring there is no environmental degradation. Mrs Makurite of EMA also commented on the use and maintenance of totemism as a vital motive that ensures there is limited or no killing of important species. *People here at Chingwizi have since adopted our motto which says in Harmony with nature*, (added one of the key informants from EMA). It also emerged from the interviews that the use and application of IKS in the form of taboos have also assisted the Chingwizi community in cementing their social relations and it is one of the duties of the CPOs to ensure that taboos are completely conformed to in their community. *Kuno isu tinoti zuva rechitatu hakuna munhu anobvumidzwa kuita basa mumunda make nekuti ndicho chisi chekuno.*(respondent 10) Meaning on Wednesdays no one is allowed to perform any kind of manual work especially in their fields because to them Wednesday was their sacred day. *Anenge awanikidzwa achiita zvisiri pamurawo wenzvimbo, anoendesa kudare kwaMambo kunodavira nyaya yake.* (respondent 15). Meaning whoever is caught contravening this rule will be answerable to the Chief's court, added one of the respondents. It emerged from the interviews that every Wednesday was their sacred day which they utilize for performance of their rituals like appeasing their ancestors doing their traditional ceremonies. The researcher also observed that in the Chingwizi community, people of the same totem must not marry each other because the belief was that they are somehow related by virtue of sharing the same totem as it is felt they originate from the same clan, therefore marriage for such people was strictly prohibited and it is believed to be taboo. This implies that the Chingwizi community through the use and application of their traditional knowledge managed to regulate and maintain relationships. Durkheim (1974) supports this assertion when he opined that, in societies there are social structures made up of institutions that assist in shaping human behaviour through socialisation. He further argued that such institutions like family, religion, education socialise individuals and create value consensus. Giddens (1984) sums up the debate when he opines that formulated rules by the structure can be expressed in bureaucratic rules, rules of games and so on and as such actors are obliged to adhere to such rules. Giddens (1979) further argued that rules are frequently treated in the singular, hence, rules cannot be separated from resources. The researcher again finds support from Durkheim (1983) when he argues that social fact includes such things like moral codes, norms and values which are passed from one generation to another and shared by individuals who make up a society/structure. The Chingwizi people

are heavily relying on their local knowledge in protecting their natural environment although Environmental Management Agency (EMA) is also complementing the local Chingwizi people's traditional means of regulating the environment.

5.4.8 IKSs of Traditional Medicine and Spiritual Healing.

It also emerged from the interviews that spiritual healing also played a fundamental role within the Chingwizi community. In-depth interviews with Gogo Madhube a Traditional Healer confirmed the efficacy of spiritual healing.

Kune matambudziko akafana nekuti munhu ashaya mbereko kana kusaroorwa kazhinji zvichikonzerwa neratinoti 'Sari' munhu wakadero anotoda kubatsirwa muchivanhu kwete kuchipatara, (respondent 1)

Meaning to say that there are some specific kinds of problems like barrenness and even misfortunes like not getting married and these kinds of problems normally emanate from what the respondent termed 'evil spirits'. She indicated that in order to curb some problems one need to consult or approach people like traditional healers who have the power to exorcise such evil spirits meaning such traditional healers are the people endowed with this gift of spiritual healing. You do not need to visit the hospital or clinic when having such kind of problems, added Gogh Madhouse. Scions (2004) supported the researcher's findings when he opines that livelihood strategies can be positive, helping households become more resilient and less vulnerable, as is the case at Chingwizi. Residents are now resorting to traditional medicine even on diseases that still can be cured in hospitals and clinics. What this implies is that if a woman fails to conceive and bear a child that woman automatically is vulnerable and there are chances that the union/marriage is likely to break. Ellis (1999:134) asserts that these livelihood strategies are also comprises a range of activities both to access resources, assets and the use to which they can be put are mediated by social factors (social relations, institutions, organisations) and by exogenous trends (for example, economic trends) and shocks, (drought, disease, floods, pests). As is the case at Chingwizi, victims are resorting to ethno-medicine because of various reasons which also include lack of money to pay for medical bills, travel long distances, and unavailability of drugs among others.

Both traditional and spiritual healing are systems of IKS that are based on the universal values and truth. As noted by Levers, (2006:87-91) traditional medicine (TM) and practice are embedded in African cosmology. The use of local knowledge for the treatment and possible

prevention of diseases is not new in African philosophy. For many people living in sub-Saharan Africa, TM within the informal healthcare sector is the only option available (Acosta and Karlsson, 2008:217). The knowledge of and uses of specific plants and animals for medicinal purposes (often referred to as indigenous or “TM”) is an important component of African IKSs (Kaya, 2007:3). In Zimbabwe and among the Shona people, traditional herbal medicines have historically been used as primary treatment for many diseases and ailments such as cancer, and HIV-related problems like nausea, depression and insomnia. For most of the poor people, traditional healers are often the first and last line of defence against the most contagious and debilitating diseases that plague their lives (Madamombe, 2006:47).

Despite all the frantic efforts that the Zimbabwean government is making to ensure the introduction of free health care systems in hospitals and clinics, IKS in the form of ethno-medicine were significantly contributing towards improving the health and healthcare systems as the Chingwizi local people were still seeking assistance from traditional healers who utilize medicinal plants and herbals in their endeavour to circumvent illness. The prevalent traditional rituals such as appeasing the ancestors (*kupira vadzimu*) has increased the interdependent linking between the living and the deceased. In the Chingwizi village key informants’ opinions and indeed my own direct observation substantiate that spirit mediums were understood to hold celestial or spiritual authorities to detect the causes of illness, or death and also recommend the type of a remedy. As confirmed by one of the traditional healers, some of the misfortunes that people or societies encounter are a result of unhappy ancestors.

Munhu anogona kurwadziwa kana kuita matambudziko kana munyama muhupenyu hwake zvichikonzerwa nekuti midzimu yake inenyunyuto. Kana tateguru vachida kubuda pamwana, mwana iyeye anototanga achisangana nematambudziko muchiraramo chake kusvika magona kutevedzera nekugamuchira mudzimu uyoyo mumusha. (respondent 19)

Meaning to say if the ancestors want to possess any member of the family, he or she will initially encounter a lot of misfortunes as a sign that the ancestors want to possess him or her, said one of the spirit mediums at Chingwizi settlement. Up and until the spirit of those ancestors is accepted in the family, the one to be possessed will continue suffering misfortunes. It therefore follows that the traditional ceremonies of appeasing the ancestors also symbolizes the ethical belief that also brings the family member together or to unite for a purpose. It requires all the family members to unite for one purpose and exhibit absolute participation and contribution amongst members. During the preparations of such sacred ceremonies all married

couples of the concerned family should temporarily avoid conjugal roles and it will be regarded as a taboo to do such acts. The researcher observed that such ceremonies are taken seriously as they were done on the belief that they will be pleasing the spirits of the deceased members who in turn will offer protection to the entire family. During such ceremonies, the living will be possessed by the spirits of the dead and in that process the possessed would have their mental faculties suspended and a spirit medium would predict or foretell possible misfortunes, diagnose the cause of such eventualities and prescribe solutions to counter that misfortunes or diseases and the use and application of traditional medication. As noted by Mawere (2014:99-102) during the fast track land reform in Zimbabwe people were refusing to relocate citing that they do not want to go far away from their ancestors' graves because they would not be able to perform their rituals. This clearly demonstrated that the local people did not want to lose connection with their sacred places, the idea being that the graves were sacred to them because that is where they go when performing their rituals and traditional ceremonies like (*kurova guva or kudzora mufi*) returning the dead to look after the family. It is however, regrettable that induced displacement has at large disrupted these kinds of networks which used to protect the agents by acting as their survival strategies prior to the induced migration.

Although human agency is critical as rational beings, but when it comes to the administration of traditional medicine, culture becomes central and key in influencing people's moral beliefs especially in determining what exactly belongs to them in terms of their cultures versus the cultures of those people where they are seeking healthcare (Wreford, 2005:314). One should be reminded that the choice of traditional medicine ahead of scientific medicine is not determined by one's financial status or poor healthcare facilities but it is indeed centralised on people's cultures, what they believe and how they were oriented in terms of their identity. Bourdieu (1998) concurred with the foregoing when he opines that people may opt to visit a traditional healer not because he or she wants to do so but there are a number of factors that influences such a decision, chief among other factors are poor healthcare systems, cultural beliefs, economic status and also the nature of the health problem or illness to be diagnosed. The respondents revealed that even in circumstances where one has suffered a health problem which requires medical attention for a broken leg, for instance, the patients still went to a traditional healer for good luck and reassurance that such a misfortune will not happen again.

It was also observed that traditional medicine is usually administered by someone who is spiritually qualified to do so. This person is normally referred to as a traditional healer and

according to the villagers, this person is important since he or she is endowed with the gift of curing their health problems. Traditional healers are the ones who are able to prepare and prescribe this traditional medicine for the villagers although the process lacks documentation in terms of empiricism. A traditional healer according to the understanding of Chingwizi community is that person who is gifted with the spiritual knowledge of curing people using traditional medicine, he or she has also the ability to foretell or predict misfortunes that would befall the community. It therefore follows that, that same person has the ability to prescribe solutions to counter such problems using his or her spiritual talent. It also emerged from the discussions that for one to have such talent it has nothing to do with one's age and it is indeed a natural talent regardless of one's gender.

The adoption of traditional medicines (*mumveva*) for instance, by the Chingwizi victims is a clear testimony of the present and future survival strategies being employed by the victims to circumvent their current health challenges and has proved to be effective as claimed by the respondent. As clearly testified, one of the respondents and also by the medical staff at the clinic, traditional medicines are their panacea to their health care predicaments. The researcher also was convinced that the Chingwizi residents have projected their sustainable future survival strategies as far as their health particularly where chronic diseases are concerned.

5.4.9 IKS of a Traditional Charm *Runyoka* and the Prevention of HIV and AIDS

The discussion with five respondents revealed that the IKS of this traditional charm popularly known as (*runyoka*) has contributed tremendously to the management and reduction of HIV and AIDS. As observed by Chavhunduka (2012: 1) this traditional charm is believed to cause a lifetime illness and in extreme cases death of those would be victims. The researcher also observed that the traditional charm discourages those cheating partners from doing so thereby guaranteeing lifetime marriages and also minimise the chances of contracting the incurable diseases like HIV and AIDS. In an interview with one respondent said,

Isu vakuru vedu vaitiudza tichikura kuti mukadzi kana murume wemunhu haatambwi naye, kana ukangotamba naye wave kutamba neguva rako. Izvi zvaitibatsira kuti tive vanhu vakavimbika kana tiri muwanano yedu. Saka runyoka urwu rwakaitirwa vakadzi kana varume vaye vasina kuvimbika vanoita gumbo muba gumba panze. Huye nguva yatave kurarama runyoka runobatsira zvekare kuti usabata chigwere chepa bonde kusanganisira shuramatongo. (respondent 18)

Meaning to say that, our elders taught us that we should be faithful to one partner in marriage. We were also being advised not to cheat with other people's wives or husbands. If one plays

with someone's wife or husband it will be tantamount to be digging your own grave. This traditional charm called *runyoka* also prevented partners from promiscuity and also prevented the contracting and spreading of sexually transmitted diseases like HIV and AIDS, (added the respondents).

It emerged from the interviews that the Chingwizi community had a strong belief in this traditional charm. According to one of the respondents, the traditional charm is their security and once you have sexual intercourse with someone's wife you then risk being affected by this traditional charm. According to the community members, if a man is affected by this charm, chances of surviving are very slim as it is believed to affect the reproductive system. This kind of diseases has no cure unless the owner of the wife immediately comes to your rescue. From the perspective of the respondents this charm (*runyoka*) teaches people to stick to one partner and avoid the risk of getting HIV and AIDS as well respecting other people's wives.

Muno mune vanhu vanogadzira zvekuti nhubu dzese dziya dzajaira zvekutora vakadzi vevanhu dzakaororwa nekuti ukangoita bonde nemukdzi wemunhu chete wotoziva kuti watobatwa nerukawu kana kuti runyoka. Zvino unotonamira kusvika muridzi we mukadzi auya kuzosunungura mhiko iyoyo. Apa pakusunungurwa futi unotanga waripa muripo unofadza muridzi weuya mukadzi wawatorera munhu wake.(respondent 6)

Meaning to say that for those troublesome people who always want to have sexual intercourse with other people's wives now know that once they do such a thing they are caught red handed and will have to wait the owner of the wife to come to their rescue. He also added that you can only be rescued upon paying a heavy fine that satisfies the owner of the wife, (added a respondent).

The IKS of *runyoka* serves as a deterrent measure especially for those who choose to deviate from the societal norms and values regarding the principles of marriage. It serves to safeguard marriages especially for those busy men who are always mobile due to the demands of their work and are sometimes outside the country on business so this *runyoka* concept sometimes referred to as lock kit, discourages women from cheating during the absence of their husbands. Apart from guaranteeing lifetime marriages *runyoka* also protects people since it discourages infidelity. However, though the IKS of *runyoka* has proved to be effective as indicated by the respondents, one of the respondents highlighted the dark side of *runyoka* as people normally affected by this tradition, risk losing their lives. One of the respondents said:

Dzimwe nguva munhu uya anenge abatwa nerukawo/runyoka unotogona kupedzisira atofa kana uya muridzi wemukadzi akanonoka kusvika pakuzovabatsira kana kusunungura. (respondent 11). Meaning to say that usually those victims of *runyoka* often die in the event that the owner of the wife did not respond in time or if he is just reluctant to come to your rescue.

Thus, through the use and application of traditional medicine, IKS guarantee life time marriages. This subsection explores the role of IKS with particular reference to love potions popularly known in Shona as *mupfuhwira* and *runyoka*. It emerged from the interviews with respondents that both men and women apply IKS to secure and guarantee security in their marriages. The findings are that both men and women in marriages use love potions to uphold their marriages though they do not want it to be known by the public. Women use *mupfuhwira* while men use *runyoka*. It is against this backdrop that the thesis concludes that incorporating or integrating IKSs in their marriages can help solve their marital problems and challenges, hence, making marriage a lifetime commitment as it used to be in past.

5.4.10 IKS of Weather Prediction at Chingwizi Camp



Figure 2 shows the researcher and his respondents at one of the respondent's place

Sited in the picture above shows evidence that there is farming taking place. If one is to scrutinise the picture, he or she can conclude that there are some groundnuts in the plate and that there are also some remains of sweet cane on the ground. This information above is a clear testimony that farming is also another livelihood taking place at Chingwizi settlement though at a minimum scale due to inadequate land. It is also worth stating that IKS is being used as a tool in predicting weather. It actually emerged from the interviews that the Chingwizi community heavily rely on IKSs for agri-business especially when predicting weather, droughts among others. The study observed that the Chingwizi community heavily relies on the use and application of IKS for agri-businesses especially when predicting weather, droughts among others although the coming in of modern technology, sciences and advances in industry has negatively affected the local people's science particularly in agri-business and other practices where Chingwizi people initially applied their home-grown knowledge to predict the

seasonal phenomenon yearly and avoid hazards that disturb food security and social development. IKS also helped the Chingwizi people to come up with some coping strategies in order to circumvent the effects or consequences of disasters. The Chingwizi residents also perform rituals like rainmaking ceremonies popularly known as *doro remutoro/mukwerera*.

5.4.12 IKSs of Self-Reliance and Hardworking

Another vital livelihood strategy now practiced by the displaced families was buying and selling of vegetables as narrated by one of the respondents during the interview. Due to water scarcity majority if not all of the residents cannot afford gardening, as a result, they now travel to Triangle estate to obtain vegetables in bulk so that they will sell to their fellow community members hence earning a living.

Tinotora mukana wepanenge pakaunganawo vanhu vachiita zvekudzana mabira avo nezvimwewo totengesa zvinhu zvedu ipapo, ivo vanotodawo kutengeserwa zvakaita semurivo, madomasi nezvimwewo. Seni ndine chipo chekuveza ngoma maturi makandira nezimwevo ndivo vanhu vandinotengesera ivavo.(respondent 20)

Implying that they used the Chingwizi community to market and sell their green vegetables, tomatoes among others, said the respondents. One of the respondents added that, I am gifted on crafting, I make the traditional drums (*ngoma*), (*makandira another type of a traditional drum which people use sticks when playing it*) which they need especially when doing their traditional dances and ceremonies. *So, I used to sell to them and I even have orders to prepare more than thirty traditional drums and those people who practice IKS have been my clientele base since inception of their practices*, (added one of the respondents).

Under the influence of IKS for self-reliance, there are initiatives being undertaken by the displaced households to survive. A number of the displaced families have since engaged in various forms of craftwork like carving, weaving and basketry, making of soap, brewing of beer, poultry projects in order to sustain their lives. The researcher's findings find support in Scions (1998) when he argued that livelihood coping strategies are the array and amalgamation of activities and selections that households opt for in order to survive. Ellis (2004) concurred with the foregoing when he opines that they incorporate not only activities that generate income, but many other kinds of choices, including cultural and social choices, that come together to make up the primary occupation of a household. These calculated options may comprise short term considerations such as ways of earning a living, coping with shocks and managing risk, as well as longer-term aspirations for the future of the family. Benedikt, (2002: 361) sums up the whole discussion when he says that, "People adopt coping strategies in

response to livelihood crises. Gradually, the system recuperates and households employ a new adapting strategy comprising features from the previous adapting strategy and the coping strategy to develop a new portfolio of livelihood activities”. All these activities are meant to earn financial support for different aspects of life. However, the researcher considers information on carving and weaving important and relevant to pass on in case readers develop interest in buying some of the products or items. Carving is mainly done along the Masvingo-Beitbridge highway where those talented display their work on the highway. The Masvingo-Beitbridge road is an ideal place where they market their work to different people passing by the highway. In an interview with one of the respondents who is currently doing the carving said, “I am now able to raise my kids through my engagement in carving and selling the sculptors in the highway”. The weaving of baskets and mats are also other means of sustaining livelihoods at the Chingwizi camp.

On the issue of health and sanitation, the respondents have openly revealed to the researcher that they have already mobilised themselves and approached the Provincial Medical Officer and asked him to avail medical trainers so that some Chingwizi residents are trained and equipped with critical knowledge on some complex diseases that solely needs simple medical attention like prevention of malaria, cholera and typhoid among others. In addition, majority of Chingwizi residents have initiatively opted for IKSs as already indicated by the researcher, to overcome medical challenges. They have already since identified some of their fellow residents, knowledgeable in traditional herbs, for training. Now everyone is an expert in traditional medicine. Around the 1970s, responding to the challenges of populations displaced by development-related projects as well as diverse life-threatening issues Scudder and Colson (1970) formulated a theory on psychological, coping strategies as well as socio-cultural adjustment mechanisms adopted by the displaced households. They proposed a four stage model, usually referred to as the Scudder and Colson Stress Model (1970:18). The premise of the model is that, “rural communities undergoing compulsory resettlement respond in the same general fashion irrespective of their socio-cultural background and of the policy of resettlement authorities”. Imperative to note here is the point that, the Scudder and Colson model invited a plethora of difficulties; especially by applying what sociologists today would call a one size fits all kind of an approach, especially its tendency to universalize everything. It actually failed to consider the point that, displaced households, despite being in the same predicament, they respond in different ways to the challenges confronting them since they are not homogenous. It also failed to acknowledge that human beings are not tabula-rasas, instead they are rational

and calculative, as such they can devise mechanisms to deal with their constraining situation as is the case at Chingwizi camp where the displaced households are able to survive despite their livelihoods were adversely affected by the relocation.

To overcome the issue of money and other related issues, the Chingwizi residents have put in place self-sustaining projects. Thus, during the observing exercise, the researcher noted that majority of Chingwizi residents are doing something to assist themselves. For example, the researcher observed that some residents are creatively engaging in buying and selling beer which they buy in bulk from the Chiredzi town. They are also selling cold soft drinks and other perishable items or food stuffs. The researcher noted that the majority of the respondents have and are well established in this field of buying and selling. Some have refrigerators for safe keeping and cooling of beers and perishable foods. They have since acquired sophisticated big solar panels and batteries for their refrigerators and radios for entertainment. Most female residents have engaged themselves in the business of buying and selling good second-hand clothes they obtain from Mozambique and other new clothes obtained from Messina and South Africa through the Beitbridge. Thus, most women from Chingwizi are cross boarder workers. The researcher has importantly realized that most women have created substantial networks like *Fushai* and *Mukando* which are money co-operatives and these basically are livelihood strategies and feminine in origin or nature. Immediately after the abrupt shift from their ancestral home, most women in Chingwizi claimed that their livelihoods had been ruined and hence they bemoaned their previous settlements. Most women further claimed that, prior to them engaging in micro projects, they all used to live a miserable life below the poverty datum level but confirmed that they are now practicing “*mukando*” and other livelihood activities such as knitting, poultry management among others and this has proved helpful as claimed by one of the female respondent.

Ini ndinochechenga huku ndichifuwa ndozotengesa uye ndinotengesera avo vanobika sadza vachitengesa. Nekuda kwaizvozvo ndave kutokwanisa kuendesana vana vangu kuchikoro uye kutenga zvekushandisa paimba pangu, (respondent 4)

I now own a poultry business selling chickens to various food outlets along the Beitbridge high way and as a result can manage sending my kids to school and buying other basic commodities. (respondent 4)

The narration above is a living testimony that human beings no matter the extent or degree of vulnerability, they can always improvise and do something to redeem themselves from tragedy and this is evidenced by exactly what is happening at Chingwizi camp.

It is a strategic process of diversifying the livelihood sources of households in order to be self-sustaining and this approach is more useful in rural communities in developing countries. Ellis (1998:7-12) however, is of the view that Livelihood Diversity (LD) refers to different portfolios of activities that households engage in over a long period of time.” A household may wish to diversify to cope with an unexpected shock by engaging in a number of activities that generate other livelihood resources. Also, Carney (2016:18-21) asserts that “the notion of livelihood diversity is based on a framework that considers the activities of the rural poor as being determined by their portfolio of assets, including social, human, financial, natural and physical capital”. But it is important to note that most rural community livelihood diversities in African countries generally cannot fit into the requirements of Carney’s framework because their portfolio assets are simply problematic as a result of constant shock they face due to floods, drought, fire, conflicts or a combination of these. As a survival strategy to guarantee sustainable education the Chingwizi Camp residents have come up with a plan which will ensure everyone will have access to education. The plan already in place is that, the community takes a centre stage or plays a leading role in reinforcing the school rules and regulations and as such school dropouts will be discouraged at community level. Through community-based programmes there are already plans to create a fund so that every pupil in the community will be well catered for using the children’s funds and as such there will be no more school dropouts as the parents will be very instrumental in the process. Currently respondents indicated that they were undertaking small projects to boost their fund and the Trust fund are currently being managed by the school development committees. The committees are also seeking donations to boost the Trust fund. One of the said projects that have already been kick started was given a title *Ramangwana revechidiki*. The above project was first initiated by the former Member of Parliament Mr Bhasikiti with the assistance of Human Rights lawyers and currently the school development committee is administering the project.

It is also important to observe how the Chingwizi community, through the IKSs of self-reliance, hardwork and practicality, are successfully managing the issue of shelter:



Figure 3 shows a structure that replaced a tent

Although the results on the above picture portray that some of the Chingwizi residents did not feel safe in the host community, it is worth noting that the victims have already improvised as evidenced by the hut structure that has replaced the tent. “

Isu sevanhu vakawirwa nedambudziko iri takaona kuti patainge tapiwa kuti tigare mutende umu mainge musigaite kuti tigare nemhuri dzedu uye taisazokwanisa kubatidza moto imomo, zvekare pakunaya kwemvura taizoona dambudziko ndosaka takazovaka. (respondent 2)

Meaning tha as victims, we realised tents are not safe especially during this rain season, it can also be blown away by wind hence exposing the occupants to various risks. Privacy is again compromised when using a tent also. We cannot light fire in the tent therefore it means we had to do the cooking outside the tent and it's not feasible considering the rain season,” (added one respondent).

It is however, important to note that, there is evidence of some initiatives undertaken by the Chingwizi residents as some have managed to come up with a hut structure in place of a tent, there is also evidence that, these same residents have a plan in future to build sustainable

structures using bricks. From the same picture, it is clear that the inhabitants have since moved from the main camp which is congested to a safer nearby place, hence have reduced overcrowding and as such have managed to circumvent the obvious problems associated with overcrowding.

Isu tangomirira kuti kunaya kwemvura kudarike tigotanga kuvaka dzimba dzinogarika. Tichange tichiita humwe pakurova zvitinha nevamwe vedu vationodzana navo muchivanhu. Hatina basa nekunzwa zvavanoreva kuti vachatibvisa futi kuti kuno ku Chingwizi.(respondent 3)

“We are just waiting for the rain season to pass so that we start constructing meaningful and habitable structures. As affected people we will not listen to the claims that they still want to further relocate us,” we are also going to cooperative job with our traditional group members in moulding the bricks one the rain season is over, said one of the respondents.

The researcher noted one pivotal point that, though government is still insisting that it is going to further relocate these flood victims, the displaced households themselves being rational and knowledgeable, expressed resistance and as such claiming their rights. What the above utterances from one of the respondents implies to the researcher is that, human beings no matter the level or degree of constrain from the structure, actors can eventually find a way out and succeed but while they still belong to the same structure. However, the intention of this research is not specifically on narrating many problems that badly affect the Chingwizi camp residents but essentially on coping strategies. Thus, despite the fact of numerous problems faced by the Chingwizi camp residents in this study, it needs to argue that as human beings the Chingwizi victims have discovered and invented means and ways of how to survive and live. Where there is life, there is hope as there is no wall that can hinder or block the power of the mind and heart to develop and make progress.

5.5 Issues that Need Attention at Chingwizi Community

The following issues need attention at Chingwizi community: land, water, health and sanitation, overcrowding, educational issues, unemployment and corruption.

5.5.1 Inadequate Land

At Chingwizi camp land is unavailable and hence all problems related to land unavailability are common. Respondents desperately indicated that they have not enough space to graze their cattle. However, be that as it may, the use and application of IKS has assisted in this regard in a long way as indicated by one of the respondents, *Kuburikidza nemitambo yedu iyi yechivanhu*

yatinoita takazowanawo vamwe vedu vari pamhiri pa Runde apo, saka tave kuronzera mombe dzedu nembudzi kwavari nekuti kune vufuro hwakakura (respondent 19). Meaning to say, due to the traditional ceremonies and rituals we used to do here, the nearby villagers have joined us in these ceremonies and rituals and as such social networks have since been created and we are unable to share the grazing land with them. One respondent said that, they are located close to the Sabbot ranch but surprisingly their animals are not allowed to graze in the ranch. However, they indicated that they have since resorted to illegal means of forcing their cattle to graze in the ranch which is not a common property but personally and privately owned. Importantly, from the interviews the researcher gathered that what the people at Chingwizi camp need and demand permission and guarantee to stay permanently at Chingwizi so that they will be able to build permanent structures.

The main problem here is that; we are always promised to be further relocated which implies another loss again in terms of our property. However, we will not listen to such utterances because we have suffered enough. We are actually in the process of moulding bricks so that we build meaningful and liveable structures once the rain season is over”, said one of the respondents.

The above claim by one of the respondents is a testimony that the victims as rational and calculative beings have since devised mechanisms for them to be able to survive while operating in the context of the said constraining structure. It is imperative to note that most of the victims have already put hut structures in place of the tents. They have improvised as some have already moved from the main camp to a place called Boko and some farming activities are already taking place although at a minimum scale due to shortage of land. Some respondents supplied information on anonymity fearing to be exposed as their livelihood strategies are defined as illegal. The researcher found out from the respondents that poaching was another livelihood activity that some have opted to do. They are poaching from a nearby Sabbot Ranch. These respondents indicated that they are now able to send their children to school and meeting other basic life necessities since they are selling game meat to the local people and one of the respondents added that he now has customers from far away business centres who are currently running food outlets such as shops or restaurants as far as Ngundu, Lundi and Chiredzi. It is therefore clear from the information obtained from the respondents that, human beings no matter how constraining the structure will be can devise mechanisms to survive as is the case at Chingwizi Camp. Again, Ellis (1998) thinks diversification does not have an equalizing effect on rural incomes overall, as families that are relatively better-off are typically more able to diversify their livelihoods than poorer rural families. But in general, rural communities in

African countries often diversify their rudimentary livelihood sources due to all time unfavourable weather conditions and absence of non-farm employment. In the past it has often been assumed that increased farm productivity would create more non-farm income earning opportunities in the rural economy via linkage effects (Momsen, 2014). However, this assumption is no longer tenable for many poor rural families, as it is obvious that farming on its own is unable to provide a sufficient means of survival (Potts, 2000). Hence, households in rural communities diversify their livelihood activities to include farming, livestock rearing, hunting, migration, buying and selling, social networking and others.

5.5.2 Social Relations between the Old and New at Chingwizi Residence

What is obvious is that Chingwizi was not an empty space but was a space already occupied by people. Thus, the Chingwizi camp is located with the Chingwizi area, with people who were already there. Hence there was need for the flood victims to create and establish relationships with those who were already there. This is what the researcher discovered. On social relations, those who were already there at Chingwizi remarked and highlighted that, at first their relations with the flood victims were acrimonious. The reason was mainly that the displaced households were allocated pieces of land taken from the land of those who were already there. Meaning to say that those who were already there were given no option except to forego a certain portion of their land to accommodate the victims and this led to some contradictions, tensions and negative attitude towards each other. The tensions were exacerbated by the fact that when donations came, the displaced households would not want those already there to have access to them. The flood victims felt that there were the rightful beneficiaries and not the original inhabitants. As such, the original inhabitants would argue that the relocation of victims from Tokwe Mukosi to Chingwizi had a net effect on them as they lost some portions of land to the victims. Through the use and application of IKSs, politics of integration at Chingwizi camp is now a thing of the past.

Kuuya kwatakaita munzvimbo muno pakaita nyonganga asi takazoonesana maringe nechivanhu chedu chatinoita, ivovo vane chivanhu nemaitire avo atakayemurawo ivo vakayemurawo maitire edu. Nekuda kwaizvozvo pakazoita sungawirirano zvino tave kushandidzana tichidzane tese. (respondent 20)

Implying that the first days of stay at Chingwizi was very chaotic, as there were tensions and sometimes contradictions especially the way they used to apply and practice their IKS. However, the Chingwizi Camp residents through the realisation that the fruits or advantages of social networking will only be enjoyed by them, they created these social networks and as such, they are able to survive as evidenced by the social clubs and some co-operatives emanated from

their rituals and traditional ceremonies that are currently taking place at the Chingwizi Camp. The researcher also learnt from the respondents that, these social clubs and co-operatives play a very important role in cementing relations and fostering the “We” feeling amongst residents. One of the respondents added that they now have burial societies and they are now enjoying the fruits of social networking as they now join hands to assist one another during hard times. Under the concept of livelihood there is amplified comprehension and consensus among various scholars that the means by which human beings as active agency appreciate their basic socio-economic requirements are through multifaceted intermingling of activities, competences, and belongings. Chambers and Conway (1992), who perceived the livelihood concept and approach from a rural context, defined the term in its entirety as a “means of getting a living”. Livelihood as a concept is a combination of capabilities or human endowments such as skills, aptitudes, initiatives, assets and entitlements as both means and ends of sustaining a living. Of note is the point that, once displacement of households occurs, it is obvious that their livelihoods would have been dismantled and this makes the victims more vulnerable. Induced displacement has for long affected the livelihoods of the victims. This situation has led to a complete change of lifestyles of the affected people hence there is need to assess their coping strategies.

5.5.3 Health, Water and Sanitation



Figure 4 Woman fetching water from a river.

Water, health and sanitation are issues which are essentially co-related since each implies the absence or presence of another. The Chingwizi community passionately complained that the only closest water source was about 30km from the main camp, hence respondents fetching water from Mukume River which is not safe for human consumption. Although the picture above shows one of the Chingwizi resident fetching water from an unprotected source, it is imperative to note that, victims of the disaster openly declared to the researcher that this water they are fetching direct from the unprotected source will be boiled to make sure that it is safe for human consumption. This initiative by the Chingwizi residents is a clear testimony that human beings are rational hence they are able to apply IKSs in order to circumvent or find a way out of their predicament. Though the displaced families are said to be marginalized and discriminated from mainstream development, Long (2015) argues that human beings are rational and are not passive actors, meaning that victims can do something to change their circumstances; they have the rational and willing capacity to act to develop their conditions. Thus, the displaced households can devise strategies to enhance their livelihood activities for

them to earn a living. Furthermore, with the help of the government and several non-governmental organizations, displaced households can support themselves socially and economically.



Figure 5 shows the Chingwizi clinic and also the researcher talking to one of the Traditional Leaders who had come for Blood pressure check-ups.

An interview with the above respondent, confirmed that majority of the camp residents are using traditional medicines and have proved helpful as evidenced by the decline of other perennial problems like asthma, high blood pressure among others. The medical staff also confirmed that they are now recording low cases of malaria and diarrhoea which obviously was a result of poor hygiene which was as a result of overcrowding and unliveable conditions at the Camp. The researcher from the onset appreciated the efficacy of traditional medicines as one of the respondents pictured with the researcher stressed that his health condition is continuously improving since the time he started using traditional herbs. He added that, he is a high blood pressure patient and was supposed to visit the clinic every week for check-ups but he confirmed that by the time he started using traditional medicine known as “*mumveva*” he now no longer experiences challenges pertaining to his condition. Although the above respondent declined to accept that he had also visited the clinic to supply this traditional herb to some of the medical staff at the clinic who happens to be suffering the same health problems with him. The

researcher subjectively foresaw that the respondent is actually earning a living through selling some of the traditional medicines to the fellow residents. Although the above respondent confirmed to have come for his blood pressure check-ups he confirmed the efficacy of using traditional medicines especially the *mumveva* herb. The researcher had to conclude basing on the following utterances by the respondents,

“zvirewere izvi zvinoti sugar BP, Asthma cancer nezvimwevo ndezvekuzvarwa nazvo shamwari saka vakuru vedu vaishandisa midzi ndochikonzero vairarama makore akawanda.”(respondent 8)

Implying that, such diseases that involve diabetes, high blood pressure, asthma among others are a biological or hereditary disease which does not require medical attention which is scientific in nature. It was on the strength of such utterances that the researcher concluded that he is actually supplying his fellow residents with these traditional medicines.

Key informant interviews with the health workers at Chingwizi clinic confirmed that the use and application of IKS in the form of ethno-medicine has significantly improved the health of the Chingwizi residents.

The Chingwizi people have since resorted to traditional medicine as they now consult the traditional healers for the curing of some specific diseases which we may not be able to treat here using our scientific knowledge (said one of the key informant a nurse at Chingwizi clinic).

The researcher also had a talk with one of the nurses at Chingwizi clinic and he clearly observed that both male and female wards had no patients save for the maternity ward which had only one maternity patient at the time of the visit by the researcher, the patient was waiting to give birth. One of the nurses who did not want her identity to be disclosed also confirmed to the researcher that despite her having the scientific knowledge she acquired at the Nursing school she strongly believed in the utilisation of traditional medicine and even consulted Traditional Healers on some of her social problems

5.5.4 IKS and Educational Issues at Chingwizi Primary School

Five key informants who happen to be the school teachers were asked on how they feel about IKS being introduced at school. On being asked why they do not utilize or incorporate IKS in their school curriculum, they indicated that they do not have much experience as they lack expertise. One of the school teachers indicated that they have a challenge in utilizing IKS since the curriculum itself at tertiary level do not include the concept of IKS. Also, another teacher said, “we are not being paid meaningful salaries and as such we are not motivated so we will

be just rushing to complete the syllabus so that we engage in other part time jobs to cushion our salaries.” Be that as it may, the school authorities acknowledged that IKS has a potential to improve the understanding of learners and also increases their awareness of local cultures and identity. It emerged from the key informant interviews that IKS works as a laboratory where home-grown skills and knowledge are enhanced and developed. The school teachers at Chingwizi also advocated that IKS should be a stand-alone subject just like all other subjects like English, Shona, and Geography among others. The only disadvantage in the context of Zimbabwean education is that teachers are guided by the syllabus which is examination oriented which does not clearly recognize IKS as a critical component in the teaching and learning process. It is therefore the researcher’s recommendation that teachers should teach from a cultural context and ought to identify where the learners originate from. Generally, the researcher observed that accessing education at Chingwizi has become a living nightmare for a large part of the school going ages. Reports on the ground suggested that although various organisations were pro-active in assisting affected students for instance Plan and College Press which donated furniture and stationery and textbooks, education remained an issue that demanded solution. Providing books and furniture, at face value may appear and sound a brilliant move in guaranteeing education to the affected victims but however, due to infrastructural inadequacy both pupils and teachers are exposed to the harsh conditions of weather. However, most respondents being active participants indicated that they have since improvised and are now assisting the school through some co-operative works like bricklaying. Respondents highlighted that, most if not all of the community members are contributing their unpaid labour to build the school. Some residents are participating constructively as they are members of School Development Committees and their main roles involve monitoring the school funds and also assist in mobilising resources for the schools to be developed through attending workshops with various donors.

5.5.5 Unemployment and Corruption

Corruption, nepotism and the patronage system represent a stumbling block for the displaced households to secure employment as Zesa and Zinwa used to hire contract workers to clear the road as a way of facilitating electrification. Zinwa is also employing casual workers to dig the drainages to facilitate connection of water pipes. Evidence gathered from this study indicated that employment agencies of both Zesa and Zinwa used to go through the Chairman and Headman or Traditional Leaders of the Chingwizi camp when hiring workers as such the

Traditional Leaders were charging large sums of money to the prospective employees to guarantee them jobs.

However, displaced households then took their own initiative and invited the Minister of State for Masvingo Provincial Affairs Honourable Ezra Chadzmirira to witness their traditional ceremonies, hosted by the Chingwizi Traditional Dance Group. It was on this gathering that the Minister was advised of the issue and the minister then took the bold stance to approach the said two companies, ZESA and ZINWA to ensure equal opportunities of employment. One of the respondents indicated that, they now have equal chances of getting contract employment. This therefore implies the initiatives by the displaced households or agency to survive while operating in the context of the structure.

5.5.6 Overcrowding



Figure 6 above shows overcrowding and life at the main camp

Overcrowding is one issue that has led to absolute compromise of the rules of sanitation at Chingwizi camp. At the Chingwizi camp there are no adequate toilets to cater for such large number of residents. One of the traditional leaders submitted that, *“it is now better since a reasonable number of our fellow victims have moved to Boko village with the intention to ease congestion here at the main camp”* It is however imperative to note that, although the picture above portrays evidence of congestion at the main camp, it is prudent to state that, majority of the victims have since moved from the main camp to a nearby village called Boko in a bid to ease congestion. For the few that are now remaining have now improvised and have their fellow

residents with pre-requisite qualifications trained as Environmental Health Technicians. This initiative assisted the residents in a very long way as they are now having access to health awareness and also, they improvised by increasing the number of toilets in the main camp.

5.5.7 Water Shortage

The victims narrated that, there are only three (3) boreholes and this has resulted in long hours in queue. The issue of drinking water was surmounted by boiling water that they fetch from unprotected sources like rivers.

5.5.8 Conclusion

In this section I looked at the existentiality, practicality and effectiveness of IKS as both a concept and a theoretical framework that helps in bringing humanity interdependently and collectively together. During the interviews, I started by asking difficult questions: What are IKSs and its place of origin? Is IKS a lived experience; existential and practical? Where, on this Planet Earth, is IKSs considered a philosophy of life? If indeed IKS is regarded as a philosophy somewhere, why is it so rare and scarce? These questions guided me in my efforts to bring out the relevance and effectiveness of IKSs in the actualization and fulfilment of the human desire to be interdependent. The study observed that IKS is generally held to stem from, and to be deeply rooted in, African indigenous cultures. Thus, according to the findings, IKS represents notions of universal human interdependence, solidarity and communalism which can be traced to small-scale communities in pre-colonial Africa, and which underlie virtually every indigenous African culture. However, it is important to note that although IKS is generally held to stem from African indigenous culture, the academic discussion on IKS has been deeply influenced by works of non- Africans; understood as people who are not of African descent.

The findings also revealed that IKSs is a lived philosophy for Africans and can be historically traced back to small-scale primitive communities in pre-colonial times. IKSs is something the Chingwizi people must intellectually and morally trace back and rejuvenate and relive today. This idea finds support with Gade (2019) and Mangena (2014) as both think that it is important to identify past values (IKS) that would inspire the world to go forward. Gade (2019) called IKSs past values as *narratives of return* and he defines them by observing that in order to create a good future, society needs to return to something African which did not stem from the previous period of colonial oppression but was rooted in pre-colonial times. Mangena (2014)

concluded with the foregoing when he calls IKS past values *founding values*, instead of *narratives of return* and he defines them as moral anchors derived from Africa's traditional past. What this points to, in the context of IKSs, is that colonization negatively affected Africans and their IKS and this is an undeniable fact. Be that as it may, Chingwizi community being rational and calculative, endowed with this gift of rationality they were able to call reason and find solutions for them to survive in this post displacement era through the use and application of IKSs.

Through IKS Africans intellectually and morally discover and know that they are traditionally, originally and inherently one, true, equal, eternal, indestructible, good and loving. Thus, in IKS being and the manner or mode in which it is known is one inseparable reality. IKS as the African being is without beginning or end, and thus it exists not only in time and space but even beyond. No space and time are without IKS since it has been and is always there! IKS was, is and will eternally be forever. Failure to realise or recognise IKS does not constitute enough evidence that it does not exist. IKS is the Chingwizi people's past, present and future endeavour.

The study equates IKS with "the family atmosphere", a kind of philosophical affinity and kinship among and between indigenous people of Chingwizi. This studies philosophical equation justifies my definition of IKS as love and good. It is love that brings people together into a family. This love or relationship is not only social but it is metaphysical, epistemological, axiological and logical. In the family IKS abundantly, inherently and naturally emits and shares its own substance (nature) and attributes of unity, goodness, love, generosity, sincerity, being warm, forgiving, healing, courage, sympathy and empathy. Scholars concurred with this study (Tutu, 1999, Prozesky, 2003 and Gade, 2012) when they postulate that, Africans traditionally, naturally and inherently possess this family spirit at the higher level of philosophy and hence they are good and loving people. IKS is the heart and hence it is naturally and intrinsically inclined towards love and good. The study observed that IKS is real, being in motion and in union with and responsible in all of its action. IKS is thus, both ideal and real.

Thus, the wounds of disorder, chaos emanating from the induced displacements can be reconciled and healed through the use and application of IKS. It therefore follows that, the use and application of IKS may cause the Chingwizi residents to be able to forgive, restore and heal. Thus, it is the nature of IKS, to love, glue and cement broken relationships. Although we fight and separate, we are not exempted or free from the inner need to be interdependently

together. In IKS, we may fight and separate but it brings us together and thus in IKS, interdependence is the moral reason why we fight and separate. IKS as a natural process of interdependence, disorder comes first and order and interdependence primarily come last to clear, forgive, heal and restore order from chaos. Thus, IKS interdependence and love are the universal solution to all human problems of disunity and separation. It heals wounds of separation, mends broken hearts or humanity, unites enemies and encourages growth and interdependence. Finally, IKS is the desire to be interconnected and its actualization, which all humanity needs every day and everywhere.

Mawere (2014) teaches about the real philosophy of IKSs. IKS is the African philosophy, and thus it is the African people's metaphysics, epistemology, ethics and logic. Thus, Zimbabweans should accept and embrace IKS as their metaphysics; their being and existence. What it means is that IKS is the wisdom and love we Africans ultimately desire most. In IKS Africans realize and truly become human and thus without it, Africans are void and empty of being. Metaphysically, IKS is the substance, essence and cement that glues and harmoniously unites people into one good and loving community. Love or the heart naturally and normally compels and pulls and attracts us all to be good and loving people. Thus, there is such a place in the hearts of Africans where love and good are ideally perfect and complete. Love and good are naturally attainable by the human heart; it is the natural habit of the heart to attain perfect and complete love and harmony. The process or journey may be difficult and hence less travelled, but it is natural, normal and possible. IKS teaches us our own epistemology; how they ought to know and is the only way we should know ourselves and all other things.

IKS as the ethics is the ultimate reason why Africans ought to love and be good people. And thus, without it they condemn themselves to unhappy existence. It is categorical that IKS fosters the "WE" feeling (love) is the life line principle which we ought to follow, tour and walk since our identity, dignity and freedom originally and essentially depend on love and good. To be ethical means to be good and human; to love and be loved and this is being Indigenous. Through the use and application of IKS we attain the ultimate demand and call of our deeper nature; to be good and loving people. IKS is not mere speculative knowledge but practical knowledge of the good, indeed wisdom and love. Mind without will is nothing and this is what we experienced with the Western moral theories. With the use of the heart, we are at a vantage point to attain the good and love they desire most. IKS is practical knowledge of the good, indeed wisdom and thus in IKS knowing necessarily implies doing.

Through IKS we know the good and by necessity do it. There is no room for pretence or deception because being good and loving is the natural and original nature of our hearts. Pretence and deception are possibly found at the level of intellection or speculation where good is known but not done and this is Western ethics. Intelligence and cleverness are not enough qualifications to make one good and loving. Animals and birds can be clever and intelligent but without being good and loving. With only intelligence and cleverness, we become clever or intellectual crooks; intellectual giants but moral dwarfs. IKS naturally makes us qualify to be good and loving people. In IKS people become self-controlled and all other virtues and moral qualities naturally flow from IKS as given by Prozesky (2003: 3): humanness, gentleness, hospitality, empathy deep kindness, friendliness, generosity, vulnerability, toughness and compassion.

Mangena (2017) argues that our justification of using Prozesky's ten qualities is that they aptly capture the essence of IKS. Africans, through IKS, do not only become intelligent and clever and hence remember all the ten moral qualities but become wise and hence practically know and live the principle, (love) from which all other moral qualities intrinsically and essentially flow. Thus, we should not only speculatively remember these qualities but live them through the intrinsic assistance of IKS.

Africans have their own logic which they must be taught and hence be aware of. The logic is called practical reasoning. Thus, through IKS logic, we acquire the practical reasoning which is original, normal and proper to us as Africans. The IKS logic is simple and original for us. The practical reasoning process is natural and original and begins with the community and deductively ends with the individual. And what is sought and pursued is love and good. Thus, in IKS the logic objective comes first and what is subjective comes second; interests of the community come first and those of the individual come second. The correct interpretation of this proposition is that individual interests are those approved by the community (IKS) and thus the individual pursues his/her interests through love and good. Thus, we are a community of individuals who are bonded together in love and each individual is a true reflection of the human community. IKS seeks the truth within the confinements of the good. Love is the guiding principle in African logic and any reasoning outside love is considered incorrect and fallacious.

Thus, IKS is the African philosophy; the being of an African as being indestructible, one eternal and loving; it was and still is and will forever be or exist. In IKS, love is the reason why we

were conceived and born, why we live today and why we desire to live tomorrow and even if we die. IKS as a philosophy, unaffectedly retains its nature in all circumstances and situations since it is the nature of the heart to love. Love does not change and even if we are sad and angry, we remain loving beings. Anger and sadness will come to pass but love remains. In Shona they argue that *chakatanga hachigoni kudzikatirwa nechakatevera; makore haagoni kudzikatira zuva (respondent 2)*, (what is first cannot be overshadowed by that which comes second; clouds cannot overshadow the sun). If it happens that the sun is covered with clouds, it is only in appearance and for a short time and this is fact of experience. IKS takes precedence and therefore is first and cannot be annihilated by human error, corruption or abuses. Thus, bonds of love rooted in IKS will never be destroyed by hate, abuses, dehumanisation, exploitation or suffering of any kind (Tutu, 1999). IKS thus heals and cements broken relationships since it is itself the relationship (Gade, 2012).

CHAPTER SIX

DISCUSSION ON RESEARCH FINDINGS

6.1 Introduction

Using the suggested methodology and theoretical frameworks as a guide, this chapter presents a critical summary of the findings that were observed throughout the investigation. The discussion will be guided by the research objectives that address the research questions. However, scholars, who strongly believe and support the coping strategy prowess, are also deployed. This act was done to bring to consciousness the tools close to the table where they are going to be applied or used. It may sound repetition but it is not since the intention is already declared and known.

6.2 Application of the Scholars' Views

The works of the following scholars will be sought in this discussion on research findings: Goffman (1971), Scoones (1999), Giddens (2004), Durkheim (1983), Ellis (2004), Sutton (2013), and McBrien (2019). McBrien (2019) supported and pointed out that:

Migrations, whether forced or voluntary, are often characterised by cultural insecurities for immigrants, refugees and displaced persons. Migration involves movement and relocation from one place to another. It prompts the retention of some cultural and epistemic attributes of the homeland, and the reconstruction and re-making of new life-worlds in the new contexts (McBrien, 2019:13).

It follows that forced migration involves the destruction of livelihoods, leading to socioeconomic difficulties, for which IKS serves as a guide to the real-life experiences of displaced communities. The purpose of this study is to look into the IKSs as a means of subsistence for the displaced Shona people living in Zimbabwe's Chingwizi Camp. Additionally, it looked into what influences IKS's marginalization and exclusion from mainstream development processes. Additionally, the study aimed to demonstrate the scope of the issues as well as the existence and applicability of IKS in addressing their situational experiences.

This study aims to provide an explanation of the part IKS played in the development of social networks and the health issues they faced after being displaced, among other things. The argument underlying it is that, even though the victims' livelihoods were destroyed as a result of the forced relocation, the displaced households, acting as strategic actors, can continually draw upon their indigenous cultural practices and epistemic practices against the backdrop of place-based social amenities offered by the authorities of the refugee camps.

Giddens (cited in Cohen, 2000) notes and argues that, “material resources form a structure where there are inequalities associated with allocation of resources among activities and members of society. Insufficiencies and inequalities are the main issues that haunt many poor communities that rely on outside assistance”. Chingwizi camp is one of those poor communities that lack finance to boost livelihood activities of the flood victims; the camp forms a structure that constrains staying therein. But however, the Chingwizi victims are not passive entities, instead they are endowed with the capacity to think and act and as such they have creatively devised coping mechanisms to assist themselves. This is evidenced by the fact that, since the flood victims were uprooted from their native places, that is Tokwe Mukosi, they are still surviving despite that they are getting little or below human survival assistance from the state and other external actors.

Giddens (2000:4) has a theory to support this and hence he proposes that, “human actors as they become aware of general patterns in social processes can reflectively use this knowledge to change the structure while they operate in the context of that structure”. This is the case with the Chingwizi case study where the displaced households being an active agency, have employed livelihood strategies that are friendly to them especially where the victims were able to mobilize themselves and agreed to by pass the structure being Traditional Leaders when accessing donations and are still surviving in the context of the same structure. In this case, the Chingwizi residents opted to rely on their IKS as their survival strategies.

While Giddens (2004) concedes that social systems or structures are compelling the actors, he thinks that sociologists have exaggerated the extent of structural constraints. His argument is premised on the notion that, structure can also enable actors to do things they would not otherwise be able to do without the structure, hence a dialectical relationship. The researcher accepts that several NGOs, Government, Traditional Leaders, natural environment authorities, political organisations, economic institutions and the legal frameworks, as structures, have facilitated the already mentioned livelihoods activities of the displaced households at Chingwizi camp in a very long way thereby enabling them to survive and live. But because of the researcher’s direct observations and findings at Chingwizi, there is sufficient evidence that the Chingwizi residents are remarkably doing something great to upgrade and raise their standards of living, independent of external help.

Thus, the Chingwizi residents have vividly fulfilled and applied and hence demonstrated Giddens’ and Sutton’s (2013) point that human beings are ‘structured structuring structures’ meaning human beings always find a way to survive in difficult situations. Human beings in this regard are not passive recipients of the conditions they face in the realm of social life as argued by primordialists like Berger and Thomas (2014) but rather they can restructure the existing structures they are conditioned to survive in. This brings to the researcher’s awareness of Giddens’ structuration theory which focuses on the duality between the constraining structures and agency which endow individuals with the capacity to go beyond the given social boundaries. Herein human beings are described as rational beings that use agency to maneuver social quandaries. The theory also argues that through rationality and agency, social constraints are there to enable rather than discourage. Macionis and Plummer (2008) also support Giddens by postulating that people engage in social actions that create social structures and it is through these social structures that the structures themselves are produced, maintained and eventually

changed over time. The truth content of this theory is evidently applied and lived at Chingwizi camp right now.

However, it is important to note that the above argument or theory is built in line with Goffman's (1971:4) argument that, "a man is not a man driven by a man at his back but rather he is a man fighting." This sounds convincingly encouraging and the researcher concretely argues that displaced households at Chingwizi Camp are not passive recipients of social constraints of Chingwizi itself and the Traditional Authorities or structures but they are always, through IKSs, through trial and error find final solution to their problems. More so, the theory postulates that human beings use agencies as a way to manipulate structures. Thus, by this method, displaced households have initiatively forged or found ways to escape from the stringent and impossible rules imposed onto them by their leaders.

The researcher judges it necessary and without which to include Walsham's (1993:63) view that, "actors map their experience of the world into cognitive schemes. These are drawn upon in making sense of theirs and others' actions". Walsham (1993:65) continue to argue that,

Action is meaningful only to those who are involved. Action is also communicative since it is a two-way process as such it involves the actors/ agency and the structure, hence, restructuring the structure. It therefore follows that for any action to be meaningful, it has to be interpretive. Human beings act and attach meanings and interpretations of their actions through the process of reflexivity. (Walsham, 1993:65)

This is exactly the case at Chingwizi camp where actors had already legitimatised their actions like forcing their cattle to graze in a private property, Sabot Ranch, which is close to their residence. Thus, below is the researcher's continued adoption of these arguments from the scholars and IKS in the interpretation and understanding of the livelihoods coping strategies by the displaced households at Chingwizi camp.

6.3 IKSs as Sustainable Livelihoods

Although Chingwizi is a very difficult camp to survive, the victims, being rational and calculative, have adopted IKSs for them to survive. The Environmental Management Act (EMA), which is also a form of the Chingwizi community structure, had its own rules and regulations that they enforce in a bid to protect the environment like avoiding deforestation by prohibiting victims from cutting down trees. The displaced households have adopted the use of Tsotso stove as an initiative to be able to fit in the structures that seem to be constraining.

The research found out that most of the displaced households continued with farming especially those near Bongo and Nyuni School near their clinic as the main coping strategy however on a low scale compared to their original land while others took loans to re-establish their businesses. Below is a detailed analysis of the strategies developed by the victims at Chingwizi camp.

6.3.1 IKS as Resilient Strategies

Through use of the IKS the Chingwizi people have developed natural resilient strategies to overcome problems. The realization that life belongs to the victims is not a borrowed concept neither an imposed one. Therefore, the displaced households at Chingwizi camp, from the researcher's observations and findings, have discovered the obligation they have to decide what, when, why, who and how to live their lives since Chingwizi camp is just a holding camp which is not providing life but just holding people with lives, it does not determine for the victims. The point which the researcher is trying to make is that, according to data collected, the Chingwizi camp residents have come to realize that life at Chingwizi camp is their own which they must build or destroy and make or unmake. It is the researcher's argument and task to identify and highlight as he has already done, the many areas wherein the residents have improvised and developed Chingwizi. The above analysis finds support in Giddens (2004), structuration theory when he postulated that, human beings act as strategic managers in negotiating their way out or livelihood.

Thus, although the displaced families at Chingwizi camp are said to be marginalized and discriminated from mainstream development, they are human beings and thus are rational and are not passive actors. As evidenced with or by my research findings, the Chingwizi camp victims have done something original on their own to change their circumstances since they have the capacity and agency to act in order to improve their condition. Through the support of the IKS the displaced households have devised strategies to enhance their livelihood activities as a way of earning a decent and normal living. Furthermore, with the help of the government and several non-governmental organizations, displaced households have upheld themselves socially and economically.

There is need to emphasise that in order to cater for the host of problems they are facing, in actual fact, the Chingwizi camp survivors have opted to depend on the IKS naturally given and available. Here are some of the researcher's observations and findings: the researcher keenly observed that the IKS of the traditional means of survival has been adopted and utilized by the

majority of the Chingwizi camp residents. For instance, the IKS of traditional medication has complemented the little and scarce Western medication provided by Chingwizi Clinic. Besides being scarce, the Chingwizi clinic is too far away from the holding camp.

The researcher's true analysis and interpretation of Figure 5 supports this observation. In Figure 5 on the presentation of findings section, the researcher stands and talks to the Traditional Leader who supposedly had come to collect his medication. But after acute analysis and investigation, the researcher fathomed that the Traditional Leader had also come to supply traditional medicine to some his clients who also happens to be the clinical staff. The Traditional Leader had also brought some traditional herbs to the clinic for verification and authentication. Traditional medicines have proved to be efficaciously effective for the Chingwizi residents. As traditional medicine is becoming common and effective, very soon at Chingwizi there will be local traditional clinics available. This is what Giddens (2004) claims when he talks of structuring the structure.

Boiling water collected from unprotected sources in order that it can be safe for use domestically is another initiative done by the Chingwizi residents. One may quickly judge the death trap and hence absolutely condemn the act done in Figure 4. The researcher took a picture of a little girl fetching water from unprotected source which is in fact dangerous and unhealthy. But aware of the risk and danger, the water is boiled not only once but several times until scientifically and rationally proved safe for use. However, Chingwizi residents have rationally judged the digging of rubbish pits a better initiative to cater for the dirt accumulated around the place. The use of Tsotso stove is again one of the IKSs that the displaced households have adopted. Most parents have resorted to marrying their daughters to some well-to-do members in the nearby sugarcane communities in order to earn a living. Thus, marriage has been discovered a source of income. There are so many discoveries and inventions, within the IKSs at Chingwizi camp made by the residents to make the place habitable.

6.3.2 IKS as Means to Overcome Corruption

Being able to overcome corruption through IKS (rational efforts or initiatives) by Chingwizi camp residents is the issue of the unfair distribution of humanitarian assistance. On the issue of humanitarian assistance, the respondents stressed that there was unfair distribution of humanitarian assistance. Therefore, victims being the rightful beneficiaries mobilized themselves and agreed to bypass the structures as they felt that there was a lot of corruption as

their leaders were actually benefiting at the expense of the intended beneficiaries. The respondents then had to approach the donors themselves and ask for the assistance to be directed to them and not to go through the Traditional Leaders. One of the respondents indicated that,

Rubetsero runouya chose kubva kuma donors asi vari mberi kwedu manje ndovanozotirova chekuseri manje. Ndiyo mhaka takazoti ngatiende toga kuma donors. Zvinowo madonors ipapo zvokadi vanonzwisisa nekuti vanozivawo kuti vakuru vedu machair nema sakuvaka vane utsotsi pachikafu apa. (respondent 14)

Meaning to say that, the structures are corrupt as they would want to benefit alone at the expense of others. So, the victims now by virtue that they are not tabula-rasas, instead they are active recipients, they were able to mobilize themselves and eliminated the structures but still belong to the structures that happens to be constraining them, they then devised a mechanism for them to be able to access and utilise the assistance they get from humanitarian organisations.

6.3.3 IKS of Rituals

Rituals are very important in human life since they signified the critical aspects. They serve to create a strong connection between the dead and the living; it is indeed the interaction between the living and the dead. It therefore follows that for people to live according to Maslow's (1983) hierarchy of needs, there are certain basic necessities that they need to fulfil. As well these rituals are a pre-requisite for the indigenous people as they are performed in order to please the ancestors who in turn will offer protection to the entire family members. For the living to feel connected with their ancestors, they are supposed to perform such rituals. The living prepares a traditional beer so that they feast in remembrance of the now deceased. Such rituals create a sense of togetherness and people feel connected with their ancestors. Rituals foster a 'WE' feeling, togetherness and discourages separation and individualism (Durkheim 1983). The Chingwizi community, from my research observations, have realized rituals as the source of their unity and sense of belonging.

Local people tend to resort to performing these rituals as a way of cherishing the good moments they initially used to have with the now deceased. Of-course nowadays these rituals appear in the name or disguise of memorial parties and get together at family levels but still there is an element acknowledging and appreciating the dead. (Malowniski, 1973). Through the IKS of rituals, the Chingwizi people have come to the realization of themselves not as people existing in a camp but a natural human

community, existing and living for a human purpose. They all essentially belong to that community and nowhere else. Through the IKS of rituals, the Chingwizi people have understood that their existence and being at Chingwizi has a divine permanent cause or reason. Thus, they are divinely ordained to be there.

Durkheim (1983)'s views on rituals are important in this debate. In Durkheim's (1983) view, traditional ceremony and ritual are essential as they assist in bringing people together and they reaffirm the communities especially during the time of grief, loss of a community member, group solidarity is always reassured during such ceremonies. People through these rituals are comforted, encouraged to adapt and come to terms with their confronting life situations. It is also important to note that some of these rituals are imposed not by individuals in isolation but by the existing structures for example in the event of a loss of a member, the period of mourning is prescribed by the village head. Durkheim (1983:64) clearly explains the importance and relevance of the IKS of rituals. Reaffirmation of group solidarity is the essential benefit the Chingwizi community enjoy from the IKS of rituals.

Durkheim (1983) further argued mostly across all anthropological societies the aspect of rituals is prevalent and they serve a purpose of binding the communities together. It is not just utterances or what people say or believe but it is indeed a practice which people are somehow sanctioned and these rituals also conditions people's thinking and understanding of life principles in general (Malinowski 1973). Durkheim (1983) is setting an ideal goal to which the Chingwizi community must achieve and attain through the utilisation of the IKS of rituals.

While Durkheim (1973) had expressed his interest in religion, he however, acknowledged that the coming in of science, technology and advances in modern industries gradually is signalling the disappearance of religion as science is now being accorded a higher status. Durkheim warns us and the Chingwizi community about the negative influence of Western science and technology upon the IKS of rituals. An African writer, Wiredu (1996: 71) identified the problem and he wrote: "One of the greatest problems facing Africa is how to reap the benefits of industrialization without incurring the more unlovable of its apparent fallouts, such as the ethic of austere individualism.

However, Durkheim remains optimistic and he said that there is sense in which religion, in altered forms, is likely to continue. Even modern societies depend for their cohesion on rituals that reaffirm their values; new ceremonial activities can thus be expected to emerge to replace the old (Malinowski, 1983). Durkheim is vague about what these might be, but it seems that he

has in mind the celebration of humanist and political values such as freedom, equality and social cooperation. To overcome the problem of science and technology, Wiredu (1996) suggested a stronger relationship between the individual and community. He wrote:

The integration of individuality into community in African society is so thoroughgoing that, as is too rarely noted, the very concept of person has a normative layer of meaning. A person is not just an individual of human parentage, but also one evincing in his or her projects and achievements an adequate sense of social responsibility. (Wiredu, 1996: 71)

Wiredu's thinking encourages the Chingwizi people to morally develop the IKS of personhood. In personhood, rituals are essentially contained. The integration process into personhood must be thorough and deeper and that no external influence should permeate or penetrate.

Many other social scientists, apart from Durkheim have analysed IKS in terms of what it does for the individual, community or society through its functions and dysfunctions. A famous social anthropologist of early twentieth century, Malinowski (1973, 1984), saw religion and magic as assisting the individual to cope with situations of stress or anxiety. Religious ritual, according to him, may enable the bereaved to reassert their collective solidarity, to express their common norms and values upon which the proper functioning of the community depends. Religion can also supplement practical, empirical knowledge, offering some sense of understanding and control in areas to which such knowledge does not extend. This is what the IKS of rituals is doing to the Chingwizi community and its people. Thus, the more and deeper the Chingwizi community realises the IKS of rituals, the more and deeper they integrate and assimilate into each other.

Radcliffe-Brown argues in support that:

Traditional ceremonies, for example in the form of communal dancing (*bira*), promoted unity and harmony and functioned to enhance social solidarity and the survival of the society. Religious beliefs contained in myths and legends, he observes, the social values of the different objects which have a major influence on social life such as food, weapons, day and night etc. They form the value consensus around which society is integrated. (Radcliffe-Brown, 1983:63)

The above quotation points to and proves the fact that the IKS of rituals is effective and relevant to the Chingwizi community. Recently functionalism while retaining this notion that religion has a central role in maintaining social solidarity has rejected Durkheim's view that religious beliefs are merely symbolic representations of society (Durkheim 1983). Davis (1998) argues

that religious beliefs form the basis for socially valued goals and a justification of them. Religion provides a common focus for identity and an unlimited source of rewards and punishments for behaviour. Traditional ceremonial, ritual celebration of communist victories, heroes, among others, meets the same need for collective rites, which reaffirm common sentiments and promote enhanced commitment to common goals.

6.3.4 Indigenous Knowledge Systems as Life Generating Principles

The following elements are life giving and hence life principles. A principle is defined from which everything flows and without which nothing begins or moves. Shelter, food, clothes, health, land, education and many others are life giving principles. As the researcher has already reported, displaced households do not wait to be given these life principle realities but they, through the IKS, do improvise and make their shelter humanely habitable. Giddens (2004:42) sums up the whole debate when he says “people engage in social actions that create social structures and it is through these social structures that the structures themselves are produced, maintained and eventually changed over time”. The question: Where do the Chingwizi camp residents get their basic life principle realities like clothes, food, health, shelter among other things is an eye opener. Another thought-provoking question is: Do residents solely rely on Chingwizi camp to provide for them? The truth is that the Chingwizi camp residents do initiate, improvise and invent for themselves life principles in order to make ends meet and this is evidenced by the data the researcher has collected and analysed earlier. Social networks and non-farming activities are some of the rationally generated life principles by the Chingwizi residents and the two activities are discussed separately below.

6.3.5 IKS and Social Networks

Social relation is one area where the researcher obtained clear evidence of coping initiatives and strategies present among the Chingwizi camp residents. One may ask: How do the displaced households relate or social network? Are the social relations in Chingwizi structure bound, based or dictated? From the data collected by the researcher it is vivid that at Chingwizi camp relationships are individually based, meaning that relationships are choice of the individual and not completely society or structure sanctioned. The data collected by the researcher substantially supports this point. The same applies to education as a basic necessity and its role in nurturing a human being. It is actually and solely the individual himself or herself who has the capacity, realisation and appreciation. As an active being the individual person decides on how to live his or her life while existing in the Chingwizi camp structure which

relatively constrains and enables at the same time. However, it is of paramount importance to note that it was really the sole essence of the study to find out what human beings as active agency can do for themselves in order to survive and live while operating within a context of a structure.

Benedikt (2002) notes that in order to develop a new portfolio of livelihood activities, the structure rehabilitates and families are gradually beginning to adopt other coping mechanisms composed of components from previous adaptation mechanisms. Therefore, coping and livelihood methods can either be beneficial in making the households less vulnerable and more resilient or detrimental in further eroding and decreasing the asset base. Ellis (1999) concurs with the notion that coping strategies are a collection of activities, he further argues exogenous trends and shocks like diseases, floods and pests infestations as well as social factors like social relations, institutions, and organisations mediate both the access to assets and the uses to which they be put.

6.3.6 IKS as Lifetime Marriage Guarantee

IKS preserve certain qualities which Western remedies cannot provide in marriage institutions (see Nwoye 2000, 347-359). Unlike Western systems that are anchored on African value systems are based on communal approaches which encompass a rediscovery of Ubuntu as a way of life. This concurs with what Nwoye (2000:348) described as a mediating team of elders as the jury, and conflicting couples are litigants. The aim here is to strengthen marriages as a way to prevent divorce(s). The increasing freedom of young people and urban life owing to industrialisation and advances in science (as noted by Waruta 2013: 113) and Magezi 2018:5), have led to the weakening of the African value systems. It is crucial to observe that this communal system is essential for African people. In environments characterized by breakdowns of kinsman ship, people are unable to get support from their relatives. Consequently, entire indigenous African support structures thus lose their power and authority. Waruta (2013:115) asserts, "African people should never ignore the role of traditional African values even in the context of contemporary changes." This highlights the importance of IKSs in fostering marriage.

Although the Afrocentric approach to marital therapy differs from the Eurocentric approach, each context aims at providing therapy that is best in its own context. While the Eurocentric approach is limited to particular people, the Afrocentric approach includes Sociological

dimensions that do not exist in the Eurocentric approach. The African societal marital therapy encompasses among other things, the spiritual, physical, mental, social, family unit with its extended members, the holistic expectations and behaviour in marriage. It follows the stipulations of its cultural heritage, values and takes the character of a communal session where most elders form part of the counselling team. Mtshali (2017:23), states that this process includes guiding, advising and condemning behaviour that may anger ancestral spirits. In black African contexts marriage does not exclude the family's ancestors (whether their spirits are invoked or not). Any therapeutic process is tied to spirituality.

In support of this, is the view that dishonouring such an institution by turning to divorce brings shame to the ancestors, family and community at large. There is need to appreciate that there are instances where divorce can be necessary and may be a lesser evil because couples may end up destroying each other and in some instances one party may kill the other. Value systems provided by the council of elders should be implemented in order to preserve marriages. Native African marital therapy is founded on the understanding that a child belongs to the community and that the process of socialising him/her continues until death (Chisale, 2018:7). Therefore, responsibilities such as this should not be completely left in the care of parents, but to the elders of the family and community.

Tom and Chipenda (2019:154) aptly point out that the family unit in the traditional African family should be understood in relation to the whole community. Thus, caring for one another is equally understood as the duty of the community. Even in circumstances where there is searching for, "... justice and [when] conflicts emerge ... restoration of sound relationship is prioritised" (Tom and Chipenda, 2019:154). Kitson (1981:25) states, "Social support has been defined as formal and informal contacts with individuals and groups that provide emotional or material resources that may aid a person in adjusting to a crisis such as separation or divorce." Reviving this requires making use of the indigenous system even in the context of industrialisation. IKS values may help even in marital crisis and they must not be trivialised by the wave of industrialisation. Thus, there should be no disparity that exists between the rural and city lifestyle.

A balance is required so that those who reside in urban areas can remain connected to the elders in the rural areas for continuous assistance. In other words, this therapy should be a regular exercise in order to promote a sound society with vibrant value systems. This can be achieved by creating IKS centres (the gathering) in which the elders are given an opportunity

to engage with the couples. The African indigenous way of life can be made more important for black Africans to understand their native roots and heritage. This may help eliminate what Magezi (2016:83) describes as "living life in the between," which is, living in two different worlds without necessarily belonging to either of them. Magezi contends that this double life would mean living as a traditional African person who upholds traditional customs, values, ethics and customs of rationality and communality. This also means that one may have to live a life that suits urban and Western life practices" (Magezi, 2018:3). The main objective of this is to try and assist married couples maintain their marital union till death and this would work as a strategy to circumvent possibilities of separation and divorce where possible.

In cases where divorce occurs, the indigenous system should create and furnish couples with resilient methods to bounce back after adversity. This IKS should also remove factors that can inhibit healing. Although the indigenous African marital system has many positives associated with it, there is need to acknowledge the possibility of negative aspects of African culture such as patriarchal dimensions of culture that can promote and maintain the dominance of males in society. This relates to situations where separation or divorce has occurred and in such a context, a man is expected to be strong and not shed any tears. This is a sustenance of a patriarchal mind-set, which maintains barriers for healing. This patriarchal mind-set which associates crying with women reinforces and promotes the cultural barrier in which men become 'walking graves.' I use the concept of 'walking graves' intentionally to describe the danger of many unresolved tensions, which can potentially become catastrophic for them and others. In order to resuscitate the indigenous African marital therapy is to be resuscitated, this patriarchal mind-set has to be eradicated to pave the way for a complete and genuine healing process.

6.3.7 Critique of the IKSs

The main problem associated with IKS as noted in this study is that it is difficult to establish what really constitutes "indigenous" in particular cultural, geographical and social contexts. Society can find it hard to agree on who and what constitute IKS because it is difficult to establish a culturally and socially accepted identification of how the indigenous groupings are constituted in a region or country. The conflict can range from groups that aspire to be recognised as indigenous to groups that find paternalistic offense in the identification. Global transcontinental migration pushes the mix of people of different backgrounds and ethnicities towards greater complexity and the discourse has to dissect whether only communities that are

native, aboriginal or tribal should be included or the scope expanded to include other types of residents or migrants. The task of classifying and providing tangible examples of IKSs has led researchers, educators and practitioners to develop a plethora of terms that can be connected to IKS. These encompass such labels as folk knowledge, traditional knowledge (TK), and local knowledge as well as environmental or ecological knowledge (EK), (which is sometimes called people's science).

6.3.8 The Illusion of Community Capital

IKS may be used negatively in society in the form of witchcraft. Witchcraft beliefs in African countries are strengthened in popular mentality and informs and underscores social, political and cultural practice. Cimpric (2010) highlights that it is a belief held by traditional and religious groups in both rural and urban settings. Significantly, communities also rely on traditional healers and religious prophets to cure witchcraft related illness. This may mean that traditional healers and prophets that are able to provide cures for illnesses related to witchcraft then these traditional healers and prophets may have the capacity to bewitch others. This can be regarded as the dark side of IKS since individuals may use IKS negatively against fellow community members.

6.3.9 Conclusion

To conclude, the researcher found the data analysis was relatively painful and at the same time interesting since the data collected at Chingwizi camp provoked both feelings. The data provoked emotions of pain, agony and anger because life at Chingwizi camp could be rated below human standards. The residents at Chingwizi camp appeared abandoned and dejected, and have experienced crude suffering in all human dimensions: social, economic, environmental, health, political, shelter, moral and many others. The data also provoked feelings of wonder and puzzlement. Despite the fact of harsh conditions, the Chingwizi camp residents were essentially found human, surviving and living and one wondered why and how. The reason why they survived and lived was because they were rational beings and hence creative and innovative. They rationally participated in their development and growth and thus they controlled and determined their own fate at Chingwizi camp. Thus, they existentially made all human efforts to make and substantially transform life at Chingwizi camp into their own, in all dimensions. They initiated, improvised and invented, with very little resources available, in order to make life at Chingwizi camp humanly affordable, bearable and accommodative. The researcher here is convinced that the use and application of the indigenous, despite the efficacy, the literature sometimes tends to over glorify its significance. However, as noted by various

scholars in contemporary Africa south of the Sahara, the discourse of IKSs has gained impetus to the development of Africa. IKSs, across all the disciplines in the humanities and the natural sciences as a theoretical framework has impacted many systems across many regions in Africa.

The study observed that for a community to develop and prosper, basic societal prerequisites for existence which includes but not limited to land, natural environment, right to health and accessible healthcare systems, food security, shelter, relevant and contextually applicable education as well as proper utilisation of knowledge and skills - such basic needs must be unconditionally and satisfactorily met. The main thrust of utilising IKS across the globe is that it was recognised as a catalyst to achieve sustainable development since it is a participatory approach and community oriented. It is often for this reason that for communities to be able to meet these prerequisites they then utilise IKS in their quest for survival. Often, it is the traditional knowledge of these communities that was the basis for the community's sustainable development.

The research was plausibly enriching and informative. Thus, the fact that humanity desired to be interdependently one was socio-scientific and an undeniable and indubitable fact. The main substance of the research was the use and application of IKSs as survival strategies for the displaced Tokwe Mukosi Flood Victims at Chingwizi Camp in Zimbabwe. To identify and purvey the rightful and better philosophy that would actualize and fulfil the human desire to be interdependent and interconnected. For this reason, the research appealed to or employed the philosophy of IKS, as the better moral tool to assess and view and hence fulfil and actualize the human desire to be interdependent. The research rationally discovered that IKS was the desire to be interdependent and the actual realisation and fulfilment of the same. IKS was the love for humanity potentially and actually desired for its complete and perfect interdependence. Ramose (1999) helped the research in identifying the origin and source of human disorder and chaos. In the same desire to love, there also co-exists the desire to hate since it was in the nature of desire to exhibit both positive and negative. Disunity and disorder were hence discovered as the responsibility of the doer and not the desire itself. The disunity was discovered not to be radical and irreconcilable but temporarily accidental as the use and application of IKS would ultimately reconcile, forgive and restore such human disorders.

CHAPTER SEVEN

GENERAL CONCLUSION AND RECOMMENDATIONS OF THE STUDY

Overall, the study was a qualitative analysis on the use and application of IKSs as coping strategies for the displaced Tokwe Mukosi flood victims at Chingwizi Camp in Zimbabwe. The study used the Chingwizi residents who initially were forced to relocate from their place of origin (Tokwe Mukosi) following the flood disaster and were controversially settled at Chingwizi Camp in the southern part of Zimbabwe. The victims were used as a case study to describe their IKS home-grown knowledge or community-based knowledge that supports their livelihoods. It has always been a public secret if not a common knowledge that human beings gather knowledge basically for the two important reasons: the main reason being for survival and the second reason being for development. IKS is simple, practical, and less expensive and it is readily available for utilisation by the local community. People's worldviews are defined by community-based knowledge, which also offers guidance for ensuring their social, economic, political, and spiritual survival. The ability of people to comprehend the world in a very basic way, such as comprehending oneself, is the primary significance of traditional or local science. Such knowledge cannot be easily refuted for the simple reason that humans have survived for countless generations and continue to survive from the beginning of time. It establishes a connection between each person's survival and the entirety of nature and all of its components, which support human life.

Munhu mwoyo, which means "a human being is the heart" in Shona, further affirms the role and importance of the heart in defining and encapsulating IKS philosophy or concept. In Shona,

the word "mwoyo" means "love," and it is love that brings us closer together. However, this does not imply that Africans are not thinkers just because they use their hearts to philosophise. The idea is that Africans seek the truth with their hearts as well as their minds in a spirit of mutual love, of course. In Africa, the heart harmoniously orders everything, unlike in the West where reason is superior and commands the heart. The heart imprints its image of itself ontologically and epistemologically. Africans cannot give up love for truth because they feel that goodness cannot exist without love, but the West can sacrifice love for truth, and for them, that is democracy. Through *hunhu/ubuntu*, researches do not only aim to discover the truth but wisdom. Truth can be invented but good, love or wisdom cannot be.

It also emerged from the study that the use and application of IKSs in Chingwizi community has promoted social solidarity amongst the residents, hence sustainable social relations. Social solidarity was achieved through social cohesion which later promotes collective effervescence. Social cohesion was found to be key within the Chingwizi community as it was the basis for their survival. This was made possible through traditional ceremonies, rituals, attending functions and events organised and managed at community levels. Such events and practices would include but not limited to food gathering, food for work, (*zunde ramambo*) among other events. Culturally, Africans are defined and characterised by community and hence they are community oriented. Outside community, an African has no identity, dignity and freedom. Thus, in practising IKS, people are not individuals, living in a state of independence, but part of a community, living in relationships and interdependence. Thus, in Chingwizi community all people must be guided by IKS; common good or goal. All people must contribute their experiences and wisdom in harmony and solidarity towards the development of the Chingwizi community.

Notwithstanding exaggerations, the researcher critically observed that life at Chingwizi camp is generally hard and difficult and sometimes appear an impossible situation. However, the researcher is optimistic about Chingwizi since rationality is a tool that guarantees positive change and thus development. Through the IKSs, there is great hope that the Chingwizi situation of pain and misery can be rectified. The researcher carefully observed that although the Chingwizi residents are vulnerable and without legal protection but still there are already rational changes that points to self-initiated development by the Chingwizi residents through the use of the IKS. This is the IKS philosophy per se and it underlines the traditional, indigenous African being and existence. It is a mandate that the Chingwizi people must realise and utilise IKS for them to be a human community. The IKS emphasizes on community; the

realisation that we are created for each other, which implies the self-giving and abandonment of oneself to the other. In community we become true human beings or persons in love for each other. Therefore, the realisation and utilisation of the IKS is important at Chingwizi camp because it provides them with a sense of self-identity, self-respect and achievement. It enables them to deal with their problems in a positive manner by drawing on the humanistic values they have inherited and perpetuated throughout their history.

Humanness or personhood is an essential component or nature of the IKS and was found to be relevant to the Chingwizi community. This IKS of humanness holds that people are in a state of perpetual loving communion with one another and that a person can only be considered human if they have loving relationships with other people. Put differently, humanity is the universal ideal of love in the caring spirit of the community where people love each other. Humanness is a way of living that contrasts with the prevailing individualism and callous competition that characterize capitalism. Respect, human freedom, identity, and dignity flow naturally and spontaneously from humanness. Because of this, those who possess humanity are always receptive to others, affirming of them, and do not take offense at the fact that others are able and good. For this reason, humanness is an indispensable moral attribute needed in the Chingwizi community.

With the use and application of IKS, one gets the proper assurance that comes with the fundamental socio-moral recognition that each individual belongs to a greater community. IKS demands that we assist and help each other in time of need hence we agree with Broodryk (2007: 15) who remarks that: “IKS is a wide-ranging ancient African philosophy, premised on the principles of intense humanness, caring, respect, compassion and is associated with values ensuring a happy and qualitative community life in the spirit of family.” The IKS offers the better and morally conducive atmosphere for community life. Through the use and application of IKS, the Chingwizi people are all enveloped into one community; premised on the principles of intense humanness, caring, respect, compassion and associated with values ensuring a happy and qualitative community life in the spirit of family. As a communitarian philosophy that stresses the importance of inter-personal relationships and values such as harmony and care, IKS is relevant and applicable to Chingwizi community. The people of Chingwizi community should embrace the IKS of community and thus reflect, in their behaviour, the values that are different to those in the West. IKS of community envisages hardworking, unity, transparency, honesty and peace. The IKS and its values, especially personhood, truthfulness,

respect and hardworking, may be useful and applied to Chingwizi community and Chingwizi community can become a better place to live.

The study noted and conclude that these modern scientific knowledges is a part of the top-down model of development that is the hallmark of multilateral development agencies that promote Modern Scientific Knowledge Systems (MSKS) as the only solution to development problems. These agencies claim for success in terms of improvement of the quality of life across the planet are risible, given the state of human civilization today, where, in most of the developing world, basic community needs remain unmet, despite more than half a century of “development” engagement on the part of the multilateral agencies, including the World Bank, the International Monetary Fund and United Nations Development Program. This is especially true of rural areas and in the bulk of the overburdened and degraded urban centres. Slums and informal settlements are the urban habitat of rural folk who have been displaced from their environments and thrown into the city. These displacements occur because of infrastructural development projects that are usually state-sponsored, of a large scale and focused on resource extraction, energy production, transportation and communication. Very little of the infrastructural development is focused locally and hence local needs remain unmet.

This is especially true in the need areas that are critical for survival and flourishing. Clean air and water, adequate clothing and shelter, safe and healthy food, renewable energy, accessible and affordable healthcare, accessible, affordable and quality education, as well as information and communication technologies are the minimum that need to be provided to a society in order for that society to not just survive, but to prevail and flourish. The fact that adequately meeting these needs remains a pipe dream for most developing country inhabitants, especially those in rural areas and congested urban cores, is reflective of the failure of traditional development paradigms and models.

The study therefore recommends that support for IKS must emanate from the state. This has been the case in both India and China, and is also emerging as a model that is being employed in other countries such as Ghana, Sudan and Guyana. In India, for instance, there is a National Mission for Manuscripts that seeks to document and catalogue a rich trove of indigenous knowledge that spans the diversity of the country. The issues that need to be addressed by such institutions include access, documentation and sharing and the incorporation of appropriate digital technology management, sharing and dissemination. The underlying philosophical approach that IKS take is a holistic one. The “disciplinary” approach, which seeks to break everything down to some elemental constitutive components and study these individually, is

the opposite of the indigenous approach, which takes a systemic perspective in its approach to developing solutions to particular problems.

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APPENDIX 1

7.1.0 Unstructured Interviews

1. What are the challenges being faced by the displaced households.

2. What are the coping strategies that you have adopted to deal with the situational constraints?
3. What challenges are being faced in an attempt to cope after such a displacement?
4. What assistance are you getting from both government and Non- governmental organisations?
5. What are you currently doing on your own to earn a living in the absence of government and humanitarian assistance?
6. What is the state of social relations with the Chingwizi natives?
7. What are the Traditional authorities doing for you to enhance your coping strategies?
8. What do you think should be adopted as future survival strategies for the displaced households?
9. Do you see the Chingwizi natives' perceptions on you as positive or negative? Give explanation.
10. Are there any politics of integration at Chingwizi? If there are, what are you doing as an individual to be able to survive?

MIBVUNZO ICHABVUNZIWA

TRANSLATED VERSION OF INTERVIEW GUIDE

1. Ndeapi matambudziko amurikusangana nawo akakonzerwa nekubva kwamakaita kunzvimbo yenyu ye Tokwe Mukosi?

2. Ndedzipi nzira dzamuri kushandisa kuti mukwanise kupedza matambudziko acho amuri kusangana nawo?
3. Mukuedza kujaira kupedza matambudziko aya ndezvipi zvigozhero zvamuri kusangana nazvo?
4. Muri kuwana rubatsiro here kubva chero kuhurumende kana kana mamwe mabazi anoita nezvekubatsira zvisinei nehurumende?
5. Ndezvipi zvamuri kuitawo imi pachezvenyu mukuedza kupedza matambudziko amuri kusangana nawo?
6. Hukama hwenyu wakambomirasei nehama dzenyu idzi dzamakawana dziri kuno ku Chingwizi?
7. Vanotungamirira matunhu enyu kureva masakuvavaka vanokutsigirai here mukuedza kushandisa nzira dzenyu dzechivanhu mukurarama kwenyu?
8. Chii chamungakurudzira vanhu muhupenyu hwenyu kuti muzobatsirika mune ramangwana?
9. Munooni sei hukama hwenyu nevagari vemuno muChingwiz hwaka jeka here?
10. Pane dambudziko here ringava rakakonzerwa nekugarisana kwamakaita here nvamwe venyumuno mu Chingwizi? Kana rirpo ruzivo rwenyu rwechivanhu runokubatsirai zvakadii kuti mugone kukunda dambudziko iri?

APPENDIX 2

7.1.2 Observation Checklist

- Social facilities including schools, health centres etc.
- Social networking in the area
- Sources of food

- Employment
- Social relations
- Government intervention
- Non-governmental intervention
- Family system
- Assets (livestock)
- Land
- Environment

APPENDIX 4

7.1.0 FGDs guide

1. What are the challenges being faced by the displaced households.

2. What are the coping strategies that you have adopted to deal with the situational constraints?
3. What challenges are being faced in an attempt to cope after such a displacement?
4. What assistance are you getting from both government and Non- governmental organisations?
5. What are you currently doing on your own to earn a living in the absence of government and humanitarian assistance?
6. What is the state of social relations with the Chingwizi natives?
7. What are the Traditional authorities doing for you to enhance your coping strategies?
8. What do you think should be adopted as future survival strategies for the displaced households?
9. Do you see the Chingwizi natives' perceptions on you as positive or negative? Give explanation.
10. Are there any politics of integration at Chingwizi? If there are, what are you doing as an individual to be able to survive?

Correspondence should not be

addressed to individuals

Telephone : 263353

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Email address: masvingo1@gmail.com



ZIMBABWE

THE SECRETARY FOR PROVINCIAL AFFAIRS
AND DEVOLUTION

OFFICE OF THE PRESIDENT AND CABINET
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P.O. Box 595
Masvingo

08 February 2022

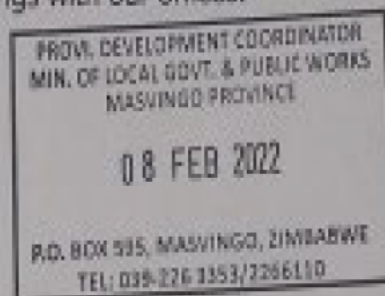
Mr K. Mvurecha
Great Zimbabwe University
P. O. Box 1235
Masvingo

**RE: APPLICATION TO UNDERTAKE A RESEARCH/GATE KEEPERS
AUTHORITY: CHINGWIZI AREA, MWENEZI DISTRICT**

The above subject matter refers.

After going through the submitted research problems and objectives as well as the research questions, I am glad to advise that authority is hereby granted for you to carry out your academic research at Chingwizi in Mwenezi District. You will however be expected to share your findings with our offices.

Yours sincerely,



J.K. Sakupwanya (PhD)
Secretary for Provincial Affairs and Devolution, Masvingo

Cc: Acting District Development Coordinator, Mwenezi



05 November 2022

Kainos Mverecha (221121900)
School Of Social Sciences
Howard College

Dear K Mverecha,

Protocol reference number: HSSREC/00004928/2022

Project title: An investigation of indigenous knowledge systems as survival strategies for the displaced Tokwe Mukosi flood victims at Chingwizi camp in Zimbabwe

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 19 October 2022 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 05 November 2023.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 200 8350/4557/5567 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/research-ethics>

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SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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1	Wisdom Sibanda, Melissa M. Hansen, Geoffrey Mukwada. "The appropriation of African Indigenous Knowledge System in WASH activities by Women at Tongogara Refugee Camp, Zimbabwe", Cogent Social Sciences, 2022 Publication	1 %
2	researchspace.ukzn.ac.za Internet Source	1 %
