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FACULTY OF SOCIAL SCIENCES DEPARTMENT OF LOCAL GOVERNANCE STUDIES

RESEARCH TOPIC:

**EFFECTIVENESS OF THE TRADITIONAL LEADERS IN ENVIRONMENTAL
MANAGEMENT. A CASE OF CHIRUMANZU DISTRICT.**

-----By

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DEDICATION

This research is dedicated to my beloved parents Mr. and Mrs. Baramiya for their endless love and support throughout the course. May God bless you.

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I would like to thank the Almighty God for taking me this far. He supported and guided me from the very start of the course to the end.

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ABSTRACT

The main aim of the research study was to assess the Effectiveness of the Traditional leaders in environmental management a case of Chirumanzu Rural District. The research focused on the importance of the Indigenous Knowledge System practices in environmental management, the role of other stakeholders such as Environmental Management Agency, Local authority, District Administrator's office, the challenges that are faced by the traditional leaders in environmental management as well as the possible solutions. The questionnaires and interviews were used to gather data from the respondents. The research findings were that the environment is increasingly mismanaged as a result of the new governance which has sidelined the traditional leaders in environmental protection, the issue of the western thought which has introduced many techniques such as religion, political changes which undermined the Indigenous Knowledge System practices. Last but not list the population expansion is also another challenge that has contributed to the destruction of the environment as a result of the environment problems such as deforestation. The study recommend that the government should restore back fully the powers of the traditional leaders in the environment protection to save the world from further damage.

ABBREVIATIONS

CRDC	:	Chirumanzu Rural District Council
EMA	:	Environmental Management Agency
DA	:	District Administrator
IKS	:	Indigenous Knowledge System
TL Act	:	Traditional Leaders Act 29:17
EMA Act	:	Environmental Management Act 20:27
RDC Act	:	Rural District Councils Act
NGOs	:	Non-Governmental Organizations
VIDCOs	:	Village Development Committees
WADCOs	:	Ward Development Committees

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CHAPTER 1

1.0 Introduction

This chapter will be looking at the background of the study on the effectiveness of the traditional leaders in environmental management from the international level to the local perspective, the study is going to explore on the statement of the problem, objectives, research questions purpose of the research study just to mention a few. In this research study the researcher is mainly focusing on all the natural resources such as water sources, wildlife, vegetation, mountains and land (soil).

1.1 Background of the study

Historically long ago there used to have a close relationship between the traditional leaders and the environment Chiwandamira (2000). This relationship between the Traditional leaders and the environment was based on the traditional beliefs and norms (indigenous knowledge systems) to protect the environment. Before the colonial era, the traditional leaders occupied a higher position in the environment management. They were regarded as political, religious and judicial therefore they used to have a full responsibility in the management of environment. With the indigenous knowledge systems the communities protect their natural resources in an efficient manner as compared to present day. The Indigenous Knowledge System was an important thing for the Africans in the conservation of the environment certain areas such as water sources, mountains, woodlands and land were preserved in an efficient manner. During that time one can say people were part of and had access to their surroundings. In the past the local people were aware of the importance of the environmental management through their traditional norms and belief. In this research study the researcher is mainly focusing on all the natural resources such as water sources, wildlife, vegetation, mountains and land (soil).

Many scholars asserted that these beliefs and norms were just folk tales and superstitions that were used so that people will not utilize the resources to depletion. Indigenous Knowledge System can be defined as the local knowledge which is unique to a given culture or society .According to Stone (2007) Indigenous Knowledge System can be defined as to what local people knew, act and what they have known and practiced for generations. The local people had knowledge through their culture, taboos, totems and respect for the ancestral spirits. The information could be passed from generation to generation through story telling such as ‘padare’ during the night.

Long back breaking the rules and laws with sacred forests, animal species, mountains and some others. Resulted in the penalty to the offender such as drought, disappearance, illness and death. Indigenous Knowledge System managed to protect animals, water sources, forests from extinction and mismanagement. The environment was conserved by people because they would not want to go against their norms and beliefs in fear that they might cause their ancestors to be angry hence which will lead to penalties such as drought and drying up of water sources. In the past local people use consecrated places (sacred places) and totems which were used for the preservation of their surroundings. It can also be noted that some of the wildlife were prohibited from being killed as a result of totems therefore due to this they were protected from extinction. Every tribe consists of its own animal as a totem therefore due to this it was forbidden to be killed or eaten. For the local people believe that if it is eaten it will result in the loss of teeth. For example those who use the “Mhofu” totem could not kill and eat an eland thus saves the elands from extinction.

However, the researcher can dispute this fact in the sense that these traditional norms and beliefs (zvia era) used to exist and even up to day there are still some areas where people tend to respect some of the areas. In addition, the traditional norms and beliefs managed to conserve the environment peacefully and there was no mismanagement of the environment as compared to nowadays.

Due to the result of the colonialism and the Western Thought the traditional beliefs and norms are now regarded as superstitious. As a result of colonization the Traditional Leaders lost control in the environmental management. In addition, these traditional norms and belief were overwhelmed by political, economic and social developments which resulted in the country’s environmental dilemma. Policies such as Land Husbandry Act of 1951 and the Land Apportionment Act of 1930 had some negative effects causing the local people to view conservation measures as a way of oppression to have access to land, vegetation and wild life. Another issue is that of Christianity it caused the local people to abandon the cultural approaches to the environmental management, but however Africans knew about the management of the natural resources before the Western thought. But as a result of the cultural erosion these days there is rapid environmental crisis. Environment degradation is increasing this can be seen by siltation of rivers, wide spread of soil erosion. Depletion of natural resources have been worsened by increasing in population this will lead to deforestation cutting down of trees in order to construct structures for shelter, fluvial gold panning and some others. However this research explores how the Indigenous Knowledge

System can make a contribution to stop the increasing environmental degradation therefore to achieve this.

Nowadays there is massive destruction of biodiversity as a result of rapid industrialization, rural expansion as a result of new resettlement areas and population pressure on land. The rapid industrial expansion meant resources such as gold to be utilized within the district which led to the closure of the company for example Athens Mine in Mvuma.

In Zimbabwe the government has tried to restore back the powers of the traditional leaders with the Traditional Leaders Act (29:17) which consists of the roles and duties of the traditional leaders in the environmental management. It also provides in upholding the cultural, values and norms and also the rights to solve conflicts relating to the environment.

In addition, one can say the Ministry of Environment and Tourism was given the full power to be in charge of the environment management through implementing the Environment Management Act Chapter (20:27). This legislative framework does not provide for the duties and roles of the traditional leaders in the environmental management. Therefore it shows that the government did not fully restore the powers of the traditional leaders over environmental management hence leading to natural resource depletion.

1.2 Statement of the problem

Nowadays the environment is increasingly mismanaged as a result of the western thought which introduced many techniques in the environmental management. This can be even supported by Lawes et al (2004) who argued that traditional conservation practices have been weakened or eroded by the western thought, religious and political changes over time. As a result of this the traditional leaders were sidelined in the environmental protection meaning the IKS practices were undermined. This led to depletion of natural resources such as vegetation due to deforestation, drying up of water sources, extinction of animals and some others. Therefore the government has to include the traditional leaders in environmental management to save the country from further damages.

1.3 Objectives of the study

- ❖ To explore the contribution of other stakeholders in the environment management.
- ❖ To outline the challenges that are faced by the traditional leaders in the management of the environment.
- ❖ To assess the impact of the traditional norms and beliefs in the environment.

- ❖ To come up with the measures that can be put in place to protect the environment.

1.4 Research questions

- 1) What is the contribution of other stakeholders such as Environmental Management Agency, Local Authorities in regard to the environment management?
- 2) What are the challenges faced by the traditional leaders in the management of the environment?
- 3) What are the indigenous knowledge practices and systems (zviera-era) that contributed to the management of the environment?
- 4) What are the possible solutions that can be put in place to save the environment from further destruction?

1.5 Justification of the research study

The main thrust of this research is to identify the IKS practiced in the Chirumanzu District and how they were practiced or even still practiced in environmental management. Nowadays there is massive destruction of the environment due to the human activities such as mining, allocation of land which is done by the Chirumanzu Rural District Council and the District Administrator allocation of land for agriculture, disappearance of animals, pollution and drying up of water sources. Therefore due to this there is need to provide solutions of the IKS to reduce or prevent further environment damage. It is of great importance to engage the traditional leaders in the preservation of environment for they are the leaders in the cultural society and have more knowledge of the norms and beliefs of the area.

The IKS have been practiced before and after the colonial era, because of some sacred places found in Zimbabwe. Due to the Western thought which undermined the Indigenous Knowledge System for they referred to it as superstitious and folk tales it made the government to side-line the traditional leaders in the environment management. If the modern method that involve the government institutions and agencies which deal with the environment work together with the traditional leaders on environment issues this can help to improve the environment from mass destruction. Involving the traditional leaders to be in full control over environment will help to influence people and the country to respect and to have a positive perception about the Indigenous Knowledge System in the environment management. In short this research give a hint to the government itself that it has to involve

the traditional leaders in the environment management to follow what was done some ages ago.

The research project is important to the environmentalists in their campaigns against environment degradation, killing of wild animals and pollution of water sources which are found in the area. It is vital to use the Indigenous Knowledge System and incorporate them with the new methods on environment management. Rural districts such as Chirumanzu can be taught to use the Indigenous Knowledge System because some of the traditional beliefs still exist there are still some sacred places and rivers which are prohibited to use .For instance there is Mumvumi River and Gonawapotera Mountain which has a river inside the mountain. For the local people believe that it is linked to the ancestral spirit. As a result of this the water is forbidden to be used for human activities such as washing of clothes, irrigation and swimming. Therefore by respecting such norms this contributed to the protection and conservation of these two rivers from pollution and human activities.

1.6 To the researcher

To accomplish the BSC Honours Degree in Local Governance Studies at Midlands State University students in their fourth year are required to compile a project or dissertation in which the research is of great importance. As a result this study will give the researcher the research skills and knowledge that will be used in the future when needed.

1.6.1 To the university

The research is of great importance to the university in the sense that it can be used by the other students from various departments of the Social Sciences, especially those from the department of Local Governance Studies as a source of information for environment management.

1.6.2 Other Government Institutions and Organizations

The main aim of this research is to provide the forms of the Indigenous Knowledge System practiced within the Chirumanzu District and how they are used in environmental management. Nowadays there is rapid destruction of natural resources due to the human activities such as (deforestation, construction of buildings and some others.), pollution and drying up of water sources, disappearance of wild animals and some others. Therefore this shows that the government institution and agencies that are responsible in the environmental management are failing to achieve this role. It is of great importance to explore the ways that were used long ago in the environment management. However these days people tend to

ignore the traditional norms and beliefs as a result of the Western thought and cultural erosion. But however, if one compare the Indigenous Knowledge System and the new methods and strategies that are used today, the Indigenous Knowledge System helped a lot in the conservation of natural resources to a greater degree as compared to the new ways that are now used nowadays. Therefore it is better to restore, the conservation and practices of the traditional norms and beliefs on the environment issues to improve in environment management or conservation. Another issue there is need to involve the traditional leaders in the environment management for they are the custodians of the traditional practices, knowledge and systems. By involving or incorporating the traditional leaders in the environment management this will help to provide the effect on influencing the local community and the nation as a whole to acknowledge the Indigenous Knowledge System and to have a positive attitude in environment management. This research study is vital for it will educate environment awareness to the local people using the Indigenous Knowledge System. The study is of importance as it helps the other government institutions and organizations to safeguard environment .Therefore they cannot achieve this goal on their own thus they have to engage the traditional leaders as they are one of the pillars in the safeguarding of the environment within their areas through their indigenous knowledge systems and practices.

1.7 Delimitation

Chirumanzu District is found in the Midlands Province. The administrative zone of Chirumanzu District is found in Mvuma a mining area which is located in the Harare-Beit bridge highway. It is said that the areal extend of the Chirumanzu District is about 45,911,496 square kilometers. Using the 2002 census it says the district had a total population of 80,351+.However the population is now increasing due to the new businesses that are now emerging within the area so people are migrating from different areas looking for employment.

According to the statistical data the communal lands of Chirumanzu occupy the Southern part of the district between the Longitude of 29 50E and the Latitude of 19 30S and 20 20S.

The topographical area is flat in nature. Using the statistical data the altitude ranges from 1100metres to over 1200 meters above the sea level. Generally the communal areas within the district share the same boundaries with the commercial farms. The mean rainfall of the district is about 650mm while the mean temperature ranges from 12-28 Degrees Celsius.

Traditionally the district consists of the two Chiefs that is Chief Hama and Chief Chirumanzu. Politically the district is divided into two constituencies which consist of Chirumanzu South which is constituency for the Honorable Cde Pedzisai Munanzvi under Chief Hama. Chirumanzu Zibagwe is a constituency for the Honorable Cde Auxillia Mnangagwa under Chief Chirumanzu. The district is also comprised of the 25 political wards.

1.8 Limitations

- 1) The researcher may not have adequate time to collect accurate information in the sense that the researcher is also carrying other academic studies.
- 2) Another challenge that the researcher might encounter is that of financial problems to travel from Gweru to Chirumanzu District because she has not yet have a deep source of funding.
- 3) Another challenge the study might fail to get information from Environmental Management Agency because their offices are not in the Administrative Zone in Mvuma like other stakeholders.
- 4) The researcher might get inaccurate information because some people might not be willing to co-operate.
- 5) Gathering information is time consuming in the sense that it needs careful planning therefore at the end will get inaccurate information?

1.9 Possible solutions

The government organizations that deal with the natural resources should engage the traditional leaders by educating them on how to protect the environment through conducting trainings, workshops and programs like what is done by the Environmental Management Agency. The government must enforce laws which govern the traditional sacred places so that people will not violate those areas thus upholding the cultural values. The local authority must improve on the service delivery especially on the refuse collection. The refuse collection must be done on the regular basis to avoid environmental problems. Clean up and education awareness must be done at list once per week so that people will know the importance of protecting the environment. All in all the government must fully restore the traditional leaders in environmental management so as to save the country's natural resources from depletion.

1.10 Definition of key terms

A traditional leader is defined as a person who, by virtue of his ancestry, occupies the throne or stool of an area and who has been appointed to it in accordance with the customs and tradition of the area and has traditional authority over the people of that area or any other persons appointed by instrument and order of the government to exercise traditional authority over an area or a tribe.

Kalavathy (2004) defined environment as a complex of many variables, which surrounds man as well as the living organisms. He then goes on to say environment consists of air, land, water and the interrelationship which exist among water, air, land as well as human beings and other living creatures such as plants, animals and micro-organisms.

Environment is also derived from the French word (environ) which refers to our surroundings. Surrounding which consists of vegetation, animals, human being and biotic factors like water, soil, air and light.

Warren (1991) defined IKS as the basis for local level decision making in natural resource management, agriculture, food preparation, education and other activities found in the rural communities.

1.11 Summary

The chapter above gives an account of the effectiveness of the traditional leaders in environmental management. The background information contributed to the problem statement. The next chapter will critically review and analyze the theoretical foundation of the research from various authors with regard to the effectiveness of the traditional leaders in environmental management.

CHAPTER II

LITERATURE REVIEW

2.0 Introduction

This chapter consists of some theoretical, conceptual framework and some viewpoints that are considered. This chapter will consist of the theories of the environmental management, the role of other stakeholders in environmental management, the role of the traditional leaders in the preservation of the environment and the effectiveness of the Indigenous Knowledge Systems. IKS which can be defined as the skills and understandings developed by the local people with long histories how they interact with their natural surroundings. It refers to the local knowledge of the natural world which is different to science. Generally one can say these are the traditional norms, beliefs and taboos that were used by the local people to manage their environment.

2.1 Literature review

This chapter will focus on the conceptualization. Various sources will be explored with specific reference to the research topic under a number of headings, various theories of environment, empirical evidence and views of other scholars. These will be in line with the research objectives.

According to Jaeger (1998) literature review can be defined as an extraction of accumulated knowledge that is learnt from what others have already published. It can also be referred to as an evaluative report of information found in the literature related to the selected area of research. Literature review is an objective, critical summary of published research literature relevant to a topic under consideration for research. Its main reason is to create commonality with current thinking and research on a particular topic, and may justify future research into a previously overlooked or understudied area.

2.2 Conceptual framework

A conceptual framework is a body of interrelated objectives and fundamentals. The concepts also provide guidance in selecting transactions, events and circumstances to be accounted for, how they should be recognized and summarized and reported. It can be referred to as the system of concepts, assumptions, expectations, beliefs and theories that support and inform

the research. Shields and Rangarajan (2013) define a conceptual framework as the way ideas are organized to achieve a research project's purpose.

2.3 Traditional leadership in the environmental management

In the modern day Zimbabwe the land allocation on reality is done by the Land Boards of course the Traditional Leaders Act mentioned about the Chiefs being given the power to allocate land. It can also be taken to account, natural resources which consist of vegetation, soil, water sources that are found on land there are certain Boards that were given powers by the government to be in charge of those resources thus sidelining the traditional leaders. For instance in Zimbabwe there is a Ministry called the Ministry of Environmental Management Agency which is in charge of the environment, ZINWA is also a ministry which is in charge of the water points. Therefore it is a challenge to use these resources as a result of the traditional norms and beliefs. One can say the traditional leaders have more knowledge and have the where abouts of culture. For example environmental roles of traditional leaders are reflected by the indigenous knowledge system found in many African cultures. For instance Nyanga which is in the Manicaland Province the environment is believed to have some spirits of the land. There are some of the rural areas in Zimbabwe where water spirits are believed to inhabit in natural water sources. For example in Chirumanzu district (forest) there is a mountain and a river called Gonawapotera .It is believed that in that river there are spiritual ancestors that inhabit within the river called mermaid (njuzu). By that any human activities is prohibited thus protecting the water and biodiversity from destruction. Traditional Leaders Act states that the Chiefs are also the custodians of the tradition; it is their function to ensure that norms and values are passed on to the future generations. In Chirumanzu District there is Gonawapotera which is regarded by the Shona people of the totem of Shumba Mhazi as a royal place. They believed that their Chiefs in the past used to be buried in that mountain. As a result of this any form of human activities is forbidden in this forest. There are many natural resources in Zimbabwe that are controlled by the traditional beliefs which consist of the Mumvumi River found in Chirumanzu, Nyangani Mountains, Matopo Hills and some others.

According to Mall (1977) South Africa has got such areas that are controlled by the traditional beliefs. For example in the Kwazulu Natal Province there is Hlatikulu forest in the Lebombo mountains north of Pangola River which is protected by the Zulu people as a royal forest because they believed that it is where Dingane the Great Zulu King was buried. Khumalo B. (2004) revealed that water spirits also existed in some parts of South Africa for

instance the Umngu Municipal Area in the Eastern Cape communities resisted the establishment of the hydro power plant at a waterfall because they believed there is a great spiritual significance for diviners in the region at a waterfall.

2.4 Theoretical framework

It is the foundation from which all knowledge is constructed metaphorically and literally for a research study. Lysaght (2011) the theoretical framework provides a grounding base or an anchor for the literature review and most importantly the methods and analysis. He further argued that without a theoretical framework the structure and vision of the research is unclear much like a house that cannot be constructed with a blue print. Lysaght argued that a theoretical framework can be referred to as a blue print for the entire dissertation inquiry. This also serves as the guide on which to be built and support your study and also provides the structure to define how you will philosophically, epistemologically, methodologically and analytically approach the full dissertation. Eisenhart (1991:205) defined a theoretical framework as a structure that guides research by relying on a formal theory constructed by using an established, coherent explanation of certain phenomena and relationships.

2.5 Risk and social theory

Measham T. and Lockies S. (2012) came up with this theory in which it marks a timely contribution. They further argued that it's not about protecting pristine ecosystems and endangered species from anthropogenic harm. It is about calculating and managing the risks of human communities of rapid environmental and technological change. Therefore environmental management is of great value.

2.6 Traditional natural resource management systems

Abu and Millar (2004) asserted that exploitation, conservation and management of the environment (wildlife and vegetation) was done with loyalty and they were guiding principles in the use of resources. They further argued that many traditional norms and beliefs contributed a lot to the indigenous natural system. The traditional leaders played a crucial role to ensure that those who would have committed an offence are punished. The effective actions in natural resource management were taken from the traditional norms and beliefs. According to the researcher's view this was an effective tool to conserve resources because there was no over exploitation of resources as comparing with the present day.

2.7 Integrated environmental management approach

The Integrated Environmental Management Approach is a vital component of the development process. It is a holistic approach to environmental management that addresses interconnections through a strategic approach. Many scholars have defined the IEMA in many ways. Fuggle (1999) define IEMA as the selection, design and implementation of mutually supporting activities contributing to solve a particular problem. Chiwandamira (2000) sees IEMA as a productive or preventive measure that maintains the environment in a good condition for a variety of long range for sustainable uses. These definitions are important for they are there to coordinate, control and to give directions that influences all the human activities in an environmental system.

The concept of IEMA in Zimbabwe is managed through the Environmental Management Act of 2002. One of the major objectives is to promote the sustainable management of Zimbabwe's natural and physical resources. It is a public policy that is designed for efficiency, equity and transparency. It provides for the establishment of national policy direction, standardized planning, permitting and enforcement. It extends to local agencies flexibility and autonomy to identify the most suitable and at least costly implementation methods. IEMA was designed to give a key concept of intergenerational (equity) with reference to the 1987 Brundiland commission's definition of sustainable development and imploring current generations to consider the impact of their actions on future generations. The Act must be boldly implemented as it is envisioned to focus on outcomes and to employ a full range of policy instruments to respond to the priorities, issues and values of the local citizens of Zimbabwe.

2.8 The role of other stakeholders environmental management: Environmental Management Agency

According to the Environmental Management Act Ch 20:27 the Environmental Management Agency consist of the following functions on issues relating to the environmental management.

- ❖ Regulate, monitor, review and approve environmental impact assessments.
- ❖ Regulate and monitor the management and utilization of ecologically fragile ecosystems.
- ❖ Make by-laws to establish measures for the management of the environment within the jurisdiction of the local authorities.
- ❖ Regulate and monitor the collection, disposal, treatment and recycling of waste.

- ❖ Regulate and monitor the discharge or emission of any pollutant or hazardous substance into the environment.
- ❖ Regulate and monitor access by any person to the biological and genetic resources of Zimbabwe.
- ❖ To carry out periodic environmental audits of any projects including projects whose implementation started before the fixed date for the purpose of ensuring that their implementation complies with the requirement of Environmental Management Act Ch 20:27.

2.9 Activities that are done by Environmental Management Agency in the environmental management

2.0.1.1 Commemoration of the World Environment Day

According to the Environmental Management Act Ch20:27 the Environmental Management Agency shall commemorate important days such as the World Environmental Day. The World Environmental Day is celebrated every year on the 5th of June and it was formed by the United Nations General Assembly in 1972. The aim of this day is to encourage people to promote awareness and to give knowledge to the communities to play a major role towards the environmental issues. In South Africa every year they celebrated this and the community is taught about the ways of conserving the environment.

2.0.1.2 Enforcement of Legislation and Monitoring

According to the Environmental Management Act monitoring is also done by Environment Management Agency and it takes a form of periodic sampling and continuous measurement of environmental parameters, levels of waste discharge or process emissions to ensure that regulatory requirements are met. The members of Environment Management Agency also consider the utilization of natural resources such as air, animals, vegetation, water and wetlands. In the case of committing an offence against Environment Management Agency one is forced to pay a fine to the Agency depending on the level of damage. For instance some years back in Chirumanzu District Mac Donald's Chicken Slice at one point paid a heavy fine because the company's sewer system was polluting the Blink Water Dam.

2.0.1.3 Environmental Debate Competitions

Environmental Debate Competitions is one of the methods that are used by Environmental Management Agency to raise awareness among the high school students. The Agency will come up with the theme every year for the students to have debates. The aim of the

competitions is to foster environmental stewardship among the students thereby creating an eco-conscious on the environment for the future generations.

2.1 Local Authority

The Chirumanzu Rural District Council as a stakeholder is expected to conduct Local Environmental Actions Plans according to the Environment Management Act in accordance with the statutory instrument of 2007. The local authority is supposed to carry out waste management practices such as effluent waste, solid, to curb veld fires and address the issue of deforestation of vegetation.

The local authority has its own by-laws which are used to solve environmental problems within the district. Chirumanzu Rural District Council is a central stakeholder on this issue in the sense that it carries out the most environmental activities. For example it is the duty of the local authority to collect refuse regularly however this is not done therefore the residents dump the waste wherever they want thus causing environmental problems.

The Agency works with the local authority in the preparation of Local Environmental Action Plans. This can be referred to as the process in which they will be addressing the area's environmental problems and threats. This consists of all relevant sectors of the local community together, identifying their problems and threats and suggest solutions to solve them. Local Environmental Action Plans promotes sustainable environmental management.

2.2 Theoretical orientation of indigenous knowledge system

World Bank (1997) defined the Indigenous Knowledge System (IKS) as the local knowledge, that is unique to the given culture or society. IKS contradicts with the Western thought which is found from the universities, research institutions and private firms. Warren (1991) defined IKS as the basis for local level decision making in natural resource management, agriculture, food preparation, education and other activities found in the rural communities. According to Flavier et al IKS is the information base for a society which facilitates communication and decision making. Warren (1991) he further argued that the IKS are dynamic continually influenced by the internal creativity and experimentation as well as in contact with the external system.

2.3 Importance of indigenous knowledge system

Thrupp (1988) revealed that incorporating the traditional leaders with their use of IKS into the research study can contribute to the local development and empowerment. This is

evidenced by the fact that Indigenous Knowledge System provide the management plans with the credibility and legitimacy for both the local people and the external scientists, thus increasing the cultural pride and motivation to solve local problems with local knowledge and resources (ibid).

Traditional Leaders will provide with the valuable information about the local environment and even a know how to effectively manage the natural resources. Indigenous Knowledge System has been eroded by the current situation in the whole world which is causing over exploitation of natural resources. Emery (1996) revealed that traditional leaders are familiar with the Indigenous Knowledge System and they do not need to be educated on this. The following are some of the features of the Indigenous Knowledge System that have some aspects in the conservation and sustainable development:

- ❖ Indigenous Knowledge System represent the way of life that has evolved with the local environment so it is specifically adapted to the needs of the local people.
- ❖ Utilization of resource is for subsistence needs for what is needed for the livelihood of the people that is taken from the environment.
- ❖ There is respect for nature through the traditional norms and beliefs. The land is considered sacred because people depend on nature for survival.
- ❖ Indigenous Knowledge System is flexible and it protects the environment from degradation.
- ❖ Dewalt (1994) Social responsibility: there are strong communities and tribes that have got responsibilities and respect to preserve land for the next generations.

2.3.1 Types of IKS

The Indigenous Knowledge System is generally in the broad sense for it involves social, political, economic and spiritual relevance of the local way of life. Emery (1996) further argued that Researches have found the following categories of the Indigenous Knowledge System as the particular interest: resource management knowledge and the artifacts, practices and rules related to the agriculture for instance the nomadic method, agro forestry, pastoralism, water management and the gathering of wild fruits, knowledge about vegetation and wildlife and the world view in which the local people perceives its relationship to the natural world. IIRR (1996) asserted that the Indigenous Knowledge System is embedded in the dynamic way in which kinship, spiritual, politics and other factors that are interconnected to each other.

Tiwari et al (2002) noted that the communities of Jaintias, Khasis, and Meghalaya in India have their own tradition of environmental conservation based on many traditional norms and beliefs. Some of India's forests are turned into sacred groves due to their traditional beliefs and are conserved from any human activities. These forests are fertile in bio-diversity and consist of herbs and medicinal plants which they use.

Tsikai (2006) argued that the Ndebele and the Shona have the tradition that guides them from over exploitation of the resources. Mukwada (2000) noted that a diversity of animals and vegetation is revealed by many people in the whole world as part of their cultural heritage. In this country there are certain vegetation for instance (scerorya and burkea Africana) which are sacred they are both important to the Shona and Ndebele culture. Due to this they are prohibited from any destruction that is veld fires and deforestation thus preserving these species. The major reason why they are sacred is that they believed that their ancestral spirits used such kind of vegetation to reach to the people. They even believed that any destruction of such kind of vegetation would detach people from their ancestors therefore this would result in disasters such as drought and plagues as a form of punishment. One can say that even in the present day there are some people that are still believing in their ancestors they have seen them as their protectors for example the Tonga people.

Matter and Timberlake (1992) revealed that in Zimbabwe there are still some certain trees that are used by the traditional healers as herbs and medicine such as *Maytemus Senegalensis* (Chizhuzhu) and *Psudalachnostylis Maprounifolia* (Mushozhowa). Therefore the fact that they are used for traditional herbs they are only used by the traditional healers thus survived from destruction.

Chiwandamira (2000) asserted that wild fruits are also conserved with the traditional method of resource management. These wild fruits consist of nyii, masawa, marula, chakata and mazhanje. The Action Magazine (1997) revealed that the first fruit of marula and mazhanje was sacred in every season therefore people were to ask from the Chief for permission first in order to harvest them.

2.3.2 Limitations of the Indigenous Knowledge System

Indigenous Knowledge System has got its own negative impacts on the environment management. It can also be taken to account that the local people caused destruction to the environment through over-cultivation, over hunting and over grazing. Therefore in some

cases one cannot judge that it was correct or wrong. It can also be noted that the Western thought undermined the Indigenous Knowledge System for it is revealed as myths and superstitious. Grenier (1998) revealed that the introduction of the education, religious system, globalization (the growth of national and international markets) and other development processes contributed a lot to the world's culture erosion. It can also be taken to account that during the past Indigenous Knowledge System was once adopted and was the best tool for survival in an environment but however nowadays it becomes inappropriate under conditions of environmental degradation.

One can also say that Indigenous Knowledge System is different from the Western thought because it does not give physical evidence. Thrupp (1989) asserted that some of the traditional cultures that are used are even harmful for example herbs that are used for medicines are poisonous to the health system.

Thrupp (1989) further argued that these norms and values are mistaken; they have got inaccurate information that can be a danger and even a barrier in improving the social being of the people.

2.3.3 Conservation through the Indigenous Knowledge System

Chiwandamira (2000) noted that there are many obligations in the management of natural resources. These natural resources consist of the mountains which were used for burial places of the Chiefs. He further goes on to say these mountains are sacred that all the natural resources found on it were not destructed in any means. These mountains were prohibited from climbing but only used for ritual such as the rain making ceremonies. Thus by being excluded from any human activities this protected them from destruction. Chiwandamira (2000) argued that the main reason was to maintain the sacredness of the mountains through practicing rituals it was a place for requesting natural resources for example rainfall.

Chiwandamira (2000) also mentioned gravesites as sacred. These were the places where the dead people were buried. In the past the local people had a belief that the spirit of the dead would join their ancestral spirit, therefore their burial places were sacred as well. Due to this vegetation near these gravesites were not to be destructed in any way. They also believed that mismanaging of these things was a serious offence which would cause disasters such as drought and plagues as a form of punishment from the ancestors. Thus these cultural beliefs have been of great value in the conservation of the environment. The traditional norms and

beliefs protected some of the natural resources such as wetlands, springs and other cultural sites from destruction.

2.3.4 Empirical evidence of Indigenous Knowledge System in the conservation of the environment

Mukwada (2000) noted the importance of the Indigenous Knowledge System in the conservation and protection of the natural resource management. He further argued that the Indigenous Knowledge System created a mutual co-existence and balance between the people and their environment. He further asserted by giving an example of Alaska (U.S.A) students who managed to solve the environmental problems and suggest ways to solve them using IKS. Manjengwa et al (1999) revealed that Indigenous Knowledge System is an effective tool in the environmental management.

Grenier (1989) noted that the Amazon forest in Brazil had no problems of destruction before the colonial regime. He further argued that before their colonization the local people had loyalty over their culture and their beliefs were the guiding principles in the utilization of the rainforest. However, this was all destructed during their colonial period as the settlers ignored the culture of the local residents in the resource management. The Amazon (Indians) lost their land and they even lost connection with their past (ibid). As a result of this it causes a massive destruction on the rainforest to such an extent that the local people failed to save the forest from further damages.

Rihol et al (1999) revealed that the Botswana model of Land Boards was reproduced in Namibia. In which Chiefs in the past used to have full control in the allocation of land and utilization of natural resources. As a result of their role in the past of land allocation, traditional leaders in Namibia were given a role in the development of the wildlife protection. However later on the government created the protection committees which are now in charge of the wildlife protection. Thus the traditional leaders were turned out or are now less involved in the decision making of wildlife protection.

2.4 The challenges that are faced by the traditional leaders in Zimbabwe over environmental management

Lawes et al (2004) argued that traditional conservation practices have been weakened or eroded by the western thought, political and religious changes over time. By that the roles of the traditional leaders of having authority to natural resources have been weakened. This can

be traced back from the colonial period where the traditional leaders lost control to the British rule.

Rihol et al (1999) asserted that environmental roles of the traditional leaders are also to other African countries as a result of the colonial period and the current governments. The current governments retained the rights and switched the traditional leaders' former powers over land to the Land Boards (Ministry of Lands). Due to these changes the indigenous knowledge systems were abandoned leading to the environmental damages.

Traditional leaders have been the custodians of the land in the colonial period were they were controlled by the whites. After independence their powers over land were taken from them for they were blamed for the colonization tracing the issue from King Lobengula. The Rural District Councils Act of 1988 gives authority to the rural councils over land and its resources. On the other hand the Traditional Leaders Act of 1998 restored less power to the traditional leaders. Evidence to this is on the regularization of appointment of the Chiefs by the President and also given authority to control within their areas. The Traditional Leaders Act Ch 29:17 states that the Chief was given powers to allocate land. This has resulted in a dual system of governance which is chaotic in nature which lead to controversy between the Land Committee which consists of the (CEO of the RDC, District Administrator and other sector ministries that deals with land) and the traditional leaders. This controversy has resulted in conflicts between the traditional leaders and the Land Committee. For instance in Chirumanzu the Land Committee wanted to have an irrigation scheme on the Chigaga River whilst the two Chiefs of the area were disputing this idea. The two Chiefs were saying it is forbidden to have an irrigation scheme using this river because there is a spiritual ancestor (njuzu) which inhabit in the water which has been protecting the area for many years. By this the traditional leaders were blaming the Land Committee for wanting to have an irrigation scheme on sacred places. It can also be taken to account that the powers of the traditional leaders have remained an issue since they are also challenged by other sector ministries that deals with the environment such as Environmental Management Agency and even the judicial system itself.

Furthermore the traditional leaders' powers over environmental management were weakened by the Communal Land Act of 1982 which gives the powers to the Rural District Councils. Mutizwa and Mangiza 1990 argued that the post-colonial government at independence further weakened the traditional leaders' authority over resource management as communities

were receiving instructions from the central government. It can also be revealed that the resource management ministries weakened the traditional leaders' powers over natural resources with various pieces of legislation such as Communal Areas Act 1982 and District Councils Act of 1980.

Mutizwa and Mangiza 1990 argued that there are other legislative instruments which causes some changes such as Prime Minister's Directive of 1982 on Decentralization and Rural District Council's Act 1988).The District Council's Act removed authority to the traditional leaders in the allocation of land whilst the Prime Minister's Directive on Decentralization created a Village Development Committee (VIDCOs) and Ward Development Committees (WADCOs).However this created a tension between the traditional leaders and the democratically elected leaders on the issue of land allocation. Nyambara 1997 noted that the Communal Land Act vested authority over land to the President and devolved land administration to the RDCs and the DA making them the owners of the land

It can also be taken to account that the rise of the opposition party in 1999 made the ruling party to be in fear of lack of support from rural areas. By that the ruling party restored some of the traditional leaders' powers through the Traditional Leaders Act. Despite of all this the traditional leaders were restored less powers in the management of the natural resources for instance the power to coordinate ceremonies such as the rain making ceremonies. Therefore one can say the restoration of the traditional leaders' powers was a political strategy to win votes and support from the rural areas.

Kowero et al (2003) the chiefs played a major role in uniting their communities together, Their roles consists of ensuring that there is fertility and productivity of the land, coordinating the rituals for example (rain making ceremonies), guarding and maintaining the sacred places and shrines so as to keep peace among the people with the ancestral spirits. Mukamuri (1995) revealed that chiefs at a local level are the leaders of all the developments for both formal and informal institutions in the environmental management.

According to Mukamuri (1995) the colonial regimes still exist in Zimbabwe basing on the land tenure system. The communal areas are controlled with the dual system which involves the current government system and traditional leadership structures. Where the current systems are controlled by the RDCs through their councilors whilst the traditional leadership are line age based which has the Chief as the top leader, Headmen and the Village head.

According to Mamimine and Mandivengera (2001) the government of Zimbabwe and the sub Saharan Africa has a systematic way of undermining traditional leadership. In Zimbabwe they have done this by sidelining the traditional leaders to rule in the new resettlement areas.

2.5 Traditional leaders act Chapter 29:17

Section 5 provides for the functions of the Chief and state functions relating to the environment. In addition, the Chiefs ensure that the natural resources are used in an efficient manner in terms of the law so as to avoid overgrazing, over cultivation, destruction of vegetation and wildlife within their areas. They were also given the duty to monitor the headmen and the village heads. To promote and uphold the cultural values for example to coordinate the rain making ceremonies and also to manage the collection done by the village heads of taxes and levies on behalf of the RDCs is it done in an efficient manner. In addition to that the act also gives traditional leaders the right to manage the natural resources in accordance with the national legislation that there is no deforestation, over grazing and over cultivation.

2.5.1 Traditional leadership structure in Zimbabwe

2.5.1.1 Chief

According to the Traditional Leaders ACT 29:17 it states that the Chief ensures that the Communal Land is allocated according with part III of the Communal Land Act (Chapter 20:04) and ensured that the needs of any enactment in force for the use and occupation of any prohibited settlement or use of any land and also to notify the RDCs of any intended of a homestead and the permanent departure of any resident from his area and advice the headman to allocate land to any new resident.

In this case one can say that the Chief is being given the power to distribute land to the new resident. This also shows that the Chief has the power to monitor that everyone is allocated at a proper place and also the power to distribute land to the new resident within his area. The fact that the Chief informed the RDC about the matters of the land and the permanent departure of a resident shows that these two work together. In the sense that the traditional leaders are the ones who knows all the whereabouts about what is on the ground so the RDC has to be informed so that at the end they will not have some confusion for instance to allocate land that already belonged to someone. However one can also dispute this fact by saying that the Chiefs were not fully given their powers comparing to what was done before the colonial period the Chiefs would only allocate with the his committee members without a

directive from anyone since he was the superior. The fact that they are given a directive from the RDCs and the Ministry of Lands for they have to allocate according to III of the Communal Land Act Chapter 20:04. Nowadays the reality is that the allocation of land is only done by the RDC, DA and the Ministry of Lands without involving the Chief. The Chief is rarely called for those meetings.

Traditional Leaders Act 29:17 proposes that the Chief monitors the land and its natural resources that they are used in a proper way in terms of the law. The Chief is in control over cultivation, over grazing, to see that the animals and vegetation are not destructed in any way. Again the Chief is supposed to see that there are no illegal settlements and generally to avoid the degradation, misuse of the land and its natural resources.

It can also be taken to account that the Chief was given this role to monitor that people are practicing good agriculture evidence to this people are not allowed to cultivate on the river banks. Using the IKS it is a taboo to practice stream bank cultivation in the sense it is where dead babies are buried. By such a belief it prevents the river from siltation. One can also dispute this fact by saying that to some degree it is not the duty of the Chief but of the Agronomists (Madhumeni) they are there to monitor and supervise the farming system for instance to observe that people are not cultivating on river banks. One of the duties of the Chief is to monitor that the natural resources are not exploited. In reality this is not true for example the politicians take mines for their own benefit without consulting the Chief of the local area. Therefore traditional leaders are just toothless dogs that do not bark because they are being controlled and ruled by the politicians of the local area. In terms of overgrazing the Chief avoid overgrazing by encouraging paddocks within his area, where livestock of the community will go for grazing in the community paddocks. The Chief makes sure that flora and fauna is well protected. For instance Chief Chirumanzu does not allow veld fires whoever is caught will pay a penalty of a goat to the Chief. By doing that this protects the vegetation from being destructed. The issues of fauna people are not allowed to hunt wild animals. Evidence to this using the IKS they are certain animals that are not allowed to be killed or eaten by any person except the Chief only such as pangolin, porcupine and turtle. By practicing this culture it saves these wild animals from extinction. However one can also say that nowadays it is the duty of the Ministry of Tourism and Recreation which has a board of Environmental Management Agency which deals with the natural resources. For example burning of forests if one is caught he/she will pay a fine of \$100.

The Chief has a role to avoid illegal settlement. Of which this is also a controversy between the RDC, DA and the Ministry of Lands. For example the Chief allocate land for a new resident within his area. To some extent it is a challenge this happened in Chirumanzu District. Chief Chirumanzu allocated land to a new resident to a piece of land that was already occupied by someone. According to the researcher's own view it was not the Chief's fault because the owner of the land did not clear his land or built any structure to show that the land has an owner. This becomes an issue to such an extent that the DA called for a meeting with the traditional leaders regarding the issue of land allocation.

In terms of the Traditional Leaders Chapter 29:17 pointed out that the Chief is responsible in adjudicating in resolving disputes relating to land in his area, to notify the RDC for the area concerned as soon as reasonably practicable of the outbreak or any epidemic or prevailing disease, floods or other unnatural disaster affecting the livestock, inhabitants, land, crops, flora and fauna and publishing such public orders, directions or notices as may be notified to him.

One can simply say the Chief in reality he solves some minor issues concerning land they are some issues they cannot solve on their own therefore they will consult the DA. For instance in Chirumanzu District there was this case of the land boundaries where the two Chiefs that is Chief Chirumanzu and Chief Nhema they were having some disputes over Tokwe 4. This was a serious case which took place for some years to such an extent that the DA of Chirumanzu hand over the case to the MP of Chirumanzu Zibagwe who then presented it to the Minister of Rural Development. They then called for a meeting but at the end the Minister concluded that the area belongs to Chief Chirumanzu. According to the researcher's own opinion this was done for some political interest. In the sense that during the researcher's work related learning she went to visit the area. The researcher noticed that the way the residence of Tokwe 4 are living or even the culture is just different from the Chirumanzu District. For instance their culture Sabbath day (Chisi) is observed on Wednesday whilst in Chirumanzu District it is on Thursday.

The Chief was given the role to maintain up to date registers of names of villages and their inhabitants and of land certificates under the direction of the DA or the RDC as the case maybe in assisting drought and famine relief agencies in coordinating relief and related matters in his area according to the Traditional Leaders Act Chapter 29:17. The researcher encountered with such experience when she was on her work related learning. The Plan

International came to the district in November 2015 to 2016 for drought relief. The village heads were registering those who were in need of food assistance especially the poor, disabled, widows, orphans and the old aged people. However since corruption is almost everywhere some of the people who were being registered were not the ones who needed assistance. It was not allowed for any traditional leader to be given food surplus as it was for the needy. But however there is this village head that has polygamy he registered his family by using his three wives' names. So the residents came to the DA complaining about all the corrupt activities that were done by the village heads as a result of all this the DA called a meeting with the traditional leaders as usual. The two Chiefs of the district were even complaining about this issue revealing that they were not even informed about the program. It was only the village heads who were involved with the program and they were being corrupt with the registering process.

2.5.1.2 Headman

According to the Traditional Leaders Act 29:17 it states that the Headman shall enforce all environmental conservation planning laws, including local fields boundaries, on behalf of the Chief, RDC and the State. This can be shown when they give each resident a piece of land to practice horticulture where the community will be growing tomatoes, vegetables, onions and some others. To add on, encouraging the community to use paddocks for grazing of livestock so as to avoid soil erosion and land degradation. One can say the Headman is there to assist the Chief.

2.5.1.3 Village head

The Traditional Leaders Act 29:17 states that it shall be the subject to the Communal Land (20:04) to consider in accordance with the customs and traditions of his community, requests for a settlement by new settlers into the village assembly and to make recommendations on the matter to the ward assembly. On this issue the village head was given the power to request a piece of land for the new settler within the village. But he does not make the decision on his own but with the Village Assembly which will then forward the case to the Ward Assembly. The Ward Assembly will then give the final decision that the piece of land that the new settler is given is not a wetland, grazing area or even to see whether the land does not belong to someone else. All these procedures are done to avoid land disputes.

The Traditional Leaders Act 29:17 postulates that the village head shall ensure that all land in his area is utilized according with the enactment in force or for the use and occupation of

communal or resettlement land. This shows that his role is to monitor that the land is being used in a correct manner for instance that people are not squatting at one piece of land. As squatting would cause land disputes and even the spread of diseases such as cholera. In addition, to see whether there are no people who are cultivating on stream banks as this will cause river siltation which is an environmental problem.

2.5.1.4 Village assembly

According to the Traditional Leaders Act 29:17 it postulates that, 'Village Assembly is there to resolve all issues related to land, water and other natural resources within their area and to make proper recommendations in accordance with any approved layout or developmental plan.....'It can also be taken to account that the Village Assembly was given a role to solve issues related to land for instance to solve disputes concerning local field boundaries. Another role was to resolve issues of water for instance to see that people are not cultivating on stream banks as this will cause river siltation thus destruction of the environment. Issues to do with water one can safely refer to the two irrigation schemes which are Hama Mavhaire and Mhende which are found within the District. The Village Assembly is there to monitor the irrigation pipes to check if there are any damages, if they are any damages it is responsible for mending the pipes and to check the tools that are used are they carefully used or maintained such tools consist of tractors, harvesters, spraying machines and some others.

2.6 Natural Resource Management Policies

The United Nations Convention to Combat Desertification (UNCCD) revealed that there are nations that are experiencing dry spell, especially in Africa. In Cameroon and Ghana for instance, forestry policies and management plans are formulated to address biodiversity and sustainable forestry have been adopted due to the Convention on Biological Diversity (CBD). UNEP (2000) asserted that the nations particularly in the Western and Central Africa they favoured enactments while others in North Africa have depended intensely on Presidential and Ministerial degrees and ecological codes. In the past during the 1990s existing programs and projects were reviewed in Africa and were funded by the international countries such as USA and the other European countries as a way to reduce the environmental damages.

2.7 Empirical evidence in the case of traditional leadership in Ghana

Abu and Millar (1998) in Ghana the use of the environment resources such as vegetation and wildlife is done with loyalty and guided by conservation requirements. The thrust of management, utilization and protection of the natural resources is done by the traditional

leaders. The Ghanaian traditional leadership structure consist of the Chief, Tindana, Clan Heads/Sectional Heads and the Female Leaders (magazias) and other community leaders that are involved in the environmental management.

2.7.1 Chief

Mohammed-Katerere (2004) noted that before the colonization, social associations in Northern Ghana were portrayed by various tribal regimes in view of patriarchy and inscriptive norms and values. Every tribe even in the modern day the Chief is on top of the hierarchy and he is responsible in the environmental management and the community organization. According to Lar (1999) he points out that the community viewed him as a mediator between them and their ancestors meaning in the spiritual realm, cultural, political and judicial leader .He arranges many aspects of the daily life the acknowledgment of community dreams and aspirations and the one who was the creator of peace and harmony within the community. He had an influential role in bringing about the common good for the benefit of everyone in his community. According to Institutional Advancement Studies (1993) which stipulates that as a result of the colonization the traditional leaders' powers were taken and this resulted with the bond between them and the people being gradually washed away. Colonization led the African people to loss of land, property, dignity and their culture.

2.7.2 The Tindana (Land Priest)

According to Bonye and Milla (2004) they noted that among the indigenous foundations, the Tindana in the Northern Region who were also called the Earth Priest operates as spiritual leaders of the community and have a control over land in the Upper West and East Regions of Ghana. Their office was entirely hereditary. They are the only ones who were known with the spirits of land. Abu and Millar (2004) also support that under the tribal law in the Northern areas of Ghana the land and the first harvest could be given to the spiritual world through intermediation of their leaders which was covenanted with the spirits in order to be given rights over certain rituals. Thus, this contract was passed down after some time through the Tindana whose spiritual role ties with the people and the spirit ancestors. Millar (2004) revealed that the present and future generations respects the traditional leaders and physical protests, for example, mountains, trees and streams as a continuum of a similar ancestry The Tindanas were responsible in offering sacrifices and were the caretakers of the sacred places. Thus the utilization of the natural resources was done with loyalty and they were guided by the traditional beliefs. Their protection measures over natural resources such as vegetation,

wildlife, water sources and mountains managed to protect the environment from degradation and extinction.

2.7.3 Magazia (Female Leaders)

Bonye and Millar (2004) states that the Magazias were elderly females who were chosen by showing their leadership qualities within the community. Appial- Opuku et.al (1999) noted that females in the savannah forests in most cases depend on their natural resources for their survival. He further argued that they gather firewood for tubers, roots, cooking and wild fruits for human use. To add on, they even sell fire wood, charcoal burning, honey tapping, and herbs as an important source of income to the individuals. According to Sen and Gown they pointed out that the female leaders occupied a percentage of about 70 on the work force and 30 percent was for the males. They further argued that in most cases women leaders play a major role in the misuse of the natural resources. Therefore the researcher who is carrying this study does not support this view that the female leaders contributed a lot to the exploitation of the resources. In the sense that long back the roles of the females were to bear children, gathering of firewood and wild fruits. The heavy work force was done by men for they were responsible in mining sector which causes land degradation, hunting which causes extinction on wild animals and clearing of vegetation for construction of houses.

Many researchers indicated that women work more hours and contribute the larger amount of their salary to the family spending plans, deal with the day today consumption and make decisions on the financial needs as revealed by Boserup et al (1989). World Bank (1997) indicated that in the developing nations women occupy 75% on agricultural activities, 60-80% work force for food production, 100% for processing the basic food commodities, 80% for food storage and transportation from farm to villages, 90% fetching water and gathering of firewood for domestic use. Therefore the responsibilities of the Magazias in the resources exploitation and management must not be undermined. Their roles are also important like that of the sectional and clan heads in the traditional structure and in the management of the environment.

2.7.4 Clan/Household Heads

According to Nukuya (2003) a clan is a group of individuals' men and women who share the same ancestor or ancestress. They could be delegates of families from the different areas and are also known as sectional heads. Assimeng (1999) noted that they are frequently associated with each other through spiritual connections. In most cases clans are associated with totems

(plants and wildlife) traditional norms and belief have a spiritual link with the clan therefore they have to behave in their own way. These totems and taboos which were related to the clans have an importance in the natural resource management in Northern Ghana. For instance the Kuseile families among the Dagabaas in Northern Ghana use Python as their totem, and as a result of this individuals who belonged to this clan were not allowed to kill it. Even if they came across with the dead body they were to give it a respective burial. Such kind of beliefs contributed a lot in the protection of animals.

2.7.5 Diviners, Rainmakers and Soothsayers

Mbiti (1969) asserted that in many traditional communities which consists of different traditional leaders such as spirit mediums and specialists in the spiritual realm. CECIK Field Report (2007) noted that the rain makers and the seers in the Upper East Region performed different customs to make rain fall during the dry season. Haverkort and Millar (1994) revealed that the rain makers were responsible in making the rainfall and even stop it. It is said that in the Rural Northern Ghana people rely on agriculture. The duty of the rain makers in stopping rainfall can be of both the negative and positive effects depending on the availability of resources. The failure of crops in the rain season could be have been foreseen by the spirit mediums, diviners and the soothsayers and suggest measures to address the matter. They believed that the reason might be of the gods who will be angry for a certain offence therefore the diviners, soothsayers and spirit mediums were consulted and perform certain rituals as an apology to their gods.

2.7.6 An overview of the traditional leadership in Ghana

The Ghanaian structure also indicated that the ancestral world was the driving force that regulates the performance of the traditional rituals in the management of the natural resources. According to Kasanga (1994) the Chief is on top of the hierarchy, for he is the political leader who also performs the judiciary roles relating to the natural resources. However he has got limited powers over other areas outside his territory. The ancestral world has got a strong connection with the Tindana and the traditional leaders such as the (Rain makers, Diviners, Soothsayers, Spirit mediums, Sorcerers, Fetish Priest) and also they have a spiritual role in the management of the natural resource but have a weak relationship with the Chief. They are the only ones who are known to the spirits of the land. Abu and Millar (1998) revealed that contemporary development give a picture of a duality of the power that was shared between the Chiefs and comparing with the modern that the Chiefs has authority over former rural lands unlike the urban lands. Bacho (2005) argued that in many areas in the

Northern Ghana consists of a dual system whereby the Tindana represents the first settlement. Their role was to be the custodians of the land, to perform the religious rituals in the non-centralized communities with their Chiefs in the Upper West and Regions of Ghana. Comparing with the day to day governance the Tindanas were involved in the making of the by-laws relating to the environmental management. The Clan / Sectional Heads were involved with the sacrifices, managing the groves, allocation of land to the people and have a control over the environment. The Female Leaders (Magazias) were not involved in the allocation of land or even to hold land in trust of the family. However, they hold land allocated to the elder son in the case of a female headed household widows. Millar (2005) argued that when the man has daughters in his family they were also given their own land but they were to consult the male members first for permission. He further noted that among the Builsas in Northern Ghana, when a female comes from the Tindana family, she had a right to own the land and even claim it in the case of being single. If the family were having some land disputes they were to consult the Chief and the Tindana. The clan/sectional heads and the female leaders acted as mediators between the people and the Chief in the decision making. The family heads were supported by their family members. Kasanga (1994) argued that the family members from the land have the customary free. A stranger not-subject of a family who wanted land could ask the Chief first for the authorization. If permission was given to the stranger he was supposed to contact the land owner or family head thanking him for the gift of land or even if is a contract basis. All these procedures were done to prevent land disputes. The service providers, both from NGOs and the government work together with the traditional leaders in the case of formulation, policy influencing, and advocacy relating to the environment management. The norms, values, practices and the Cosmo vision of the people serves as the guiding principles and framework which guides all the traditional leaders in the environmental management in the past and the present day Ghana.

2.8 Possible Solutions

The government organizations that deal with the natural resources should engage the traditional leaders by educating them on how to protect the environment through conducting trainings, workshops and programs like what is done by the Environmental Management Agency. The government must enforce laws which govern the traditional sacred places so that people will not violate those areas thus upholding the cultural values. The local authority must improve on the service delivery especially on the refuse collection. The refuse collection must be done on the regular basis to avoid environmental problems. Clean up and

education awareness must be done at list once per week so that people will know the importance of protecting the environment. All in all the government must fully restore the traditional leaders in environmental management so as to save the country's natural resources from depletion.

2.9 Summary

The literature review linked the views from various authors regarding the concept of environment. This chapter also consists of the impacts of the traditional leaders in the environment management through the use of IKS. It also outlined the challenges that are being faced by the traditional leaders in environmental management, the role of the other stakeholders such as the Environmental Management Agency, Local authority and the District Administrator's office and also the possible solutions to the environmental protection. The chapter also had the empirical section which outlined the challenges that are being faced by the traditional leaders in countries like Brazil, Ghana, South Africa and India. The next chapter will cover the methodology that will be used to gather data from the field.

CHAPTER III

RESEARCH METHODOLOGY

4.0 Introduction

This research is a systematic inquiry aimed at understanding and analyzing the **Effectiveness of the Traditional Leaders in the environmental management**. This chapter includes the research methodology which can be referred to the methods that are used in carrying out the research. Degu and Yigzaw (2006) defined a research methodology as a systematic collection, analysis and interpretation of data. This chapter outlined the methods that can be used by the researcher in her study and analyze them according to their importance to the research study.

4.1 Qualitative research

According to Cresswell (2002) he defined a qualitative research as the intended to deeply explore, understand and interpret social phenomena within its natural setting. He further argued that it is the method in which the researcher makes some claims based primarily on constructivist, perspectives that consists of many meanings of socially and historically constructed with an aim of developing a theory.

Locke et al (2010) noted that this form of method is different from that of quantitative for it uses words rather than numbers. Meaning the questions will be dealing with what is on the ground. This design is of great value for it provides information of a particular case study through the use of interviews. It can also be taken to account that qualitative research is flexible and highly focused.

4.2 Research design

According to Blanche (2006) a research design is the element which provides for the collection and analysis of data. According to Seliz (1992) he referred to it as the overall strategy that one choose to integrate the different components of the study in a coherent and logical way through ensuring that one will effectively address the research problem. It simply refers to the method that is used by the researcher in quest for data.

They further argued that research design is the most complicated step in the sense that it consists of many techniques, methods, procedures and sampling plans that are needed. A plan can be referred to as a complete program of the study .It consists of the guiding principles of

what the researcher is using for her research study and also the final analysis of the data. This definition that has been used by the researcher consists of two major functions. The first one it relates to the identification and development of procedures and logistical arrangements that are required within the research study and the second function they emphasize the importance of accuracy, objectivity and quality. Therefore one is required to undertake many procedures and tasks so as to complete the study. In addition, they also ensure if the procedures are adequate to obtain accurate information to the research questions. Saunders et al (2009) noted that there are four major research design and these are casual, descriptive, explanatory and predictive. The researcher used descriptive research design which seeks to add knowledge on what other scholars has mentioned.

4.3 Case study

Mitchell (1993) defined a case study as a detailed examination of an event or series of related events which the analysts believe exhibits the operation of some identified theoretical principles. According to Yin (2003) a case study is an empirical enquiry which investigates a contemporary phenomenon within its real life context especially when the boundaries between the phenomena and context are not clearly seen. It is an approach for studying social phenomena through an analysis of a particular area. This method consists of the views of an area studied being different from on its own way from other areas. The researcher uses Chirumanzu District as her case study.

4.4 Target population

Best and Khan (1993) define a target population as any group of individuals that have one or more characteristics in common that of interest to the researcher. Leddy (1997) refers to a target population as a group of people or items from which one wants to obtain information. Degu and Yigzaw (2004) defined a target population as the population about which an investigator wishes to draw a conclusion. The target population for this study consists of the Traditional Leaders, District Administrator's office, Environmental Management Agency officials, Council employees and the Elderly people. Therefore the target population consists of 75 respondents.

Table 3.1: Targeted population of the research instruments

Population	Sample size	Research Instruments
Traditional Leaders	15	Interviews
Elderly people	15	Interviews
Council employees	15	Questionnaires
District Administrator's office	15	Questionnaires
Environmental Management Management's officials	15	Questionnaires
Total sample size	75	

4.5 Sampling

According to Blanche (2006) he defined a sample as the small part of anything designed to show the style, nature and quality of the whole study. In other words it can be defined as the process of selecting units from the population interest through selecting individuals or organization to represent the whole population. According to Cooper and Schlinder (2003) they argued that many reasons for sampling consist of lower cost and greater accuracy of results and greater speed of data collection and the availability of population selected. A total of 75 participants will be chosen.

4.5.1 Purpose Sampling Technique

Saunders (2003) noted that a sample technique gives a wide range of methods that facilitates a reduction on the amount of data to be collected. The researcher used purposive sampling to select respondents like the Traditional leaders because they are the main purpose of the project furthermore the research also selected respondents from the District Administrator's office, Environmental Management Agency's officials and the Council officials because they are the government sectors that are in full control of the environment or natural resources.

4.6 Research instruments

The research tools that are used by the researcher include the interviews and the questionnaires. However these tools have got their own merits and demerits and these are discussed on below.

4.6.1 Interviews

Thakur (2004) defined interviews as the process of talking in a more purposive and systematic manner than the day to day talks.

Advantages

The researcher through the interviews managed to acquire accurate information through asking questions especially on the sacred places that are found within the district. The participants managed to express their own opinions and feelings in their own way this helped the researcher to acquire information on the challenges that are being faced by the traditional leaders in environmental management and even some of the recommendations. The process was a faster and flexible way that it made the researcher to get answers at that very moment also to ask for further questions. Interviews lessened bias due to the interviewee's presence. The process managed to give the researcher a platform to follow through an idea (question) that is if it was not well answered the researcher acquired information through exploration of other thoughts that might have come up during the interviews.

Disadvantages

The researcher almost spends the whole day interviewing the traditional leaders and the elderly people because the process is time consuming and it needs careful planning. The researcher was affected by the language in the sense that the process was done using Shona language. Therefore it becomes a challenge to translate some of the information to English because the participants were using deep Shona,

4.6.2 Questionnaires

It is a faster and efficient method for collecting data because the researcher collected them after about an hour unlike the interviews were she almost spend the whole day. Questionnaires managed to bring many points because each respondent receives the identical set of questions hence this uniformity assists the researcher in the data interpretation and also to bring many points. Open ended questions allow the respondents thus providing more validity.

Disadvantages

It is an expensive method to use in the sense that the researcher has to print many copies which was costly. It was also bias as people provide false information in trying to protect their organizations. Another issue is that people share views thus gives biased information on this research the questionnaires returned by the Chirumanzu Rural district council officials were identical meaning the respondents were discussing thus provide with bias information.

4.7 Sources of data

The researcher will use both primary and secondary sources of data. These sources of data have their own merits and demerits which shall be discussed on below.

4.7.1 Primary

Currie (2005) defined primary data as the data that is previously unknown and which have been obtained directly by the researcher for a particular project. Degu and Yigzaw (2006) noted that these are the types of data that are collected for the first time. In this research data will be collected mainly from the DA's office because it has a link with the other government ministries and sector and also it deals with the traditional leaders. To add on, the DA's office might help the researcher to have an appointment with the traditional leaders. Primary data is important in this research study for it provides accurate and reliable information.

4.7.2 Secondary

Saunders et al (2009) defined a secondary as data that have already been collected for some other reasons. These sources consist of the information that have already or researched and analyzed by the others. Such information on Traditional Leadership can be obtained from journals, policy reports, seminar papers, text books and some others. Secondary sources are also of great value to use for they give a comparison with data obtained from primary sources. Therefore it gives information which offers to compare what the researcher's information with that of different scholars.

4.8 Ethical issues

There is need to consider the respect of the rights of the participants, beneficence which is a notion of doing good and with no intensions of harming the respondents when one is carrying out the study. In some cases there is need to protect the respondents' names. The respondents participated according to their own will which will give an input to this research study.

4.9 Summary

This chapter emphasizes on the methods to be used in the field survey. The research design and methodology will give the quality of information to the researcher. It laid down the research design, targeted groups, research instruments such as interviews and questionnaires which will provide with the quality of the information to the researcher through their responses and views. The following chapter will present the data analysis and results.

CHAPTER IV
DATA PRESENTATION AND ANALYSIS

4.10 Introduction

This chapter presents the research findings. The data was collected through the use of questionnaires and interviews. The findings will be presented more descriptively using bar graphs, tables and plates.

4.11 Interview response rate and analysis

Population	Sample	Response	Percentage
Traditional leaders	15	12	80
Elderly people	15	10	67

Table 1: interview response rate and analysis

The sample size for the Traditional leaders was 15 and only 12 were only answered. Thus 80% of the interviews were done with the traditional leaders. This is because the researcher interviewed them on the 18th of April on Independence Day. She failed to get in touch with the two Chiefs and the other headman because they were busy with the program so she managed to interviewed some of the headmen and the village heads. The researcher also interviewed the Elderly people the sample size was 15 but 10 were only answered. This gives a total of 67% of the Elderly people.

4.12 Respondents from the Interviews

4.12.1 Involvement of the traditional leaders in environmental management

All the respondents agreed that they are all involved in environmental management. They further stated that they protect the environment through the use of the IKS. Meaning there are sacred areas which consists of forests, water sources, mountains that are prohibited from the human activities. This is in line with Thrupp (1988) who revealed that incorporating the Traditional leaders with their use of IKS into the research study can contribute to the local development and empowerment. Traditional leaders will provide with the valuable information about the local environment and even know how to effectively manage the natural resources.

5.2.2 Sacred places within the District

All the respondents mentioned that there is Gonawapotera which consists of the forest, river and mountain. One respondent further explained Gonawapotera during the past it was a burial place for the Chiefs of Chirumanzu who belonged to the totem of Shumba Mhazi and Chigaga River. This is also supported by Chiwandamira (2000) who noted that there are many obligations in the meaning of natural resources which consists of the mountains which were used by for burial places of the Chiefs. Therefore Gonawapotera is one of the mountains that is being referred to by Chiwandamira therefore it has been protected from environment degradation through the use of IKS.

One respondent from the Elderly people mentioned about the river called Mumvumi. Grandmother said, '*Rwizi rweMumvumi haripwi kunyangwe zuva rikapisa sei mune njuzu inochengetedza nzvimbo zvekuti munguva yenzara inopwa dzimwe nzizi Mumvumi haripwi ndorino raramisa vanhu nezvipfuyo.*' This is line with Emery (1996) who noted that the researchers have found on the following categories of the IKS as the particular interest resource management knowledge through agro-forestry, water management, wildlife, vegetation and the world view in which the local people perceives its relationship to the natural world. Meaning the local people the natural resources such as wildlife, vegetation their belief managed to protect some of the water sources from drying up therefore these water sources could help them in times of need especially drought.

5.2.3 Corrective measures for offenders by the Traditional leaders

All the respondents mentioned that they would present the case first to the Chief. They further mentioned about the offender who would have caused veld fires he or she will pay a goat to the Chief. This is line with the Traditional Leaders Act Chapter 29:17 which give the Chief power to ensure that the natural resources are used in an efficient manner in terms of the law so as to avoid overgrazing, over cultivation, destruction of vegetation and wildlife within their areas. Meaning the Chief has got power to even punish the offenders who would have caused veld fires as one will be causing destruction on vegetation and wildlife. So the penalty will result in people not to practice veld fires thus protecting the environment.

5.2.4 Traditional versus Administrative governance

Pie chart

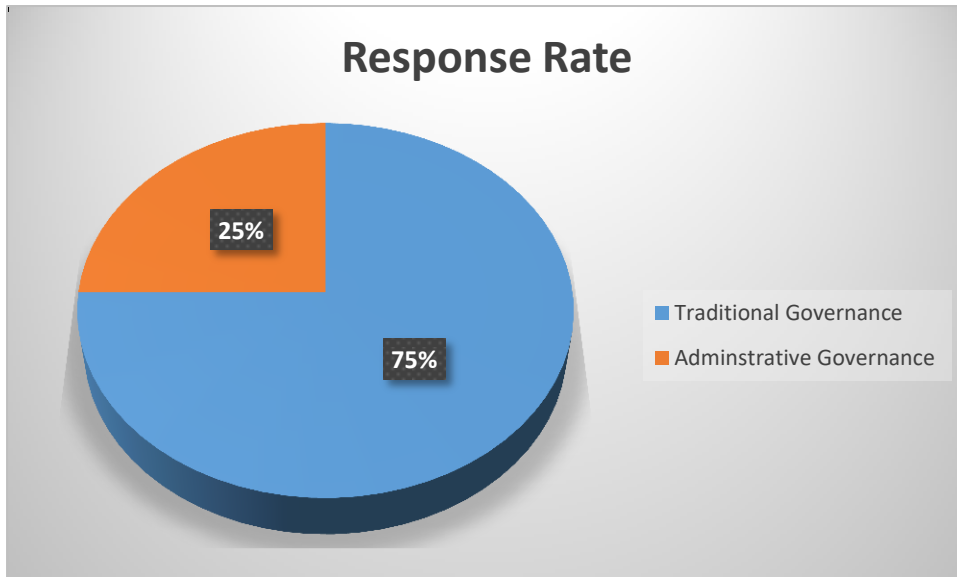


Figure 4.1: Response rate

The respondents who supported the traditional governance contributed to a response rate of 75% they agreed that the traditional governance was more effective than the administrative governance. This indicates that the traditional governance was an effective tool through the use of IKS which managed to protect the natural resources from degradation because the local people were guided with their beliefs and norms. This is in line with Abu and Millar (2004) who asserted that exploitation, conservation and management of the environment was done with loyalty and they were guiding principles of the use of resources.

The administrative governance came as a result of the colonialism as illustrated with the graph it has contributed to 25%. This administrative governance started when the Traditional leaders lost control to the British rule. As a result of the policies such as Land Husbandry Act of 1951 and the Land Apportionment Act of 1930 this resulted in the country's environment dilemma. Due to the fact that these policies had some negative effects causing the local people to view conservation measures as a way of oppression to have access to land, vegetation and wildlife. This is also supported by Thrupp (1989) who argued that these norms and beliefs are mistaken they have got inaccurate information that can be a danger and even a barrier in improving the social being of the people.

It can also be taken to account the Administrative governance created some governmental institutions and organizations that deal with the natural resources such as Environmental Management Agency, District Administrator's office, Forestry Commission and Local authorities. But however there is massive destruction on environment meaning these organizations are failing to properly manage the natural resources. Comparing with the traditional governance it was better because in the past there was no massive destruction on the environment like nowadays. In addition, one of the respondents was even complaining that these administrative laws are confusing them because it is the only means for survival for example firewood. Grandmother stated that, *'Iko zvino zvinototi vhiringidza nokuti vehurumende kunyanya veEMA havadi kuti titeme huni ukatoonekwa unoripiswa asi kare taingotema ndoaave mararamiro edu.'*

Those respondents who were for the administrative governance they contributed to the response rate of 25%. They were appreciating as a result of the job well done by the Environmental Management Agency in the protection of wetlands and some education awareness they are taught by the Agency. The Village head said, *'Vebazi reEMA tinovatenda pakubata kwese kwatinoita navo vakatiisira ruzhowa kumatoro edu emunzvimbo ino yaChirumanzu nokuti dzidzisa kuchengetedza nharaunda. Mumwedzi waFebruary taitsvaira navo kwaChaka tikachenesa taundishipi yedu tinovatenda.'* This is in line with the Environmental Management Act 20:27 which give the function to the Agency to protect the environment including wetlands.

5.2.5 Challenges faced by the Traditional leaders according to the interviews

The Traditional leaders are facing challenges in the environmental management as a result of the government organizations, western thought, population expansion and religion. This can be presented on the bar graph.

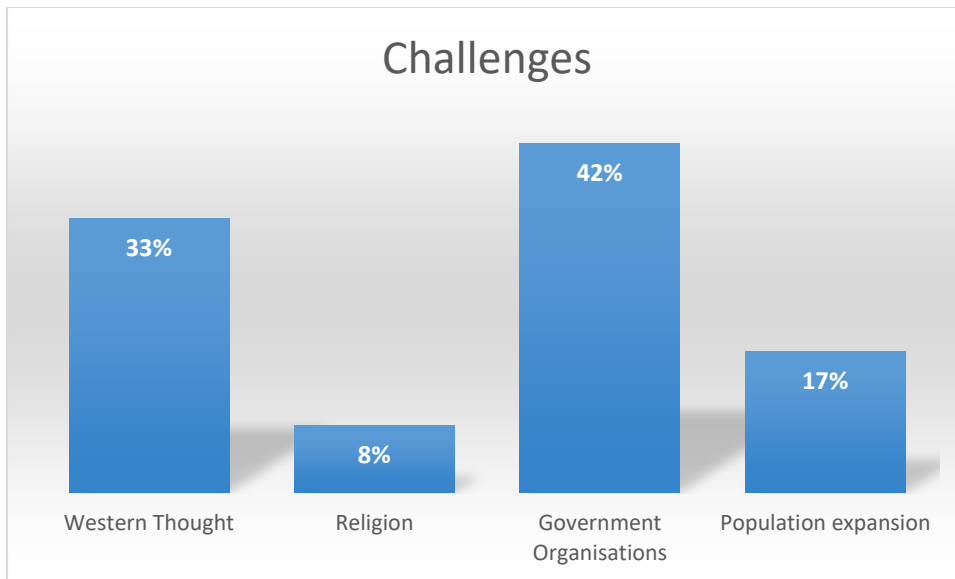


Figure 4.2: Challenges

4.12.1.1 Government Organizations

Another challenge that is being faced by the Traditional leaders is that of the Government organization and it has contributed to 42% of the respondent rate. Rihol et al (1999) asserted that environmental roles of the traditional leaders and even to other African countries have been weakened by the colonial period and the current governments. Chiwandamira (2000) noted that the current governments retained the rights and switched the traditional leaders' former powers over land to the Land Board. The Rural District of (1988) gives authority to the rural authority to the rural councils over land and its resources. Nyambara (1997) noted that the Communal Land Act vested authority over land to the President and advanced land administrators to the Rural District Councils and the District Administrator making them the owners of the land. Furthermore Mamimine and Mandivengera (2001) noted that the Government of Zimbabwe and the Sub Saharan Africa has a systematic way of undermining traditional leadership. In Zimbabwe they have done this by sidelining the traditional leaders to rule in new resettlement areas. This is even supported by the Grandmother's state that, *'Kare madzishe ndopaaive nesimba asi iye zvino havachisina zvakungoitwa naDA, Kanzuru neveEMA. She even stated that, 'Kuminda mirefu yakagoverwa vanhu iye zvino yakaita seMusena, Nyagari nekeMavise hakuna madzishe anotonga, kupiwa minda ishe havapi vanototi enda kuMvuma kwaDA.'* Therefore it is an issue since they are also challenged by other sector ministries that deals with the natural resources even the judicial system itself. This can also be proved by some conflicts between the government organizations and the

traditional leaders. For instance in Chirumanzu the Land Committee wanted to have an irrigation scheme using Chigaga River whilst the two Chiefs were disputing with this idea. They were saying it is forbidden to have an irrigation scheme using this River because there is a spiritual ancestor (njuzu) which inhabit in the river which has been protecting the area for many years. Meaning the River is a sacred place that cannot be used for human activities. One respondent was even complaining about the government organization who does not consult them in their development processes. This can be supported by the Headman who narrated that, *'Makore akapfuura vanhu veDDF vakauya vachitora mvura murwizi maChigaga vachiisa muchibhauza chavo vachiendesa kwaHama hamheno zvavaida kushandisa. Zvino rwizi iri rinoera muchairi akati achichaira muchina wake wekutoresa mvura muchina waaishandisa wakahwengurwa nemhepo ine simba guru ukapinda mumvura chinova chakava chishamiso. Chavaifanira kuita kuudza isu madzishe vakuru venzvimbo todeketera kuvadzimu kuti tokumbirawo mvura. Zvinova zvakanzera kuti gore iroro kwaMuwani kusanaya mvura wakava mutongo kubva kuvadzimu vedu.'* This is in line with the Mukwada (2000) who argued that destruction of sacred places would result in disasters such as drought and plagues as a form of punishment.

4.12.1.2 Western Thought

Western thought is also a challenge that is being faced by the traditional leaders in the environment management. It has contributed to 33% response rate. Lawes et al (2004) argued that traditional conservation practices have been weakened or eroded by the western thought, religious and political changes over time. By that the roles of the traditional leaders of having authority to natural resources have been weakened. This can be traced back from the colonial period where the traditional leaders lost control to the British rule. As a result of colonization the traditional leaders lost control in the environment management being overwhelmed by the political, economic and social development which resulted in the country's environment dilemma. Policies such as the Land Apportionment Act of 1930 and Land Husbandry Act of 1951 had some negative effects causing the local people to view conservation measures as a way of oppression to have access to land, vegetation, water sources and wildlife. Thrupp (1989) further argued that these norms and values are mistaken they have got inaccurate information that can be a danger and even a barrier in improving the social being of the people. Due to this assertion the researcher disputes this factor because nowadays it seems as if people are now in control of the natural resources this causes massive destruction on natural resources as a result of the western thought. Western thought which introduced

industries which pollute the water sources and emission of gas from industries which disturb the atmosphere.

4.12.1.3 Religion

The traditional leaders are facing a challenge as a result of religion and it has contributed to a response rate of 8%. Lawes et al (2004) argued that traditional conservation practices have been weakened or eroded by the western thought, religious and political changes over time. Meaning religion has also caused to the environment degradation in the sense that nowadays people no longer have loyalty to the IKS practices for they regard the practices as evil ways. Grenier (1998) revealed that religious system, globalization and other development processes contributed a lot to the World's culture erosion. This is so because the local people no longer have loyalty to the African culture that is the reason why some of the sacred places are now disrespected. Grandmother said, *'Mapositori ekwaMwazha Mumwedzi waAugust wega wega vanouya vachiita musangano wavo muGonawapotera kwesvondo rose munova munoera zvavanoita hazvitenderwi pamutemo wechivanhu.'* Meaning they will be violating the environment through the human practices as well as violating the traditional laws.

4.12.1.4 Population Expansion

Population expansion is also another challenge that is being faced by the traditional leaders and it has contributed to 17%. According to Stone (2007) he noted that depletion of natural resources have been weakened by the population expansion which is causing more environmental problems. Environment problems such as deforestation as a result of construction for shelter, clearing land for agriculture, carpentry and some others. Rural expansion is also caused by the new resettlement areas and pensioners for they say rural life is cheaper than urban. People could use natural resources for use such as firewood as a source of energy. According to the researcher people would be left with no choice except to practice environmental problems because it is the only means of survival in rural areas.

4.13 Respondents of questionnaires

Targeted group	Questionnaire handed	Questionnaire returned	Response rate%
Environment Management Agency	15	13	87
Chirumanzu Rural District Council	15	9	60
District Administrator's office	15	12	80
Total	45	34	76

Table 4:2 Questionnaires response rate and analysis

Other actors that are involved in the natural resources consist of the Ministry of land, Forestry Commission, Agritex and ZRP.

4.13.1 Impacts of the traditional leaders in environmental management

All the respondents noted that they are better players and they have a greater influence on the issue of environment. For example on the issue of the Environment Management Agency they noted that their roles and duties compliment with the Environment Management Act Chapter 20:27 because they are involved in the land planning their involvement in environmental activities helps in the conservation of natural resources. One respondent further noted that they even carry out wide intensive awareness programs to all community

members on the best practices.



Plate 1: Education campaign to stop veld fires.

As illustrated with the plate one can note that they were having an education campaign to stop veld fires. Basing on what is providing with the plate there is Headman Chaka who is sharing to the congregation and the other man standing next to him is the village head and there are some members from the Agency who were wearing khaki uniforms. This is in line with the Environment Management Act Chapter 20:27 which provides for the functions of the agency, to regulate, monitor, review and approve environmental assessments. Therefore this campaign encourages people to stop veld fires thus eradicate environment problems.



Plate 2: Clean up at Chaka business center

As illustrated with the plate the residents were having a cleanup campaign at Chaka business centre. A man wearing a T-shirt of the Agency standing he is an official member from the Agency who was helping the residents on the campaign. For people to carry out such activities the Chief would have been mobilized by the Chief and it is his duty. This is in line with the Traditional leaders Act 29:13 to mobilize people to carry out projects and programs. Therefore by having this campaign the environment will be free from diseases such as cholera and it will be a good place for inhabitants.

One respondent from the Environmental Management Agency officials noted that the Local authority is also linked to refuse collection because it does not collect garbage regularly therefore the residents would end up dumping their refuse at any open space. This is in line with the duties of the local authority to carry out waste management practices such as effluent, waste, solid to curb vermin fires.

4.13.2 Measures that are taken by the traditional leaders to comply with the traditional leaders

All the respondents noted that they conduct some training and workshop with the traditional leaders.



Plate 3: Environmental Management Agency officials conducting a training with the traditional leaders on the issue of wetlands.

As shown with the plate the members from the Agency were conducting training with the traditional leaders on the importance the wetlands which was held in Shurugwi. As provided with the plate from left there is an official member from the Agency, then on the right there is the village head and the one next sited next to him wearing a green stripes tie is Chief Nhema. This is supported by Environment Management Act Chapter 20:27 to regulate and monitor the management and utilization of ecologically fragile ecosystems. By conducting such a training the traditional leaders would go on ground and educate their people about the importance of the wetlands that is they must not be destructed in any way thus protecting them from destruction.

Respondents from the DA's office noted that they call the traditional leaders for meetings reminding them of their duties and roles in accordance with the Traditional Leaders Act Chapter 29:17 which provides for the functions of the traditional leaders, to manage the resources in accordance with the national legislation that there is no deforestation, grazing and over cultivation.

One respondent from the CRDC noted that the traditional leaders assist the VIDCOs and WADCOs in coming up with the environmental plans for by consideration with the local authority.

4.14 Challenges faced by the Traditional leaders according to the questionnaires

The Traditional leaders are facing challenges in the environmental management as a result of the western thought, population expansion and lack of authority. This can be presented on the bar graph.

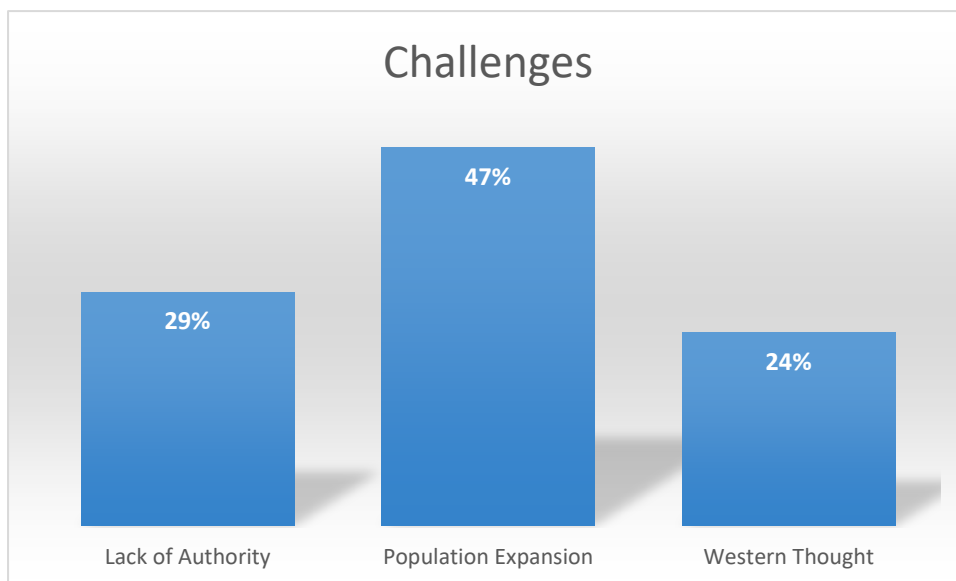


Figure 4.3: Challenges faced by the Traditional leaders

4.14.1 Lack authority

According to the respondents they noted that the traditional leaders have a challenge because they lack authority. It has contributed to 29% of the response rate. This is also supported by Lawes et al (2004) argued that traditional conservation practices have been weakened or eroded by the western thought, religious and political changes over time. Meaning that the traditional leaders' powers have been weakened. This can be traced from the colonial period where the traditional leaders lost control to the white rule. Rihol et al (1999) asserted that environmental roles of the traditional leaders and even to other African countries have been weakened by the colonial period and the current governments. Chiwandamira (2000) noted that the current governments retained the rights and switched the traditional leaders' former powers over land to the Land Boards. Due to this the traditional practices of conserving

environment was abandoned. Mutizwa and Mangiza (1990) noted that the post-colonial government at independence further weakened the traditional leaders' authority over natural resource management as communities were receiving instructions from the central government. It can also be revealed that the resource management ministries weakened the traditional leaders' powers over natural resources with various pieces of legislation such as Communal Areas Act of 1982 and the District Councils Act of 1980. This indicates that the traditional leaders lack authority on the natural resources to the government ministries such as Environmental Management Agency, local authority, Forestry Commission and some others.

4.14.2 Western Thought

Western thought is also another challenge that is being faced by the traditional leaders and it has contributed to 24% to response rate. In the sense that the western thought undermined the IKS practices and revealed them as myths and superstitious. Grenier (1998) revealed that religious system, globalization and other development processes contributed a lot to the World's culture erosion. Due to this the IKS was undermined to such an extent that the ancient methods that were used to protect the environment are now inappropriate under conditions of environment degradation.

4.14.3 Population Expansion

Population expansion is also another challenge that is being faced by the traditional leaders and it has contributed to 47%. According to Stone (2007) he noted that depletion of natural resources have been weakened by the population expansion which is causing more environmental problems. Environment problems such as deforestation as a result of construction for shelter, clearing land for agriculture, carpentry and some others. Rural expansion is also caused by the new resettlement areas and pensioners for they say rural life is cheaper than urban. People could use natural resources for use such as firewood as a source of energy. According to the researcher people would be left with no choice except to practice environmental problems because it is the only means of survival in rural areas.

4.15 Summary

This chapter was descriptive to find out the effectiveness of the traditional leaders in the environmental management. The data was analyzed and discussed using tables, pie chart, plates and bar graphs. The chapter showed the response rate from the research instruments

used (interviews and questionnaires).The respondents' views on the research study indicated the importance of the traditional leaders and also the challenges they are facing in the protection of the environment. Therefore the following chapter will offer a summary of the findings, summary of the whole study, recommendations and conclusions.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter consists of the whole research study. It includes the major findings, conclusions and recommendations which will address the challenges that are identified within the research. The main aim of the research was to assess the effectiveness of the traditional leaders in the environmental management.

5.1 Summary

The major objective of this research study was to assess the effectiveness of the traditional leaders in the environmental management. Chapter one covered the research study which contributed to the statement of the problem. In this chapter the researcher outlined the research objectives and its questions, delimitation and also the benefits of the project to the researcher, university and to the other government institutions that deal with the natural resources.

The literature review chapter covered the views from different authors in regard to the research topic. The research study also identified the importance of the IKS in the environmental management. The researcher managed to identify some of the traditional norms and beliefs that were used in the past and still used in the present day which has managed to conserve the environment. For example there are some of the natural resources such as caves, rivers, mountains which the local people believe that they are sacred therefore as a result of this they have been protected from the human activities thus conserving the natural resources. Not only in Zimbabwe but in other African countries like South African there are some of the areas which are still protected from human activities using the IKS. For instance in Zimbabwe we have got Chinhoyi Caves, Nyangani Mountains, Matopo Hills ,Great Zimbabwe and some others that are regarded by the local people as sacred areas therefore in turn they are protected and even promote eco-tourism within the country. The chapter managed to cover the role of other stakeholders such as the Environmental Management Agency, Local Authority, and District Administrator's office, also consists of the empirical section from other countries such as Brazil, Ghana, and India and even outlined the possible solutions to the environmental problems and the challenges that are faced by the traditional leaders.

The research methodology section covered the research design. The researcher used the questionnaires and the interviews as the instruments to collect data. These instruments managed to identify the problems that are faced by the traditional leaders in environmental management. The researcher managed to come up with the findings and recommendations of the study.

Chapter IV presents the results and the data analysis of the project. These results were presented using tables, pie charts, plates and bar graphs. The results also indicated the importance of the traditional leaders in environmental management and also outlined the challenges that are being faced by the traditional leaders.

The research findings:

- The major challenge that has contributed to the massive destruction on the environment management is the coming in of the new governance which has limited the traditional leaders' powers in environmental management. By creating the government organizations which deals with the natural resources such as Environmental Management Agency, Forestry Commission, District Administrator's office, Local Authority and some others which have proved to be ineffective in the protection of the environment because there is increasing in depletion of the natural resources.
- Western thought is also another issue that has contributed to the environment damage. Due to the fact that it has introduced many techniques such as religion, political changes which undermined the IKS practices thus side-lining the traditional leaders in environmental management because one cannot separate the traditional leaders with the IKS because they uphold the cultural values. The western thought also introduced industries into the system which has caused pollution to water sources and emission of gas which disturb the atmosphere.
- Population expansion is another factor that has contributed to the environment degradation. In the sense that people are now forced to migrate to rural areas as a result of the economic crisis within the country. Therefore population expansion has caused too many environmental problems such as deforestation, pollution of water sources because in rural areas people depend on natural resources for survival.

- Incompetence of other stakeholders such as Local authority. Due to the fact the local authority has contributed to some environmental problems as a result of poor service delivery especially on the refuse collection. People end up put their garbage at any open space because the Local authority is not taking care of its duty to collect on regular basis.
- The traditional leaders lack authority as a result of the government legislations that guides them and these legislations have gaps for they do not state the importance of the IKS practices in the environment protection.

5.2 Conclusion

From the research findings the researcher managed to come up with a number of conclusions. In the present day there is massive destruction of the natural resources as a result of the Western Thought which has undermined the IKS in the management of the natural resources. Another issue is that of the new governance system which is now sidelining the traditional leaders in the environmental management by giving the government organizations such as Ministry of Lands, Local Authority, District Administrator's office, Environment Management Agency and some others that deals with the natural resources of which some of them have proved to be incompetence over the protection of the environment. Therefore the Traditional leaders can be described as 'Toothless dogs who do not bark' as a result of the new governance system which limited their full control over the natural resources but rather needed the Traditional leaders for political reasons only.

5.3 Recommendations

- There is need of management of natural resources to always follow a bottom up approach which consist the Traditional leaders and the generality of the people as the custodians of their natural resources so that they are told on how to conserve the environment.
- There is need of a holistic approach to the management of natural resources needed to ensure that all players are involved in the institutional mechanisms of management of the natural resources.
- The government organizations that deal with the natural resources should engage the Traditional leaders by educating them on how to protect the environment through conducting trainings, workshops and programs.

- Clean up campaigns and education awareness must not be done on the environmental days only but at list once per week so that it will stick into people's minds that environment must be protected in any efficient manner.
- The new governance system must enforce laws which govern the traditional sacred places so that people will not violate those areas.
- The local authority must improve on the service delivery especially on the refuse collection. The refuse collection must be done on the regular basis to avoid environmental problems.
- The government must electrify electricity to rural areas to minimize the rate of deforestation which causes many environmental problems.
- The government must award those Traditional Leaders who would have proved to be competence in the conservation of the environment. This could be a motivation tool to encourage the Traditional leaders to monitor the environment at ward levels.

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APPENDICES

APPENDIX ONE: INTERVIEW GUIDE FOR TRADITIONAL LEADERS AND THE ELDERLY PEOPLE



MIDLANDS STATE UNIVERSITY

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF LOCAL GOVERNANCE

My name is Hazel Baramiya a final year student at Midlands State University undertaking a Bachelor of Social Sciences Honours Degree in Local Governance Studies. My research topic is **Effectiveness of the Traditional Leaders, case of Chirumanzu District**. The findings are essentially for academic purposes only and confidentiality is therefore guaranteed.

1. Are you involved in the environmental management?
2. Do you have any sacred places within the District?
3. Who are the other that you work with in the environmental management?
4. What measures would you take as the Traditional leaders of the area to the offenders who would have shown disrespect on the environment including you area? (Traditional leaders)

5. Comparing the past and the present which system of governance has more effective on environmental management the Traditional or the Administrative governance?
6. Comparing the past and the present which has caused more environment degradation and can you explain some of the causes?
7. To what extend can you say the Traditional leaders have full control over the environment management? (Elderly people)
8. What challenges do you face in implementing the law on environmental management? (Traditional leaders)

APPENDIX TWO: QUESTIONNAIRE FOR ENVIRONMENTAL MANAGEMENT AGENCY OFFICIALS



MIDLANDS STATE UNIVERSITY
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF LOCAL GOVERNANCE

My name is Hazel Baramiya a final year student at Midlands State University undertaking a BSc Honours Degree in Local Governance Studies. My research topic is **Effectiveness of the Traditional Leaders, case of Chirumanzu District**. The findings are essentially for academic purposes only and confidentiality is therefore guaranteed.

1. What are the roles of the Traditional Leaders in the environmental management?

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2. Are the Traditional Leaders better players in the environmental management? If yes what are their duties

No

YES

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3. Who are the other actors that you work in the environmental management?

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4. What are the challenges faced by the traditional leaders in the environmental management?

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5. What measures do you take to compel or convince the traditional leaders to comply with EMA 20:27?

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APPENDIX TWO: QUESTIONNAIRE FOR CHIRUMANZU RURAL DISTRICT COUNCIL



**MIDLANDS STATE UNIVERSITY
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF LOCAL GOVERNANCE**

My name is Hazel Baramiya a final year student at Midlands State University undertaking a BSc Honours Degree in Local Governance Studies. My research topic is **Effectiveness of the Traditional Leaders, case of Chirumanzu District**. The findings are essentially for academic purposes only and confidentiality is therefore guaranteed.

1. Chief is an ex officio of the Rural District Council Committee how far true is this assertion?

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2. WADCO and VIDCO are they serving their mandate in terms of the environment may you explain?

YES

NO

3. Are the traditional leaders better players in the environmental management?

YES

NO

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4. What are the challenges that are faced by the traditional leaders in environmental management?

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5. Are there any struggles between the traditional leaders and the Councilors may you explain?

YES

NO

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APPENDIX THREE: QUESTIONNAIRE FOR THE DISTRICT ADMINISTRATOR'S OFFICE



MIDLANDS STATE UNIVERSITY
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF LOCAL GOVERNANCE

My name is Hazel Baramiya a final year student at Midlands State University undertaking a BSc Honours Degree in Local Governance Studies. My research topic is **Effectiveness of the Traditional Leaders, case of Chirumanzu District**. The findings are essentially for academic purposes only and confidentiality is therefore guaranteed.

1. What are the roles of the traditional leaders in the environmental management?

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2. Are the traditional leaders better actors in the environmental may you explain?

YES

NO

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3. Do you engage the traditional leaders in the environment if yes what are their roles?

YES NO

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4. Who are the other key players that you work with in the environmental management?

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5. Are there any struggles of control between the traditional leaders and those players?

YES NO

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6. What measures do you take to compel or convince the traditional leaders to comply with the traditional leaders Act 29:17?

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7. What are the challenges that are faced by the traditional leaders in the environmental management?

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