Volume 1
issue 1
2017

The Fountain

Journal of Interdisciplinary Studies

CATHOLIC UNIVERSITY OF ZIMBABWE

PRO DEO ET SAPIENTIA

ISSN:2520-4536X

THE FOUNTAIN: Journal of Interdisciplinary Studies

The Fountain is a biannual interdisciplinary journal published by the Catholic University of Zimbabwe. The complex nature of the problems encountered in the world today requires scientific enquiry from a variety of perspectives and disciplines. The Fountain therefore seeks to provide a platform for debate, and sharing of research results from various subjects.

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Foreword

The Catholic University of Zimbabwe Growth and Development Strategic Plan 2013-2022 gives pride of place to research as one of the university's three key activity areas alongside teaching and service. St. John Paul 11 articulated the Catholic University's research agenda in *Ex Corde Ecclesiae* as follows:

A Catholic University …is immersed in human society…. It is called on to become an ever more effective instrument of cultural progress for individuals as well as for society. Included among its research activities, therefore, will be a study of ***serious contemporary problems*** *in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level. University research will seek to discover the root causes of the serious problems of our time… If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society* (St. John Paul 11, 2009).

The senior management team of the Catholic University of Zimbabwe (CUZ) launched its research programme at its annual strategy retreat in Bulawayo in January 2016 by formally establishing the Research Board and allocating a percentage of its annual budget to research.

It is from that programme that the current edition of the CUZ Journal, The Fountain: Journal of Interdisciplinary Studies, emanates.

While the Journal takes a cue from St. John Paul 11's injunction for a Catholic University's research agenda as indicated above, the current edition, while interdisciplinary in coverage, addresses only a few of the many aspects of contemporary society and human life that St. John Paul 11 articulates. Subsequent editions of The Fountain will address equally pressing issues

of contemporary society, including some which may focus on what St. John Paul 11 calls *"uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society."*

It is my pleasure to invite you to enjoy reading the current edition!

Professor Ranga Zinyemba

Vice Chancellor and Rector

About the Authors

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Janice McLaughlin is a journalist, adult educator and promoter of peace and justice who has lived and worked on the African continent since 1970. She has a BA degree in theology and anthropology from Marquette University and a DPhil in Religious Studies from the University of Zimbabwe. She has worked in Kenya, Mozambique and Zimbabwe and served as President of her congregation, the Maryknoll Sisters of St. Dominic, from 2009 to 2015.

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Certificate in Training for Facilitation in Alternative to Violence (AVP –KZN 2016); Certificate in Understanding Elections and Civic Responsibility (YALI 2016); Certificate in Understanding, Creating and Maintaining Social Enterprise (YALI 2016); Certificate in Understanding, Strengthening Public Sector Service (YALI 2016) and Certificate in Understanding the Rights of Women and Girls (YALI 2016).

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Dr. Alice Zinyemba

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Editorial

A journey of a thousand miles begins with a single step. Welcome to our first volume of The Fountain: Journal of Interdisciplinary Studies by the Catholic University of Zimbabwe.

The first article by Janice McLaughlin is entitled "Just War or Just Peace? An examination of Two Christian Approaches to the Problem of War and Violence." The author challenges us to reflect on the question whether it is morally right to respond to violence with violence (or just war) or through non-violence (just peace). After giving a balanced analysis of both approaches, McLaughlin seems convinced that the just peace approach is a better option than the just war approach.

The second article by Clemence Makamure, "Disability and Traditional Shona Societies: A Reflection on Disability in the Shona Folktales and Taboos," reflects on how disability was perceived among the traditional Shona societies. Among the Shona people there are taboos which guide how people with disabilities should be viewed and treated.

In the third article, "Moving Trends in Peace and Conflict Studies: The Nexus Between Religion and Peace Building," the authors, Tinashe Rukuni, Noel Kansiime and Wilkister Shanyisa Milimu challenge us to reflect on the role of religion in peace building.

The fourth article by Majahana John Lunga, with the title "All Colonialists are Bad, but Some Colonialists are Worse than Others: Representations of the Colonial Experience in Selected Colonial and Post-Colonial Literary Texts," argues that while all colonialism is bad, some colonialists were more cruel than others, yet there were colonialists who empowered their subjects rather than just exploit them.

In the fifth article entitled "Ethics and Crisis in Africa: A Critique of the Rights-Based Approach to Homosexuality in Zimbabwe," the authors, Vengesai Chimininge and Clemence Makamure argue that the rights-based approach is not enough to justify homosexuality in the

Zimbabwean or African culture in general because such a right is incompatible with African values of U*nhu*/*Ubuntu.*

The sixth article, "The Perception of Students and Lecturers on the Benefits, Opportunities and Challenges of the Use of ICT Gadgets during Lectures" by Albert Mada reflects on the advantages and challenges of using ICT gadgets in lectures by both lecturers and students. Among the advantages is that the use of ICT gadgets in lectures promotes autonomy and creativity among students in the process of learning. The challenges include the lack of ICTs gadgets' use integration during teaching and learning, and that some students may be tempted to visit entertainment sites during lectures, leading to what the author calls "edutainment" rather than education.

The seventh article "The Adoption of Google Classroom at the Catholic University of Zimbabwe" is co-authored by Meshack Muderedzwa and Khesani Chilumani. The two found out that despite the challenge of access to computers by some students, and access to fast internet by both students and lecturers, Google Classroom is acceptable at individual lecturer and student levels as an e-learning platform.

The eighth article by Alice Zinyemba and Judias P. Sai is entitled "Impact of the Multi-Currency System on the Manufacturing Sector in Zimbabwe." The authors argue that the introduction of the multi-currency system has impacted positively on the manufacturing sector in Zimbabwe. Among other things, it has facilitated price stability and reduced inflation thereby enabling manufacturers to plan and budget with relative ease. The authors therefore recommend that the government should not hasten to scrape off the multi-currency system since it has impacted positively on the manufacturing sector.

Rev Dr. Ferdinand Mubvigwi

Acting Chief Editor

Just War or Just Peace? An Examination of Two Christian Approaches to the Problem of War and Violence

Janice McLaughlin

Abstract

This paper examines, compares and contrasts the just war theory with a non-violent alternative. It documents the historical development of both theories, culminating in a recent conference that was held in Rome under the leadership of Cardinal Turkson, President of the Pontifical Council for Justice and Peace, and Marie Dennis, Co-President of Pax Christi International.

The paper advances arguments by the proponents of each theory and examines papal pronouncements on the subject. The case of Zimbabwe during the liberation war serves as an example of the use of the just war theory by missioners who supported the liberation struggle. On the other hand, examples of non-violent resolution of conflict in other parts of the world offer an alternative approach. The paper quotes the recent statement that was issued at the end of the Rome Conference that contains a proposal for a papal encyclical on the issue. While putting forward the pros and cons for each point of view, the paper does not take sides but raises questions for further reflection and discussion.

Key Words: just war, just peace, violence, non-violence, terrorism, conflict, reconciliation, extremism, armed struggle, guerrilla warfare, trauma healing, conflict resolution

Introduction

There are wide differences of opinion within the Christian churches on whether war is ever justified or whether the church should take a pacifist position in all cases. This paper examines these different positions, showing how they have developed over the years and how they have been applied in specific cases.

The theory of the just war has been around for almost fifteen hundred years, having first been promulgated by Augustine, when he was Bishop of Hippo in the fifth century. Augustine believed that war should only be waged as a last resort to confront grave wrongs.[1] "Peace should be the object of your desire; war should be waged only as a necessity," he declared.[2]

In the thirteenth century, Thomas Aquinas elaborated on Augustine's ideas, developing criteria for determining when a conflict qualified as 'just'. In the *Summa Theologica* he wrote that "war could only be waged by a properly instituted authority such as a state; that it could never occur for purposes of self-gain; and that attaining peace must be its central aim."[3]

Over the years, as new military technologies were developed and the nature of war changed, these early doctrines were modified but never challenged or changed. This doctrine may have helped to moderate the carnage of war in some cases and may have led to the development of norms of the Red Cross and United Nations enunciated in the Geneva Convention as well as subsequent protocols that call for the protection of civilians caught in crossfire and humane treatment for prisoners of war. The proponents of the just war theory argue that it will always be needed to prevent the worst excesses of war and to protect civilians.

However, there are voices calling for a re-examination of this theory with the view that it no longer suits contemporary methods of warfare with the attendant deadly force that makes little distinction between armed combatants and civilians. Drone attacks in recent years, for instance, have killed many civilians who happened to be in the wrong place at the wrong time. Furthermore, developments in theology and social teaching favour a non-violent approach to conflict and call for restorative justice, healing and reconciliation. These voices have grown

[11] Stephan, Maria J, May 26, 2016, "Pope Francis might jettison idea of a 'just war', *Crux/Associated Press.*
[2] Ibid.
[3] Ibid.

louder in recent years and have and elicited responses from many, including Pope Francis who speaks eloquently for the most vulnerable in society and those most affected by war.

Purpose/objective

Advances in modern technology have dramatically changed the nature of warfare and the ways in which war is fought. The founders of the just war theory lived in previous centuries when war was often fought hand to hand and while no less bloody was much less destructive. Looking at the rubble that once comprised historic cities in Syria and Iraq and at the mass exodus of people who are forced to flee from the death and destruction, one is forced to ask at what cost is war being fought in this modern era.

Looking also at the aftermath of war in countries as desperate as Zimbabwe, South Sudan, and Croatia, one may also ask if war has achieved its purpose or whether it has unleashed a cycle of violence and revenge that will engulf future generations. In other words, does the end justify the means? Is it time to re-examine the just war theory? Can this doctrine be revised to suit modern circumstances? Does the doctrine of just peace offer a viable alternative? What does this doctrine entail? How can it be applied to recent outbreaks of violence in various parts of the world? Does it have any relevance in the face of 'terrorist' attacks carried out by the Islamic State (ISIS/ISIL) or those influenced by radical extremism?

This study examines these questions, offering historical background and specific examples of the use of each of the two theories. It raises questions and quotes knowledgeable sources on both sides of the argument in order to offer talking points and guidance on a very controversial topic.

Methodology

This study relies mainly on written sources. The just war theory has a long history and, therefore, much historical information to document how it has been used in specific instances

such as World War I and 2. In recent times, the topic of war and peace has figured in papal documents as well as in statements by regional and local conferences of bishops. This is far too vast a field to explore in any depth but reference will be made to some of the more recent and familiar encyclicals as well as to the Second Vatican Council.

Coming closer to home, I refer to the research that I did as a DPhil student at the University of Zimbabwe on the liberation war in this country. This research utilized both primary and secondary sources. For the sake of this study, I focus on a study conducted by Irish theologian Enda McDonagh at the request of the Catholic Commission for Justice and Peace (CCJP).

The just peace theory is relatively new and untested so there is much less evidence to illustrate either its effectiveness or its failure. Therefore, the exploration of this theory relies mainly on documentation from the recent conference that was held in Rome (April 2016) and responses to its conclusions. However, one could well argue that the civil rights movement in the United States in the 1960s and Gandhi's non-violent campaign for an independent India might qualify as examples of this doctrine put into practice.

Findings

The just war theory has provided a tradition of military ethics from as far back as the fifth century. It offers both the criteria for judging the morality of going to war as well as guidelines for the moral conduct of war.

Nine hundred years after Augustine first stated the doctrine, Thomas Aquinas elaborated on the conditions for determining if war is morally justified:

1) It must be waged by a legitimate or properly instituted authority such as a state;

2) The cause for which it is to be fought must be just;

3) Peace must be the central motive.[4]

The *Catechism of the Catholic Church* (1992) lists four strict conditions for "legitimate defence by military force."[5] They are summarized in the *Compendium of the Social Doctrine of the Church* as follows:

1) The damage inflicted must be grave, lasting, certain;

2) All other means must be shown to be impractical or ineffective;

3) There must be serious prospects of success;

4) It must not produce evils or disorders graver than the evil to be eliminated.[6]

World War 1 saw this doctrine being used by leaders in the Catholic Church in the United States. Two weeks after the US Congress declared war on Germany, April 1917, Cardinal James Gibbons of Baltimore, the virtual head of the US Catholic Church, issued a letter stating that all Catholics were to support the war.[7]

World War II seems to have met the criteria for a just war since it was fought to prevent the advance of Nazism and the extermination of the Jewish people. Controversy, however, surrounds the role of Pope Pius XII at that time. He has been accused by some of not doing enough to rescue the Jewish people and there have been repeated calls for the Vatican to open its archives on this period. In defence of Pius XII, theologian Donald Dorr (2000) described his role as follows: "Peace, and the conditions for a lasting peace, were major themes for him during the years of the war. Following the tradition of Benedict XV, he adopted a neutral stance

[4]Wikipedia.og, just war theory
[5]*Catechism of the Catholic Church.* 1992, paragraph 2309.
[6]*Compendium of the Social Doctrine of the Church*, paragraphs 500-501.
[7] En.wikipedia.org. just war.

and sought to be seen as a potential mediator. But as the war developed it became increasingly clear that the sympathy of the Vatican lay with the allies."[8]

The United Nations Convention of 1949 may have been inspired by the just war theory as it produced a series of treaties on the humane treatment of civilians and prisoners of war. Further protocols were added in 1977 and 2005 that were ratified by 196 countries.[9]

It is not clear whether anyone has done a systematic study to determine if these four criteria have been met in any of the wars conducted from the middle of the last century such as the Korean and Vietnam wars as well as the invasions of Kuwait, Iraq, Afghanistan and Syria and the overthrow of Muammar Gaddafi in Libya. This is an important task for researchers to undertake if we are to have factual data to support one position or another.

Advocate for Peace with Justice: Brazilian Archbishop Helder Pessoa Camara

Brazilian Archbishop Helder Camara was a prophet for peace, far ahead of his time. An outspoken critic of inequality and injustice experienced by the poor in the north-east of Brazil, he cautioned against the use of violence to solve the problem. He explained that violence, as a means, rarely achieved its end but merely escalated into further violence, leading to a "spiral of violence". Although he was a proponent of liberation theology, he did not support armed insurrections such as those taking place in various countries in Latin America.

Frustrated by the world's seeming indifference to the suffering of the poor, he started a movement called "Action for Justice and Peace" in the early 1970s. As its founder and spokesperson, the diminutive Archbishop travelled around the world pleading for a non-violent approach to conflict. He appealed to universities, churches, trade unions, youth movements, religious groups and other institutions. After six years, he declared: "I concluded that

[8] Dorr, Donald (2000 – third printing), *Option for the Poor, A Hundred Years of Catholic Social Teaching*, Maryknoll, NY: Orbis: 97.
[9] En.wikipedia.org. just war.

institutions as such are unable to engage in bold and decisive action for two reasons: they can only interpret the average opinions of their members, and in capitalist society they have to be directly or indirectly bound up with the system in order to survive."[10]

Archbishop Camara then decided that his message was for minorities. It would start small but would grow into a huge force that could change the way the world thinks and acts. He knew how difficult it would be, and stated: "We must have no illusions. We must not be naïve. If we listen to the voice of God, we make our choice, get out of ourselves and fight non-violently for a better world…. If we are to be pilgrims for justice and peace, we must expect the desert."[11]

Archbishop Camara encouraged these 'Abrahamic minorities' to use the tools of social analysis to determine the root causes of poverty and inequality, "We must put an end to violence," he declared. "To do this we must have the courage to recognize the source of all violence and put an end to injustice everywhere. Poor countries suffer from internal colonialism and neo-colonialism; rich countries allow groups of poor people to remain within them and the rich have become inhuman through an excess of comfort and luxury. It is easy to show that the wealth of the rich countries is sustained by the misery of the poor countries. We must end all this injustice."[12] His prophetic words still ring true today, 44 years after they were written. His initiative for peaceful change may have influenced those who advocate for 'just peace' rather than 'just war.'

The wisdom of the social teachings of the Church

Archbishop Helder Camara was not alone in advocating an end to violence. One of the first major papal encyclicals to deal with the topic was *Pacem in Terris* (Peace on Earth), issued by Pope John XXIII in 1963, the first year of the Second Vatican Council. Addressed to "all

[10]Camara, Dom Helder. 1974, *The Desert is Fertile*, Maryknoll: Orbis: 8.
[11] Ibid: 23.
[12] Ibid: 38.

people of good will", the encyclical was written at a time of increased tension between world powers and a growing awareness of the dangers of nuclear war.

In summary, "Pope John XXIII contends that peace can be established only if the social order set down by God is fully observed. Relying extensively on reason and the natural law tradition, John XXIII sketches a list of rights and duties to be followed by individuals, public authorities, national governments, and the world community."[13] This optimistic and influential letter ends with this admonition: "Peace will be but an empty sounding word unless it is… founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom."[14]

Two years later, the Second Vatican Council issued its ground-breaking document *Gaudium et Spes* (Joy and Hope) (1965), officially known as *The Pastoral Constitution on the Church in the Modern World*. Influenced by *Pacem in Terris* as well as the address of Pope Paul VI at the UN General Assembly (October 4, 1965), this document devotes the final chapter to reflections on peace. Introducing the chapter, the Council Fathers state: "… this Council fervently desires to summon Christians to cooperate with all men in making secure among themselves a peace based on justice and love, and in setting up agencies of peace."[15]

The document looks at the nature of peace and the avoidance of war. It also refers to the problem of terrorism and guerrilla warfare, with which the world was grappling at that time. In an indirect reference to the just war theory, the Council says: "…governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted."[16]

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[13] DeBerri, Edward P. and Hug, James E, with Henriot, Peter J. and Schultheis, Michael J, 2003 *Catholic Social Teaching, Our Best Kept Secret*, Maryknoll, NY: Orbis, and Washington DC: Center of Concern: 58.

[14] Ibid: 61.

[15] Abbott, Walter M. (ed) and Gallagher, Msgr. Joseph (translation ed) 1966 *The Documents of Vatican II*, London and Dublin: Geoffrey Chapman: 290.

[16] Ibid: 293.

The document affirms the right to conscientious objection and condemns the arms race. Finally, it calls for a total ban on war and advocates disarmament.

According to a commentary on the document, "The material on war, while subject to much reworking within the Council, and certainly unsatisfactory to pacifists, does provide some checks on the inordinate use of power. Indeed, the fact that a small group of American bishops felt the document too sweeping in its indictment of nuclear weapons is a left-handed tribute."[17]

Pope Paul VI coined the popular phrase "development is the new name for peace" in his encyclical *Populorum Progressio* (The Development of Peoples) (1967). This is the first papal letter dedicated entirely to international development. It came at a time when many African nations were becoming independent and various development agencies were being set up to promote economic growth and prosperity. DeBerri and Hug (2003) summarise the main points made in this important document as follows: "The Pope stresses the economic sources of war and highlights economic justice as the basis of peace. More so than any of his predecessors, Pope Paul VI explicitly criticizes basic tenets of capitalism, including the profit motive and the unrestricted right of private property."[18]

The next pope to focus on social issues was Pope John Paul II who spoke from his experience in Poland, his homeland, of the possibility of revolution by peaceful means. He also criticized the international economic system, stating that it "discriminates against developing nations".[19] He spoke again of justice, peace, human rights and development in *Centesimus Annus* (One Hundred Years) (1991), written in commemoration of *Rerum Novarum* issued by Pope Leo XIII in 1891, and considered the advent of social teaching, coming after the collapse of socialism in most of Eastern Europe and the demise of the Communist Party in the Soviet

[17] Ibid, Response by Robert McAfee Brown; 314.
[18] Op. cit. DeBerri and Hug: 69.
[19] Ibid; 94.

Union, *Centesimus Annus* stressed human rights and human dignity. Speaking of peace, Pope John Paul II declared: "A culture of peace needs to promote development and provide the poor with realistic opportunities. This requires interventions on the international as well as the national level (#52)."[20]

In his "World Day of Peace Message" in 1982, Pope John Paul II issued one of the strongest condemnations of war thus far. He began by comparing classical warfare with the threat of nuclear and biological war. He also spoke of the scandal of the arms race and urged nations to seek effective means of negotiation rather than resorting to military means, concluding "that war is the most barbarous and least effective way of resolving conflicts."[21]

Pope John Paul II put this belief into action when he strongly opposed the 2003 war with Iraq, arguing that it did not meet the criteria for a just war.[22] He sent his envoy, Cardinal Roger Etchegaray to Baghdad to convince Saddam Hussein to cooperate with United Nations weapons inspectors. In spite of intensive efforts by the Vatican to prevent war, the United States and Britain went ahead with their ill-fated mission in Iraq that destroyed a country and left division and violence in its wake.[23]

The case of Zimbabwe

Closer to home, the theory of the just war was often cited by missionaries caught up in the liberation war in the 1970s in what was then Rhodesia. Although they struggled to reconcile the use of violence with their faith, many had come to believe that war was necessary to end racial injustice and introduce majority rule. Repeatedly, rural missionaries and the Catholic

[20] Ibid; 110.
[21] Ibid; 33.
[22] "Unjust War: Last Ditch Mission," 16 July 2016, *The Tablet*: 15.
[23] See the Chilcot Report (July 2016) that reaches the same conclusion as Pope John Paul II and criticizes Prime Minister Tony Blair and his government for following the lead of President George W. Bush.

Commission for Justice and Peace (CCJP) appealed to the Catholic bishops to give guidance in this matter. As the war escalated, church personnel in rural areas, both lay and religious, were confronted daily with life and death choices. They faced a crisis of conscience and the danger of arrest and deportation by the Rhodesian government if they assisted the guerrilla forces of the Zimbabwe African National Union (ZANU) or the Zimbabwe African People's Union (ZAPU). Equally, they faced the wrath of the guerrillas if they were seen to be associating with or supporting the Rhodesian forces.

Grappling with this dilemma, the Catholic Commission for Justice and Peace (CCJP) requested its partner, the Catholic Institute for International Relations (CIIR), to carry out a study on "the ethics of the armed struggle." Irish theologian Enda McDonagh was sent to conduct the research in 1978 and concluded that the conditions for a just war had been met in Rhodesia by the early 1970s. His findings were published in a book entitled *The Demands of Simple Justice*.

McDonagh's study presents an overview of theological and historical material on war and peace, tracing the development of the just war theory as well as its limitations. In two field trips to Zimbabwe in 1978, he interviewed dozens of people, particularly missionaries and the lay faithful who were living in the war zones. Reflecting on his assignment, he wrote, "To consider the theological merits of the 'just war theory' as against those of 'non-violence' makes a fascinating debate for theologians. It becomes a matter of life and death for the politically and pastorally engaged in a situation like Rhodesia. And the translation of the debate and its results, however vigorously pursued, are both difficult and risky in the actual war situation."[24]

After describing the colonial history of Rhodesia, McDonagh posited 15 personal conclusions. While he determined that the criteria for a just war had been met in the case of colonial

[24]McDonagh, Enda. 1980 *The Demands of Simple Justice, A study of the Church, Politics and Violence with Special Reference to Zimbabwe*, Dublin: Gill and Macmillan: 9.

Rhodesia, he felt that both sides in the conflict often violated the use of 'just means' by attacking civilians. He raised concerns about the aftermath of the armed struggle and admonished the country to embark on a national campaign of non-violence to prevent further use of violence in independent Zimbabwe.

Following are four of his major findings or conclusions:

1) The basic injustice and source of violence in Rhodesia was the development of a discriminating and exploiting state, which became more obvious with the Unilateral Declaration of Independence (UDI) in 1965.

2) If one accepts the criteria of a just war as applying to a just revolution, the conditions for a just revolution were fulfilled, as far as they are ever likely to be, by the early 1970s in Rhodesia.

3) The manner of pursuing the violent revolution and of responding to it frequently violated the criteria of using 'just means by attacks on innocent civilians, use of torture, etc.

4) For the sake of the future of Zimbabwe and the rest of Southern Africa, the philosophy, strategy and tactics of non-violent political change should be urgently developed.[25]

Although his findings, coming as the Lancaster House conference got underway in September 1979, were too late to be of practical use to those faced with choices of life and death each day, it confirmed what many had believed and had indeed acted upon as they supported the liberation forces of ZANLA and ZIPRA.

As I observed in my thesis, "Though couched in scholarly and theological terms, McDonagh's overriding message was a radical one. For the first time, a spokesman for the Church had

[25] Ibid: 139-140.

publicly justified taking sides with the liberation forces. It was a vindication for the rural missionary and a break from the tradition of condemning the violence on both sides."[26]

Unfortunately, the Church neglected his final point and did little after minority rule to inculcate a spirit of non-violence within the country that had experienced years of extreme violence from the colonial forces of Ian Smith as well as from the violence of the liberation forces against traitors or 'sell-outs'. The need for peace studies, trauma healing and reconciliation, therefore, remain important unfinished business in the aftermath of the armed struggle.

'Just Peace' Conference

The prophetic message of Archbishop Camara and the wisdom of successive Popes since John XXIII have found new disciples in recent times. As today's world faces a multitude of violent conflicts, an 'Abrahamic minority' has arisen to challenge the culture of war that seems to be engulfing the globe. These voices for peace gathered at a conference held in Rome in April 2016, co-hosted by Pax Christi International and the Pontifical Council for Justice and Peace. The Rome Conference raised questions about the just war theory and proposed that it is possible and indeed preferable to use non-violent alternatives.

The 'just peace' theory is not entirely new. In fact, it is clearly enunciated in the message of Jesus throughout the New Testament. Closer to our own time, Mahatma Gandhi, a young Indian lawyer, organized his first non-violent protest against unjust laws in South Africa in 1906. Returning to India, he put these lessons into practice in a nationwide non-violent campaign to free India from British colonialism. In 1912, the African National Congress (ANC) of South Africa was founded on the principle of change through peaceful means. The ANC

[26] McLaughlin, Janice.1998 (second edition) *On the Frontline, Catholic Missions in Zimbabwe's Liberation War*, Harare: Baobab Books: 40-1.

maintained this commitment until 1961, a year after the Sharpeville massacre.[27] Martin Luther King adopted the non-violent approach of Gandhi in his efforts to end racial inequality in the United States in the 1960s. His campaign of civil disobedience linked with his Christian roots had a strong appeal across racial lines and proved successful.

Motivated perhaps by Gandhi and Martin Luther King, an interdenominational group of Christian scholars in the United States advanced alternatives to war in the 1980s. "These included practices like supporting non-violent direct action; cooperative conflict resolution; advancing democracy, human rights, and religious liberty; fostering just and sustainable economic development; and encouraging grassroots peacemaking groups and voluntary associations."[28]This inter-religious dialogue expanded to include Jewish and Islamic traditions and resulted in the creation of an Abrahamic framing of an interfaith just-peacemaking paradigm that was later published in book form.[29]

Building on initiatives such as these, the Rome gathering brought together about 80 Catholic peace practitioners from 35 countries, many of which were at war. The participants shared experiences of responding non-violently to war and conflict in countries such as Iraq, Afghanistan, South Sudan, Palestine, Croatia, Burundi and Colombia.[30] Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace, one of the two co-conveners of the conference, expressed concern that just war has too often been used to rationalize wars that produce more harm than good. The Cardinal seems to have the ear of his mentor Pope

[27] Hope, Anne. 1998 *Torch in the Night, Worship Resources from South Africa*, New York: Friendship Press: 36.

[28] Stephan, Maria J. May 18, 2016 "What happens when you replace a just war with a just peace, in http://foreignpolicy.com/2016/05/pope-francis-just-peace-catholic-…

[30] "Nonviolence and Just Peace Conference," May-June 2016, *Newsnotes*, Maryknoll Office for Global Concerns.

Francis, who is sometimes viewed as a "Peace Pope." At a 2013 prayer gathering at the Vatican, Pope Francis unequivocally stated: "Faith and violence are incompatible."[31]

Participants at the Rome Conference agreed with him. Most of them came from countries at war or in the midst of conflict and yet they believed that non-violence was possible and indeed preferable to war. Ugandan Archbishop John Baptist Odama, for example, has held peace talks with the Lord's Resistance Army. Based on his practical experience, he stated: "There is no justice in the destruction of life, of property." He concluded that there should be "no spending of resources" on military solutions.[32]

Francisco Jose de Roux, a Jesuit priest from Colombia, gave examples of non-violent civil action that resulted in the creation of 'zones of peace' that kept armed groups away from local communities. The Catholic Church in Colombia helped advance peace talks that culminated in a final settlement at the end of 2015.[33]

Speaker after speaker at the conference gave examples from their own experience.

Katarina Kruhonja of Croatia, Bishop Paride Taban of South Sudan, Mairead Maguire of Ireland and Pietro Ameglio of Mexico were among the participants who shared their experiences of practising non-violence in the midst of conflict.[34]

Non-violence and Just Peace Statement

At the conclusion of the conference, participants affirmed a statement entitled, "An Appeal to the Catholic Church to Re-Commit to the Centrality of the Gospel of Nonviolence." The

[31] Stephan, op.cit.
[32] Hitchen, Philippa. 23 April 2016, "Building a just peace", *The Tablet*: 12.
[33] Stephan, op cit. (The terms of the agreement were rejected in a national referendum. A new The government and FARC rebels signed a new agreement in November 2016 that has still to be ratified by Parliament.)
[34] Maryknoll Office for Global Concerns, May-June 2016, *Newsnotes*, "Nonviolence and Just Peace Conference": 1.

statement begins with the following declaration: "As Christians committed to a more just and peaceful world we are called to take a clear stand for creative and active nonviolence and against all forms of violence."[35]

The statement recognizes various types of violence and the suffering they cause and points to the vision and message of Jesus as the Christian response. It declares: "The time has come for our Church to be a living witness and to invest far greater human and financial resources in promoting a spirituality and practice of active nonviolence and in forming and training our Catholic communities in effective non-violent practices. In all of this, Jesus is our inspiration and model." [36]

The statement goes on to quote passages from scripture as well as the words of recent Popes that bolster a just peace approach. Defining what this entails, the statement continues: "A Just Peace approach offers a vision and an ethic to build peace as well as to prevent, defuse, and to heal the damage of violent conflict. This ethic includes a commitment to human dignity and thriving relationships, with specific criteria, virtues and practices to guide our actions."[37]

The statement concludes with a list of proposals for action:

- Continue developing Catholic social teaching on nonviolence. In particular, we call on Pope Francis to share with the world an encyclical on nonviolence and Just Peace;
- Integrate the Gospel of non-violence explicitly into the life, including the sacramental life, and work of the Church through dioceses, parishes, agencies, schools, universities, seminaries, religious orders, voluntary associations, and others;

[35] Ibid, "Nonviolence and Just Peace Statement.": 1.
[36] Ibid: 2.
[37] Ibid: 3.

- Promote non-violent practices and strategies (e.g. non-violent resistance, restorative justice, trauma healing, unarmed civilian protection, conflict transformation, and peace building strategies);
- Initiate a global conversation on nonviolence within the Church, with people of other faiths, and with the larger world to respond to the monumental crises of our time with the vision and strategies of non-violence and Just Peace;
- No longer use or teach "just war theory"; continue advocating for the abolition of war and nuclear weapons;
- Lift up the prophetic voice of the church to challenge unjust world powers and to support and defend those non-violent activists whose work for peace and justice put their lives at risk.[38]

These suggestions for action are concrete and practical. It is too soon to say whether they will be widely adopted or not.

Summing up the significance of the Conference, Marie Dennis, Co-President of Pax Christi International and one of the Conference organisers, had this to say:

"The Rome conference on nonviolence and just peace urged the Catholic Church to stop suggesting that war can be 'just.' While clear ethical criteria are necessary for addressing egregious attacks or threats in a violent world, conference participants, including many who came from war zones and violent circumstances, appealed to the Church to engage in the development of more and more effective non-violent practices for protecting vulnerable

[38] Ibid: 3-4.

communities, avoiding violent conflict, transforming structures of violence, and promoting cultures of peace."[39]

If Pope Francis heeds the request to issue an encyclical on Just Peace and non-violent alternatives to war, the vision of Marie Dennis, Cardinal Turkson and other peace builders may finally become the official teaching of the Church.

A counter-argument

On the other side of the spectrum are those who not only support the just war theory but maintain that it is more necessary than ever in the light of new and deadly forms of violence. For instance, an editorial in *The Tablet* (23 April 2016) argues: "Just war theory has never been more necessary in international affairs, at precisely the moment when some people are questioning its relevance. It is the moral anchor for the international law of armed conflict, without which the law is left to the mercy of the most powerful states to interpret in whatever way suits them…. Without a moral basis, international law is too easily manipulated, perversely interpreted or ignored."[40]

The editorial gives examples of recent conflicts that did not meet the just war criteria, for example, British military involvement in Libya in 2011. It also cites the use of drones by the United States to kill its so-called enemies in places like Afghanistan and Pakistan. The editorial declares: "Such morally flawed policies cannot be excused by good results. They are utterly contrary to just war principles."[41] In other words, the authors believe that just war principles could be used to hold those responsible for their violation.

Although advancing the need for a just war theory or theory, the editorial acknowledges that peaceful means have also been effective in some cases, citing the fall of communism in Eastern

[39] Dennis, Marie,27 July 2016, email message to the author.
[40] "There is still a case for a just war", 23 April 2016, editorial in *The Tablet*: 2.
[41] Ibid.

Europe and the collapse of military governments in Greece, Spain, Portugal, and more recently in Burma. One could also refer to the end of apartheid in South Africa. While the armed struggle carried out by the military wing of the ANC did some damage, far more damaging were the international sanctions and boycotts that hurt the economy.

Giving both sides some leverage, the editorial states: "Tyrannies do sometimes come to an end peacefully, usually from their internal contradictions and from the gradual tacit withdrawal of consent by the people,"[42] It concludes, however, with a ringing endorsement for just war: "Just war theory restrains the Western instinct to meddle impatiently in internal processes that Western government do not understand. It (just war theory) needs to be restated to suit modern conditions. But without it the world would be a lot more dangerous."[43]

New challenges - just peace and ISIS

In recent times, violent extremists under the flag of the Islamic State (ISIS/ISIL) have taken over sections of Syria and Northern Iraq with the intention of establishing an Islamic Caliphate that will stretch from the Middle East through North Africa and possibly engulf parts of Europe in the manner of the Ottoman Empire. In the process, they have carried out rape, torture, beheadings and cruel means to subdue local populations. In some cases, these *jihadists*, as they have been called, have singled out Christians and other minorities for extermination. Church leaders among these endangered communities have repeatedly pleaded for the world to pay attention to what has been taking place and to take action to protect these groups under their care. Pope Francis has also called attention to their plight. Speaking to journalists on August 14, 2015, he said: "In these cases where there is an unjust aggression, I can only say that it is licit to stop the unjust aggressor."[44] Just-war supporters have used this statement to advocate

[42] Ibid.
[43] Ibid.
[44] Hitchen, Philippa, op.cit: 12.

for an increased military response to protect civilians and entire communities that are in grave peril. At the Vatican conference, Cardinal Turkson put the Pope's comments into context, explaining that Pope Francis went on to state: "I'm not saying drop bombs, make war, but stop the aggressor. The means used to stop him would have to be evaluated."[45]

Testimonies at the Vatican Conference from individuals who were able to make contact with militants in seemingly intractable conflicts such as those in Colombia and the Philippines convinced participants that non-violent strategies could and should be tried with ISIS as well.[46]

Action needed for post-war settlement and reconstruction

International organizations like the United Nations have recognized that the aftermath of war also demands action. This is a neglected area that has the potential to bring together proponents of both doctrines or theories of just war and just peace. Looking at the failure of the peace agreement in South Sudan, for example, one sees that centuries of violence do not turn overnight into peaceful co-existence. In Zimbabwe as well, one can observe the 'spiral of violence' as criticism or any type of opposition is viewed as treason and treated accordingly. The cruel behaviour used during elections is particularly disturbing, and is a stark reminder that the legacy of violence is often further violence.

This type of post-war trauma and violent responses calls for post-war strategies that include war settlement and reparation but also trauma healing and reconciliation. The latter is an area where the churches can lend their expertise and personnel. In Zimbabwe, in fact, the churches have made their contribution to the peace and reconciliation process that is mandated in the new Constitution (2013). Hopefully the contribution of the churches will continue and even increase when the Bill is passed by parliament and the Commission begins its work.

[45] Ibid.
[46] Ibid.

Conclusions

Both theories, just war and just peace, have proponents as well as critics. Just war has been around since the time of the Emperor Constantine and may have played a part in reducing the number of wars as well as promoting humane conduct during wars. It would require in-depth studies to determine if, in fact, the theory has been observed and made any difference.

Just peace seems to have predominated in the first centuries of Christianity when the message of Jesus was still very prominent. The early Christians were cruelly persecuted but did not resort to arms to defend themselves. In recent times, pacifists who opposed military service on the grounds of their faith were often imprisoned. Ben Salmon, for example, was one of the first Catholics to refuse to take up arms in World War 1 and was imprisoned for several years and vilified by both the Church and the State for refusing to serve in the military. His cause has recently been put forward for beatification.[47]

The just war theory may have outlived its usefulness in view of military technology but even more telling are new types of guerrilla warfare being waged by extremists in Syria and Iraq and their followers in Paris, Belgium, San Bernadino, Orlando and Nice. These types of attacks by independent militants who kill using suicide bombs, trucks, guns, knives and axes are not easy to locate or to prevent. Even traditional counter-terrorism strategies may not be effective to halt such dispersed and uncoordinated acts of violence. The proponents of just peace maintain that it is imperative to dialogue with one's enemy and firmly believe that this is possible even with members of ISIL/ISIS. Already various groups are working together to prevent the radicalization of young Muslim men and women.[48]

[47] Salmon, Elizabeth, MM, daughter of Ben Salmon, 2015, dialog with the author, Maryknoll, NY

[48] Ali, Mustafa, Regional Director of the Global Network of Religions for Children (GNRC) and member of the International Board of Pax Christi International, December 2015, dialog with the author, Nairobi, Kenya.

Pacifist communities such as the Quakers and Mennonites in the United States have led the way in promoting non-violence. They have many lessons to teach if scholars, governments and other religious communities are prepared to listen. The Vatican Conference may signal that a new moment has come when this message has found a receptive international audience. If nothing else, the Conference has succeeded in drawing attention to the Christian response to violence in our day and has raised doubts about the continued use of the just war theory.

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Disability and Traditional Shona Societies: A Reflection on Disability in the Shona Folktales and Taboos

Clemence Makamure

Abstract

Disability among the traditional Shona societies was perceived with mixed attitudes and feelings. At one time the Shona would view disability with an abusive and denigrating *attitude while at other times they would discourage the abuse and ill-treatment of people with disability. The Shona may view people with disabilities with suspicion because it is generally agreed that such mishaps are related to certain actions or non-actions by parents or family members. The punishment and retribution of vadzimu (ancestors) can be manifested in the form of deformities in the children of the offending persons. Disability is also blamed on the works of jealous witches who do not want to see a certain family having able-bodied children. The* diversity *of Shona people's attitudes towards people living with disability has been and is exhibited through taboos and folktales. It is in light of this view that this paper is set to reflect on the rich legacy of traditional Shona taboos and folktales and see the extent to which they exhibit both negative and positive attitudes of the Shona people towards people with disability. The paper will start by giving the beliefs of the Shona people on the types and causes of disability and then proceed to give Shona taboos and folktales which either accommodate or denigrate people with disability. Document and story analysis methods will be used to glean data for this paper.*

Key words: Taboos, folktales, attitude, *Vadzim*u (ancestors), traditional, witches, jealous, knowledge base, values, moral codes, worldviews

Introduction

Disability has been defined and perceived differently by different people depending on the culture, context, knowledge base, situation, beliefs and values of society and people defining

it. While disability is understood to be a result of biological damage to a particular part of the body that results in a person having impairments, people living with disability are further impaired by factors within their environments (Choruma, 2006). Choruma (2006) further reiterated that societal attitudes towards people living with disability can further handicap individuals with reactions ranging from horror, fear, anxiety, distaste, and hostility through patronizing behaviour. Be that as it may, this paper is an exploration into the traditional Shona people's taboos and folktales with regards to disability. It is imperative to note that traditional Shona people's beliefs, moral codes, world views, attitudes and perspectives were fostered in their legacy of taboos, ridicules and folktales. Navigation into the traditional Shona taboos and folktales would clearly show their attitudes, perspectives and views towards disability. At times, the Shona would view disability with abusive and denigrating attitudes while at other times they would discourage the abuse and ill-treatment of people with disability. There are taboos and folktales which accommodate people living with disability and, at the same time, there are also taboos and folktales which disregard disability. The paper starts by giving a snapshot of the beliefs of the traditional Shona people on the types and causes of disability and then proceeds to give Shona taboos and folktales which either accommodate or denigrate people living with disability. The paper ends by giving the general lessons about attitudes towards disability that modern society can learn from traditional Shona societies.

Objectives

This article is set to:

- Provide a general perception of the traditional Shona people towards people living with disability
- Identify folklores and taboos which give a holistic view of people living with disability
- Explore the beliefs of traditional Shona people on the types and causes of disability

- Examine the ways used by traditional Shona societies to integrate and accommodate people living with disability
- Identify specific areas the modern society can glean and integrate from traditional society so as to improve and champion the recognition and inclusion of people living with disability

Statement of the problem

The traditional Shona societies had means and mechanisms to integrate and accommodate people living with disability. This was done in forms of folklores where either people or animals which represent people living with disability were given space to showcase their abilities to save the family, tribe, friends or the whole community. This article is meant to identify the folklores and taboos which engage disability and spell out what modern society can glean from the traditional Shona society regarding inclusion and integration of people living with disability.

Literature review

Generally, disability is defined and perceived differently according to the culture, context, knowledge base, beliefs, and values of a society. The negative social implications of disability have been expressed as the "social exclusion and oppression experienced by people with impairment" (Barnes & Mercer, 2005:1).

The World Health Organisation (WHO) (1996) defines disability as "any restriction or lack of ability to perform an activity in a manner or within a range considered normal for a human being".

The (Zimbabwe) Department of Social Services (1982:8) define disability as "a physical or mental condition, which makes it difficult or impossible for the person concerned to adequately

fulfil his or her normal role in society". The Zimbabwean government (1996:51) defines a disabled person as "a person with a physical, mental or sensory disability, including a visual, hearing or speech functional disability, which gives rise to physical, cultural or social barriers inhibiting him from participating at an equal level with other members of society in activities, undertakings or fields of employment that are open to other members of society." Whyte and Ingstad (1995: 5) defined disability as "any loss or abnormality of psychological, physiological, or anatomical structure or function."

From these definitions, it is important to note that disability is multi-dimensional and that disability in one dimension does not necessarily imply disability in other categories. While a disability is understood to be a result of physiological damage to a particular part of the human body that results in a person having impairment, such impairment contributes to difficulties experienced by that person, and interrupts his /her functioning as a person. In addition, people with disabilities are often further disabled by factors within their environments.

Taboos (*Zviera)* are strong sanctions that discourage certain forms of human behaviour (Tatira, 2000). Tatira (200) also defined taboos (z*viera*) as 'avoidance rules' that forbid members of the human community from performing certain actions, such as eating some kinds of food, walking on or visiting some sites that are regarded as sacred, cruelty to animals, and using environmental resources in an unsustainable manner. For the Shona people, taboos are understood as specific rules that forbid people from performing certain actions in certain areas and situations. Taboos are Shona people's moral codes which monitor human actions. The violators of the moral code, as contained in taboos, are said to invite misfortunes for themselves and the community at large in the form of bad luck, disease, drought, and even death.

Folktale or folklore (*ngano*) are traditional stories and legends transmitted orally from generation to generation (Hodza, 1980:3). *Ngano* are also understood as traditional customs,

beliefs, stories, and deductive/didactic sayings that were taught to youngsters during the evening so as to introduce them to full world views, beliefs and values of the Shona people (Hodza, 1980). *Ngano* were passed down generations verbally by the storyteller (*Sarungano*) who usually was an old woman past child bearing age.

Methodological approaches

The phenomenological method was employed as a chief paradigm in data collection and analysis in this study. The method is sometimes known as the comparative study of religion. It has its history in the writings of Edmund Husserl (1859 – 1938), who sought to develop a new philosophical method which would lend certainty to a disintegrating civilisation (Eagleton, 1983:54). Husserl rejected the belief that objects in the external world exist independently and that the information about objects is reliable. He argued that people can be certain about how things appear in (or present themselves to) their consciousness (Eagleton, 1983; Fouche, 1993). For Eagleton (1983), to arrive at certainty, anything outside immediate experience must be ignored and, in this way, the external world is reduced to the contents of personal consciousness. Realities are thus treated as pure 'phenomena' and the only absolute data from where to begin. Historically, the phenomenological method grew in Western culture as a reaction to the idea that human behaviour can be controlled by scientific methods.

The aim of phenomenology is the return to the concrete, captured by the slogan 'back to the things themselves!' (Eagleton, 1983: 56). Bentz and Shapiro (1998), and Kensit (2000:104) maintain that the researcher must allow the data to emerge. For them, using phenomenology means capturing rich descriptions of phenomena and their settings. This implies that the phenomenological method is an attempt to capture experience in process as lived, through descriptive analysis. It studies how things appear to consciousness or are given in experience and its answers bring us closer to the phenomenon that is lived (Kensit, 2000:104). It is a

method of learning about people by listening to their descriptions of what their subjective world is like for them, together with an attempt to understand this in their own terms as fully as possible, free of the researcher's preconceptions and interferences (Kensit, 2000:104). This implies that the phenomenological method compels the researcher to continually examine and re-examine his or her biases and presuppositions. In the phenomenological method, one has to work with the assumption, "I want to understand your world through your eyes and your experiences as far as possible, and together we can probe your experiences fully and understand them" (Kensit, 2000:104).

The basic principle in the phenomenological method is the act of bracketing or suspending or setting aside biases, everyday understandings, theories, beliefs, habitual modes of thought, and judgments. Bracketing is part of the larger process of *epoche* (Kensit, 2000). Basically, the phenomenological method intends to identify phenomena through the perceptions of the players in a particular situation. In most cases, this is done through inductive and qualitative methods such as interviews, discussions and participant observation, and representing data from the perspective of the research participants. This implies that the phenomenological method is all about studying human experiences from an individual's perspective. It calls in the idea of bracketing preconceived assumptions. The phenomenological method is rooted in personal knowledge and subjective paradigm and puts more emphasis on personal perceptions and interpretations. It is for this reason that Lester (1999:1) said that the phenomenological method is powerful for understanding subjective experience, gaining insights into people's motivations and actions, and cutting through the clutter of taken-for-granted assumptions and conventional wisdom. This implies that the phenomenological method is effective at bringing to the fore the experiences and perceptions of individuals from their own perspectives.

For Giorgi (1985), the operative word in phenomenological research is 'describe'. This clearly shows that the aim of the researcher is to describe as accurately as possible the phenomenon,

refraining from any pre-given framework, but remaining true to the facts. On the same note, Welman and Kruger (1999: 189) said that phenomenologists are concerned with understanding social and psychological phenomena from the perspectives of people involved. The method, according to (Gubrium & Holstein, 2000: 488-489), is geared toward the ways in which ordinary members of society attend to their everyday lives. This means that a researcher applying phenomenology is concerned with the lived experiences of the people involved, or who were involved with the issue that is being researched (Greene, 1997; Holloway, 1997; Kruger, 1988; Kvale, 1996; Maypole & Davies, 2001; Robinson & Reed, 1998). Merriam (2009:5) argues that qualitative researchers have an interest in understanding the way people interpret their experiences and how they construct their worlds and what meaning they attribute to their experiences. According to Van Manem (1990), phenomenology uses inductive research methods to comprehend universally-lived experiences. In the same vein, Omery (1983:53) argues that the phenomenological method assumes the whole as most likely to be quite different from the sum of its parts. Hammersley (2000) posits that phenomenologists believe the researcher cannot be detached from his or her own presuppositions and that the researcher should not pretend otherwise. In this regard, Mouton and Marais (1990:12) state that individual researchers "hold explicit beliefs", hence the need to bracket them.

All in all, the phenomenological method is an enterprise which is preoccupied with bringing to the fore differences and similarities between two or more entities, be it historical epochs, personalities, events or components. For Cox (1996:26) phenomenology as a research paradigm calls the researcher to suspend or bracket previous ideas, thoughts, opinions, and beliefs about the community under study. By doing so, the researcher will be able to observe the phenomena as they appear rather than as they are understood through opinions formed prior to observation. Academic theories about the nature, function, purpose or meaning of religion must also be suspended or bracketed (Cox, 1996:27).

Research findings

Types of disability in Shona societies

Traditional Shona societies acknowledge different forms of disability. For the Shona, one can be born with disability (*urema hwekuberekwa nahwo kana kuti urema hwaMwari).* This form of disability is thought to have come from God. The other form of disability is *urema hwekuroyiwa* (meaning disability caused by witchcraft). This form is thought to have been caused by enemies (*vavengi*), or by evil spirits (*mweya yakaipa*). The last form of disability is *urema hwekukuvara kana kukuvadzwa* (disability caused by accidents). In most cases, ancestral spirits (*midzimu)* and alien spirits (*mashavi*) are blamed for accident-related disability. So, for the Shona, there are different disabilities which encompass:

- *upofu*- Inability to see, blindness
- *mbeveve* - Inability to speak
- m*atsi* - Inability to hear and to speak, deaf and dumb
- *Chimumumu* - Inability to speak.
- m*hetamakumbo* –Inability to walk on account of crippled legs
- *kurwara nepfungwa* –Mental illness
- *musope*- Albinism

Like in most African societies, in the Shona societies people with disabilities appear to be less accepted into the community particularly if the individual cannot contribute economically to the family or the community. Among the Shona, individuals are described by how well they integrate into social and communal life (Ogechi & Ruto, 2002). Rather, as in all African communities, integration into communal life relates to how well individuals fit within the social

norms and, importantly, if they can do their share in the community, whether or not they have a disability. However, in Shona communities there are other forms of disabilities which are tolerated and accepted. In most cases, disabilities from birth and those which came later in life through accidents are much tolerated. More to this, the extent or intensity of disability also attains one acceptance or rejection in the community. Among the Shona, people with physical, hearing, and visual impairments are not seen as categorically different from others, but simply as people with a specific impairment (Chitiyo & Wheeler, 2004). So, the Shona only see people with disabilities as "abnormal" if they are unable to carry out daily societal chores or activities. This entails that if people with disabilities were able to take part in communal activities and rituals, they were more likely accepted. So, the ability to participate in communal activities and rituals increased traditional Shona social standing. This is the major reason why in the traditional Shona everyone had a role.

Causes of disability

Several negative beliefs on the causes of disabilities persist among the Shona. In most cases, disability was associated with witchcraft or maternal promiscuity. Generally, the birth of a child with disability was viewed as a taboo that was likely to bring bad omen to the family and community at large. Mothers were usually blamed for the disability of their children. They attributed disabilities to punishment from the gods or bad omens. There were also taboos that, when broken, were thought to cause disability. For example, it is wrong to kill animals without good reason during a wife's pregnancy (Ogechi & Ruto, 2002). Having sexual intercourse during pregnancy is also a taboo, which can cause the child to have a disability (Hartley et al., 2005).

Laughing at people with disabilities could cause an individual to have a child with disability. Rather, such an act causes an accident to befall you, or cause future generations in your family

to be cursed (Ogechi & Ruto, 2002; Talle, 1995). Misdeeds of family members can also cause disability. Family members can do something wrong and the family can be punished for the act by giving birth to a child with disability (Ogechi & Ruto, 2002). Teferra (2003:3) recorded an incident where a father blamed his wife for causing their child's disability after she complained about seeing a person with distorted features in the street. In other cases, when the mistake of the family member is thought to be very bad to the community and they decide to keep it a secret, a child is born deaf or mute as punishment for concealing a family wrong (Omiegbe, 2001).

Divine intervention can also cause disability. The Shona believed that Mwari (God) can either bless or curse families by giving them children without or with disabilities respectively. In several instances, although disability was accepted as a medical mishap, this explanation was accompanied by the belief that divine intervention caused the accident (Mashiri, 2000). Deliverer (1999a), Kiyaga and Moores (2003) recorded situations where parents of children with disabilities explained that their child was a gift from God or that was God's will for a child to have a disability. In some instances, the traditional Shona believed that disabilities were caused by diseases. In summary, the Shona uphold that disability is caused by witchcraft, punishment from God, curse of ancestors, immorality, disobedience and accidents.

Shona folktales and disability

The traditional Shona folktales (*ngano*) were passed down generations verbally by the storyteller (*sarungan*o) who usually was an old woman past child bearing age. The Shona culture upholds these old story tellers as custodians of wisdom and knowledge hence were trusted with the task to educate youngsters to be well versed with Shona beliefs, culture and worldviews (Chitiyo & Wheeler, 2004). *Ngano* was a way of passing down codified religious and cultural messages to children to prepare them for the adult ritualistic society. *Ngano*

offered a curriculum that prepared children for their present and adult life, a curriculum that presented the young ones into the worldviews, perceptions, cultural beliefs and morals of the Shona. Traditional Shona folktales indicated two perspectives in so far as disability was concerned. On one hand, there is a positive view which accepted and accommodated disability while, on the other hand disability, was shunned and rejected.

It is important to note at this point that disabilities from *(uremahwa Mwari)* were accepted. Disabilities which were accepted include physical hearing, mute, one handed people, those who cannot talk and those with partial visual impairments. These were accepted because the individuals were able to carry out daily activities and look after their families. Disabilities that were not accepted include blindness, lameness and being bedridden. Such individuals had nothing to contribute to the family and community at large.

The perspectives and attitudes of the Shona towards people living with disability were almost always shown through folktales. Important to note is the use of animals to often portray human behaviour and deeds. The animals used include the hare, tortoise, frog and so forth. These small animals were used to refer to people with bodily deformities but capable of providing for their families and carrying out communal responsibilities. There were also animals such as the baboon, lion, elephant, hippopotamus and so forth, which were used to represent people without disabilities. This is the reason why Shona folktales had numerous examples of individuals of low birth who were called upon to do *Mwari'*s work. They had many folktales showing how the lower and despised animals like the frog, tortoise and hare were humble, meekly and witty. In times of crises, the lower and despised animals were often called upon to save the animal kingdom. During the great drought in the animal kingdom it was the frog that found water after every other animal had failed in their attempts to dig up a well. It was the tortoise that finally brought hare (the witty and trickster) to book after all the other animals had been cheated by the cunning trickster. The following stories are examples of how the Shona

perceived people with disability. However, although some of the words used in these stories are derogatory, this paper is more concerned about the perception of disability without paying attention to how the words are derogatory towards disability.

Among the Shona there is the story of ***Harurwa*** (the one-eyed monster). Harurwa was born with deformities and was starved, abused and bullied as a kid but rose to be an exceptional leader. Hodza, (1987:62) gave the story of Chinyamapezi (the pimpled one) who was despised and mocked for his appearance but became a shining star. The story of Chinyamapezi tells of a king who had a beautiful daughter whom he was ready to marry to a man who could climb a big thorny tree without any pause to rest or fear of pain. Many big, strong and better looking men tried their best but failed to climb to the top because the tree was too thorny. One day an ugly one eyed pimpled man called Chinyamapezi decided to try his luck. The big, strong and better looking men laughed when they saw him coming to try his luck. The king gave him a chance to try. Chinyamapezi started climbing and endured the pain until he climbed to the top and came down. The king gave him his daughter and helped this ugly one-eyed man to improve his life. They lived a happy life with his wife and family thereafter.

The other folktale which accommodates people living with disability is called ***The River Girl***. This story mentions of a small bodied, ugly and big headed boy (Gelfand, 1985:113). The story states that once upon a time there was a beautiful girl admired by everyone but she lived by a river. One day a certain young man arrived and was nicely greeted. Struck by the girl's beauty he started to propose love. The girl told him that she can only marry a man who can carry her to his home without resting along the way. The young man took it as a simple task and carried her home. Before he could move half way home, the young man became tired and told the girl that he needed to rest and proceed later. The girl reminded him of the rule not to rest her on the way but since he was tired the man put the girl down and she mysteriously disappeared leaving a pool of water which was not there before. The young man was disappointed and he narrated

the ordeal to everyone in the village and all young men intended to try their luck. Many came but they rested along the way and the girl disappeared the same way. One day a small bodied, ugly young man with a big head decided to try his luck. Those who had tried to take the girl laughed at him saying, "If the bigger, stronger and better looking men failed, what do you a small, ugly, and big head think you can do?" This mockery gave the boy the urge and courage to try his luck. He carried the girl and struggled with the heavy load but never put her down or rested until he arrived at his home. All the people could not believe their eyes. The boy's mother was overjoyed to have a beautiful daughter-in-law. The girl was smart and hard-working and she helped to improve the status of her husband. From that day people started to respect this small bodied, ugly young man with a big headed.

There is also a story of five men who could turn into lions (*varume vaisanduka kuita shumba*) (Gelfand, 1985:110). This story narrates that the men went to a particular village looking for girls. They found the girls and proposed love. After following all the necessary procedures they married and went with the girls to their homes. One of the girls had a one-legged brother who also insisted to go together with his sister. The sister refused because she feared the burden to look after him. The other girls later on encouraged her to take the crippled boy with her. When they arrived where the boys lived, the boys would at times go for hunting and bring their wives a lot of meat. One day the crippled boy made a basket of tree barks and decided to follow the boys flying in the air to see how they were hunting. The crippled boy discovered that the boys who had married the girls from his village turned into lions as they were hunting. He narrated his discovery to their wives but they did not listen or believe him. One day the men went hunting and the crippled boy followed as usual. On this day, the men did not catch anything and they were hungry. They decided to go and devour their wives for them to quench their hunger. The crippled boy realised this and he flew to the girls and informed them. At first the girls did not believe him but when they saw lions coming they ran to get into the basket which

the crippled boy had made. The crippled boy started singing his song and the basket started to fly. The song goes:

"Basket, go up

Basket, go up"

The basket flew up and he saved the girls from the lions.

In another story ***Pimbirimano*** (one born through the knee) tells of a young man who was handicapped and one-eyed and was born through the knee. This young man was born holding a horn with which he used to do magic. One day the community was attacked by enemies and the king consulted Pimbirimano to help them with his magic. The enemies saw themselves being attacked by stones from *Pimbirimano's* magic and they started to run away. From that day, the king made Pimbirimano his deputy.

Runyemba rwaChihobobo (a man with a cowpea tree) is another story which tells of a man who was crippled but had a cowpea tree which he could use to climb to and from heaven.

Tsuro na Gudo (hare and baboon) taken from (Hodza, 1987:30) is the other story which also feature the Shona's acceptance of people with disability. *Gudo* represents the able-bodied while the hare represents the weak and people with disability. The hare always triumphs over the baboon, implying that people living with disability are capable of doing something better than the able-bodied.

Taboos and disability in traditional Shona societies

The language, culture and beliefs of the Shona is rich in its making. The traditional Shona always talked in riddles, taboos (*zviera*) and witty (*denhe reruzivo*) sayings in their day to day lives. To foster good morals, they always used taboos. In their taboos one can also see their worldviews, beliefs and perspectives about disability. There are taboos associated with all

forms of disability. It is generally felt among the Shona that one should not laugh at people living with disability or the curse may be transferred to you (Machingura & Masengwe, 2014). The Shona have their celebrated saying which is; '*Seka urema wafa*.' (You dare laugh at disability only after you are dead). This literally means that if you laugh at a person with disability, you will either bear crippled children or you can be crippled yourself.

The Shona also uphold a taboo which states that, *Chirema ndochinezano, chinotamba chakasendama madziro (*a cripple is clever, he supports himself against a wall when dancing). This saying accepts that people living with disability can do something using what they are. It portrays people living with disability as people who can tap much from the environment around them for survival. The other Shona saying states that if a fool is a member of your own family you applaud his dancing (*benzi kunge riri rako kudzana kwaro unopururudza).* The Shona also say '*Benzi raka reva hondo'* meaning a fool warned people on an impending war and those who despised his advice were attacked and killed.

From the examples given so far, we can deduce that *ngano* (folktales) and taboos were loaded with cultural, moral and religious motif that taught the children to respect all God's creations irrespective of age, looks or any other physical attributes or deformities. The central theme being, if one does good things to the downtrodden, people with disability, the widows, the orphans and the wayfarer, one gets blessings from *Mwari* (God). *Ngano* taught the children the importance of charitable work in their own communities hence the adage "charity begins at home". When children saw the old, the poor, and people with disability, the orphans, the widows and the travellers, all they were supposed to see was God not the disadvantaged, and were called upon to assist in whatever way possible. These childhood lessons were the backbone of adult world views and beliefs which put emphasis on care, sharing and hospitality. They taught the children worldviews and beliefs which put the interests of people living with disability before the strong and the family or community. It is because of such an education

and upbringing that makes one to conclude that the Shona had instances where they accepted disability as ability because those with disabilities in the folktales narrated above are shining stars. Ill-treatment of people living with disability was thought to bring upon the perpetrator the misfortune of bearing children with disability. Therefore, through the moral threat that if one were to imitate a lame person one risked being lame as well, people were frightened into respecting people with disabilities. This was enough motivation to discourage people from belittling the humanity of people living with disability despite their biological abnormalities.

The Shona discouraged people from looking down upon members of society who were lame through making disparaging remarks about their biological conditions. Sanctions were enforced through threats that one who goes against the set taboo risked being struck with disability too. Thus, *kunyomba* (abusing or mocking) those with disability was a bad human quality that the Shona normally blame on lack of adequate moral education. A person who belittles another human being on the basis of one's disability lacks *unhu* (morals) and the Shona had a clever way of curtailing such bad habits through appropriate taboos. So, folktales and taboos in the traditional Shona societies proved to be useful by producing young people who were skilful, self-sufficient and cultural inclusive. They produced young people who could put the interests of others before theirs. *Ngano* were tailor-made to suit the local conditions, not being restrictive but holistic and inclusive in subject matter, interactive in approach and dynamic and progressive in perspective. *Ngano* produced tolerant, accommodating and merciful individuals who perceived communalism as a means of survival. Rather, in most instances traditional Shona communities considered disability as a normal abnormality. People living with disability were considered to be part of life and were integrated into the society without negative connotation or perception.

Shona taboos and folktales' negatives towards disability

There are also other stories or folktales among the Shona which shunned people with disability. However, it should be noted that these negatives were meant to produce positive results of accepting people living with disability.

For example, the story of a woman with a crippled son. The crippled son always went into the villages stealing people's cattle and would give only intestines to his mother. The mother was one day angered by his acts and she reported him to the king who ordered that he be put to death. The rationale behind this story was that, we should accept whatever we have been given lest we attract misfortune, especially to those living with disability.

Another story speaks of a pregnant woman who was asked for water by an albino. She gave him water but as soon as he left the woman destroyed the cup. From that pregnancy, the woman gave birth to albinos until her death. The teaching in this story is that we should not despise people who are living with disability lest we fall victim of the same disability.

Another saying which shuns disability is *kumbira, kumbira chirema* (a play in which youngsters would fold their fingers together one on top of the other and start asking someone to help them). If one does not comply with what the child wants, one will give birth to a child with disability when he or she grew up. This implies that disability is for charity, and it can be used to get what you want. However, at the same time one can also say that the play also accommodates people living with disability because it was training the youngsters to be considerate to people with disability.

The Shona also have taboos which state that a pregnant woman should not look at or associate with people with disabilities or they may give birth to children with disabilities. The Shona have a saying '*ukagara nechirema unoita nhodzera*.' In this case the Shona believe in transference of disability to the unborn babies. So, among the Shona a pregnant woman was

not to look at a disabled person. If she does, she had to spit on the ground or on her belly lest she gives birth to a disabled child.

A pregnant woman was supposed to observe certain dietary prescriptions and taboos so as to deliver a child without disabilities. A pregnant woman was not to eat meat from forbidden creatures like a lizard because the child will be born with weak bones hence will not be able to walk. If pregnant women eat sheep meat, the child will be born with bodily weaknesses. The Shona also had the following taboos which were supposed to be followed:

If a man peeps into pots on the fire or into relish dishes he will develop projecting eyebrows.

If a man scrapes a pot to eat the last remains of food, his forehead will grow big.

A grown-up man should not lick the cooking stick (*mugoti*), if he does, he will develop big breasts.

If you eat while asleep you will develop two navels. If girls looked at puppies which have not yet opened their eyes, they will bear blind children when they marry. Boys were not supposed to eat potatoes or pumpkins cooked the previous night lest one of their testicles grew extraordinarily larger than the other.

Bofu rikati ndino kurova, rinenge rine charaka tsika - when a blind says I will hit you he has something under his feet. Or a weak man will never attack a stronger one without the help of someone else.

Rema harina hunza - a blind man does not inspect a game pit.

Kune chirema hakuna rufu - the death of a crippled man is not taken seriously.

If one eats the small grasshoppers' one will become deaf.

If you beat up your mother, you become insane.

Ukateedzera chirema, unoita chiremawo (If you imitate a lame person, you will become lame too).

From the taboos and folktales presented here, one can see that at some instances the traditional Shona viewed people with disabilities with suspicion because they generally agreed that such mishaps are causally related to certain actions or non-actions by parents or family members. The Shona believed that disability is 'contagious' in that the one who openly laughs at or imitates, for example, the awkward walks of people living with disability one would also become lame. So, because no one wanted the burdens and negative public perception associated with being lame, the Shona were forced to obey the taboos that were sanctioned upon them.

What forced the Shona to obey the taboos sanctioned upon them was the fear of disability. Such fear was a sign of exclusion. The reason behind the mention of disability as retribution for breaking taboos was caused by the disapproval of the condition of people with disability. The traditional Shona obeyed taboos, not because they saw them as good, but because they feared the nature of retribution, that is, disability. This implies that the Shona used disability, which they knew people feared, as a means to ensure that the rules are holistically observed. On the same note, one can also say that these seemingly negative views on disability are in fact positive negatives as they were meant to accommodate people living with disability other than shunning them. Traditional Shona people valued communal life over individual existence. All they did was done communally and one's problem was taken as a problem of the whole community.

Discussion

There are different lessons to be learnt by modern society from traditional Shona societies.

Although attitudes toward people with disabilities in the traditional Shona societies were both positive and negative, there are many aspects that modern society can tap from traditional

society. It is important to note that even the negative attitudes of traditional Shona society towards people living with disability were meant to avoid ill-treatment of such members of society. The Shona discouraged people from looking down upon members of society living with disabilities and discouraged others from making disparaging remarks about their biological conditions. Such moral sanctions were enforced through threats or taboos. People were therefore discouraged through taboos from mocking people with disabilities (Masaka & Chemhuru, 2011). So, the modern society should tap the aspect of inclusion from the traditional society so as to accommodate the conditions and feelings of people with disabilities.

The Shona viewed people with disabilities as shining stars and hence modern society should also give people living with disability a chance to show their talents by giving them the voice to talk and time to express their capabilities. In traditional Shona societies, as was portrayed through folktales, opportunity was accorded to everyone as illustrated in the story of "The river girl", "*Chinyamapezi"* and "The frog and the animal kingdom". So, modern society should also accord opportunity to everyone to prove his or her talent. The Shona commonly believed that deformities are not inabilities. This was shown through the inclusion of characters with deformities and those without in the folktales. Such a witty selection of characters in the folktales was purposely done by the story teller to inculcate the spirit of inclusion of people with disabilities in traditional societies as well as showing that, despite disability, these people with disabilities had something they could do which those with no disability could not. Modern society should also have the same mentality. The desire to avoid prejudicial images about disability should be cultivated in the mind-set of modern societies People living with disability should be given room to openly express their feelings and rights overtly, verbally and non-verbally, without any fear and segregation.

The use of taboos to do with disability by the traditional Shona societies was a mechanism to protect people with disability. For example, it was believed that if one laughed at a person with

disability, one would become disabled or one would bear children with disability, or if one imitated the way a lame person walked, one would become lame. Such taboos were used to protect and accept the condition of people with disability. The fear that the traditional Shona seem to have over having a disability was a result of extended love towards people with disability.

Shona sayings like *kune chirema hakuna rufu* (where there is a crippled person there is no death) were negative positives that were meant to shun disregard of the death of people with disability. The Shona also hold the view that there is no one who is useless as is portrayed by the saying *benzi rakareva hondo* (People were warned about the impending war by the mentally ill). This implies that, despite the condition of a person, everyone has a role to play in society. Families and communities with people with disabilities must accept disabled's condition and must not regard them as objects of charity. Modern society must be aware of its responsibilities and role to play towards people with disabilities and this awareness can only be seen through teaching and awareness campaigns. Teaching was the major tool that traditional Shona societies used to cultivate their beliefs, perspectives and worldviews as was seen through *ngano* and other witty sayings. People living with disability must be accorded inclusion in education, employment, cultural activities, festivals, sports, social events and access to health care. They should not be subjected to emotional abuse and neglect.

Conclusion and recommendations

The rich legacy of traditional Shona societies must be tapped by modern society if we are to foster inclusion and acceptance of people living with disability in our day-to-day lives. Traditional Shona folktales and taboos have models and mechanisms that can be tapped into to help modern society integrate people living with disability in the mainstreams of human societies today. Modern societies should understand that people with disabilities are essential

to the wholeness of the human community. In a world that reveres physical perfection, denigrates bodily deformities, and takes pride in disposability, the rights and dignity of people with disabilities must be protected. The disabled are people created in God's image, possessing dignity, value, and purpose.

This paper attempted to navigate into the traditional Shona worldview, beliefs and perceptions of people living with disability and suggested ways that modern day society can learn in order to integrate and include people living with disability in the mainstream of human life and dignity.

The paper referred to and re-told insightful folktales and taboos which showed attitudes and perceptions of traditional Shona societies towards people living with disabilities. It is thus strongly recommended that modern society learns a lot from the traditional Shona societies on how to integrate and accommodate people living with disabilities. It is not right to despise and look down upon people living with disabilities.

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Moving Trends in Peace and Conflict Studies: The Nexus between Religion and Peace Building

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Abstract

In moving abreast with the global trends in the field of peace and conflict resolution, religious practitioners are found at every level of the peace-building processes. The role of religion in the modern era cannot be underestimated since it has remained a resilient force in society. Religion transcends geographical boundaries that can be used to reach a majority of its followers, it teaches peace and love, even when the condition seems horrendous. The motivational factor for writing this paper emanated from the realization of the continuous surge in religious movements linked with acts of extremism and the many series of conflicts. This is a qualitative study based on the analysis of the available literature on religion and peace building. The overarching question was: What is the nexus between religion and peace-building? It was found out that despite religious extremism, including the extremism that courts war and conflict, religion remains key in peace-building. We recommend the need for tolerance, religious pluralism and strong partnership between religion and peace-building initiatives.

Key words: religion, peace-building, conflicts, intervention strategy, nexus

Introduction

Since the anti-colonial non-violence movements of Mahatma Gandhi and Abdul Ghaffer Khan in the 1920s up to the 1940s, the religious peace-building initiative has become an increasingly important phenomenon (Sampson 2007). Rehman (2011: 58) observed that the role of religion in peace-building is mainly anchored on conflict transformation, that is: "the replacement of

violence with non-violent means of settling disputes" and structural reforms. Bartoli (2007: 63) also agrees by indicating that religion contributes enormously towards peace-building through maintaining connections that keep communication open between nation-states despite changes in the international order.

Hoddie and Hartzell (2010) postulated that religion has a strong and perhaps growing significance as a key source of identity to millions of people, especially in the developing world. As such, there is a strong call for making sure that such a huge movement is actively involved in peace-building initiatives. The evidence is manifest that religion has the potential to double or triple its current efforts in the coming decade. Redekop cited in Bartoli (2007: 61) argues that Christianity has been in the forefront in enhancing Peace-building through preaching tolerance, inclusive, democratic and peaceful expression of rights among other things; and has gone ahead and contributed towards the formulation of these human rights.

Before delving into the main discussion of this paper, we sum up this section by stating that religion has great capacity to interface with politico-socio-economic movements, ideologies or programmes. Religion has the potential to either resolve or perpetuate the world's most complex conflicts. It is against this background that this paper proposes the harnessing of powerful religious forces to play constructive roles in peace-building and conflict resolution (Nicholas 2014).

The purpose of the study

The main purpose of this study is to generate new understanding in the nexus between religion and peace-building. The following research questions will be used as guides towards the attainment of this purpose:

(i) *What is the inter-connection between religion and peace-building?*

(ii) *How powerful is the role of religion in resolving or fuelling conflicts?*

(iii) *What are the causes of religious strife?*

(iv) *How can religion be harnessed as an intervention strategy in peace-building?*

Methodology

This is a qualitative study solely based on the analysis of available literature on religion and peace-building. Critical text analysis was used because, as Polit and Becky (2010) argue, it helps in ironing out inconsistencies and ambiguities. Objectivity, and exclusion and inclusion were the parameters applied during text analysis of available literature. Objectivity, according to Yin (2009), is important for the researcher not to follow instincts while exclusion and inclusion of the content were necessary because, in some cases, the authors exclude or include materials even when they are useful for the study.

Conceptualizing religion and peace-building

Religion is a complex concept that has been in existence since time immemorial. Its definition varies from scholar to scholar, and is based on different contexts. Religion is a system of beliefs and practices (values, norms, and roles) by which people recognize the existence of one or more supernatural being(s). Beliefs are strong passions that people hold about matters they regard beyond the realm of normal thinking while practices are ways in which people express their religious beliefs (Rugyendo 2005). Brewer, Higgins and Teeney (2010) argue that religion is a set of beliefs, symbols, and practices oriented towards and demarcating the ‘sacred'. Appleby (1999) further argues that the term religion is used to refer to how human beings respond to the reality that they perceive as sacred. This includes the creed, a given code of conduct, among others, which operates at various levels of society. As part of culture, religion gives people a sense of identity and discrimination against those of the out-group (Hertog 2010).

Based on the error management theory of Solomon, Greenberg, and Pyszczynski, religion is an obstacle to religious tolerance and religious diversity (plurality and pluralism), as it gives people a worldview to deal with the fear of death and to give meaning to life. This makes it difficult for people to embrace or take seriously those who hold a different worldview.

Similarly, peace-building is a concept that has varying definitions based on different institutions, different schools of thought and the context in which it is being explored. There is the persistent complexity of reaching a conclusive definition of peace-building which continues to pose a serious challenge in realizing peace. Lederach (1997), for example, defines peace-building as a wide range of activities and functions that both precede and follow formal peace accords. Similarly, Porter (2007) defines peace-building as the processes that involve building positive relationships, healing wounds, reconciling antagonistic differences, restoring esteem, respecting rights, meeting basic needs, enhancing equality, instilling feelings of security, empowering moral agency that is democratic, inclusive and just. In addition, it is seen as all efforts required to create sustainable peace zones (Reychler and Paffenholz 2001).

An important point from these definitions is the creation of peaceful zones through mobilized efforts. This requires an understanding of the concept of religious peace-building, which entails a range of activities performed by religious actors and institutions for solving and transforming deadly conflicts with the goal of building social relations and political institutions characterized by the ethos of tolerance and non-violence.

Even with this understanding, the role of religion remains a contested one. It is not clear whether religion is all about promoting peace or fuelling conflicts. Nevertheless, Rehman (2011) and Sampson (2007) observe that the role of religion in peace-building is mainly anchored on conflict transformation. Similarly, Bartoli (2007) argues that religion has contributed enormously towards peace-building through maintaining connections that keep

communication open between nation-states despite the many changes in the international order. The role of religion cannot be doubted as it remains at the heart of achieving reconciliation due to its capacity to foster unity, healing, consoling and giving people relief (Rehman 2011). Similarly, religion provides a cultural foundation for peace in society (Appleby 1999). In addition, religious institutions play a critical role by engaging in conflict prevention and conflict resolution programs.

Religion as a force for peace

Religion has the potential to either reduce or to intensify conflict. Religion plays a powerful role in influencing individual and group attitudes. Religious conflict and prejudice are evident across the globe, for example, the conflict in northern Nigeria between Muslims and Christians, Jews and Muslims in the Middle East (Hunsberger and Jackson 2005). Several factors have been cited in relation to religious strife, for example, inequality and prejudice, religious politicization, power structures, competition, among others. These emanate from two major factors, namely religious intolerance and religious pluralism. Plurality is a description of the actual diversity of religions. It is related to a context of secularization, privatization, and the individualization of religion where people are increasingly exposed to a variety of ideas, values, ideals, among other things (Appleby 1999; Puett 2013).

The ambiguities in religious teachings continue to shape the social behaviour of followers. This has been infiltrated by what Boulding (1986) cited in (Sampson 2007) refers to as a culture of "holy war" and the "kingdom of peace". Such teachings continue to be misinterpreted by religious institutions. In the Qur'an for example, it has been interpreted to mean *jihad* implying spiritual warfare or holy war waged against oneself which is not clearly defined (Appleby 1999). This poses a challenge, especially on how to de-link this concept with the evil practices

that have continued to take place in modern society. Such interpretations lead to religious extremism and the practice of intolerance (Appleby 1999; Coward and Smith 2004).

There is also a high level of competition for power which generates and intensifies open hostility, discrimination and aggression, not only for groups which compete for contradictory rationalities at a societal level, but also at the individual level, whose identity is a matter of choice (Skeie 2002). Pluralism is the ability to acknowledge diversity and engage in open dialogue to challenge and reconsider one's views. Pluralism arises from intrinsic orientation – associated with maturity, internalized, committed and sincere faith, as Hunsberger and Jackson (2005) posit. Pluralist proponents have the ability to engage in dialogue with the purpose of ensuring new discovery (Appleby 1999). They are more objective regarding religious diversity, and not influenced by status but by belief systems. On the other hand, where extrinsic viewpoints or religious orientation exists, religious participants are less tolerant because of the level of immaturity which blocks people from a wider perception of religion (Allport and Ross 1967; Thompson 2004).

On the contrary, religious tolerance is the capacity to live alongside a different religious tradition or a belief from one's own (Neusner and Chilton 2009). Tolerance is also viewed as the ability to refrain from the use of force, violent actions against opposing individuals or groups (Appleby 1999). Although tolerance and accepting diversity are more welcome ideals, personality traits have influenced people to continue holding on to varying degrees of ability to change and be open to divergent others. In an ideal society, religion provides a frame of reference for individuals to interpret reality and set personal goals (Hertog 2010; Hogg, Adelman and Blagg 2010). Self-understanding is key to sensitivity and diversity of religions and an objective interpretation of the reality.

Arguably, high religious fundamentalists view reality in their own way and have a different way of interpreting it as opposed to low religious fundamentalists who, given new information, are more likely to be accommodative (Thompson 2004; Hogg, Adelman and Blagg 2010). The principles of tolerance and acceptance may not be achieved in the light of developmental psychology, social identity, terror management and personality. This is because of the information that we are exposed to which in most cases teaches us to be tolerant to in-group and intolerant to out-group.

Due to religious fundamentalism, intolerance emerges in the sense that many zealots are more subjective in their worldviews and belief systems. They believe that they are always correct and such people hold on to the "absolute truth" resulting in prejudice. A crucial question to pose is: "Can there be absolute truth?". When much emphasis is put on religious fundamentalism, inequalities become more entrenched resulting in religious prejudice.

Role of religion in peace-building

Even with inadequate religious tolerance and religious pluralism, religion still plays a crucial role which should not be taken lightly. This is evidenced by the surge in numbers of people who are turning to religion (Koeng et al., 2012, cited in Omayio (2015). Religion continues to act as the anchor that inspires life, individuals, communities and even nations. In this context, defining conflict and peace, therefore, means that a religious perspective cannot be omitted since it has an imperative conflict transformation role in society.

Religion acts as a source of identity in addition to its potential for tapping into a narrative, historical and personal ability to transcend ethnic conflicts successfully (Pearce 2003; USAID 2009; Powers 2010). Given this standpoint, religion is a vital source of status. People are more likely to conform to intrinsic orientation and accept religious teachings that pertain to the principle of the golden rule. Religious participants conform to sacred teachings because they

want to be viewed as virtuous affiliates. In Kenya, for example, the Al-Shabaab campaign which was degenerating into a terrorist conflict was given a new complexion by religious participants. This is due to the relationship between Christians and Muslims in Kenya which is more of tolerance rather than pluralism. The two religions respect each other and they did not seek to antagonize the relationship (Omayio 2015).

Religion also plays a major role as a basis for mobilization. Two-thirds of the world's population identify with religion. Actors in conflicts, therefore, use religious authorities or religious language and symbols to mobilize support and interpret reality (Hertog 2010; Powers 2010). Correspondingly, military and some movements may use religion tactfully as a tool for recruitment or as a safeguard from defection (USAID 2009). This has been the trend in Kenya, Zimbabwe and elsewhere, especially when nearing elections. Politicians use religious language to gain popular support (Sachikonye 2010).

In contemporary society, religion continues to be politicized and sacred texts and other doctrinal teachings have been cited as a justification for conflicts (Sampson 2007). This is crucial, especially when in a conflict zone (Power 2015). Kidwai, Moore and FitzGibbon (2014) concur that religious sects continue to align themselves with political groups for the sake of strategic positioning. That seems to be a deviation from the normal religious ethos which earlier on called for a clear distinction between politics and religion. As a powerful source of identity, the emergence of religion in a conflict raises the chance of the conflict's outcome. From the Kenyan experience, leaders have shared and respected a set of values on different sides of the conflicting parties. This helps to foster meaning, identity, and emotional support that increases resilience in coping with adversity and facilitate mobilization to overcome it (Bartoli 2007). Religion instils feelings of empathy and compassion that can sustain reconciliation and problem-solving across divisions (Sampson 2007).

Values, norms, and motivations that support non-violent approaches to raising and confronting differences are also instilled by church leaders. For example, Luke 6: 31 talks about love: and as you wish that others would do to you, do so to them (Golden rule). This is emphasized in John13: 34 – 35, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this, all people will know that you are my disciples if you have the love for one another". Mark 11:25 emphasizes forgiveness: "and whenever you stand and pray, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." This is also emphasized in Quran where we encounter three key values: justice (*adl*), beneficence *(ihsan)* and wisdom *(hikmah)*, which are the original principles in peace-making strategies and framework in Islamic religion (Bartoli 2007).

These are some of the teachings that can inspire the conflicting parties to change their attitudes and their perception by replacing violence with non-violence means of settling disputes and structural reforms as observed by (Rehman 2011).

Religious actors and institutions are highly considered as trustworthy and credible by the local population (Sampson 2007; Powers 2010). It is this trust that helps religious institutions to influence a situation. This also allows them to maintain principled neutrality and a philosophical sensibility that puts people, their sufferings, and their struggles above principle (Bartoli 2007).

Further experience indicates that religious people work closely with the local community which gives them an idea of how their followers operate. During conflicts, therefore, it is easier for them to intervene and help change the mind-set of the community for successful conflict transformation.

Due to their location in terms of power, religious leaders are well acculturated, an indication of how they have established a complex web that maintains a positive relationship that cuts across all sectors (Powers 2010). They have first-hand experience and information since they are able to address conflicts at local, national, and international levels. They have information on the conflicts as it emerges, hence successful conflict transformation (Bartoli 2004). Religious leaders work closely with community members and they are in constant interaction with them. This is evident in Uganda among the Acholi religious leaders peace initiative that mediated over the conflict between Lord's Resistance Army and the government (Powers 2010).

Religion remains a vital cog in conflict transformation although it may not always bear positive results during conflict transformation. Utilizing religion in some cases can worsen or create new social and political conflict (Gopin, 1997). The language used and the interpretations accorded to the scriptures may instigate conflict (Hertog 2010). A critical point to make is that religion in itself does not promote injustices/conflict but the interpretations accorded to it do.

Peace-building through religious institutions: The Kenyan Al-Shabaab case

The relationship between Al-Shabaab and Kenya can be traced back to the 1990s. During this period, there was a link between Kenyan Islamic charities and the radical clerics (Hansen 2013). Hansen (2013) adds that sympathy, financial support, and recruitment for Al-Shabaab was made possible through these charities and clerics who exposed the Kenyan government, especially the police department, as appendages of the United States of America (USA) and the European Union (EU) in fighting Islam all over the world. Al-Shabaab started recruiting youths from a non-Somali origin and took them to Somalia for training. Most of the recruits were jobless youths who were promised scholarships and jobs in Somalia only to be forced

into the group military training (ibid). Hansen (2013) reports that 10% of membership of Al-Shabaab currently are of Kenyan origin.

In making its impact more prominent, Al-Shabaab has attacked and kidnapped local citizens and tourists, especially from the coastal and northern areas of Kenya, causing harm to the Kenyan tourism industry (International Crisis Group, 2012). This prompted the Kenyan government to deploy its army to secure Kenya's borders and interests. In October 2011, the Kenyan Army invaded Somalia to combat the Al-Shabaab militant group in an operation termed "*Operation Linda Nchi"* meaning "*protect the country*" (Gettleman 2011). Later, the Kenyan soldiers joined the African Union Mission in Somalia-AMISON (International Crisis Group 2012). This invasion was for self-defence purpose under the international law Article 51 of the UN Charter (Daley 2013).

Since the deployment of the Kenyan army in Somalia, the Al-Shabaab declared war on Kenya which has been accused of playing puppet to the Western powers in their "global struggle against Islam" (Hansen 2013). Kenya has since remained a target of the religious extremists with attacks taking different angles including killing police, abducting government officials, killing aid workers, attacking bus stops, restaurants, the Westgate Mall attack, and lately the Garissa University attack that killed over 140 students (Miller 2013), (Allison 2013).

The conflict slowly transformed from a war on terror to a religious one. According to Odhiambo et al. (2013), Kenyan churches have since experienced numerous attacks by Al-Shabaab including a grenade attack at Garissa's Pentecostal Church on November 5, 2011, that left two people dead and five seriously injured. One person killed and 11 others hospitalized when God's House of Miracles Church at Ngara Estate in Nairobi was attacked on 29th April 2012. Simultaneous attacks on two churches in Garissa on 1 July 2012 left 17 people dead and 50 others injured. On July 21, 2012, police in Kitale (a town in Western Kenya) arrested two

terror suspects who were allegedly on a mission to bomb the Umoja Catholic Church, a busy parish in the Eastlands of Nairobi. On 20 September, a 9-year-old boy was killed when a grenade was hurled to Sunday school children at St. Polycarp Anglican Church along Juja Road in Nairobi. All these cases are traced back to issues of intolerance. When religions begin to teach tolerance, issues of inclusion and exclusion can be accommodated making it possible for conflict transformation.

Key factors that necessitated effective Al-Shabaab – Kenyan conflict management

The success of the above conflict management was made possible by both Muslims and Christians. This was made possible through communication and interreligious forums, thus, demonstrating the importance of communication as a critical tool in conflict. Kenya is a multiculturalist nation with forty different ethnic communities encompassing more than five different religions. These ethnic groups have lived together relatively well without any religious strife. Christians constitute the majority of the population followed by Muslims. In his speech, former Pope Benedict XVI, encouraged followers of different religions to have dialogue by echoing the need for different religions "to learn to accept the other in his otherness and the otherness of his thinking" (Benedict XVI, 2012). This has helped reduce the strife between Muslims and Christians.

As pointed out by (Powers 2010), governments play an incredible role in any conflict. When the Kenyan attack took place, the affected people did not take the law into their own hands; instead, they turned to the government. Experience shows that the government responded by deploying the military forces to the scene and these were able to take effective measures. At that time, security for churches in the risky areas was intensified with security checks being introduced and that resulted in the restoration of peace and calm in the country.

According to Omayio (2015) and (Powers 2010), religious leaders have garnered peoples' trust in society. As can be seen from the Kenyan experience, there is support for Omayio's assertion since the majority of the population in Kenya highly trusts its religious leaders. After the attack, leaders from the two religions came forth and strongly condemned the attack, calling for peace and calm. They urged their followers not to revenge and emphasized this using the scriptures and Qur'an, for example, Romans 12: 19: Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "vengeance is mine, I will repay," says the Lord.

Counselling is crucial as it helps one to understand himself/herself and to come to terms with what has happened (Koenig et al., (2012) cited in (Omayio 2015). This is another critical role that religious leaders with other counsellors undertook in managing the Al-Shabaab attack. Since people associate religion with healing (Rehman 2011), it was quite easy for members to cope. Religious doctrine and spiritualization of the conflict played a key role in managing the situation. Christians believe that when such an evil act happens, it is the work of the devil to challenge God.

Summary, conclusion and recommendations

This discussion has demonstrated that the issue of religion and peace-building is quite complex. At the end of it all, it is important to acknowledge that religion has a role to play in peace-building. Religion has been infiltrated by some opportunists who are seeking fame and money. The world should be wary of such undesirable elements that use religion for personal gain and in the process, create an element of fanaticism among their followers. It is these religious fanatics who have caused all sorts of problems and have brought a bad name on religion.

There is also the need for religious leaders to desist from the practice of promoting violence among their subordinates, and governments to strategize on how to deal with these religious

conflicts. Promotion of unity among different religious communities must remain high on the agenda.

Open communication channels and interreligious forums are crucial mechanisms in managing conflicts and should be supported by any means to expedite conflict resolutions. In Kenya, for example, these two factors played a vital role in preventing retaliation by Christians against the Muslims after the Al-Shabaab attack, a scenario which could have exacerbated the conflict.

Matters of justice should not be compromised where atrocities have been committed; perpetrators of violence should be investigated and prosecuted without fear or favour, irrespective of the religious background.

As ambassadors of peace, religious leaders should challenge themselves first by changing their mindset towards other people's religions, culture, and values. Ultimately, religion will be able to judiciously sow the seeds of love, non-violence, peace, tolerance, inclusiveness, unity and togetherness.

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"All Colonialists Are Bad, but Some Colonialists Are Worse Than Others": Representations of the Colonial Experience in Selected Colonial and Post-Colonial Literary Texts

Majahana John Lunga

Abstract

The colonisation of Africa by some European nations goes back to the Berlin Conference of 1884-5, when "the scramble for Africa" was officially launched under the Chairmanship of the German Chancellor, Otto von Bismarck. These Europeans – "fourteen states (including Turkey) and the USA sent representatives" (Stokes 1984: 29) – decided amongst themselves how Africa would be parcelled out into colonies. Africans were not present at that conference. This was being done "to promote the civilisation and commerce of Africa, and for other humanitarian purposes," (Knappert and Pearson, 1976: 179; Asante 2015: 194-197). In reality, Europeans had long been plundering Africa since the 1500s for slaves, ivory, timber and minerals. Indeed, colonial literature even defends slavery on the grounds that the immorality and degradation of Africans could only be ended through the Africans' contact with their European masters (Irele 2009: 210). Rider Haggard, John Buchan and Robert Ruark are only three examples of defenders of the slave trade and colonisation that immediately come to mind. Using a post-colonial literary theoretical approach, whose main objective is to bring to light, in literary texts, the implications of colonial domination (Walder 1998: 3), this paper argues that as much as the colonial experience was diabolical wherever it was experienced in Africa, British colonisation differed from that of its German and Afrikaner partners in crime. After analysing canonical texts such as Things Fall Apart and Arrow of God, depicting British colonialism in Nigeria, and others from the former German and Afrikaner colony of South West Africa, the paper concludes by suggesting that British colonialism was less harsh than its

German-Afrikaner counterparts. The article further recommends that both colonial and post-colonial literary texts should form a compulsory component of syllabi at schools, colleges and universities in Africa. This is one way of ensuring that we never forget our past, as we grapple with the present, and as we plan for the future (Rodney 1972: 7).

Key words: Chinua Achebe, colonial(ism), imperialism, post-colonial (literature/literary theory), John Ya-Otto, Namibia, Nigeria, Peter Ekandjo

Introduction and background information

The purpose of this article is to argue that, much as colonialism was a shared experience in Africa, literary texts, both fiction and non-fiction, can be analysed to demonstrate that this experience differed from country to country. There was Belgian, British, French, Portuguese, German, Italian, Spanish and Afrikaner colonialism, but this paper deals with only two types, the British and German-Afrikaner versions as depicted in selected Nigerian and Namibian literary texts.

It is important to explain from the onset what terms such as "imperialism", "colonial", "colonialism", and "post-colonial" mean.

In its most general sense, "imperialism" refers to the formation of an empire, and, according to Said, it is "the practice, theory, and the attitudes of a dominating metropolitan centre ruling a distant territory" (1993: 8). "Imperialism" is a term associated with the expansion of the European nation-state in the nineteenth century" (Boehmer, 1995, p. 2)

The word "colonial" comes from "colonia", a Latin word which means "farm" or "settlement". A simple definition of a colony is "a country or an area that is governed by people from another, more powerful, country" (Hornby, 2010: 280). Colonialism is the "conquest and control of other people's land and goods" (Loomba 1998: 2). "Colonialism involves the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation or development

of resources, and the attempt to govern the indigenous inhabitants of occupied lands" (Boehmer 1995:2).

Although there is no consensus on the definition of "post-colonialism", this writer prefers the definition which uses the term "to cover all the culture affected by the imperial process from the moment of coloni(s)ation to the present day" (Ashcroft, Griffiths and Tiffin 1989:2).

Colonial literature is "literature reflecting a colonial ethos" (Boehmer 1995:2), and examples would include texts such as Rider Haggard's *King Solomon's Mines*, Joseph Conrad's *Heart of Darkness*, or Robert Ruark's *Something of Value* and *Uhuru*. This colonial literature was specifically concerned with colonial expansion and was written by, and for colonising Europeans about non-European lands, embodying the imperialists' point of view.

Interestingly, even earlier writers such as Daniel Defoe can be classified as purveyors of the colonial mind-set for the simple reason that in their texts non-Europeans are referred to as "savages", "Negroes", "niggers", "kaffirs", "men-eaters", "wretches", "natives", and so forth, whose mental capacities are clearly inferior to that of Europeans, and therefore in need of "civilisation" and "amelioration" "pacification" by Europeans as they carry out what they regard as the white man's duty (Buchan [1910] 2009: ix). Examples of evidence of these "uncivilised" people's simple-mindedness and backwardness is provided by the narrator in *Robinson Crusoe* as he shares his experiences with fellow imperial adventurers. He tells them of his voyages to the coast of Guinea:

> the manner of trading with the Negroes there, and how easy it was to purchase upon the coast, for trifles, such as beads, toys, knives, scissors, hatchets, bits of glass, and the like, not only gold dust, Guinea grains, elephants' teeth, but Negroes for the service of the Brazils, in great numbers. (Defoe [1719] 1992: 46)

Post-colonial literature, on the other hand, is not just the literature which "came after" empire; instead, this type of literature critically scrutinises the colonial relationship. "It is writing that

sets out in one way or another to resist colonialist perspectives. As well as a change in power, decoloni(s)ation demanded symbolic overhaul. ... Post-colonial literature is deeply marked by experiences of cultural exclusion and division under empire,epecially in its early stages, it can also be a nationalist writing," (Boehmer 1995: 3). Prominent Nigerian author, Ben Okri, describes this type of literature as "literature of the ascendant spirit" (Okri 1994: 1).

The scramble for Africa

In the second half of the 1800s, Africa was transformed in European eyes from a dark and dangerous continent, to one of immense possibilities and opportunities (Knappert and Pearson 1976: 179). As already mentioned, during the 1884-5 Berlin Conference some European nations decided how Africa would be parcelled out into colonies. At the end of that exercise, practically all of Africa had been annexed into the empires of Great Britain, France, Belgium, Germany, Portugal, Italy and Spain (ibid.). That is how Great Britain acquired colonies such as Nigeria, the Gold Coast (Ghana), Sierra Leone and the Gambia in West Africa, as well as others such as Uganda and Kenya in East Africa; Northern and Southern Rhodesia (Zambia and Zimbabwe respectively), (Nyasaland) Malawi, and South Africa; "protectorates" such as Botswana, Swaziland and Lesotho in southern Africa. Portugal annexed Angola and Mozambique, and Germany took possession of South West Africa (Namibia), among other territories such as parts of Cameroon and Tanganyika (Tanzania). After the First World War (1914 – 18), Germany was stripped of its colonial possessions, and the newly founded League of Nations declared German colonies to be mandates, that is, countries whose government was granted to other powers, acting for the League of Nations. That is how German South West Africa (Namibia) was mandated to South Africa. But the ruling National Party in South Africa merely extended its apartheid policies to Namibia, and actually treated this place as its fifth province. It took nearly twenty years of armed resistance under the South West Africa People's Organization (SWAPO) before Namibia finally won independence from South Africa in 1990.

The colonial experience in colonial texts

Colonial literature [is] informed by theories concerning the superiority of European culture and the rightness of empire (Boehmer 1995: 3). It is worth noting that "the emergence of African literature was fuelled by the need to counter [these] early European texts that depict the African as a creature devoid of any dignity" (Lunga 2012: 3). Indeed, Robert Ruark, in the preface to one of his novels, *Something of Value*, boldly states: "To understand Africa, you must understand a basic impulsive savagery that is greater than anything we 'civilized' people have encountered in two centuries" (Ruark 1955: Foreword).

Tellingly, Ruark's attitude to Africans comes out even more clearly in the foreword to his other novel, *Uhuru*. At the risk of being accused of over-quoting, this is what Ruark (1962: viii) says:

> Each native African has his own concept of '*Uhuru*'. For some it is a mythical description of a round-the-corner Utopia of slothful ease, of plentiful booze and an altogether delightfully dreamy state in which money grows on bushes and all human problems are ended. To the nomadic grazier it means endless flocks of lovely useless cattle and gorgeous land-ruining goats – with infinite vistas of lush pasturage, and water galore between two suns' march. To the ivory poacher it is an absence of game wardens and stuffy restrictive game laws. To the meat-eater it is limitless meat and a plentitude of free salt; to the drunkard a sea of honey beer; to the womani(s)er, a harem which stretches to the horizon. To the peasant African farmer, it is the white man's magically rich and loamy land which will certainly be his on the magic day of 'Uhuru', when the white man is driven from the continent and all the carefully nurtured soil reverts to the African. To the wilfully lawless *'Uhuru'* is a licence to rob and steal, to kill without punishment and to flout rules of decent human behaviour with impunity.

It is no wonder, then, that the key white characters in these novels act and speak the language of racial superiority as propounded by Ruark. Peter Mckenzie, the narrator in *Something of Value*, for example, warns the new arrivals in colonial Kenya in the following words:

> In the African make-up there is really no such thing as love, kindness, or gratitude, as we know them because they have lived all their lives, and their ancestors' lives, in an atmosphere of terror and violence. There is no proper 'love' between man and woman, because the woman is bought for goats and is

> used as a beast of burden. There is no gratitude, because it would never occur to them to give anything to anybody else, and so they have no way of appreciating kindness or gifts from others. They lie habitually, because to lie is the correct procedure, or else some enemy might find a way to do them damage if they tell the truth. They have no sensitivity about inflicting pain, or receiving pain, because their whole religion is based on blood and torture of animals and each other. They think, even the best of them, that nothing's funnier than a wounded animal or a crippled animal. It's a big joke. I don't even think that they themselves feel the pain the way we do (Ruark 1955: 202).

The portrayal of an African in negative terms is the norm in all colonial literature, as is the case in Joseph Conrad's *Heart of Darkness*, Rider Haggard's *King Solomon's Mines* and *Allan Quatermain*, Joyce Cary's *Mister Johnson,* and so forth. Interestingly, phrases such as "something of value" and "heart of darkness" which are titles of well-known colonial novels by Robert Ruark and Joseph Conrad respectively, can be found in John Buchan's colonial novel, *Prester John (*Buchan [1910] 2009: ix, 108). In these novels, "imperialism was as much about imposing civilisation as it was about creating economic or political power, " (ibid.: vii-viii).

It is for this reason that Chinua Achebe decided to start writing. He says that while in secondary school he and his fellow pupils read books that had nothing to do with Africa but had everything to do with England – *Treasure Island*, *Tom Brown's School Days*, *The Prisoner of Zenda, David Copperfield,* etc. "These books were not about us, or people like us. Even stories like Buchan's, in which heroic white men battled and worsted repulsive natives, did not trouble us unduly at first. But it all added up to a wonderful preparation for the day we would be old enough to read between the lines and ask questions ..." (Achebe 2009: 21).

But after maturing mentally, Achebe realised that "these stories are not innocent; that they can be used to put you in the wrong crowd, in the party of the man who has come to possess you" (ibid.). That is when Achebe decided to be a fiction writer. In his own words, this is what the man himself says:

> At the university I read some appalling novels about Africa (including Joyce Cary's much praised Mister Johnson) and decided that the story we had to tell could not be told for us by anyone else no matter how gifted or well intentioned. Although I did not set about consciously in that solemn way, I now know that my first book, *Things Fall Apart*, was an act of atonement with my past, the ritual return and homage of a prodigal son (Achebe 1988: 25).

Clearly, then, Achebe's main reason for writing was to set the record straight, to balance the equation, because European, colonial and racist literature concentrated only on the negative aspects of Africa and Africans. Without exception, the underlying message in all colonial texts is that "all that was beneficial in Africa was European and all that was bad was African. … [The Europeans] bring prosperity and order while [the 'natives' represent the primal forces of darkness and barbarity," (Royle 2009: ix).

The British colonial experience in selected post-colonial literary texts

This article is informed by the realisation that colonialism "was not an identical process in different parts of the world but everywhere it locked the original inhabitants and the new comers into the most complex and traumatic relationships in human history" (Loomba 1998: 2). It is also worth noting that "[n]owhere was independence won easily. In some colonies, it took armed struggle to bring it about; in others it took strikes, demonstrations and protest marches" (Lazarus 1990: 4). What this means is that some countries had a worse time of it than others (Keating 2012: 21).

In Nigeria, the British practised a colonial system of government called "indirect rule". This system maintained the power of local rulers, as long as they assisted the colonial administrators.

> "According to this system, chiefs, ranging from local headmen to powerful rulers, were confirmed in their locali(s)ed powers provided that they assisted the colonial authorities" (Knappert and Pearson 1976: 194). In a way, this system left the local people with some measure of autonomy, and the colonialist's hand was not too heavy on the colonised. Indeed, imperialists such as Frederick Lugard (Lord Lugard) are known to have boasted that the presence of whites in Africa "was the greatest blessing that Africa has ever known …

since the British presence stopped inter-tribal conflicts and opened up Africa's heart of darkness to civilising influences …" (Royle 2009:ix).

But the mistake must never be made to think that the British were angels during their colonisation of different parts of the world; they were not, as can be ascertained from some of their acts of brutality, such as the massacre of entire communities. In Nigeria, for example, the village of Abame is completely wiped out because the villagers had killed **ONE** (my emphasis) white missionary. The incident is narrated to Okonkwo and his uncle Uchendu by his long-time friend Obierika when he (Obierika) visits Okonkwo in exile in Mbanta. Just because only one man was killed, the whites lay out a grand plan to execute their revenge. On a day when the whole Abame clan had converged in their big market, three white men and a very large number of other men surrounded the market and killed everybody, "except the old and the sick who were at home and a handful of men and women whose *chi (*gods*)* were wide awake and brought them out of that market," (Achebe 1958: 97-99; Achebe 1964: 47).

But even with such brutality, *Things Fall Apart*, *Arrow of God* and *No Longer at Ease* have instances where the colonial experience makes one feel that the British were really not the worst colonisers. The narrator in *Things Fall Apart* states quite clearly that from the very beginning education and religion went hand in hand (Achebe 1958: 128).

In *Arrow of God*, the colonial government constructs a new road to connect two villages, Okperi and Umuaro. There is a budget for this, a "Vote for Capital Works" in each financial year (Achebe 1964: 75), although this year (that is the year in which the story is being narrated) it is already over-spent.

Ezeulu, the chief priest in *Arrow of God*, sends his son to a missionary school to be his "eye". In addition, the British missionaries also build a vocational centre, the Onitsha Industrial Mission, where trades such as carpentry are taught (Achebe 1964: 47). In *Things Fall Apart*, the missionaries build a school and a little hospital in Umuofia. The affable missionary, Mr

Brown, takes the trouble to go from family to family, begging people to send their children to his school. He tries very hard to show the villagers the benefits of formal education: for example, that the future will belong to people who have learnt to read and write, and so if Umuofians "[fail] to send their children to school, strangers [will] come from other places to rule them. They [can] already see that happening in the Native Court, where the D. C. [is] surrounded by strangers who [speak] his tongue. Most of these strangers [come] from the distant town of Umuru, on the bank of the Great River where the white man first went" (Achebe 1958: 128).

In the end, the school expands and produces wonderful results. Even adults, some of them thirty years old or more, join the school. After only a few months, one can become a court messenger or even a court clerk. Those who stay longer become teachers, and others become preachers and evangelists. New churches and new schools sprout everywhere. To crown it all, the British missionaries start a teacher-training college where they send Okonkwo's son, Nwoye, who changes his name to Isaac.

In *No Longer at Ease*, Obi Okonkwo attends a mission school set up by the Church Missionary Society, and later on goes to study for a Bachelor of Arts degree in England, majoring in English. The British are deeply involved in the administration and running of schools, as demonstrated by Mr Jones, the Inspector of Schools (Achebe 1960: 58). There are Federal Scholarships that enable some of the high-fliers to go and study in Britain, and Elsie Mark is so desperate to be awarded this scholarship that she offers to sleep with Obi. This desperation is expressed in the words: "Please Mr Okonkwo, I'll do whatever you ask," (ibid.: 84). Clara, Obi's girlfriend, works in the General Hospital in Lagos, which has obviously been built by the out-going colonial rulers.

At the risk of being labelled an apologist for British colonialism, all these examples point to colonial experiences that portray the British form of colonialism in a positive light.

The German and Afrikaner colonial experience in selected post-colonial literary texts

In **Namibia**, by contrast, the colonial experience was really harsh. We see this through the eyes of John Ya-Otto and Peter Ekandgo's autobiographical novels, *Battlefront Namibia* and *The Jungle Fighter* respectively. This harsh treatment is perpetrated by whites, specifically Germans, Afrikaners and Dutchmen, on black people.

Generally, the whites abuse blacks in all sorts of ways. To begin with, the German and Afrikaner karakul sheep farmers in Southern Namibia ill-treat the shepherds. In spite of the fact that these farmers make fortunes from the wool produced by black shepherds, they pay the contract workers starvation wages. The shepherds have to live with the sheep all the year round, on very little food and clothing. They have no shelter from the icy wind, and some of them actually freeze to death. When the sheep go missing, the emaciated labourers, in their rags, are subjected to severe beating from the baas (Ya-Otto 1982: 7).

One of the most atrocious incidents of farm-labourer abuse is discovered by a SWAPO member in Otjiwarongo, the heartland of Boer farming where a farmer shoots and kills two of his contract labourers just before their eighteen-month contracts are up and their pay is due. Threatening to kill other workers as well, the farmer makes them cut up the dead bodies and dump them into the cauldron for cooking pig food. SWAPO has to hire a lawyer to force the police to investigate, and when the officers arrive at the farm the bodies have boiled down to the bones (ibid.: 59).

Ya-Otto himself endures perverted forms of torture when he is arrested and sent to Pretoria for interrogation. After under-going a barrage of insults, being called a "monkey", "fucking

terrorist", "bastard", "fucking kaffir", and so forth, he is brutally assaulted with fists, booted feet, sticks and rubber truncheons. Then he is tortured, first with cigarette burns, and then with 200 volts of electricity directed on his ears, nipples, and then on his penis. Later, one of the investigating officers spits into his mouth and forces him to swallow. This officer also tugs at his penis, shouting, "This is what you want your freedom for, to ram into white women" (ibid: 92 – 101).

Apart from being subjected to physical abuse, the blacks are also verbally abused throughout the novel; they are called "kaffirs", "monkeys", "boys", "slaves", "bastards" and all sorts of derogatory names. On their part, blacks too refer to all whites as "Boers".

Ya-Otto bluntly states that his novel deals with "the truth about South African colonialism and the brutal Boer regime" (ibid: 129). He mentions the "fruitless efforts to persuade the Boers to build schools and hospitals for [black] people" (ibid: 99). As a result, modern schools, hospitals, cars and trains [are] not part of [black people's] world (ibid: 10)

Peter Ekandjo refers to "the oppressed people of Namibia [seeking] political and diplomatic assistance [from some African countries] in their quest to liberate themselves from the racist South African regime" (2011: i). He then chronicles the

> "numerous battles fought by the Herero and Nama people against the invading colonial forces and their imperialist allies of European origin in 1904 ... [as well as the expropriation of] over 13 million hectares of fertile land [by] the white minority, while the black people, from whom land was taken, were forced to settle on infertile land where cultivation necessary for their survival was almost impossible due to the barren nature of the soil" (ibid.: ii).

Ekandjo stresses the point that the South African government once tried to annexe Namibia as its fifth province, but once this failed it instituted intensive suppression of the people of Namibia through the execution of legislations meant to enforce apartheid laws which promoted racial discrimination of black people who were treated as inferior, third-rate citizens (ibid.: xv).

It should be noted that the people of mixed race were one notch above blacks, "enjoying slightly better jobs, schools and housing" (Ya-Otto, 1982: 47).

The most brutal aspect of the apartheid regime is revealed in the harsh treatment meted to Ekandgo once he is arrested by the authorities after being betrayed by a presumed comrade. For seven days, he is subjected to unimaginable torture by Afrikaner security officials, especially at the hands of one, Captain Du Plessis, and his ally, Captain Chris Neel. They take Ekandjo to the torture chamber where they interrogate him for hours on end, interspersed with brutal beatings until he loses consciousness. On one occasion they cover his head with a wet cloth-like bag before applying electric shock to his fingers, ears, genitals, and wrists in order to inflict as much pain as possible. The torture goes on for minutes before they lash him with plastic pipes, and they beat him all over the body until he can no longer scream (Ekandjo 2011: 236). Luckily, Ekandjo finds a way to escape to freedom after the seven days of brutal toture have come to an end.

Conclusion

In one newspaper article, Joshua Keating opines: "It's hard to find countries that are nostalgic for colonialism, at least among those that were on the receiving end of it. At the same time, it's hard to escape the impression that some countries had a worse time of it than others" (Keating 2012: 21). This paper has shown that Chinua Achebe's fiction paints British colonialism in Nigeria in a more positive light than John Ya-Otto and Peter Ekandjo's autobiographical novels' depiction of German-Afrikaner hegemony in Namibia. As Keating rightly posits, the mistake must never be made to create the impression that colonialism was something that those who were colonised look at with nostalgia. It was one of the worst crimes against humanity.

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Ethics and Crisis in Africa: A Critique of the Rights-Based Approach to Homosexuality in Zimbabwe.

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Abstract

Issues relating to homosexuality are one of the primary topics of moral debates in Africa. This is necessitated by the different perceptions that Africans have towards homosexuality. Some African societies condemn it while others embrace it with open hands. In Zimbabwe, gays and lesbians have been seen as chaos being unleashed by the profane Western society which is endeavouring to unseat governments and replace them with fiefdoms in the name of human rights. So, the challenges presented by homosexuality in different cultures of the world assume various degrees but in Africa, the phenomenon has raised issues that have proved to be a thorn in the flesh. The view of this paper is that there is moral danger if we base our moral values on the rights-based approach to homosexuality in Zimbabwe. To achieve this, the authors of this article used the qualitative approach which included interviews, published documents and internet sources to glean data. The paper argues that homosexuality is un-African and unnatural sexual perversions that are not only alien, but perceived as outlawed in traditional Zimbabwean societies. The paper discovered that the issue of homosexuality in Zimbabwe and beyond is dividing people through what Oliver Phillips (2010) refers to as 'Blackmail.' The paper argues that the best way forward in dealing with issues of homosexuality in Zimbabwe is to use hunhu or ubuntu as the spring board of morality not human rights.

Key words: Rights-based approach, ethics, Africa, ubuntu, homosexuality, Zimbabwe, gays and lesbians

Introduction

Africa today is limping between two views on homosexuality. On one hand, we have those who view homosexuality as a moral act while, on the other hand, we have those who perceive it as grossly immoral and un-African. This paper is a discussion of the ills of using the right-based approach to homosexuality in Zimbabwe. The paper is just a snapshot of the view that in Zimbabwe, using the rights-based approach to homosexuality is inappropriate. The paper begins by giving a historical background of homosexuality in general and then move on to look at the thrust of the right-based approach stating its views on homosexuality. The paper ends by giving a critique of the rights-based approach to homosexuality and recommendations.

Objectives

This article sets out to:

- Explain the dilemma faced by African nations in accepting and rejecting homosexuality practices,
- Assess the strengths and weaknesses of scholarly arguments for the acceptance of homosexuality in Africa in general and Zimbabwe in particular,
- Critique the rights-based approach to the issue of homosexuality in Zimbabwe, and
- Recommend the use of African philosophy of *ubuntu* as a way of responding to the issue of homosexuality in Zimbabwe.

Statement of the problem

The argument of this article is based on the hypothesis that African countries are in a state of ethical limbo when it comes to decisions on issues to do with developmental projects. On one hand, African countries are guided by international conventions promulgated by the United Nations while, on the other hand, these countries are informed by their cultural norms and

values when it comes to decision making on issues affecting them. This is why the authors of this paper argue that on issues of sexuality in general and homosexuality in particular, Africans should be guided by the ethical principle of *ubuntu* rather than the rights-based approach which is Eurocentric. We are strongly convinced that legalisation of homosexual acts is not rooted in Shona tradition but rather a new phenomenon emanating from Western political influences which use the rights-based approach to development in Africa.

Literature review

This paper reviewed literature related to the issue of homosexuality in selected African countries. Although there is vast literature on the controversial topic of homosexuality, not all that has been written will be reviewed. Only pieces of literature that we considered important to this paper are reviewed below. Thus, literature for and against homosexuality are reviewed.

Very recently, Adriaan van Klinken and Ezra Chitando (2016) pointed out that issues of same-sex relationships and gay and lesbian rights are the subject of public and political controversy in many African societies today. Frequently, these controversies receive widespread attention both locally and globally, such as with the Anti-Homosexuality Bill in Uganda. In the international media, these cases tend to be presented as revealing a deeply-rooted homophobia in Africa fuelled by religious and cultural traditions. However, so far little energy is expended in understanding these controversies in all their complexity and the critical role African ethical principle of *ubuntu* plays in this debate, and this is the thrust of the paper.

Writing from Cameroon, Awondo (2010) analysed the emergence of 'homosexual' organisations in Cameroon. In his article, he explored the link between a critical political analysis of the concept of homosexuality and the emergence of the two homosexual movements in Cameroon, the Association for the Defence of Homosexual Rights and *Alternatives-Cameroun* which are connected to the international systems. For Awondo, the two movements

focus on different areas of activity, one concerned with sexual rights and the other with sexual health.

Be that as it may, the authors of this paper analysed the role and supporters of the Gays and Lesbians Association of Zimbabwe (GALZ) and discovered that GALZ is an organisation that is receiving support from the international systems in the name of human rights. This paper discovered that the GALZ, as an organisation, is not taking cognisance of the African philosophy of *ubuntu*. The article sets out to give a critical analysis of the rights-based approach to the issue of homosexuality in Zimbabwe.

Building upon debates about the politics of nationalism and sexuality in post-colonial Africa, Adriaan Van Klinken (2014) highlighted the role of religion in shaping nationalist ideologies that seek to regulate homosexuality. He specifically focuses on Pentecostal Christianity in Zambia, where homosexuality is considered to be a threat to the purity of the nation and is associated with the devil. This article also offers an analysis of the role of *ubuntu* in shaping the African's moral behaviour. It nuances arguments that explain African controversies regarding homosexuality in terms of exported American culture wars, proposing an alternative reading of these controversies as emerging from conflicting visions of modernity in Africa.

Phillips (2010) illustrates how the advance of sexual rights is inhibited by a tension between our idealisation of innocence in making rights claims and our aspiration to agency in developing sexual equality. In doing so, Philips emphasises that homosexuality is a human right issue which should not be violated. Authors of this paper disagree with this thesis and argue that Philips is not considering the cultural differences between the Western and African communities. African life is very communitarian rather than individualistic.

In his article, "*Worse than dogs and pigs: Attitudes towards homosexual practice in Zimbabwe."* Shoko (2010) pointed out that "Politicians call them the "festering finger,"

endangering the body of the nation; churchmen say God wants them dead; the courts send them to jail." This view is based on the idea that Zimbabwe has declared that it will not tolerate homosexuality. Gays and lesbians feel persecuted and their rights are undermined. This paper attempts to explain the moral basis of rejecting homosexuality in Zimbabwe.

Bongmba (2016) selectively reviewed some of the negative discourses from political and religious leaders, and then discusses the possibilities which *ubuntu* philosophy offers for addressing the divisions over homosexuality. He argues that the notion of *ubuntu* offers a way of re-thinking the negative discourses on homosexuality in Africa and in the African church. However, writers of this paper argue that although *ubuntu* philosophy promotes and accepts communication within the community in Africa, it does not tolerate decisions based on individual inclination especially if they contradict the shared values of the larger community.

Methodological approaches

Findings of this paper were presented at the Philosophical Society Conference in September 2012 at the University of Zimbabwe. The article interrogated and analysed data gleaned from different sources including unstructured interviews, internet, newspapers and journal articles on the debate on homosexuality in Africa. Most of these materials were published in the period 2011 to 2013, when homosexuality became a major issue in the Zimbabwean public, political and theological debates, but reference is also made to sources which contributed to the controversial topic. Together, the materials inform popular, religious and political discourses on homosexuality in Zimbabwe. From April to June 2012, authors of this paper also conducted interviews with leading figures involved in human rights activism, churches and village heads in Zimbabwe. The phenomenological method was used as the chief method in the collection of data in this paper.

The term phenomenology was derived from the Greek word '*phainomai*' meaning 'that which manifests itself'. Phenomenology, according to Smith (2007:188), is "the study of consciousness as experienced from the first-person point of view". Cerbone (2008:31) defines it as the science of describing individual experience that is one's way of "being-in-the-world". Marable (2011) notes that the key aim of phenomenology is to describe individual experiences without any theoretical assumptions or preconceptions. Creswell (2007) thinks the notion at the centre of phenomenologists is to describe the essence of the individual's experience and not analyse or explain.

Husserl (1859-1938), cited by Marable (2011), argued that for someone to truly see a phenomenon the person must bracket out all pre-suppositions, which he called phenomenological reduction. According to Marable (2011:41), Husserl believed one could not examine a phenomenon "with respect to what it refers to beyond itself, but with respect to what it is in itself and to what it is given as". Andrea Marable pointed that phenomenology proceeds "by seeing, clarifying and determining meaning, and by distinguishing meaning … (and)… it does not theorise or carry out mathematical operations, that is to say, it carries through no explanations in the sense of deductive theory" (Marable, 2011:41).

Phenomenology is mainly aimed at describing phenomena. Clegg (2011) notes that phenomena comprise anything that appears or presents itself as feelings, thoughts and objects. Reduction is a process that involves suspending or bracketing the phenomena so that the "things themselves" can be returned as they are. An essence is the core meaning of an individual's experience that makes it what it is and lastly, intentionality refers to consciousness and individuals are always aware of the existence of something (Merleau-Ponty 1962, in Thomas, 2005). The total meaning of the objects (e.g. idea) is always more than what is given in the perception of a single perspective (Chamberlin 1974, in Marable, 2011).

Research findings and results

What follows is the presentation of data mainly collected through desk research and interviews. In this section, the paper presents data on ethics and crisis in Africa; historical background of homosexuality; rights-based approach to homosexuality; homosexuality as a human rights issue; *ubuntu* and homosexuality in Zimbabwe and critique of the rights-based approach to homosexuality.

Ethics and crisis in Africa

Africa, as a continent, has been rocked by an ethical crisis ever since the clash of cultures during colonialism. The social, political, economic and religious fabrics in Africa are in a state of flux. In 2011 Africa witnessed the Arab spring crises, particularly in Egypt, Tunisia and Libya. There are also crises of governance, particularly in Ivory Coast, Madagascar, Zimbabwe and Kenya. Africa has also witnessed crisis of culture, where various traditional cultural values have been eroded by Western forms of culture which, in most cases, were expressed in the name of religion. Western culture has also brought in the issue of homosexuality packaged as a human right. So, although Africa has experienced different forms of crises, the focus of this paper is based on the ethical dilemmas faced by Africans regarding homosexuality.

Magesa (1997:23) rightly said that the source of crises in Africa is identity. Africa has failed to spell out who she is in the religious, moral, social, political and economic spheres. This was further precipitated by the contention that Africa has been seen by the West as a potential receptor and consumer of Western experiments and ideologies. For Magesa (1997) Western countries are the producer of everything that Africa should do and implement. The pressure that has been exerted by the international donors requiring stricter adherence by African countries to good governance and human rights has intensified incidences of unethical practices, lack of accountability and loss of identity in Africa, hence an ethical crisis.

For example, President Museveni's move against homosexuality has received outcries from Western countries, with the United States government threatening to cut aid to the Ugandan government as a way of making the country reverse what has been already signed into law [*The Financial Gazette* (Zimbabwe), 2014, April 3]. This means that failure by African countries to support Uganda would see that country being starved of balance of payments' support by international institutions. The US has already influenced the World Bank to withhold the release of US$90 million development fund to Uganda as a reaction over the anti-gay law. Such moves by the US government to pressurise African countries to embrace homosexuality in exchange for aid, should be strongly condemned [*The Financial Gazette* (Zimbabwe), 2014, April 3].

From the above, we can see that because of donor pressure, Africa is supposed to receive whatever the West has imposed upon her. Chief among other ideologies that Africa has to consume from the West is the rights-based approach to development. Vital to note is the view that the rights-based approach which is being imposed on Africa by the West puts emphasis on the individual rather than the communitarian values. It is in light of this that this paper intends to critique the rights-based approach to homosexuality in Zimbabwe.

Definition of homosexuality

The term homosexuality was first coined by a Swiss doctor K.M. Benkert in 1869. Etymologically, the Greek word *homo* was added to Latin *sexualis to* formulate the term *homosexualis* meaning an attraction or sexual preference for the same sex (Bosswel, 1980:41).This definition is quite adequate in reference to relationship or sexual act or relations involving two parties of one sex (Bosswel, 1980:41). Female homosexuality is described as lesbianism, taking its name from the Island of Lesbos, where the Greek poet Sappho once lived in a female community where lesbianism could have been initially reported.

Historical background of homosexuality

Throughout history, various moralists have condemned homosexuality and many societies have outlawed it. Philosophers have insisted for centuries that homosexuality is immoral (Shaw and Vincent, 2001:24). The bible proclaimed that it is an abomination (Lev 18v22).

Discussions about sexuality in general and same-sex attraction in particular, have occasioned philosophical discussion ranging from Plato's *Symposium* the contemporary queer theory. Arising out of this history, at least in the West, is the idea of natural law and some interpretations of that law as forbidding homosexual sex (Bosswel, 1980:41). References to natural law still play an important role in contemporary debates about homosexuality in religion, politics, and even courtrooms. Finally, perhaps the most significant and recent social change involving homosexuality is the emergence of the gay liberation movement in the West. In philosophical circles, this movement is in part represented through a rather diverse group of thinkers who are grouped under the label of the queer theory. A central issue raised by the queer theory is whether homosexuality is socially constructed or biologically determined (Robert, 1997:76).

There has been much debate among scientists about the causes of homosexuality but because of the complexity of human sexual drivers, no conclusion has yet been reached. It is generally agreed that homosexuality is not a matter of choice.

The political and traditional cultural understanding of homosexuality as a form of mental disorder has been used to demonstrate that homosexuals, like other sick people in society, do not need rights to be sick but deserve compassion and treatment, hence the idea that society must not eliminate the patient but rather the disease. Others have attributed the causes of homosexuality to demonic attacks linking it to the biblical story of Sodom and Gomorrah. So,

homosexuality could be caused by some of the issues raised above or others not discussed in this paper.

In the course of the twentieth century, society began to discuss homosexuality, especially after the modern gay rights movement began in 1969. Once viewed by authorities as a pathology or mental illness, homosexuality is now more often investigated as part of a larger impetus to understand the biology, psychology, politics, genetics, history and cultural variations of sexual practice and identity. The legal and social status of homosexual people varies greatly around the world and remains hotly contested in political and religious debate in many places.

Africans knew, practised and in some cases even honoured sexual relations between members of the same sex (Garlake, 1995). Epprecht (2004) noted that it can be deduced from Khoisan rock paintings in Zimbabwe that homosexuality existed in pre-colonial Africa. The Bushmen were the original inhabitants of Zimbabwe and they are similar to those found anywhere else in the continent today. A rich legacy of paintings on the wall of caves they sometimes occupied attests to their way of life and spiritual beliefs (Garlake, 1995). Homosexual experiments among adolescents were common too in pre-colonial Africa. Out in the bush herding cattle, homosexual play among young men was actually expected at the age of puberty. However, adult men who were seen engaging in same sex acts were seen as having been bewitched or were witches themselves. Goddard (2004) posited that traditional institutions in Zimbabwe, where a spirit medium may sometimes be possessed by a spirit of the opposite sex, has given room for thinking that this was one way in which homosexuals were able to fit in society and gain acceptance. So, homosexuality has been part of African societies from the pre-colonial times (Epprecht, 2004).

The argument by Epprecht that homosexuality was in Africa before the coming of the Europeans does not mean that Africans accepted it. Sex in Africa in general, and in Zimbabwe

in particular, has been and is considered to be secretive. It cannot be discussed in public. Any form of sex outside the parameters of procreation was unacceptable in Africa, hence homosexuality is un-African.

In modern times, some nations like Zimbabwe, Tanzania, Malawi, Mauritius, Gambia, Uganda, Afghanistan, Namibia, Iran, Iraq and Jamaica have enacted laws discriminating against homosexuals on the basis of culture. However, countries like the Netherlands accepted homosexuality in the year 2000, Belgium in 2003, Canada in 2005, Spain in 2005, South Africa in 2006, Norway in 2009, Sweden in 2009 and Argentina in 2010. These nations have given legal recognition to homosexual relations as human rights.

In other parts of the globe, predominantly in the Western world, the hard stance against homosexuality seems to have thawed considerably with governments continually granting more concessions to the homosexual communities within their countries and recognising their rights to free, uninhibited and unregulated association, without the fear of stigmatisation or persecution. In Africa, however, the hard, hostile and unchanging stance is easily seen in the fact that in about thirty-six countries on the continent, including Uganda, Nigeria and Zimbabwe in particular, homosexuality still remains illegal, punishable by fine, imprisonment or death. The claim is that homosexuality is alien to the African way of life and as such it is 'un-African'.

The rights-based approach to homosexuality explained

The rights-based approach is an approach to development promoted by many International Development Agencies and non-governmental organisations (NGOs) that aim to achieve a positive transformation of power relations among the various development actors. According to Gneiting (2009:1), there are two stakeholder groups in rights-based development. These are the rights holders (or the group which does not experience full rights), and the duty bearers (or

the institutions who are obligated to fulfil the rights of the rights holders). The rights-based approach aims at strengthening the capacity of duty bearers and empowers the rights holders (Gneiting, 2009).

The underlying purpose of the human rights framework is to protect the dignity of all human beings, no matter what their status or condition in life. Different societies apply these principles in different ways at different times. Thus, the proponents of rights-based approach define rights as entitlements that belong to all human beings regardless of sex, race, ethnicity, or socio-economic class (Nussbaum, 1998:273). Following this approach, all humans are rights holders, and it is someone's duty to provide these rights. However, the question that can be raised is: Who is responsible to give these rights? Or who are the duty bearers? In the rights-based approach it is the person's government that assumes the duty bearer position. However, most of the time the said government does not have the resources to fulfil this role. This is where the NGOs come and try to help these governments fulfil their roles and duties to their people by giving them resources.

Homosexuality as a human rights issue

Homosexuality is currently illegal in 76 countries and punishable by death in Mauritania, Sudan, Saudi Arabia, Yemen and Iran. In the 1980s, UN reports on the HIV and AIDS pandemic made some reference to homosexuality. In the 1986 Human Freedom Index did include a specific question in judging the human rights record of each nation with regards to the existence of criminal laws against homosexuality (Bongmba, 2016).

In 1948 the UN adopted the Universal Declaration of Human rights (UDHR). Article 1 of the Universal Declaration of Human rights (UDHR) affirms that all human beings are born free and equal in dignity and rights that everyone is entitled to without discrimination or prejudice. These rights are interrelated, interdependent, indivisible and above all are universal and God

given. Therefore the principle of universality of human rights is the cornerstone of international human rights law (Awondo, 2010).

In 2003, a number of European countries put forward the Brazilian resolution at the UN Human Rights Commission stating the intention that lesbian and gay rights be considered as fundamental rights of all human beings. In 2003, Brazil introduced a draft resolution entitled 'Human Rights and Sexual Orientation' which addressed the topic of equal rights for gays and lesbians. This draft resolution came after reports about the killing and torture of lesbians and gays.

In 2008, the 34 member countries of the Organisation of American States unanimously approved a declaration affirming that human rights protections extends to sexual orientation and gender identity. Rama Yade the French minister of human rights and foreign affairs asked: "How can we tolerate the fact that people are stoned, hanged, decapitated and tortured only because of their sexual orientation?' (BBC News, 1998)

In June 2011, the UN voted on the resolution by 23-19 votes to approve a historic resolution firmly condemning discrimination on the grounds of sexual orientation. Presented by South Africa, the resolution affirms that member nations' commitments to human rights include combating discrimination on the grounds of sexual orientation (van Klinken and Chitando, 2016).

In Africa, Malawi and Uganda became the early victims in 2010 when budgetary support to the two countries were cut after Malawi arrested and sentenced a gay couple to sixteen years in prison. This caused a diplomatic row and social and economic meltdown in Malawi (Sylvia Tamale, 2014). The government in Malawi released the gay couple in exchange for aid. This implies that Africa has no choice. She is obliged to receive what the donor community has to say. Malawi was placed in a dilemma, choosing between losing aid, or upholding her stance

against homosexuality. South Africa has legalised homosexuality yet attitude towards it by most black people is rather cold. Most people still frown upon homosexuality which has led to openly gay or lesbian people being raped and murdered in South Africa as a punishment for being gay (Sylvia Tamale, 2014).

Zambia appears to be on the fence on the issue of homosexuality. Upon campaign to be President, Michael Sata bashed gays and lesbians. But during the African summit in January 2012 in Addis Ababa, he came out in support of homosexuality. He was highly commented by Ban Ki Moon, the UN secretary General who said, "the government of Zambia has formed a principled position in promoting and respecting the human rights of everybody regardless of age, religion or sexual orientation in line with the fundamental principles of the UN universal declaration of human rights to which Zambia is a party" (*Kitwe Times* 28 February 2012).

Generally, out of the 54 states in Africa, 39 have laws against homosexuality as at January 2012. At least four more countries including Nigeria, Liberia, Uganda and Malawi had anti-homosexual bills on the table.

Homosexuality in Zimbabwe

The first well recognised lesbian groups in post-colonial Zimbabwe were the Monday Night and the Women Cultural Club (WCC) but these collapsed and the Gays and Lesbian of Zimbabwe (GALZ) was formed in 1988. Membership of blacks sharply increased and gay media started emerging at the formation of GALZ. Since then, gays have been campaigning for their rights.

The most significant event in the history of homosexuality in Zimbabwe was the book fair of 1995. GALZ applied for a stand at the Zimbabwe International Book Fair mainly because the theme was on human rights. It was at this event that the guest of honour, the President of

Zimbabwe, Robert Gabriel Mugabe, publicly scorned homosexuality in his speech calling them worse than dogs and pigs (Shoko, 2010). After the 1995 Book Fair, homosexuality was placed on the national agenda and attacks from the State intensified (Clark, 2005).

Traditionally, there have been no serious reports of homosexuals among the Karanga people (Makamure, 2015). For Makamure, sexual relations were regarded by the Shona as sacred and unacceptable before marriage. This then culminates in the idea that homosexuality was not tolerated. The fact that homosexuality was not tolerated implies that it was regarded as an immoral act. The homosexuals were severely punished in traditional societies and this shows that people were supposed to strongly and cautiously control their libido and choice of partners until marriage. In a group interview in Chaputsa village in Chivi South, it was postulated that only youngsters indulged in homosexuality as they were attending to animals but no serious indulgence was reported in any community. The notorious youngsters would indulge in homosexuality as they were swimming but if they were caught by elders they would be severely punished. This shows that homosexuality was regarded in Zimbabwean societies as an act of gross immorality punishable by death or some other form of punishment.

The traditional Shona people believed that when humanity was created there was a special purpose. In their views in a group discussion, the reason we have both male and female species is for us to procreate. This being the case, any sexual relation not meant for procreation is abominable. The ancestors are happy if the families are multiplying hence their expectations from their descendants was procreation. In the Shona moral values, what is morally good is what is willed by the ancestors or vice-versa.

One interviewee in Zaka regarded homosexuality as a sign of a warped mind. For him, the way people were created is such that those of the same sex will not attract each other. He likened the situation to like-poles of a magnate which repel. This shows that unlike poles would almost

always attract each other. If like-poles one day attract each other it would mean that something has gone wrong. From this analogy of a magnet, it can be deduced that the act of homosexuality was unexpected hence immoral action in the Shona perception.

The village head of Sivara village suggested that homosexuality is a total disrespect of one another's body. For him, each human part of the body has its specific purpose and function. If one would need sexual relations, why not find a suitable candidate of the opposite sex?

Runesu, a village head, reiterated that homosexuality is a foreign phenomenon which was caused by the influence of Western culture. For him, the Shona had never heard of this practice before the arrival of the Westerners.

One of the elders in the focus group discussion said, "Homosexuality was not there among our societies when we grew up. The phenomenon is alien, abominable and un-African".

Village head Mauka said "Here in our society, we had no precedent of people who had these homosexual relationships". For him, homosexuality is a borrowed tradition.

To these respondents homosexuality was not part of the traditional Shona societies. In their social upbringing morality was emphasised. The interviewees also said young people grew under the tutelage of the elders who were ensuring that these youngsters are taken care of, hence, under such guidance, homosexuality had no place in traditional societies as it regarded as anti-social.

The other group of interviewees admitted that homosexuality was present in Shona societies but it was not tolerated. For them, homosexuals were regarded as unstable, bewitched or were witches themselves. As a result of these labels, homosexuals were severely punished either through drowning or were banished from society.

Homosexuality has thus been regarded by the Shona as un-African because it is inconsistent with African values of procreation and the belief in the continuity of family and clan. Rather, the Shona argued that same-sex relationships compromised population growth of the community. Benedict Anderson (1990:20) argues that "nationalisms are built on homo-social bonding and since nationalisms require specific heterosexual gender relations, man to protect and provide and women to mother and care, homosexuality is not representable for the idea of a nation". This was the same notion among the traditional Shona people who had great emphasis on communalism and any act that threatened the growth of the population was unacceptable.

The argument therefore is that, if homosexuality is something that has been so prevalent in history in the world, what are the moral implications associated with it? How then should people view it? Should it be accepted as moral or immoral?

Modern attitudes toward homosexuality have religious, legal, rights and medical underpinnings.

Before the High Middle Ages, homosexual acts appear to have been tolerated or ignored by the Christian church throughout Africa and the rest of the world. Beginning in the latter twelfth century, however, hostility toward homosexuality began to take root, and eventually spread throughout African religious and secular institutions. Condemnation of homosexual acts as "unnatural," which received official expression in the writings of Thomas Aquinas and others, became widespread and has continued to the present day (Boswell, 1980:56). However, the hostility has helped those who tolerate homosexuality to invoke human rights as a way to seek allegiance among communities in the modern world.

Critique of the rights-based approach to homosexuality

There are several definitions of rights-based approaches (Piron and Watkins, 2004). The one adopted in this paper is derived from DFID's 2000 Human Rights Target Strategy Paper (TSP), 'Realising Human Rights for Poor People', and complemented by more recent developments, in particular the 2003 UN Inter-Agency Common Agreement. In the TSP, DFID states: 'The human rights approach to development means empowering people to take their own decisions rather than being the passive objects of choices made on their behalf. The objective of DFID's Human Rights Strategy is to enable all people to be active citizens with rights, expectations and responsibilities and to 'claim their rights to the opportunities and services made available through pro-poor development'. The policy has been operationalised through three principles: 'participation', 'inclusion' and 'fulfilling obligation".

One of the main characteristics of the RBA, and what distinguishes it from most other development approaches, is that it is normative: it is derived from a framework assigning rights and obligations to individuals, groups and states. These global standards are grounded in "the idea that states are obliged to provide appropriate regulation of labour and financial markets and an acceptable basic standard of health care and education, all of which will improve the ability of households to manage risk within livelihood strategies that are focused on improving standards of living" (Conway and Norton, 2002: 535). International human rights standards are covered under the DFID 'obligation' principle; they are also the starting point for the UN's recently agreed common understanding. The importance of these standards in relation to social protection is that they explicitly recognise a 'right to social security' as well as the 'right to an adequate standard of living' (e.g. clothing, shelter, food, health).

It should be noted that Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, protect and fulfil human rights. At

individual level, while everyone is entitled to their human rights, they should also respect the rights of others. As a result, the rights-based approach to homosexuality with its emphasis on the individual rights at the expense of the communitarian ethics has faced acute criticism in Zimbabwe. The Zimbabwean government, through its leader President Robert Gabriel Mugabe, has severely condemned the view of the rights-based approach that homosexuality has to be given allegiance. His comments after seeing the GALZ stall at the Bok Fair were:

Homosexuality degrades human dignity; it's unnatural, and there is no question ever of allowing these people to behave less than dogs and pigs. If dogs and pigs do not do it, why must human beings. We have our own culture and we must rededicate ourselves to our traditional values that make us human beings. What we are being persuaded to accept is sub-animal behaviour and we will never allow it here. If you see people parading themselves as lesbians and gays hand them over to the police (Shoko, 2010).

Mugabe's comment implies that homosexuality has no room in Zimbabwe. It is highly condemned as an immoral act. In Zimbabwe, people fear to discuss homosexuality because talking anything positive about it might stand as justification that you are gay or lesbian

Those who rejects homosexuality as a moral act challenge the rights based approach. The moral base of homosexuality has been dismissed by most Zimbabweans, and in their view, they hold that the act is un-African. Church leaders like Ezekiel Guti of the Zimbabwe Assemblies of God Africa (ZAOGA) Forward in Faith and Bishop Nolbert Kunonga of the Anglican Diocese of Zimbabwe preach negatively about homosexuality (Phillips, 2010).

One of the major arguments that have been raised against the acceptance of homosexuality in Zimbabwe is that this practice is foreign to Zimbabweans. For most Africans, and Zimbabweans in particular, have religiously and steadfastly supported the stance of President Mugabe in rejecting any notion of Africans as having had homosexual tendencies which

originated from within Africa and possibly without any Western influences. African perspectives of sexual matters are not for public consumption, hence GALZ is behaving in an un-African way by seeking to transport homosexuality into the public domain (Shoko, 2010).

Homosexual persons who try to force the community to notice them and their practices are behaving in an un-African manner. Such a manifestation of homosexuality is therefore not African. Almost in a similar fashion, the late Border Gezi, who was Member of Parliament and Minister of Gender, Youth and Employment, is quoted saving the following in the Parliament of Zimbabwe:

We have asked these men whether they have been able to get pregnant. They have not been able to answer such questions. Even the women who are engaging in lesbian activities, we have asked them what they have got from such practices and no one has been able to answer (Shoko, 2010).

At the centre of Gezi's understanding is the contention that sexual intercourse must result in pregnancy, hence the men who take the woman's role must be able to fall pregnant if homosexuality is to be acceptable. And this being the African perspective, homosexuality therefore does not qualify to be labelled African.

According to Epprecht (2004), "sex, by customary definition, was rather an act that served to propagate the lineage". Similarly, Jeater writes, "the reproduction of life - having babies - is equated with the long-term survival of settled communities." African sexuality is one that appreciates that sex is not an end but a means to an end, that is, sex is only acceptable when it is benefiting the community. The communal benefits accruing from sex include the numerical growth of the community through procreation, the successful negotiation of alliances, both economic and political, through marriage contracts, in which sexual privileges are given in return for some economic or political undertakings. Within this context, it is not difficult to

understand why homosexuality is labelled un-African. That some individuals can now demand society to allow them to do as they please with their sexuality, irrespective of whether such use would benefit or disadvantage the larger community, is therefore seen and understood as un-African.

Homosexuality, under the lobby of GALZ, transgresses the accepted norms regulating the essence and treatment of sexual issues among Zimbabwean communities. These transgressions are important for the appreciation of the labelling of homosexuality as un-African. One major such transgression relates to publicity; sexual issues are best governed and regulated by the rule of 'don't ask, don't tell' (Sylvia Tamale, 2014). GALZ does not follow this unwritten law. Second, there is only a single sexuality among the indigenous groups, a sexuality which has been effectively deployed for political, economic and social benefits. Central to this sexuality is the procreation of offspring, homosexuality does not possess this potential and for that, has been labelled un-African. To that extent, Mugabe draws upon these conceptions when he says:

"Let the Americans keep their sodomy, bestiality, stupid and foolish ways to themselves, out of Zimbabwe. Let them be gay in the US, Europe and elsewhere*" (*Shoko, 2010).

The central argument against the call by GALZ for granting of sexual rights to homosexual persons is clearly articulated in the statement released by the ZANU (PF) Women's League when they say "human rights should not be allowed to dehumanize us" (*The Herald,* 2010, May 5).

The human rights concept justifying homosexuality has been challenged in Zimbabwe on the grounds that it is detrimental to the wellbeing of society as a whole. This paper argues that the UDHR was promulgated in 1948 soon after the Second World War in a context that historically limited UDHR to the West where human rights threatened traditional values and political survival and where their Western background was emphasized. African governments that are

considered to be human rights violators see in human rights talk a subtle way through which Western powers seek to usurp and undermine their governments.

The concept of universal human rights has thus been greatly challenged in the homosexual debates in Zimbabwe. It is in this context that one can understand the reason President Mugabe in his address to 200 chiefs to garner support for seizures of land from white farmers said:

Unlike pigs and dogs, which knew their females and could naturally become intimate with them, gays and lesbians could not differentiate between males and females, we as chiefs in Zimbabwe, should fight against such Western practices and respect our culture.

In Africa, the notion of the community persists, especially at the level of the village. There is no substitute for the mutual support system of the lineage and of the shared interests and interdependence of the cultural group. President Mugabe said male homosexuality took away women's traditional rights of being mothers. He vowed not to allow gay rights to be included in a new constitution.

For him, mothers were given the talent to bear children. That talent doesn't belong to men, "When God created Adam ... if Adam had desired a person like him it would not have made him any happier," Mugabe said. "When a man says he wants to get married to another man, we in Zimbabwe don't accept it. We can't talk of women's rights at all if we go in that direction. It will lead to extinction," (Shoko, 2010).

With the understanding of continued domination of African communities by the West, the demand for human rights is therefore an insult to the aspirations and wellbeing of Zimbabwe as a whole. To that extent, it is important to note that there should be attempts to move homosexuality away from the realm of rights to the realm of morals because, as a human right, it is used to undermine the moral fibre of society in Africa.

Chibanda (1996) postulated that gays and lesbians are atoms of chaos being unleashed on Planet Earth by the profane society which is endeavouring to unseat governments and replace them with fiefdoms (through conglomerates and multinational companies) in the name of human rights.

The first impression created by Chibanda is that homosexuality is not only alien to Zimbabwe but the whole of Africa. Homosexuals lobby for human rights therefore has been portrayed and understood as a Western agenda.

With the human rights argument having failed to receive acceptance in Zimbabwe, at least at the level of political and traditional leaders and even the general public, it is important to note that an argument closely related to it is that homosexuality is illegal and criminal in Zimbabwe. According to Hoad (2010), Mugabe remarked, 'they can demonstrate, but if they come here (to Zimbabwe) we will throw them in jail'. The difference between 'here' and 'there' suggests that tolerance of homosexuality is becoming, among other things, a strategy for marking national and civilisation specificity. Zimbabwe has anti-sodomy laws on its statute books. In Zimbabwe, homosexuality is illegal and criminal under the inherited 'sodomy' laws from the colonial past. Under Zimbabwean law, The Criminal Law (Codification and Reform) Act (Chapter 9: 23) Act 23/2004 – Zimbabwe, Section 73 "Sodomy" Sub-section (1) reads: "Any male person who, with the consent of another male person, knowingly performs with that other person anal sexual intercourse, shall be guilty of sodomy".

In Zimbabwean criminal law code, sodomy is a male on male crime because, according to Section 65 "Rape" Sub-section(1), "If a male person knowingly has sexual intercourse or anal intercourse with a female person and, at the time of the intercourse (a) the female person has not consented to it; and (b) he knows that she has not consented to it or realises that there is a real risk or possibility that she may not have consented to it; he shall be guilty of rape." It

appears that it is on the basis of this law that the traditional Chiefs of Masvingo Province in Zimbabwe ordered the arrest of all gays and lesbians and the subject of homosexuality not to be discussed in the public media because it was against traditional culture and illegal (Clark, 2005).

Besides labelling homosexuality as immoral, it has also been linked to some criminal and anti-social practices. Mazara (2016) in an interview said:

Zimbabwe is our country, our heritage and future and subsequently our destiny should be in our hands; we must not make compromises on such issues that involve the ethics and morality of the nation, more so when our children are the targets.

That homosexuality is criminal and liable to prosecution in Zimbabwe can be observed from the court records that are widely used by Marc Epprecht (2004) and in the post-independence era, the high profile trial of Canaan Banana is one such case. According to Guri, in an interview "Canaan Sodindo Banana was charged and found guilty of eleven counts of homosexual crimes." Another high-profile individual to be implicated in homosexuality is the former Chief Executive Officer (CEO) of the Zimbabwe Broadcasting Cooperation (ZBC), Alum Mpofu, who was caught in a compromising position with another man at a night club in Harare (Matt & Koymasky, 2008). The Zimbabwean media has covered these homosexual escapades and treated them as synonymous with criminal activities.

Homosexuality has also been reduced to an illness and a mental challenge for that matter, suggesting that homosexual persons ought to be looked upon as sick persons. According to Mabhumbo, biological science has revealed that every individual has a bit of both male and female hormones kept in a delicate balance in favour of one's sex. So, when the right-based approach asserts that homosexuals should be given rights, they are advocating for the right to be sick, hence it is the duty of the moral society to tell them that they have no right to be that

sick. Rather, homosexuals have to be informed that sickness is not something for which they feel proud. Families and society must therefore pity the homosexual patient.

Generally, in Zimbabwe homosexuality is viewed as a form of psychological disorder which requires medical correctional procedures and not the granting of sexual rights because no one has a right to be sick.

The Bible has also been used, if not explicitly then implicitly. This invocation of the Bible has to be understood in the context of the religious demographics of Zimbabwe. Zimbabwe is largely a Christian nation in as much as more than two-thirds of the total population confess to be Christian. The biblical reference that has often been used to discard the rights-based approach to homosexuality is 1 Corinthians 6:9 which reads, "Do not be deceived. Neither the sexually immoral nor idolaters nor adulterous nor male prostitutes nor homosexual offenders nor the greedy nor drunkards will inherit the kingdom of God".

President Robert Mugabe also believes and sees homosexuality as ungodly. He also argues on the basis of creation when he says, "God did not create us this way, we pray that the Catholic Church will correct this" (*The Herald.* 2010. May 5). By alluding to homosexuality as against the created order, Mugabe implicitly refers to homosexuality as a sin against nature. The Bible therefore is used to demonstrate and justify the position taken on the basis of culture and social wellbeing of the community.

It is implicit from the writings emanating from Zimbabwe that the 'liberal lifestyles' of Western cultures, which are anchored on the rights-based approach, are the fertile grounds in which homosexuality was nurtured but not in Zimbabwe. This discussion is summed up in following statements raised by Mitlin and Patel (2005), on the weaknesses of RBA that:

The rights-based approach is individualistic in nature because of its emphasis on the individual rights at the expense of the society at large. Every action has to benefit the whole community.

The rights-based approach is too rhetoric- this implies that it is a kind of utopia which is very difficult to put into practice when it comes to sex issues.

The authors of this paper argue that RBA has its own weaknesses. For example, when the League of Nations charter was crafted in 1945 no African country participated in its making hence the charter is Euro-centric. It lacks cultural relativism and does not offer flexibility for nations to implement the charter in accordance with local cultural considerations and sensitivity. This is the reason the charter is continuously clashing with local cultures in Africa. This being the case, homosexuality should not be tolerated in Zimbabwe because, as Africans, our moral grounds emanate from unhu or *ubuntu.*

***Ubuntu* and homosexuality in Zimbabwe**

Having said all this the questions that we need to ask ourselves are: What then is the way forward in Zimbabwe concerning the issue of homosexuality? What mechanisms should be put in place to heal our corrupted community? How should Zimbabwe spell out its moral stand against homosexuality?

The answer to all these questions, according to Mangena (2012), is that African and Zimbabwean ethical values in particular, should be governed by the highly celebrated philosophical concept of *unhu* or *ubuntu*. *Ubuntu* is about human relationships. It spells out how we should live as Africans because of its emphasis on communitarian ethics. In Africa, a person becomes a person because of *unhu* which is our shared humanity. To cleanse our society, we need to go back to *unhu* and unearth values to move forward as a country. So, the goodness or badness of homosexuality should be judged by *unhu* not by rights in Zimbabwe.

This is so because in African context, social institutions such as heterosexual relationships and marriages are highly controlled by the family as well as social and political institutions. It is generally accepted by the majority of Africans that "*umuntu ngumuntu ngabantu*", meaning

"A person is a person with other people". This African saying reveals a world view that we owe our selfhood to others, that we are first and foremost social beings, that, if you will, no man or woman is an island, or as the African would have it, "One finger cannot pick up a grain." According to Tutu (2008), a person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

According to Ramose (1999), *ubuntu* is at the same time, a deeply personal philosophy that calls on us to mirror our humanity for each other. To the observer, *ubuntu* can be seen and felt in the spirit of willing participation, unquestioning cooperation, warmth, openness, and personal dignity demonstrated by the indigenous black population. From the cradle, every black child has these qualities inculcated in him or her so that by the time adulthood is reached, the *ubuntu* philosophy has become a way of being. The principles of *ubuntu* must be applied to the new generation of our children to not just pursue the Western dream but also to use collective gifts for the community. This is why Mbiti (1975: 107) argues that "there are, in all African societies, regulations concerning those that one may not marry. These are most often people of one's own clan, and relatives of one's mother or father up to a certain degree of kinship." It is in this light that a practice such as homosexuality seem to have no place and is unthinkable in Africa in general, and in Zimbabwe in particular. The reason simply being that, amongst traditional Zimbabwean societies, it is a taboo to engage in a sexual relationship involving people of the same sex.

Conclusion

The paper evaluated the rights-based approach to homosexuality in the light of the ethical crisis faced by African states. The paper discovered that proponents of homosexuality are basing

their arguments on human rights, which the authors of this paper argue against because such approaches that violate African norms and values, especially of the marital institution. Therefore, reflecting on the existential realities of the indigenous Zimbabweans in general, the paper argued that homosexuality is an epitome of unnatural sexual perversions that are not only alien, but perceived as taboo by traditional Zimbabwean societies. Thus, the authors of this paper agree with scholars like Chemhuru (2012) who postulates that despite almost growing consensus on the tolerance of homosexuality among globalising, democratising and libertarian societies of the world, homosexuality remains alien, a travesty, unthinkable and difficult to justify from a Zimbabwean perspective, where norms and values are treated as sacrosanct and are embedded in the philosophies of communitarianism and '*unhu*.'

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The Perception of Students and Lecturers on the Benefits, Opportunities and Challenges of the Use of ICT Gadgets during Lectures

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Abstract

Technology has set a very diverse platform for teaching and learning for lecturers and students. We might not be able, like we could in the past, tell anymore who teaches who or who learns from whom.

Information Communication Technologies (ICT) gadgets now imported in the lecture rooms/theatres, have somewhat changed the texture of teaching and learning. In a university like the Catholic University of Zimbabwe (CUZ), where students and lecturers are encouraged to bring with them their ICT gadgets and where internet floats freely and unlimited all over campus through the courtesy of WIFI, so many concerns ensue. One stands to benefit from such a study on issues of multi-tasking, attention, concentration, focus on defined activities and the whole engagement of teaching and learning. This study focused on the perception of students and lecturers on the benefit, opportunities and challenges brought by the use of ICT gadgets in the lecture room for teaching and learning by students and lecturers. The research was conducted at CUZ campuses. A quantitative and qualitative paradigm guided the study. The research population was made up of two distinctive groups, that is, lecturers and students. The sample of participants comprised 64 students and 30 lecturers. Participants were selected using a random stratified sampling taken from three faculties. The questionnaire with a Likert Scale and a semi- structured interview schedule were used to gather data for this study and the analysis was done using the Statistical Package for Social Sciences (SPSS) Ver.23.0.0. Descriptive statistics were used while qualitative data was thematically interpreted.

The key results of the study indicated that ICTs promoted 'edutainment' during lectures and there is a lack of integration of ICTs gadgets use during teaching and learning, among others.

This study concluded that CUZ should aim to promote responsible ICTs usage during lectures, ensuring that each lecture progression stage, as much as is feasible, infuses usage of such gadgets. There is also need for a policy framework on the operation and usage of ICTs gadgets during lectures. It was therefore recommended that CUZ comes up with strategies of combining and infusing curriculum with ICTs and show how the integration will improve teaching and learning. It is also recommended that CUZ embraces the inevitable transformation brought about by ICTs in lecture rooms.

Keywords: teaching, learning, ICT, gadgets, lecturer, lecture room

Introduction and background to the study

A vision of the Catholic University of Zimbabwe (CUZ) is to strive to be a paperless university, a demonstration on the value attached to ICTs across campus. This vision blends very well with the Science, Technology, Engineering and Mathematics (STEM) initiative by the Ministry of Higher Education, Science and Technology Development (MHTESD). Computer: students' ratio is regulated from the Zimbabwe Council for Higher Education (ZIMCHE). CUZ also encourages each student and lecturer to own at least a smart gadget for purposes of having access to the internet. With some of the lecture rooms equipped with state of the art technologies, the relevance of ICT's in teaching and learning then becomes very clear. Vajargah, Jahani and Azadmanesh (2010:33), quoting Forcheri and Molfino (2000), iterate the benefits of ICTs as they promote collaborative learning, group problems solving activities, and articulated projects. This new way of interacting is seamless though the interaction should be focused upon achieving learning outcomes the graduate should boast to have now and in the future work life. As Vajargah et al. (2010:33) state,

> It is generally understood that university teaching and learning refers to both the contents (skills, understanding and values) and the processes of teaching in higher education. In the case of an institution's internationalization efforts, this may apply to both the 'what' and the 'how' of teaching and learning, usually with reference to educational borrowing or lending from international sources.

There is no doubt that CUZ wants to train graduates who are competitive locally, regionally and internationally through globalizing the curriculum.

ICT drive in Zimbabwe

The importance of ICTs in Zimbabwe and in education is undoubtedly clear as evidenced by the government's emphasis on the 8th goal of the Millennium Development Goals (MDGs) (2000) and from Zimbabwe ICT policy from the Ministry of Information and Communication Technology 2010-2014 (Mashetswetu and Mhishi (2013:105-106).

In his study, 'Teaching and Learning through ICTs in Zimbabwe's Teacher Education Colleges', Musarurwa (2011) emphasises incorporating ICTs in education and highlights the major constraints of this thrust. The constraints emanate from infrastructure, end users' skills and resources, and budget prioritisation. Chitanana, Makaza and Madzima (2008:5-15) attest to the fact that ICTs in Zimbabwe Higher Education Institutions (ZHEIs) are somewhat at infancy stage, as many universities are more concerned with Administration Management Systems Software (AMSS), rather than Learning Management Systems Software (LMSS).

The survey, ICT Education in Africa: Zimbabwe Country Report by Isaacs (2007), acknowledges Zimbabwe's ICT policy adopted in 2005, chronicling the following ICT initiatives and projects:

- Africa Virtual University Teacher Education Report
- College IT Enhancement Program (CITEP)
- Kubatana Trust of Zimbabwe

- World Links Zimbabwe

The studies above show clear evidence of initiatives institutions in Zimbabwe are making to incorporate ICT's in the education sector, not to mention other sectors of the economy.

What the above studies have not addressed in the literature survey so far are the benefit(s) of ICT gadgets operated by learners during lectures, and this is the gap this study aims to bridge.

In trying to establish benefits of ICT usage during lectures, the following framework informs this study.

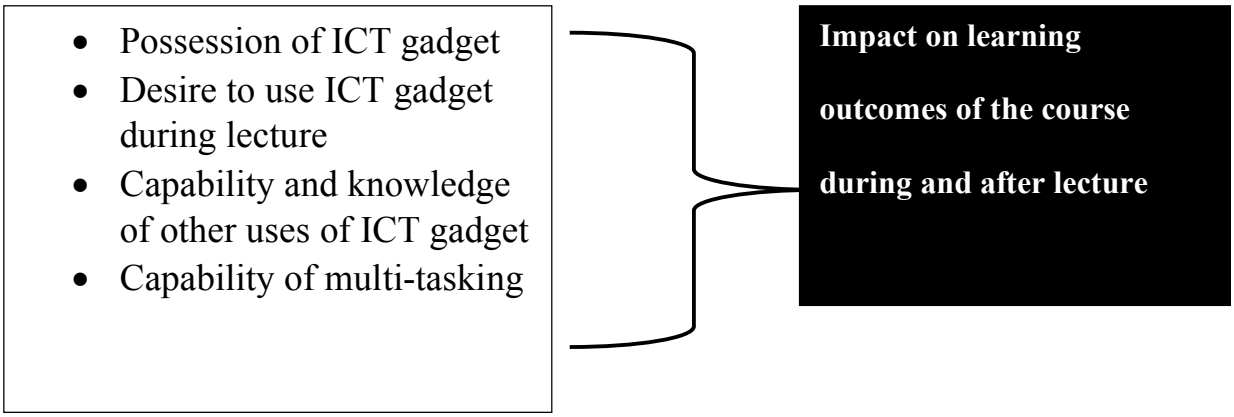

Fig 1. Conceptual Framework.
(Source: Nisar, Munir & Shad, 2011)

ICT gadgets may influence the desire to use even when the user is engaged in another task, which presupposes capacity of multi-tasking. A student has to pay attention to the lecturer and at the same time operate the gadget. All this has an impact on the learning outcomes.

Improving teaching and learning through ICTs

ICTs have impacted on the teaching and learning at CUZ; therefore, by realising the supposed benefits from ICTs towards teaching and learning, the more the need to have students bring these gadgets to class and use them during lectures. Students may therefore operate their gadgets as the lecture progresses.

Yousulf (2005), cited by Ul-Amin (2015:2), states that, "CTs potentially could innovate, accelerate, enrich, and deepen skill, to motivate and engage students, to help relate learning experiences to the world of work, by creating economic viability for tomorrow's workers, as well as strengthening teaching ….". The advent of the use of ICTs at CUZ, just as Ul-Amin (2015) puts it, requires that students and lecturers should have and should use technology in the lecture room. What could be the pre-conditions then of such practice? The pre-conditions, borrowing from Zhao and Cziko, quoted in Ul-Amin (2015:3), could be:

- Belief in effectiveness of technology;
- That the use will not cause disturbances; and
- That there is some control over the use of these gadgets

Would a lecturer be comfortable with students browsing the internet, tweeting, blogging using Facebook, LinkedIn, WhatsApp etc. as (s)he is delivering a lecture? How will the lecturer ascertain that learning is taking place when one clearly knows there is no demonstratable control any longer in the digital classroom? Coming from the traditional role, a lecturer was the planner and leader of what was to be learnt, and supervised the learning process towards a learning outcome. Such a role is now difficult to assess as students have many options around them to learn from during and after lectures. Contemporary learning theory emphasizes the idea that learning is 'an active process of constructing knowledge and not anymore its acquisition'. There is no doubt then that by allowing students to operate their ICT gadgets during lectures, they are supposedly constructing their own learning.

Improving lecture environment through ICTs

ICT gadgets in lecture rooms have certainly changed the idea of the traditional lecture room, where students would literally wait for the lecturer for learning to begin. ICTs today have bridged that gap, as 'critical thinking, research, evaluation' are learning skills constructed in

the lecture rooms today. These ICT gadgets have created flexibility as students learn in the midst of information explosion within their reach, before, during and after lecture times. This study sought to establish how these lecture room operated gadgets are enhancing teaching and learning (UI-Amin, 2015).

CUZ practice

CUZ is open to students importing and operating ICT gadgets during lectures, a practice that can actually be misused in some instances. Some lecturers and students have registered how such a practice has become a big distraction to the teaching-learning process. There are concerns that students end up engaging in 'edutainment' and other activities that are not connected in any way with the lecture in progress. For example, students may be streaming music and movies, responding to WhatsApp messages and emails, twitting and using LinkedIn, side by side with a lecture. Furthermore, depending with how 'boring' the lecture is, students may resort to games or other activities that they find more interesting on their ICT gadgets. Meantime, the lecturer could easily lose control of the situation as it would be difficult to know what each student is doing.

CUZ, however, is aware that technology cannot be prohibited from the lecture-room and no one can fight technology. Therefore, there is need to take advantage of these gadgets and to incorporate their use in the curriculum as well as in the lecture room. This study gathered perceptions of benefits, opportunities and challenges associated with the operation of ICT gadgets during the progression of the lecture.

Statement of the problem

What are the lecturers' and students' perceptions of benefits, opportunities and challenges in the use of ICT gadgets by students during lectures?

Purpose / Objectives of the article

The main objective of the study was to gather students' and lecturers' perceptions of benefits, opportunities and challenges in the use of ICT gadgets during lectures.

Significance of the study

Findings from this study may be used for guiding usage and influencing policy on ICTs gadget usage during lectures in universities. The study could help in the re-designing of curriculum and allaying fears of embracing technology as aids in teaching and learning at CUZ.

Research questions

1) *Which ICT gadgets are brought by students into lecture rooms for educational use?*
2) *What specific activities are these gadgets used for in the teaching and learning process?*
3) *What impact does the use of ICT gadgets have in lecture rooms during teaching and learning?*
4) *What challenges emanate from the use of ICT gadgets in lecture rooms?*

Related literature review

A general review of literature has shown the importance of ICTs in teaching and learning. For example, Vajargah et al. (2010:34) reported that researches in the developed and developing world show that governments have made ICTs a priority in the education of their people. They further state that the place of ICTs in education, in the teaching and learning process, is invaluable. Adedokun-Shittu and Shittu (2012:23) in the study entitled, *'Evaluating the Teaching and Learning'*, report that:

- Students and lecturers regard teaching technology as having positive effects on teaching and learning;

- That technology impact on learning can be understood through examining lecturers' and students' perception of technology use.
- That technology has changed the nature of student/lecturer interaction, improved higher order thinking, transformed learning environment, increased students' motivation, and facilitated learning and improved lecturer-student collaboration.

However, Adedokun-Shittu and Shittu (2012:26), quoting Robinson (2007) and Adedokun-Shittu et al. (2013), state that technologies alone cannot guarantee students' learning, but integration of technology should be understood as an integral component of a more comprehensive package. Technology integration happens in a free and enabling environment and surely not where access is restricted.

The role of lecturers in a university is three pronged, that is, they are expected to teach, conduct research and offer university service. The teaching function of a lecturer is one of the primary duties just as much as the role of ICTs, and how it relates with this major function has to be understood in the spirit of complementarity. There is therefore need for a study on the co-existence of ICTs with the teaching and learning process.

Foehr (2014, October 23) states that, in order to accommodate 'the digital citizens' or the 'E-Era students', the 21st century classroom should promote both cognitive processes plus technologies, to create learning environments that are student-centred, project-based and lifelong worthy. Below is an example adopted from the article, '*The 21st Century Classroom'*, by Foehr (2014, October 23) which might be useful when thinking and deciding on the needs of the 21st century student:

Table 1

21st Century Classroom

Research and information fluency	Problem solving and critical thinking	Collaboration and communication	Creativity and innovation
Lecturer • Opportunities for student development of essential skills	Lecturer • Provide opportunities for students to develop and demonstrate essential skills	Lecturer • Creates structures, provides opportunities, assesses student performances	Lecturer • Provides opportunities for students to develop and demonstrate essential skills
Student • Appropriate digital skills to assemble, evaluate, utilise information • Apply varied research skills • Use information and resources to accomplish real-world tasks	Student • Use multiple resources, to plan, design and execute real-world problems • Use technology to collaborate and solve authentic problems	Student • Initiate communication in real and non-real time • Communicate and collaborate with learners of diverse cultures • Form collaborative	Students • Apply critical thinking, research methods and communication tools to create original work • Collaborate effectively with an audience beyond

	• Develop and answer open ended, higher order thinking skills	teams to solve real-world problems and create original works	classroom to create original work.

Source: hcs21century blogspot.comsite

Methodology and design

The study used mixed method research paradigm and a case study research design. Case studies are used when one intends to have an in-depth understanding of the phenomenon. In this study the phenomenon to be understood is the operation of ICT gadgets by students in a lecture room while the lecture is in progress.

The study was conducted at CUZ campuses, with a sample of 64 students and 30 lecturers. The research population was made up of two distinctive groups, that is, lecturers and students. Respondents were selected using a random stratified sampling taken from three faculties. The questionnaire with a Likert Scale and a semi-structured interview schedule were used to gather data for this study. Data analysis was done by use of SPSS for descriptive statistics, while qualitative data was categorised thematically and analysed.

Results and discussion

Respondents Age

Table 2a

Students by Age Range

Age Range		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-25yrs	49	76.6	77.8	77.8
	26-35yrs	9	14.1	14.3	92.1
	36-45yrs	2	3.1	3.2	95.2
	46-56yrs	2	3.1	3.2	98.4
	57yrs and above	1	1.6	1.6	100.0
	Total	63	98.4	100.0	
Missing	System	1	1.6		
Total		64	100.0		

Tables 2a & b, show the majority of student respondents were from the age range of between 15-25yrs, and the least percentage being from 57yrs and above. The ages of lecturers who participated in the study were in the ranges of: 26-35yrs = 30.8%, 36-45yrs=38.5%, 46-56=23.1%, and finally those with 57yrs and above = 7.7%

Table 2b

Lecturers by Age Range

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	26-35yrs	8	29.6	30.8	30.8
	36-45yrs	10	37.0	38.5	69.2
	46-56yrs	6	22.2	23.1	92.3
	57yrs and above	2	7.4	7.7	100.0
	Total	26	96.3	100.0	
Missing	System	1	3.7		
Total		27	100.0		

The distribution of respondents by faculty

Table 3, shows that the majority of students were from the Faculty of Commerce, while for lecturers, majority of respondents were from the Faculty of Humanities (66.7%), Faculty of Commerce (14.8%), and Faculty of Theology (18.8%).

Table 3

Lecturers and Students by Faculty

		LECTURERS		**STUDENTS**	
		Frequency	Percent	Frequency	Percent
Valid	Commerce	4	14.8	62	96.9
	Humanities	18	66.7	1	1.6
	3	4	14.8		
	Total	26	96.3	63	98.4
Missing	System	1	3.7	1	1.6
Total		27	100.0	64	100

Students' year of study and lecturers' university teaching experience

Table 4a & b show the students by year of study and the lecturers by university teaching experience.

Table 4a

Year of Study of Students

Year of study		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1st	32	50.0	51.6	51.6
	2nd	18	28.1	29.0	80.6
	4th	12	18.8	19.4	100.0
	Total	62	96.9	100.0	
Missing	System	2	3.1		
Total		64	100.0		

Table 4a shows that most participants were 1st years as compared to 2nd and 4th years respectively. Lecturers were also categorised according to their experience in teaching at university level as follows: 1-2yrs experience =30.8%, 3-4yr experience =38.5%, 5-6yrs experience =23.1% and 7-8yrs experience =7.7%. All lecturers have had at least some experience of teaching at university level

Table 4b

Lecturers' University Teaching Experience

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-2	8	30.8	30.8	30.8
	3-4	10	38.5	38.5	69.2
	5-6	6	23.1	23.1	92.3
	7-8	2	7.7	7.7	100.0
	Total	26	100.0	100.0	

Gadgets for educational platform use

This instrument sort to find out types of ICT gadgets students bring to class (see Appendix C). Gadgets brought to the lecture rooms by students included laptops (students =98.5% and lecturers=100%), IPad (students=79.9% and lecturers=84%) and smartphones (students=81.3%and lecturers=100%). Therefore, the majority of students have at their disposal three possible options of gadgets to use in a lecture – through ownership and/or through sharing. The implication is that students learn through use and operation of electronic gadgets. The major concern remains whether these gadgets are used for enhancement of learning or might be a distraction in the learning process. However, there could be no doubt that such gadgets are a silent requirement to each and every lecture and might soon be put on the course outline as a prerequisite.

Gadgets' Uses

Responses as to uses of ICT gadgets during lectures is shown in Table 5.

Table 5

Gadget Uses during Lectures

	Students		Lecturers	
	N	Mean	N	Mean
To entertain themselves from a boring lecture	58	2.83	26	3.08
To understand the lectures more	55	1.84	26	1.54
To verify authenticity of lecture content	59	1.71	26	2.08
Valid N (listwise)	53		26	

The majority of students strongly agreed that ICT gadgets have become a big entertainment source during a boring lecture, students (Mean=2.83) and lecturers (Mean=3.08), while others think that gadgets help students to understand lectures better, students (Mean=1.84) and lecturers (Mean=1.54). Respondents also contended that gadgets were used to help students verify authenticity of lecture content, students (Mean=1.71) and lecturers (Mean=2.08). These results show the need to control the use of electronic gadgets to benefit students in the teaching and learning process. The major challenge is what could be done to profitably use such gadgets during lectures.

Impact of ICT gadgets use in Lecture Rooms

Table 6, shows respondents' views on the impact attributed to ICT gadgets operations during lectures.

Table 6

ICT Gadgets Use in Lecture Rooms

	Students				**Lecturers**			
	N	**Sum**	**Mean**	**Std. Dev**	**N**	**Sum**	**Mean**	**Std. Dev**
Students research more	56	112	2.00	.853	26	40	1.54	.508
Students connect with friends and classmate for discussion	58	122	2.10	1.054	26	50	1.92	.935
Its a perfect opportunity for social media	56	167	2.98	1.495	26	48	1.85	.967
Lectures are now interesting	56	125	2.23	1.191	26	46	1.77	.587
Students are enabled to think critically	59	127	2.15	1.014	26	42	1.62	.496
Lectures are student oriented	55	125	2.27	1.162	26	48	1.85	.675
Students now independently carry out their research	57	111	1.95	.854	26	44	1.69	.471
Students are always engaged even in the absence of a lecturer	57	117	2.05	.875	26	44	1.69	.618
Learning is now independent	56	120	2.14	1.052	26	42	1.62	.496
Valid N (listwise)	50				26			

When respondents were asked regarding the impact of electronic gadgets in lecture rooms, some indicated that ICTs make lectures interesting. Other respondents pointed out that ICTs help students connect with the outside world and in a way changing the teaching-learning environment. However, lecturers' mean score on the items is lower than that of students showing the extent to which respondents agree/disagree. However, both students and lecturers agree on the importance of students owning such gadgets and their use in lecture rooms. These findings are an extension of what Lowther *et al*. (2008) found in their study that teaching and learning with ICT is characterised by *autonomy, capability* and *creativity.*

Challenges of ICT gadgets use in lecture rooms

Table 7 shows responses by students and lecturers to challenges that are attributed to the use of ICT gadgets during lectures.

Respondents were asked what they considered as major challenges of using ICTs in the lecture room. The results show that distraction was one of the major challenges and as a result very little planned learning would take place. The teaching process does not incorporate use of gadgets at any given point in the lecture. Both students and lecturers show that there is a major challenge in the operation of ICT gadgets during lectures. As can be seen in the table above, the mean scores for the items related to responses are very high showing the strengths of the challenges shown.

Table 7

Challenges of ICT Gadgets use in Lecture Rooms

	Students				**Lecturers**			
	N	Sum	Mean	Std. Dev	N	Sum	Mean	Std. Dev
Big distractions during lectures	60	161	2.68	1.384	26	64	2.46	1.630
Very little planned learning takes place	56	180	3.21	1.232	26	64	2.46	1.476
Gadgets do not compliment lecture activities	56	198	3.54	1.375	26	92	3.54	1.421
Because their use is not infused in the curriculum	55	191	3.47	1.476	26	84	3.23	1.608
Their use is not recognized at any stage of the lecture development	57	204	3.58	1.451	26	86	3.31	1.463
No student can seriously pay attention to the lecture while tempted by other unrelated activities	61	211	3.46	1.501	26	90	3.46	1.529
Students and lecturers are not sure of the benefit	57	192	3.37	1.397	26	104	4.00	1.131

There is no clear ICT gadget use during lectures	58	197	3.40	1.270	26	98	3.77	1.336
ICTs are a major challenge to teaching and learning	55	210	3.82	1.203	26	108	4.15	1.317
Valid N (listwise)	51				26			

ICT gadgets use in lectures

The open-ended question sought to find out the general perception of gadgets use during lectures, and the following were some of the typical responses given:

One respondent said,

> "*It allows students to research even during lectures though there is great need for discipline."*

And another respondent added that ICT gadgets,

> *Should be allowed for as long as the use is in line with the lecture*

However, another respondent argued that,

> *They should be banned in lectures because they distract not just the user but the whole class.*
>
> This was supported by yet another respondent who added that,
>
> *It is not a great idea having ICT gadgets operated by students during lectures because students visit other sites not related to the lecture business and as a result do not pay attention.*

Making ICT gadgets useful in teaching and learning

It was also enquired from respondents how ICT gadgets could aid teaching and learning. The following were typical responses given:

One respondent said,

> *By educating and training both students and lecturers on how to properly use these gadgets plus constant monitoring on the usage during lectures.*

Another respondent emphasised regulatory policy on the use of ICT gadgets,

> *There should be time set on when to turn to ICT gadgets during lectures – use control policy.*

The enthusiasm for ICT gadgets was captured by one respondent who stated that,

> *ICT learning should be part of every curriculum.*

However, another respondent pushed for strict control of social media sites,

> *There was need to block all social sites during lecture time.*

The above was supported by another respondent who said that,

> *Educational sites and programs can be installed on students-lecturer gadgets for examples question and answer services, Google Classroom, discussion platforms etc.*

One respondent advocated for limiting the type of ICT gadgets in the lecture suggesting that,

> "*Use of phones, tablets /ipads should be forbidden during lectures and only laptops should be used to enable students view the PowerPoint presentation."*

Discussion

The main findings of the study are that:

1. There is lack of ICTs gadgets use integration during teaching and learning.
2. Students become autonomous learners if allowed to import and operate ICTs gadgets during lecture times.
3. Use of ICTs during lectures has promoted 'edutainment'.
4. There is lack of operation usage policy of ICT gadgets during lectures.

5. There is need for a robust ICT gadgets operation monitoring system during teaching and learning.

6. There is need for ICTs training programs for the benefit of both students and lecturers.

However, the gap between the actual and the preferred use of ICT gadgets in the lecture room points to opportunities and challenges. On one hand, there is a general agreement on gadget use and operation during lectures as attested by both students and lecturers. It would appear most students and lecturers have embraced the clarion call to infuse ICTs during lectures (Vajaragh et al., 2010). On the other hand, there is somewhat a dichotomy between supposed benefit usage and the actual practice from the perceptions of both students and lecturers, thus raising issues that are vital to consider between the intended and the actual usage. For example:

1. How to ascertain whether ICT gadgets operated during lectures are used to enhance teaching and learning process;

2. Incorporation of ICT gadget usage at the lecture planning stage;

3. Embracing opportunities such as autonomy, capability and creativity that ICTs give to students ; and

4. The need to make students and lecturers benefit through ICT gadget usage during lectures.

In consideration of the above issues, and based on the findings of this study, there are benefits and opportunities, challenges and drawbacks of ICT gadgets' usage during lectures (Muarurwa, 2011). However, there are issues to do with the control of such gadgets as they are a potential distraction that may derail learning. There is therefore need to help students and lecturers embrace the benefits that ICT gadgets bring into the world of the lecture room (Ul- Amin, 2015; Mashetswetu & Mhishi, 2013).

Various considerations raise questions as to what the institution can do policy-wise, what lecturers could do at planning stage and, finally, how to cultivate students' commitment towards responsible usage of ICT gadgets during lectures.

A moot point to be made in the context of this discussion is the balance between traditional lecture room and the 21st century classroom – with the latter expected to be completely digital (Adedokun-Shittu & Shittu, 2012; Foehr, 2014, October 23)

As a way forward, there is need to impress upon responsibilities on the institution (CUZ), lecturers and students to develop a curriculum that translates into responsible, accountable and beneficial usage of ICT gadgets integration during lectures. The success of this initiative is dependent upon lecturers, students and institution-wide response.

Conclusion

CUZ should aim to promote responsible ICTs' usage during lectures by ensuring that each lecture, as much as is feasible, infuses usage of such gadgets. There is also need for a policy framework on the operation and usage of ICTs gadgets during lectures. As ICTs have transformed all facets of life, a lecture room cannot be an exception, as collaborative learning is shared over time and place as may be required. If used well, ICTs being popular with students they may be a catalytic go-between during teaching and learning. It is also worthwhile to define if ICTs are *learning tools* or a *learning structure*, and whichever way it might be, ICTs may take many roles such as learning about ICTs, learning with ICTs and learning through ICTs.

The challenge might be the capacity of lecturers to integrate usage of ICTs in the curriculum. Critical in determining the impact of ICTs in the teaching and learning could be issues such as environment where teaching and learning is taking place, technology integration, teaching methodology, students' learning approach. As was the case for this study, understanding (taking a deep stick on) perceptions of technology in teaching and learning- which obviously

affects student/lecturer interaction, improves higher order and critical thinking, transforms learning environment to a learner-centred one, increases student motivation, independent learning, lessens student and lecturer burden and promotes resource sharing, student/lecturer collaboration and enables both the student and the lecturer make full use of the multifaceted learning environment of the 21st Century classroom.

Recommendations

It is therefore recommended, in the light of the above, that CUZ develops strategies of combining and infusing curriculum with ICTs and demonstrates how the integration will improve teaching and learning. It is also recommended that CUZ embraces the inevitable transformation brought about by ICTs in lecture rooms. It is also recommended that CUZ provides professional development activities on technology usage, updates and technical support. Finally, it is further recommended that technology import into lecture rooms be seen not just as enhancement of traditional teaching methods but also be appreciated, as ICTs can improve lecture discourse.

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The Adoption of Google Classroom at the Catholic University of Zimbabwe

Meshack Muderedzwa and Kesani Chilumani

Abstract

E-learning platforms are becoming a more popular learning approach in the higher education sector because of the rapid growth in internet technologies in Zimbabwe. It has been integrated in most Zimbabwe university programs including the Catholic University of Zimbabwe which has adopted the Google Classroom platform. The technology acceptance model (TAM) is used to assess the adoption of the Google Classroom by lecturers at its campuses. The TAM model proposes the perceived usefulness and perceived ease of use to predict an application usage. The survey and observation methods were used in the study. This study's contribution is three-fold. Firstly, it assesses whether lecturers are receptive to the Google Classroom in this institution. Secondly, it seeks to determine factors that influence the adoption of the Google Classroom as an e-learning platform. Thirdly, as far as we know, the study is among the first to assess the Google Classroom using the technology acceptance model. It is recommended that there should be increased usage of this technology to assess technology based initiatives.

Keywords: technology acceptance model, perceived ease of use, perceived usefulness, attitude towards use, behavioural intention to use

Introduction

A good number of private and public institutions are using e-learning methods to support their full-time on-campus learners or to offer academic programs via distance learning (OUM, 2004). Learners can now use information communication technology (ICT) to receive assessments and class notes and even communicate with one another.

Many definitions of e-learning exist but in this study it is defined as learning that makes the use of ICTs to support student teaching (Jenkins & Hanson, 2003). E-learning is based on the

ICTs using the internet though not limited to it. Based on the internet, e-learning platforms are becoming diverse with the Google Classroom being one of the latest in this technology. In addition, e-learning offers opportunities for interactivity between students and their lecturers during content delivery efforts (Wagner *et al,* 2008). As more and more blended course delivery initiatives take shape, a significant portion of traditional class-time teaching is replaced more and more by online technology (OIT, 2009). The Google Classroom has become one of the most recent technologies based on the internet.

With the Google Classroom developments taking shape, factors that determine acceptance and use of Google Classroom technology should be studied in order to further assist development of this e-learning technology. An e-learning initiative requires an effective implementation that takes into account a number of issues including individual, environmental and technological factors. The effective use of e-learning based technology in delivering a course is of critical importance to the acceptance of an e-learning platform by all stakeholders. In this paper, TAM is used to study the effectiveness and acceptance of the Google Classroom technology.

Research objectives

Firstly, this study assesses whether lecturers are receptive to the Google Classroom at the Catholic University of Zimbabwe. Secondly, the study seeks to determine factors that influence the adoption of the Google Classroom as an e-learning platform. Thirdly, it seeks to assess the Google Classroom using the technology acceptance model and suggest solutions to increase use of this technology.

Problem statement

This study aims to find out whether the Google Classroom is acceptable or not as an e-learning platform by university lecturers at the Catholic University of Zimbabwe. In addition, it seeks to find out whether the attitudinal beliefs of perceived usefulness and perceived ease of use are

related to the Google Classroom adoption. With the rapid development of the Web technologies today, we see e-learning evolving to become a new e-learning version 2.0, where the focus is more towards a personal learning environment and the practice of self-regulated learning at own time (Jennifer, 2013).

Theoretical background

The TAM model is used to predict the effectiveness of technology usage. Davis (1989) created the technology acceptance (TAM) model for this purpose. His ideas were borrowed from the theory of reasoned action (TRA) developed by Fishbein and Ajzen (1975). TAM proposes that perceived usefulness (PU) and perceived ease of use (PEOU) determine an individual's intention to use a technology. PEOU was as well considered to have an influence on PU of a technology. Figure 1 depicts the original version of the TAM by Davis (1989).

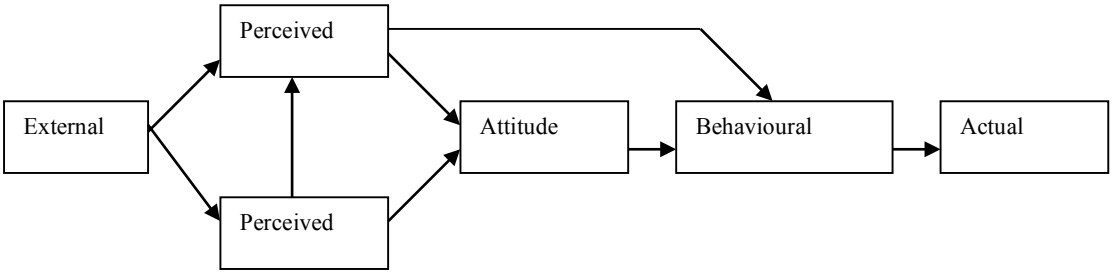

Figure 1: The Original Technology Acceptance Model.

According to Chutter (2009), TAM, originally developed by Davis et al. (1989) to predict computer usage behaviour, emerged as the most powerful model for this purpose. TAM aims to offer an explanation of the determining factors of technology acceptance that help to explain a broad range of end user computing technologies and user group systems. Early studies used simple measures of PU and PEOU taken after a very brief period of interaction with the system to predict and explain future technology user behaviour. The same is applicable to this study since the respondents had a brief interaction with the Google Classroom in this setting.

Many studies have used students to study the TAM model to test it. Lee et al. (2003) reported that many studies on TAM made use of students specifically in controlled environments. The results collected from the studies cannot be applied in general terms to the real world, except a few that considered systems that are of specific mandatory use (Yousafzai et al., 2007; Chuttur, 2009). This study sought to make a difference in a real world setting by making use of lecturers as respondents in order to draw conclusions on TAM applications on Google Classroom.

Methodology

The observation and survey methods were used in this study. An observation of 8 classes with about 157 students over a period of 4 months was done on the operation of the Google Classroom at the university. The information was recorded on a daily basis depending on the reports and records of communication among students and lecturers. The observation gave information on indications of the influence, issues and difficulties in the university that may be causing present and future problems. A questionnaire survey was conducted at Catholic University of Zimbabwe (CUZ) to evaluate the application of TAM technology by lecturers, as implementers of the Google Classroom, in all of the university campuses that are connected to the internet. CUZ started implementing Google Classroom in January 2016. The aim is to assist the university in all faculties in the delivery of course materials to students. Using this platform, lecturers are able to post course outlines, assignments, lecture notes and make announcements on the Google Classroom for the benefit of their students. Access to class is restricted to students only enrolled in that course who are given the class code, quite similar to how an intranet network works.

The respondents for the study were drawn from among all lecturers (N=37) using the Google Classroom technology in their courses. Every respondent in the study was asked to fill out a 21 question questionnaire indicating one's agreement or disagreement with each statement on a 5-point Likert-type scale with the end points being "strongly disagree" and "strongly agree".

Scale items in this survey were adapted from scales measuring variables as in Davis, Bagozzi & Warshaw (1989).

Out of the 21 questions, the last 4 questions where designed to collect demographic data in respect of gender, age and faculty. The information is important for purposes of control in data analysis. Responses were collected from a sample of 37 lecturers out of population of 58, giving a response rate of around 63% (N=37). However, 3 responses were discarded due to incomplete information, leaving 34 usable responses. Descriptive statistics collected from the survey showed the majority responded since some campuses were not yet connected to the internet. SPSS version 21 was used to compute the descriptive statistics to determine the characteristics of the responses. In answering the main research question and to test the hypothesis, we performed a reliability analysis, internal consistency check and correlation analysis.

The findings are as follows: The respondents were (19/56%) males and the (15/44%) females. The majority of lecturers were in the 36-45 age groups.

Figure 2 presents the original TAM version by Davis (1989) which was used to assess user acceptance of the Google Classroom technology.

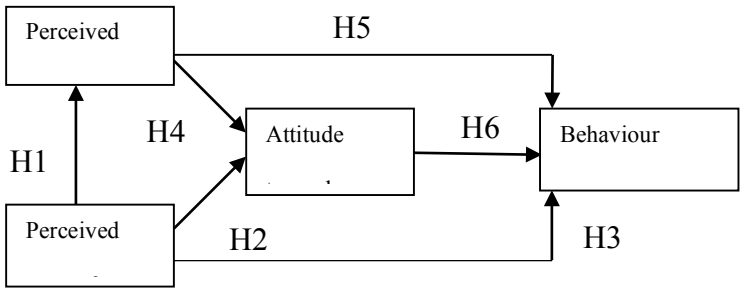

Figure 2. The TAM research model for adoption of the Google Classroom.

The following research hypotheses used are based on the TAM model above:

H1: Perceived ease of use has a significant effect on the perceived usefulness of the system.

H2: Perceived ease of use has a significant effect on attitude towards using.

H3: Perceived ease of use has a significant effect on behavioural intention to use.

H4: Perceived usefulness has a significant effect on attitude towards using.

H5: Perceived usefulness has a significant effect on behavioural intention to use.

H6: Attitude towards using has a significant effect on behavioural intention to use.

Results analysis

Data recorded form observation of classes was categorised into challenges and benefits of using the Google Classroom in order to be meaningful. For survey data testing the reliability of all measurements in the TAM model, the Cronbach Alpha reliability coefficients for the constructs was calculated as depicted in Table 1.

Table 1

Cronbach Alpha Coefficients

Construct	**Cronbach alpha**
Perceived usefulness	0.901
Perceived ease-of-use	0.905
Attitude towards use	0.832
Behavioural intention to use	0.864

The reliability measures are above 0.70 the recommended minimum level and the upper desirable level of 0.80 for social science research. Therefore, all scales are reliable and have high internal consistency.

Table 2 below show the correlation analysis results observed. Pearson correlation (r) is used to measure the strength of a linear association between variables n and m.

Table 2

Correlations of Constructs

Constructs	**Perceived Usefulness**	**Perceived Ease of Use**	**Attitude toward s use**	**Behavioural intention to use**
Perceived Usefulness	1.000	0.462	0.524	0.622
Perceived Ease of Use	0.462	1.000	0.325	0.272
Attitude towards use	0.524	0.325	1.000	0.510
Behavioural intention to use	0.622	0.272	0.510	1.000

Figure 3 also shows the results and the associated r and ρ - values in accordance with the TAM research model, which are both positive.

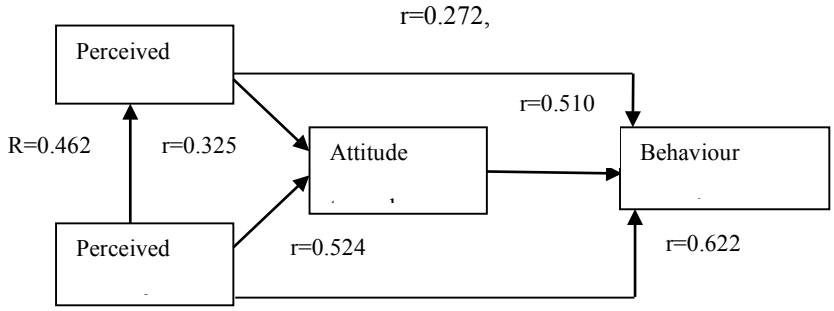

Figure 3: Research Model with Correlations

In Table 3 below, the findings are summarised in accordance with the research hypotheses resulting from the TAM analysis above. According to the results in Table 3, all six hypotheses are supported, which provides strong evidence that Google Classroom supports effectively the learning process at the Catholic University of Zimbabwe as a technology. Google Classroom can complement existing traditional old methods of teaching and learning, which tend to be time consuming.

Table 3

Research Hypotheses

Hypothesis		Support
H1	Perceived ease of use has a significant effect on perceived usefulness	Yes
H2	Perceived ease of use has a significant effect on attitude towards use	Yes
H3	Perceived ease of use has a significant effect on behavioural intention to use	Yes
H4	Perceived usefulness has a significant effect on behavioural intention to use	Yes
H5	Perceived usefulness has a significant effect on attitude towards use	Yes
H6	Behavioural intention has a significant effect on attitude towards use	Yes

The results in general show acceptance of Google Classroom by lecturers as a means of reaching out to students, and distribution of notes and assignments.

On the other hand, observation results from Google Classrooms on student daily activities showed that students were accessing the Google Classroom either for notes, assignments and communication. They posted comments sharing information among themselves and, in some cases, with their lecturers. Another important observation is that not all students have access to

computers and personal laptops to access the Google Classroom. The challenge is how to make computers accessible to all students when they are on other university campuses.

The valid results of the challenges encountered by lecturers in using the Google Classroom are summarised in Table 4.

Table 4

Challenges and Possible Solution when Using Google Classroom

Challenges	**Frequency**	**Percent**	**Valid Percent**	**Cumulative Percent**
Not trained	4	12.12	12.12	12.12
No internet connection	5	15.15	15.15	27.27
Struggling to register	5	15.15	15.15	42.42
Not user friendly	2	6.06	6.06	48.48
Internet connectivity problems/usually internet is down or slow	17	51.52	51.52	100

The analysis shows that the predominant challenges lecturers find are the internet connectivity resulting in users struggling to register and lack of proper training. Results from observation also found the same problems mentioned in Table 4 are encountered by students with internet connectivity being the major problem. Students complained about the slow internet connection, especially during school hours when all students are on campus.

Table 5 summarised the perceived benefits of using the Google Classroom in this setting.

Table 5

Benefits of Using the Google Classroom

Benefits	**Frequency**	**Percent**	**Valid Percent**	**Cumulative Percent**
Information dissemination and interaction	8	25.81	25.81	25.81
Information is accessible by many	5	16.13	16.13	41.94
Learning anywhere anytime	4	12.90	12.90	54.84
Cost effective	2	6..45	6..45	60.29
Saves time	5	16.13	16.13	76.32
Sending notes and assignments	5	16.13	16.13	92.45
Sharing ideas with student and lecturers	2	6.45	6.45	100

The analysis shows that dominant benefits are information dissemination and interaction, sending notes and assignments, time saving and accessibility of information. The same benefits were observed in the classes observed. All respondents reference information dissemination and interaction as benefits achieved by using the Google Classroom. However, given those benefits, the major observation is that students struggled to get internet access on campus compared to their lecturers who use different access points when they are in their offices.

Discussion

The study findings presented here were guided by two main questions: What perceptions influence a lecturer's adoption of the Google Classroom at university? Does the attitudinal

beliefs of perceived usefulness and perceived ease of use have a relationship towards adoption of the Google Classroom?

To answer these research questions, this study applied TAM to investigate the conditions affecting lecturers' acceptance of a Google Classroom as an e-learning technology. The absence of a conceptual framework in some prior studies that dealt with the effectiveness of e-learning technologies resulted in partial inconsistent results, thus, the question what constitutes universal determinants in effective delivery of e-learning remained unanswered.

However, in this study, research findings clearly showed that, at an individual level, lecturers and students agree that Google Classroom is an acceptable e-learning platform. The findings suggest that the Google Classroom enhances effective teaching and increases lecturer productivity at individual level. The same can be said at student learning level. When the unit of analysis is an individual, the focus is one of technology acceptance (Dasgupta, Granger & Mcgarry, 2002).

At organisational level, the research findings showed that most lecturers and classes observed accepted the introduction of the Google Classroom as an e-learning platform despite access problems. This means students would easily access information posted by lecturers. The findings also show that on their part, lecturers have accepted and do make use of the Google Classroom e-learning platform. In the light of the above, training of lecturers can be pivotal in further directing their perceptions towards the usefulness of this technology.

Great flexibility is offered by e-learning systems (Kocur & Kosc, 2009). This flexibility is provided by the several forms by which the learning material is presented in Google Classroom. It gives students the means to learn in their own time and at their own pace as information becomes available. It means the Google Classroom makes available content for re-use when needed. Kwofie and Henten (2011) highlighted that e-learning can provide more ways in which

students can develop educationally. A wide range of students with no or little experience in formal education can make use of the opportunities afforded by the Google Classroom technologies as well.

Andersson and Grönlund (2009) believe that e-learning solutions have the potential to reduce costs, widen access and to improve the quality of education in Africa. In adopting the Google Classroom, the Catholic University of Zimbabwe believes in the benefits of e-learning. In line with these benefits, most learning institutions in the region have been spending a lot of money to implement and pilot various e-learning solutions (Farrell & Isaacs, 2007). Unwin et al. (2010) believe that e-learning platforms also help institutions to meet demands of a growing student population through technology-enhancement and complementing existing traditional face-to-face delivery systems. We can also see this trend growing in Zimbabwean higher learning institutions, including the Catholic University of Zimbabwe.

The benefits of the Google Classroom are several and lecturers believe that adoption of this e-learning system facilitates teaching and learning through information dissemination and interactive learning. However, each organisation has its own unique challenges. Technological challenges met by lecturers and students can be addressed by interventions such as installing reliable internet connectivity and training of lecturers in Google Classroom technologies.

Conclusions and recommendations

Several conclusions are drawn from research findings of the study.

First, was the use of a model, TAM, in an educational setting, which was a marked difference from the business information system organizations frequently studied by many researchers in ICT. At a managerial level, the findings can reveal that, in order to encourage an individual's intention to use a technology, there is need to first develop the individual's positive perception of the technology's usefulness. Equally important was the lecturers' attitude towards using

technology which would in turn influence students' attitude. Provision of training and information sessions in the Google Classroom technology should focus primarily on how such technology can assist and improve the effectiveness of the learning process.

In summary, TAM, however, is not necessarily a descriptive model because it does not provide for diagnostic capability of specific flaws in technology under use just as the observation results have shown. TAM can only serve the purpose of predicting and evaluating technology acceptability in a setting. The authors expanded this validity of the findings of TAM to address the challenges on lecturer and student limitations to fully embrace the Google Classroom in this setting. The research findings on the challenges encountered are slow internet connection resulting in difficulties in registering and accessing learning materials.

Another challenge is lack of proper training and accessibility. The solution is to increase the bandwidth and training lecturers and students in the use of Google Classroom technologies. Most lecturers and students, as observed, agree that the benefits of information dissemination, sending and receiving notes and assignments and communication are mutually inclusive of both parties . We recommend that there should be further investigation using the technology acceptance model (TAM) to assess students' adoption of the Google Classroom at university campuses and confirm whether students as primary respondents to the sequel study hold views similar to the views of their lecturers.

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Impact of the Multi-Currency System on the Manufacturing Sector in Zimbabwe

Judias P. Sai and Alice Zinyemba

Abstract

The introduction of the multi-currency system in February 2009, in which a number of foreign currencies were adopted for use as legal tender, was meant to rein in devastating hyperinflation that had beset the Zimbabwean economy since 2000. The purpose of this study was to determine the impact of the multi-currency system on the manufacturing firms in Zimbabwe. The study used a quantitative approach and a questionnaire was used to collect data from 50 respondents out of a sample of 100 from 25 manufacturing firms. This sample was conveniently selected. The response rate of 50%, was adequate to give the desired study results. The study found a number of major benefits from the multi-currency system to the manufacturing sector. These included the stabilisation of prices, elimination of hyperinflation and fall of interest rates. Consequently, the firms were able to properly plan and budget for their operations. Other benefits included improved availability of raw materials, ability to increase capacity utilisation and increase in sales and profitability. The sector preferred the continued use of the multi-currency system, particularly the United States dollar, to the re-introduction of the Zimbabwean dollar. The study recommends that the government of Zimbabwe should continuously reassure the nation that the multi-currency system will not be removed too soon. The manufacturing sector should also engage government to encourage foreign direct investment (FDI) in order to improve liquidity, which is critical for the sector's survival.

Key Words: multi-currency, dollarization, manufacturing, inflation, challenges, capacity-utilization

Introduction

Upon the attainment of independence in April 1980, the Zimbabwean dollar replaced the then Rhodesian dollar at par. At this time the Zimbabwean dollar was worth US$1.47 on the official exchange market ('Zimbabwean dollar' 2016). This position, however, rapidly deteriorated as a result of various developments that unfolded which eventually led to the collapse of the Zimbabwean dollar in 2008. The period leading to 2008 saw Zimbabwe's economy spiralling out of control. The economy was plagued by hyperinflation and political uncertainty which slowed down economic development in the country. The Zimbabwe Stock Exchange (ZSE) stopped operations and the new trillion dollar bearer cheque that had been issued was sceptically accepted by the public, with the people having no choice but accept it.

At the onset of the year 2008, in what was supposed to be an 18-months 'experiment', foreign currency was accepted as legal tender for transactions with a set number of retailers (1 000 shops) in the country ('Hyperinflation in Zimbabwean' 2017). The elections held in the same year of 2008 did little to solve the economic downfall as the credibility of the elections was questioned both locally and internationally.

The political impasse obtaining at the time led to the formation of an inclusive government on the 11th of February 2009, after political parties had signed a Global Political Agreement on 15 September 2008.

Following the formation of the Government of National Unity in 2009, the new government announced that the Zimbabwean dollar would be suspended indefinitely, thus giving birth to the multi-currency system in the country (*The Herald Business Review*, 2009, July17, pp 2). Thereafter, Zimbabwe adopted the use of a multiple currency system which comprised of the United States dollar, the South African rand, the British pound, the Botswana pula and the Euro.

The government has since enlarged the multiple currency basket by bringing into the system four additional foreign currencies, namely the Chinese yuan, Japanese yen, Australian dollar and the Indian rupee on 29 January, 2014 (*The Herald*, 2014, July 22, page B1). The Zimbabwean Government does not have official agreements with the governments whose currencies it is using. Zimbabwe is viewed as predominantly a dollarized economy given that the government conducts all its business using the United States (US) dollar, including tax receipts, and it is the currency that is most used among the other currencies in the country (Munanga, 2013).

The deterioration of the economy had devastating consequences for all economic activities in the country. As is normally the case in an economic recession, demand for goods and services dwindled as a result of low disposable income, coupled with hyperinflation. The manufacturing sector declined as a consequence. Capacity utilisation was reduced due to low demand and high operational costs. Zimano and Kaseke (2014*)* highlighted that the manufacturing sector's capacity utilisation declined to 10% in 2008 from 33.8% in 2006. The sector suffered this decline as a result of its dependence on mining and agricultural inputs and outputs systems as well as hyperinflation. About 40% of the manufacturing sector's output is utilized by the mining and agricultural sectors (Zimano and Kaseke, 2014). The decline of these sectors had a ripple effect on the manufacturing sector in Zimbabwe.

Purpose of the study

The government of Zimbabwe demonetised its local currency in February 2009 to use multiple currencies such as the United States dollar and the pound sterling. This position was taken in order to avoid continued economic hardship in the country. In addition, the endeavour was designed to turn around the economic performance of all sectors including the manufacturing sector. This paper seeks to analyse the benefits and challenges of the multi-currency system to the manufacturing sector in Zimbabwe.

Research objective

This study sought to determine the impact of the multi-currency system on the manufacturing firms in Zimbabwe in terms of the benefits and challenges.

Literature review

Nature of manufacturing industry in Zimbabwe

Effective and efficient operation of a manufacturing company involves networking with other manufacturing firms that provide it with ancillary products, parts, sub-assemblies and supporting services (Jong and Kam, 1998:1) Manufacturing firms normally seek the most efficient suppliers in order to maximize the value added elements in the process of manufacturing a product. The firms are motivated by considerations of efficiency and cost-effectiveness in order to increase profitability and competitive advantage. The annual report of the Confederation of Zimbabwe Industries (CZI 2010) highlighted that although the situation was improving due to adoption of multiple currencies in February 2009, most manufacturing companies in the country were not operating at full capacity. The same report notes that this was due to a lack of working capital, antiquated machinery (which has resulted in loss of production time due to frequent breakdowns or plant and machinery refurbishment), and low demand.

As noted by Besada and Moyo (2008), developments following the disputed elections of 2008 saw Zimbabwe being isolated from the international community. The World Bank had earlier in 2000 stopped extending any loans to Zimbabwe (ibid). This resulted in the plunging of the economy leaving the manufacturing sector depleted of foreign currency needed to import inputs for its manufacturing industry. Hyperinflation became the order of the day with the last officially recorded inflation rate of 231000000% in July 2008 (Besada and Moyo, 2008). The manufacturing industry was therefore hard hit.

The report also points to the fact that workers continue to demand increases in salaries and wages even when the demands for salary increments are not based on productivity. Full production is also hindered by frequent power cuts.

The CZI Annual Survey Report (2012) showed that the manufacturing sector was in a crisis. Capacity had declined by more than 10%. Performance had been stagnant with average growth not exceeding 2% (CZI, 2012:3). Export sales from manufacturing remained unchanged at 15% of total turnover showing that local products were failing to make it in the export market. This has mainly been attributed to lack and cost of funding, power shortages and high production cost, economic instability, high labour costs and rigid labour laws (Zimano and Kaseke, 2014).

Defining dollarization and multi-currency system

Multi-currency system is the adoption of multiple foreign currencies as the medium of exchange. Foreign currency is used as a unit of account and for storing value (Blinder, 1996; Aubon, 2012).

Official dollarization happens when a country completely replaces its domestic currency with foreign currency particularly the US dollar. The foreign currency becomes the legal tender. Countries that officially dollarized include Zimbabwe, Ecuador, Panama and El Salvador (Maroney, 2009).

Stages of dollarization

Three stages of dollarization have been postulated namely, unofficial, semi-official and official dollarization (Meyer, 1994, Munanga, 2013).

Unofficial dollarization is the unplanned adoption of the dollar by the general public without backing from government legislation (Chitambara, 2009, Munanga, 2013). Zimbabwe went through this process between 2000 and 2009. Foreign currency circulated among the general public without authorization from government. In unofficial dollarization, foreign currency is

not a legal tender. Local currency is informally and unofficially substituted with foreign currency such that if one is found with foreign currency then one would be prosecuted. Individuals are inclined to keep their financial wealth in foreign assets.

Semi-official dollarization happens when a country adopts foreign currency as secondary legal tender with local currency still circulating widely within the public (Munanga, 2013; Meyer, 1994). Semi-dollarized countries maintain a domestic central bank and conduct their own monetary policy. Foreign currency is partially permitted and runs alongside the domestic currency. Prices are quoted in either the domestic or foreign currency equivalent. Monetary institutions such as foreign exchange bureaux are licensed to operate. Zimbabwe went through this phase as well between 2007 and 2009.

According to the International Monetary Fund (IMF) (2004) official dollarization happens when a country adopts foreign currency as legal tender and a main component of its monetary base. The domestic currency is withdrawn and government puts an end to all other currencies as legal tender. Zimbabwe officially adopted the multi-currency system when it accepted the South African rand, the United States dollar, British pound and the Euro as legal tender and totally abolished and withdrew the Zimbabwean dollar from circulation in February 2009. In January 2014, the Zimbabwean Government added more foreign currencies, by bringing into the basket, the Chinese yuan, Japanese yen, Australian dollar and Indian rupee (*bulawayo24* 2016, July 28). The current policy of the government of Zimbabwe is that the Zimbabwean dollar (currency) should be reintroduced only if industrial output improves (http>//en.wikipedia.org/wiki/Zimbabwean_dollar).

Challenges of multi-currency system/dollarization

Unfair competition

Damiyano et al. (2012) have argued that dollarization has brought about unfair competition on the local manufacturers who once enjoyed some level of competitiveness in the region. Consumption patterns change, with the local market going for imported products which are cheaper than locally produced goods. As a result, demand for local products is adversely affected. The effects of globalization and market liberalization negatively affect local manufacturers. Damiyano et al. (2012) indicate that extraordinary pressures are put on local manufacturers to prove their operational efficiencies for improved competitiveness and overall business performance. Local manufacturers are constrained by the unavailability of credit and the use of obsolete technologies which lead to very high costs of production. This resulted in local firms finding it very difficult to compete with foreign based manufacturing companies which use more modern technologies and which also enjoy economies of scale and easy access to capital markets.

Financial challenges

Dollarization brings about financial challenges for manufacturing industries which depend very much on bank financing of their operations (Kwesa 2009). In Zimbabwe, lack of funds constrained long–term lending by banks. The absence of a fully-fledged interbank market and the inability of the Reserve Bank of Zimbabwe to perform its role as the lender of last resort compounded the situation (Industrial Psychology Consultants, 2012). The extremely high cost of borrowing deterred manufacturing companies from borrowing from banks to finance their operations, and they opted to raise capital from their own activities (Noko, 2012). Expansion by local companies was therefore constrained resulting in reduced capacity utilization which in most cases was at less than 20% for the whole manufacturing industry (Damiayano et al., 2012). Low capacity utilization, high operational costs, high prices and high cost of labour led to retrenchments and closure of many companies (Damiyamo et al., 2012; Zimano and Kaseke, 2014).

Benefits of multi-currency system/dollarization

As pointed out by Munanga (2013) and the use of multi-currency system brings about a number of benefits which include discipline on monetary authorities, capital flight prevention, low risk of currency devaluation, stability of inflation rates and direct foreign investment.

Discipline on monetary authorities

It had become normal practice for government to print money to finance budget deficits. This cannot easily be done when an economy uses a multi-currency system. Dollarization promotes increased awareness and discipline on the part of government of the need to avoid public deficits intended to be financed through bank financing (http://en.wikipedia.org/wiki/Hyperinflation_in_Zimbabwean).

Capital flight prevention

Hyperinflation encourages local residents to invest abroad. Dollarization discourages repatriation of funds since residents would be able to hold foreign currency assets in domestic banks. A multi-currency system encourages local investment which in turn promotes growth in the financial services sector (Maroney,2009, http://en.wikipedia.org/wiki/Hyperinflation_in_Zimbabwean).

Low risk of currency devaluation

With hyperinflation speculation tends to be high with people wanting to take advantage of short term changes in exchange rates. Multi-currency system reduces the effects of short-term volatility associated with floating exchange rates (Maroney 2009), http://en.wikipedia.org/wiki/Hyperinflation_in_Zimbabwean)

Stability of inflation rates

Inflation rates become stable with dollarization. After dollarisation in Panama in the 1990s, Maroney (2009) notes that inflation rates barely exceeded 1%. Low levels of inflation meant that manufacturing industries were able to forecast and plan their operations, something which they could not do in high inflationary and unstable economy. Dollarization brought about some stability in the economy of Panama (Munanga, 2013). A more stable economy meant that companies could now develop long term strategies and increase their competitiveness.

Direct foreign investment

Maroney (2009) notes that El Salvador succeeded in attracting foreign investors after it imposed dollarization. One of the attractions for foreign investment is a safe and stable economy. A stable monetary system for El Salvador resulted in increased direct foreign investment and growth in the manufacturing sector.

Local investment

A multi-currency system encourages local investment which in turn promotes growth in the financial services sector (Munanga, 2013)

Research methodology

The research design for this study took mainly the quantitative approach as it was necessary to obtain some level of agreement among respondents on the impact of the multi-currency system in the manufacturing sector. A questionnaire was therefore used for data gathering. This questionnaire was designed in a manner to allow quantitative analysis of data in order to come up with some measure of statistical means and ranking of various variables. This study focused on manufacturing firms operating in Zimbabwe. A questionnaire was used to gather data from a sample of 100 respondents from 25 companies registered with the Confederation of Zimbabwe Industries (CZI). Interviews were also conducted as a way of triangulation and to

counteract any limitations of the survey questionnaires. Companies and individuals were selected randomly such that each had an equal probability of being chosen to be part of a sample. The random/probability sampling in this study was based on all manufacturing firms and the targeted respondents in these firms were at managerial level in these firms. The choice of sample firms was done by picking names of the firms at random. The individuals interviewed were however chosen using the snow balling technique. This entailed picking on the chief executives of these firms or their equivalent first to respond to the questionnaires and interviews. After this, these managers were asked to identify their subordinates to respond to interviews and questionnaires. This approach was designed to ensure that relevant personnel in the firms, as recommended by their bosses, were utilised in the study. It was easier to get many respondents through contacting only a few individuals than trying to contact all possible respondents (Kumar, 2014). The questionnaires used were pilot tested before they were administered. Recommendations from the pilot test were included in the questionnaires before being personally administered to respondents.

Findings and discussion

Of the 100 questionnaires administered 50 were received from respondents, giving a response rate of 50%. As this rate is taken as acceptable, the findings of this study therefore are valid (The University of Texas at Austin 2007),

Reliability of research instrument

Reliability of a research instrument, which is the ability to show the same outcomes in future studies, is normally measured through Cronbach's alpha. Nunally (1978) recommends a Cronbach's alpha of 0.7 as the minimum acceptable reliability measure. The research instrument used in this study is therefore reliable for future studies as its Cronbach's alpha is .857, which is above the minimum threshold.

Demographic aspects

Thirty one (31) or 62% of the respondents had a degree qualification, with six of them having postgraduate qualifications. In addition, sixteen (32%) had advanced level qualifications and 3 (6%) had ordinary level as the highest education. This gives the study the type of calibre necessary to provide suitable responses. Furthermore, this calibre was strengthened by the fact that 48% of the respondents had six to above ten years of work experience in the manufacturing sector. For example, 40% had 1 to 5 years' experience while only 6% had less than one year. At least 48% of the respondents had experienced both the pre-multiple currency period and the multiple currency period. This experience is vital for reliable and balanced responses.

General benefits of the multi-currency system

Manufacturing firms enjoyed a number of general benefits shown in **Table 1** below, from the multi-currency system.

Table 1

General Benefits of the Multi-currency System Enjoyed by Manufacturing Firms

General Benefit	**Strongly Agree**	**Agree**	**Indifferent**	**Disagree**	**Strongly Disagree**
Price stability	52%	46%	2%	0%	0%
Fall of interest rates	26%	46%	10%	16%	2%
Reduced inflation	50%	46%	0%	2%	2%
Ability to plan and budget	44%	52%	2%	0%	2%
Increase in Gross Domestic Product (GDP)	32%	18%	32%	10%	4%

The predominant benefit was the price stability in the manufacturing sector, with 52% and 46% of respondents strongly agreeing and agreeing that they enjoyed it. A total of 98% therefore observed this as a striking benefit of the multi-currency system to the manufacturing industry.

This was jointly followed by reduced inflation (50% strongly agree and 46% agree) and ability to plan and budget (44% strongly agree and 52% agree). These results show the expected outcome of the change of government policy to multiple currencies. It was expected that inflation would be reined in and consequently prices would stabilise, and economic players would be able to plan and budget realistically. Munanga (2013) cites *The Zimbabwean* (June 2010) saying that adoption of the multiple currencies had reduced Zimbabwe's monthly inflation trend to less than one per cent from 49 billion per cent since February 2009.

Table 2

The Mean Values of the General Benefits of the Multi-currency System to the Manufacturing Sector in Zimbabwe

General Benefit	**N**	**Minimum**	**Maximum**	**Mean**	**Std. Deviation**
Price stability	50	3	5	4.50	.544
Fall in interest rates	50	1	5	3.78	1.075
Reduced inflation	50	1	5	4.40	.782
Ability to plan and budget	50	1	5	4.36	.722
Increase in GDP	48	1	5	3.67	1.173

The mean analysis of these three benefits also confirms their predominance. Price stability, with a mean score of 4.50 stays ahead of all benefits. This is followed by reduced inflation and ability to plan and budget, with mean scores of 4.40 and 4.36 respectively. Respondents solidly agreed that they have enjoyed these three benefits since the introduction of the multi-currency

system in Zimbabwe. Table 2 shows the mean values of the benefits from the multi-currency system.

The fourth and fifth benefits of the multiple currency system were the fall in interest rates and increase in gross domestic product (GDP) with 72% and 50% of respondents agreeing respectively that they were realized. The fall in interest rates had 26% strongly agreeing and 46% agreeing that it was a benefit to them. On increase in gross domestic product (GDP), 32% and 18% of the respondents strongly agreed and agreed respectively and 32% were indifferent. This ranking of fall in interest rates and increase in GDP is also seen through their mean statistics of 3.78 and 3.67 respectively. The decrease in interest rates was a result of falling inflation rates to as low as 0.33% in December 2013 and minus 0.19% in May 2014 (Reserve Bank of Zimbabwe, July 4, 2014). It was inevitable therefore that this economic development benefitted the manufacturers and every business in Zimbabwe. Unfortunately, due to persistent liquidity crunch in Zimbabwe, this benefit was not being fully enjoyed by the manufacturing sector as there was limited lending. The increase in GDP came fifth mainly because the economy had not improved meaningfully. The manufacturing sector had not therefore enjoyed much from this angle.

Operational benefits

Manufacturing firms also experienced operational benefits from the introduction of the multi-currency system as shown in Table 3 below.

Table 3

Operational Benefits of the Multi-currency System Enjoyed by Manufacturing Firms

Operational Benefit	**Strongly Agree**	**Agree**	**Indifferent**	**Disagree**	**Strongly Disagree**
Availability of raw materials	36%	54%	2%	8%	0%
Increased capacity utilisation	30%	58%	4%	8%	0%
Availability of other utilities	16%	54%	20%	10%	0%

Respondents (90%) agreed that availability of raw materials was the biggest operational benefit from the multi-currency system. Respondents (36%) strongly agreed on this benefit. This ranking is also supported by a mean value of 4.18, which is the highest in Table 4 below. As a result of a general improvement in the economy as shown by price stability, fall in interest rates and reduction in inflation rates, importers of raw materials into Zimbabwe increased. There was now an incentive to import raw materials from foreign markets. Importers realized value for money in their operations and therefore increased their business operations.

The second operational benefit was increased capacity utilization, of which 88% of the respondents agreed, with 30% of them strongly agreeing as shown in Table 3 above. The mean statistics of this benefit is 4.10 as shown in Table 4 below. This was no surprise as with the increase in availability of raw materials, manufacturing firms had the opportunity to increase their production capacity utilization. Stable prices generated demand for manufactured goods. This is typical of an economy which is on the recovery mode. Zimano and Kaseke (2014) indicated that capacity utilization increased from 10% in 2008 to 32.3 in 2009, then to 43.7% in 2010, 57.2% in 2011 but declined to 44.2% in 2012. Despite the decrease in 2012, it is

evident that there was a remarkable improvement in capacity utilization from 2008 (before multiple currencies) to 2011 (after the introduction of multi-currencies).

Table 4

Mean Statistics of Operational Benefits to the Manufacturing Sector in Zimbabwe

Operational benefit	**N**	**Minimum**	**Maximum**	**Mean**	**Std. Deviation**
Availability of raw materials	50	2	5	4.18	825
Increased capacity utilization	50	2	5	4.10	.814
Availability of other utilities	50	2	5	3.76	.847

This study finds that plant capacity utilization in Zimbabwe is mostly below 40% as shown in **Table 5** below. However, it is encouraging to find out that there was an improvement of capacity utilization in 2012 and 2013 when 24% and 16% of the respondents respectively agreed that their utilization was 41% to 60%. The year 2013 shows that 18% of manufacturers in Zimbabwe utilized their capacity above 60%, when national average utilization was 39.6% (The Source 2014). This was an encouraging development for Zimbabwe, although the Confederation of Zimbabwe Industries (CZI) expected capacity utilization to fall by about 10 percentage points to 30% in 2014 (*The Zimbabwe Mail 2016*, August 18). It appears the end of the government of national unity induced a fear of the return to economic recession that caused panic and despondency to industry leading to liquidity problems and low production level.

Table 5

Capacity Utilization by Manufacturing Firms

Year/Capacity utilisation	**Capacity utilisation 0 – 20%**	**Capacity utilisation 21 – 40%**	**Capacity utilisation 42 – 60%**	**Capacity utilisation above 60%**
2010	58%	28%	8%	2%
2011	44%	40%	6%	6%
2012	32%	38$	24%	6%
2013	20%	46%	16%	18%

The availability of other utilities such as transport and energy was the other operational benefit of the multi-currency system to the manufacturing sector. Respondents (70%) agreed that these utilities became more available after the introduction of the multi-currency system, although only 16% strongly agreed with this. This operational benefit had a mean value of 3.76, showing that it is significant. This benefit came about due to demand from increased capacity utilization and raw material consumption by the manufacturing sector.

The impact of the multi-currency system on the financial performance of the manufacturing firms in Zimbabwe

The impact of the multi-currency system on the manufacturing sector was measured through the financial indicators as shown in Table 6 below. The study finds that 40% of the respondents registered an increase in profits of 21% - 40%, while 38% of the respondents had increases of 20% and under.

Table 6

Effect of the Multi-currency System on Manufacturing Firms in Zimbabwe

Financial indicator	**0 -20%**	**21 – 40%**	**41 – 60%**	**Above 60%**
Sales volumes increased by	46%	26%	12%	4%
Profitability increased by	38%	40%	8%	2%
Cost of production increased by	52%	16%	2%	0%

This positive improvement in profitability was as a result of increased sales. Respondents (26%) indicated that they had a sales increase of 21% to 40% while at the same time 16% of the respondents reported that production costs were increasing at similar levels (21 – 40%). Respondents (52%) suffered increases of 0 – 20% in production cost. This increase in production costs reduced the extent of the increases in profitability (38%). Few manufacturing firms experienced increases above 40% in all the financial indicators. This is mainly because of the poor recovery of the Zimbabwean economy. Only 12% and 4% of the respondents increased sales by 40% - 60% and above 60% respectively. This is in line with the poor capacity utilization in the manufacturing sector as highlighted above.

The study found that introduction of the multi-currency system improved access to finance. Respondents (30%) strongly agreed and 50% agreed respectively that this had been the case, as shown in Table 7. The mean value for this item is 3.88 as indicated in Table 8 below. Financial institutions were encouraged to lend to manufacturers especially at the onset of the

government of national unity in 2009. The economy had some confidence in the GNU setup and economic players were keen to positively move forward. However, this attitude seems to have died down after the government of national unity in July 2013. The economy is now characterized by liquidity crunch and credit squeeze.

Table 7

Other Effects of the Multi-currency System on Manufacturing Firms

Variable	**Strongly Agree**	**Agree**	**Indifferent**	**Disagree**	**Strongly Disagree**
Improved access to finance	30%	50%	4%	4%	10%
Distortions of cross exchange rates	18%	44%	20%	16%	0%
Disparities in pricing	16%	40%	26%	10%	4%

Respondents (62%) agreed that the introduction of the multi-currency system brought about distortions of cross exchange rates. This is validated by a mean value of 3.65 for this parameter as shown in Table 8 below. This is a significant result in that the official use of multi-currencies was supposed to eliminate the parallel or unofficial foreign currency market and thereby eliminate distortions in the foreign exchange rates. Perhaps the observation by respondents was based on the unofficial cross rates they were used to just before the introduction of the multi-currency system, bearing in mind that cross rates in the multi-currency system are also influenced by international monetary dynamics.

Just about 56% of the respondents agreed, through a mean statistics of 3.56, that there had been disparities in pricing. This could have been as a result of distortions in cross exchange rates and inadequate supply of goods and services as plants were operating at low capacity.

Table 8

Mean Ranking of Other Effects of the Multi-currency System on the Manufacturing Sector in Zimbabwe

Variable	**N**	**Minimum**	**Maximum**	**Mean**	**Std. Deviation**
Improved access to finance	49	1	5	3.65	1.201
Distortions of cross rates	49	2	5	3.56	.969
Disparities in pricing	48	1	5	3.56	1.029

In this study, 48% of the respondents wanted to have the US dollar permanently adopted in order to succeed the multi-currency system in Zimbabwe. However, 32% preferred the re-introduction of the Zimbabwean dollar and 12% wanted Zimbabwe to join the Common Monetary Area or Rand Zone comprising South Africa, Lesotho, Swaziland and Namibia. The position of the Zimbabwean manufacturers on the US dollar takes into account that the US dollar is the most credible and most used currency in Zimbabwe The issue of the return of the local currency or Zimbabwean dollar is highly sensitive in Zimbabwe, to the extent that on July 27, 2014, the minister of finance, Patrick Chinamasa, was forced to clarify statements he had made on the multi-currency system on July 22, 2014, (*The Standard*, 2014, July 27). On July 22, 2014 the minister had blamed the multi-currency system 'for challenges Zimbabwe was facing as it caused an increase in the cost of commodities and raised salaries to unsustainable

levels while reducing demand (*The Herald*, 2014, July22, page B1). After the minister's remarks on the multi-currency system, the local market went into a feverish speculation because of fears of the return of the Zimbabwean dollar. The minister had to assure the nation that the multi-currency system was going to be used for some time to come in Zimbabwe (*The Standard*, 2014, July 27). Five days later, on August 1, 2014, a former Confederation of Zimbabwe Industries (CZI) president, urged Zimbabwe to adopt the South African Rand as the main currency instead of the United States dollar in order to promote regional competitiveness. His major reason was that the US dollar was making Zimbabwe uncompetitive (*The BusinessDaily*, 2014, August 1, page 11). However, the same newspaper reported that the Reserve Bank of Zimbabwe had said 'adopting the rand would usher in complications and that the multi-currency regime was market driven and not a government conscious effort'. The bottom line is that the government had no plans to scrap the multi-currency system.

Conclusions

This study shows that the manufacturing sector in Zimbabwe benefited to a large extent from the introduction of the multi-currency system in February 2009. There were both general and operational benefits which translated into improvement in financial indicators such as increase in profitability and in sales volume.

The major operational benefits were the availability of raw materials and increase in capacity utilisation. However, availability of utilities was not as high as that for raw materials indicating that the manufacturing sector is still battling with supply of utilities such as power, transport and fuels.

The introduction of the multi-currency system achieved its objective; that of eliminating hyperinflation and stabilising prices. This study found that prices had stabilised on the back of falling inflation and interest rates. This enabled manufacturers to plan and budget realistically.

All these developments encouraged expansion of business over time, hence the increases in capacity utilisation indicated by the respondents. More manufacturing firms reached 41 to 60% plant utilisation in 2012, from about 10% in 2008. This trend improved in 2013 when more firms (18%) showed they were operating at above 60% capacity, although the overall average capacity utilization was 39.6% in that year.

The study revealed that sales volumes of manufacturing businesses increased to above 60%, although only 4% of the businesses increased sales by above 60%. Manufacturing sector also registered increases in profitability of above 60%, although again only 2% of the firms had profitability increasing by over 60%. Regarding production costs, the sector suffered increases of up to 60%. Only 2% of the firms in the sector had costs increasing by 41 to 60%. This, at least, allowed the firms to increase profits as already discussed.

Although access to finance improved upon the introduction of the multi-currency system, the mediocre recovery of the economy prevented firms from fully benefiting from this improvement. The Zimbabwean economy is still riddled with economic problems such as liquidity crunch due to low investment in the economy.

It can be concluded that the manufacturing sector wants to continue using the multiple currency system. The sector does not want the return of the Zimbabwean dollar or local currency. This is because manufacturers fear that the Zimbabwean dollar would bring back hyperinflation and economic instability.

Recommendations

This study recommends that the Zimbabwean government officially keeps the multi-currency system in operation for the foreseeable future. The government should not hasten to return the local currency. This will give the needed confidence in the economy. The government should unreservedly assure the nation that the multi-currency will not be scrapped too soon.

The manufacturing firms should continue putting pressure on government to maintain the multiple currency system until all the necessary conditions are met, that is, 'once there is a clear evidence of a strong economy, characterised by sound track record of policy consistency and implementation, a sustainable external position, and a strong financial sector, necessary to support and sustain the desired currency regime', according to the new government of national unity in July 2009 (*The Herald* Budget Review, 2009, July 17, page 3)

This study also recommends that the manufacturing sector seeks ways of improving liquidity together with monetary authorities if they are to survive or improve profitability. The sector should urge government to come up with policies that encourage foreign direct investment (FDI). The more the FDI the better will be the liquidity situation in Zimbabwe.

The authorities and relevant businesses responsible for supply of utilities such as electricity, fuel and water should increase the supply of these to enable manufacturing firms operate at higher capacity.

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