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CHAPTER 1

INTRODUCTION

1.1 Preamble

The study comes against a background in which a lot of talk has arisen in Zimbabwe about the need to preserve Zimbabwean heritage. An attempt has already been made by the then Minister of Education, Aeneas Chigwedere during his tenure of office to introduce a national dress for both men and women in the country as is the situation in countries like Nigeria, Kuwait and Iran, just to mention a few but this idea came to naught because of a number of reasons that this research seeks to establish. In institutions of higher learning, departments of African languages and cultures are dealing with the same issue, possibly out of the inspirations from the writings of Chinua Achebe, Ngugi waThiongo, Frantz Fanon, Amilcar Cabral, Chinweizu and a host of other proponents of the African cultural renaissance, on the need to deconstruct African people's perceptions of the West and begin to promote cultural values. This is clear evidence of the fact that the African cultural landscape is under threat from the West and that "the authentic values of the past that had withstood the test of time are being decried, ridiculed and debased in the face of the new values imparted by the European civilisations" (Sow and Abdulaziz in Mazrui (ed.) 1993:523).

The irony of is that the medium of communication in all these departments is still foreign, which betrays that which they are endeavouring to achieve, thereby making whatever they are doing, *'much ado about nothing?'* Only one university in the country, Great Zimbabwe University is

teaching Shona, Ndebele, Shangaani and Venda using the local medium of communication used by the speakers of these languages. However, with an array of problems being encountered by the lecturers and students of the aforesaid languages in the whole teaching and learning process, one is again tempted to believe that this innovation by the university authorities is simply meant to distinguish the university from all the others by sprucing it up with something unique and to closely link it to the Great Zimbabwe monuments, a cultural centre from which it derives its name. One would have hoped that the use of the local medium of communication to teach these indigenous languages in the highest institutions of learning would be the starting point in changing the schools and university medium of instruction to one that helps preserve Zimbabwean intangible heritage. The thesis posits that this move by the Great Zimbabwe University, if properly implemented and supported by the Zimbabwean government and all the other relevant stakeholders, would certainly yield the necessary and desired results in upholding and preserving intangible heritage in a globalising environment. However, as this researcher has noted, though other universities in the country appear to be showering this university with verbal accolades for taking the initiative to use indigenous languages as medium of instruction in teaching them, they seem to be scorning the idea as not even one of them has followed suite.

Cultural monuments have also been discovered in different parts of the country and in compliance with the United Nations Educational, Scientific and Cultural Organisation (UNESCO)'s requirements; these have been fenced and protected from the ordinary Zimbabwean lest they be destroyed. These monuments have been commercialised to enable the authorities to maintain them for future progeny. Access to these has been left solely to foreigners and a few middle-class Zimbabweans who can afford the high entry fees charged by these

authorities. These monuments have lost their place as cultural preserves for the Zimbabwean people. Indigenous knowledge systems in whatever form are shunned by most people in this era of HIV and AIDS despite the persistent calls by Government, education officials and university language and culture authorities to respect them.

In institutions of higher learning language debates occupy central places. This is evidenced by the formation of the Shona Language and Culture Association whose major objective is to see to it that language and cultural issues are given their rightful place in the education system. This organisation, composed mainly of university language lecturers from the University of Zimbabwe, Midlands State University and Great Zimbabwe University has forged close working relations with The Centre for Advanced Studies of African Societies (CASAS), a South African based research centre specialising in the promotion of indigenous languages in Southern Africa. These lecturers have had, through the monetary assistance of this organisation, publications on pertinent cultural language issues among the Shona.

The Ministry of Education and Culture is also grappling with language planning and policy issues. All this restlessness in all sectors of the Zimbabwean community is clear testimony of the gnawing impact that globalisation is having on the Zimbabwean culture. Calls have been made from the highest offices in authority in the country on the need to maintain Zimbabwean identity but everything appears to have yielded nothing. An awareness on the need to safeguard Zimbabwean heritage has been inculcated in individuals, but how the intangible values of the Zimbabwean people are to be safeguarded has remained a thorny issue to this day.

This research seeks to chart a new path in cultural studies that will help preserve Zimbabwean intangible heritage which all along was being embraced under the blanket term, 'culture.' It hypothesises that language embraces all other forms of intangible heritage and that its preservation helps to preserve them as well.

The study is part of the decolonising fictions of the modern era of globalisation that will help ensure the continued presence of the Shona language as an intangible heritage lest it gets engulfed by the foreign agents of change. It makes an analysis of the pre-colonial, colonial and post-colonial Zimbabwean situations to establish the place of intangible heritage in a world that is going global. The impact of the current socio-political and economic developments in Zimbabwe on Shona intangible heritage in general will be investigated.

The study hopes that the impact that globalisation has on Zimbabwean intangible heritage will act as a mirror through which the other developing nations of the world, Africa in particular view their own language and intangible heritage situation since they all share a common background of colonisation by the West. It is the aim of this present study to help these nations to reawaken to the need to re-evaluate their identities in a world slowly degenerating into a single Western-imposed culture; a culture that the West wants the whole world to embrace as the standard, the global culture.

The impact of the modernising agents of change on the Shona language is therefore investigated. Language is emblematic of the Shona people's past, traditional knowledge systems, social relationships, orature, and religious beliefs. In a nutshell, it is the sum-total of their thought

systems. As such, the influence of the Shona language as an intangible heritage, on its speakers' thought system is also investigated. The methods being used today to preserve intangible heritage are weighted against the challenges posed by globalisation. The thesis then endeavours to establish ways of conserving, reviving and ensuring the continued presence of intangible heritage in a cultural environment threatened with extinction.

1.2 Intangible cultural heritage

The United Nations Educational, Scientific and Cultural Organisation (UNESCO, Article 12) defines intangible cultural heritage as

the practices, representations, expressions, knowledge and skills – including the instruments, objects, artefacts and cultural spaces associated with them – that communities, groups and individuals recognise as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity (UNESCO 2011:v).

This intangible heritage, according to ICOM NEWS (2004:3) is a “precious legacy that includes languages, oral literature, performing arts and craftsmanship and represents skills and knowledge which cannot be depicted by concrete objects.” In his article in ICOM NEWS (2004:3), Kurin also defines it as the social practices, aesthetic traditions and forms of knowledge carried within cultural communities.” He goes on to say that this intangible heritage is not static, but is living and embedded within communities as noted in their social relationships. It is some form of knowledge that is part and parcel of a community's survival and exists in homes, in religious beliefs and is lived in the people's daily chores.

Yim (ICOM NEWS 2004:11) views it in the same vein when he defines it as “music, dance, drama, games, ceremonies, martial arts and other related arts and crafts, as well as the production techniques for food and other kinds of daily needs that historically, academically, and artistically had great value, including products displaying local colour.” For him, it does not have a fixed form and was transmitted from one generation to the other by “styles and techniques that were visible and audible.” The ‘styles and techniques’ he is referring to are the people’s way of living, which could rightly be said to be their philosophy. Matsuzono (ICOM NEWS 2004) also views it as the languages spoken by people, their oral traditions, music, religion and the knowledge of making or carving tangible objects. Baghli (ICOM NEWS: 2004:15) believes that the notion of intangible cultural heritage covers a vast field that includes the following:

- issues of semantics and scope (minorities, indigenous and aboriginal peoples, communities, etc,
- oral traditions and expressions, including language as a means of transmission of cultural heritage,
- social practices, rituals and festive events,
- knowledge and practices relating to nature and the universe,
- traditional crafts.

Litter and Naidoo (in Ashworth, Graham and Tunbridge 2007:3) argue that heritage is in a constant state of change in accord with the experiences of the people. They therefore define it as “the use of the past as a cultural, political and economic resource for the present”. They view the tangible and intangible heritage of the past as determinants of the present. These writers also concede that heritage is not just about the past or about the representations that the past creates in individuals, but is about meaning or value that it gives to the present. They believe this to be

behind the survival of certain cultural traditions, memories, values and artefacts of the past while others die out. Meanings, according to them “are marked out by identity, and are produced and exchanged through social interaction in a variety of media; they are also created through consumption” and it is these that “further regulate and organise our conduct and practices by helping set rules, norms and conventions” (Litter and Naidoo in Ashworth et al 2007:3).

All the above definitions are in accord with the view of this researcher that intangible heritage is a people’s way of living that is visible in their day to day interactions with their natural environment. This intangible heritage is abstract and can only be felt in the people’s relationships with both the visible and the invisible world. In traditional African societies, this intangible heritage was a guide in the way people lived. It was the real essence of living and this term could rightly be euphemised as indigenous knowledge. The thesis argues that a people’s indigenous knowledge, which to him is their intangible values are embedded in their languages and that the best way of safeguarding them is by safeguarding the survival of their indigenous languages. When languages die they go with the intangible heritage of its speakers. Therefore language preservation automatically entails intangible cultural preservation.

1.3 Historical Overview of the Language and intangible heritage situation in Zimbabwe

1.3.1 The pre-colonial situation

The pre-colonial Zimbabwean people, just like any other people on the globe viewed their languages as indispensable forms of intangible heritage as old as humanity. To them their languages were invaluable means of communicating with their living environments. Language

was as well, a storage and a mode of transmission of their other forms of intangible values from one generation to the other. In this way it safeguarded the continuity of the group's traditions. Proverbs, riddles, myths, legends, beliefs, social relationships and aesthetic traditions like performing arts, dance and craftsmanship were all embedded in language which ensured their continuation into the future.

Language was therefore viewed as the intangible embodiment of the intangible cultural traditions of its speakers. Ranger (1985) and Chimhundu (1992) are in agreement to the fact that the pre-colonial Zimbabwean people never defined themselves linguistically or culturally, but as subjects of a particular chief. This argument by the aforesaid historian and linguist respectively could have been premised on the wrong assumption that all the pre-colonial Zimbabwean people were a linguistically and culturally homogeneous group and so it was not possible for the various linguistic and cultural groups within the country to define themselves otherwise. With this argument one would be made to think that these various language and cultural groups never travelled outside their chiefdoms and as a result were not aware of the differences that they had with others in their linguistic and cultural orientation. To accept this argument would be tantamount to asserting that the pre-colonial Zimbabweans did not value their languages and cultures, an assertion which is Eurocentric in perspective. The traditional proverbial Shona saying that '*rooreranai vematongo*' (that one should marry within one's locality) was intended to avoid bringing people into their communities whose linguistic and or cultural values would cause clashes with theirs, an indication that the pre-colonial Zimbabwean people were quite aware of their cultural and linguistic differences.

History also has it that pre-colonial Zimbabwe had commercial centres like the Great Zimbabwe monuments, traditionally regarded as cosmopolitan centres of trade where people of different linguistic and cultural orientations within the country converged (Fontein 2006). As they communicated, despite the mutual intelligibility in some of their languages, it was possible for them to identify themselves with their languages and cultures. Surely it would be foolhardy for one to accept that the awareness of the linguistic and cultural differences among the black Zimbabwean people came with colonialism. Cherishing such notions undervalues and undermines the power of language and culture in defining a people's identity. The pre-colonial Zimbabwean people were quite aware of their linguistic and cultural differences but these were later magnified and elaborated by colonialism which highly politicised them to its advantage. This line of thinking is also upheld by Owolabi (2003:86) who asserts that "ethnicity was invented in Africa by the European elites, the initiators and beneficiaries of the exploitation of colonialism and further sustained in post-colonial Africa by their counterparts, the African elites." It is an ideological weapon that has its origins in Europe, and colonial Africa has inherited it "to keep the ordinary people of Africa divided such that they can be exploited" (Ekeh 1975:74). Therefore language in pre-colonial Zimbabwe was not just a communicative tool or a mode of cultural transmission, but as rightly noted by Kee (1973:90) "a powerful instrument by which not only individuals may express their personality, but groups may also identify their collective consciousness." However, this collective consciousness was destroyed by colonialism.

1.3.2 The roots of the marginalisation of Zimbabwean intangible heritage in the colonial era

The roots of the marginalisation of Zimbabwean intangible heritage go as far back as the days of the early missionary ventures in the country and in Africa as a whole. These missionary ventures were agents of imperialism whose origin was in the West. Imperialism later mutated into colonialism, neo-colonialism, then into internationalism and finally into globalisation. The last two terms to designate this imperial process appear conciliatory or much more condonable into the ears of developing nations, yet the end result is the same: political, economic, social, cultural and linguistic subjugation by the West.

The West's imperial expansion in Africa was facilitated and well complemented by the early missionaries. In Zimbabwe they brought a religion which abhorred the intangible values of the Zimbabwean people. The reports about the country, its people and their intangible values which included the justice system, languages, social relationships, religious beliefs, marriage practices, in short their philosophy of life which could best be described as indigenous knowledge systems, which the missionaries peddled, left their mother countries with one option, to destroy them in the name of a God-given obligation to tame the 'savage.' These reports gave an outward, awkward disposition of the Zimbabwean people and their intangible heritage that was very much in tandem with that expected of the animal world. Though the perceptions have been documented in the Southern Rhodesia Native Affairs (NADA) journals of the 1930s and 1950s, the reports had been written and sent to their countries well before the colonisation of the country.

In his article titled 'Mashona Background' a missionary, L.V. Jowett described the Shona people as being lazy, slow, and irresponsible and lacking in integrity. The Jesuit Missionaries who were

working in Bulawayo had also diarised that the Ndebeles were “addicted to laziness” and live on “pillage and war” (Jowett 1958:23). The Jesuit Missionaries went on to describe the eating habits of the Ndebeles and their digestive prowess in a way that astounds the hearer:

They can eat whole quarters of beef at a sitting. Truly one might believe oneself transported to the days of the Trojan wars and the customs of the heroes of Homer. If you recollect the descriptions of meals in the Iliad, you will have an idea of the feasts of the Matabele (Jowett 1958: 23).

Because of these ‘uncouth’ eating habits from the view-point of the missionaries, Lobengula the king of the Ndebeles and her sister, Princess Njina were said to weigh 120 kilos and 150 kilos respectively. The missionaries appear to have noted that stoutness is a virtue and a sign of dignity among the Ndebeles so much that the queens had to compete on this. Reports of this nature contributed a great deal to the marginalisation of the intangible heritage of the pre-colonial Zimbabwean people as it was believed to have emanated from a people of an awkward disposition.

Hartley, G.H.’s report on ‘The Development of an African Urban Community’ (NADA 1958) defined the Shona as being ‘addicted’ to wandering from one place to the other. For him this is a social phenomenon ingrained within them dating back to their history as a people. He said of them: “they continue to follow traditional custom which has been modified and adapted to meet the new conditions, now manifesting itself in the form of wandering from town to town and from job to job, but still satisfying the ingrained urge to roam” (Hartley 1958:90). The missionary was oblivious of the fact that this migrant habit is an inherent aspect of human nature as he himself was not in his own country at that moment because of it. Hartley went on to say that this migrant group “is a conglomerate mass whose horizon is still rural, tribal and communal and whose

intellect and ambitions are limited by the environment from which they spring". It was this environment which solidified the intangible heritage of the Shona people that the missionaries sought to destroy through language, the Bible and urbanization. Hartley distinguished this rural lot from those he regards as being 'cultured,' those with the propensity to be assimilated; the graduates, ministers of religion, a few business people and "such other individuals who can show adequate justification for being accorded the status envisaged" (Hartley 1958:97). Certain restrictions applying to the ordinary man were lifted on these as a reward for agreeing to be assimilated by shading off their intangible values.

Sicard's article 'African Tree Dwellers' (NADA 1955) also cast a dark shadow on the prospects of the survival of the Shona intangible heritage during the days of colonisation. The writer quoted Robert Moffat's 1842 writings about his experiences in Africa in which he said that his attention was arrested by several huts that had been built on trees tops out of the fear of lions. Robert Moffat acknowledges that he had as well been informed about this by a trader on the Sabi River in 1907. Instead of being fascinated by the minds (intangible heritage) of the Shona people that came out with this idea, the missionaries sought to destroy this ingenuity and creativeness in the Shona by imposing on them a foreign language and culture. The Shona were therefore regarded as tree dwellers whose values were not even worthy to safeguard.

Burbridge (1938) continues to degrade and undermine the pre-colonial Zimbabwean religion of the Shona as it reports that Rhodesia is infested with various spirits that make evangelism almost impossible. Burbridge says he witnessed the closure of a police post and a mine in Hartley District due to the acts of the spirits that he believes need being driven away. He claims that the

police post was struck twice by a bolt of lightning while the mine was flooded on three occasions by the displeasure of the spirits that the Shona view as their rightful owners, the guardians of the land. To him these spirits resist modernisation in areas within their jurisdiction. He castigates the Shona beliefs in the existence of dwarfish and deformed beings that they call ‘Mandionerepi?’ and also in ‘Madzangaradzimu’ which are subterranean spirits whose bodies are believed to be covered with eyes (Burbridge 1938:20). He has also observed that the Shona do not eat fish found in perennial springs out of the belief that they are these subterranean spirits transformed. The spirits are said to reside in mines, mountains, vleis and in perennial springs.

It is beliefs of this nature, whose origin among the Shona is unknown and are part of their intangible heritage that the missionaries sought to destroy. Such kinds of beliefs were handed over from one generation to the other through the medium of language. They played an important role among the Shona as they helped in the preservation of the natural environment. No person in his sane mind would have had the courage to venture into the forests, rivers, mountains and vleis alone out of the fear of these spirits (Achebe, 1958), as a result environmental preservation was maintained. With the destruction of these beliefs, there is now environmental degradation in the country, and in the whole world.

Brelsford also condemns what he calls ‘the philosophy of the savage’ (NADA 1938). He is referring to life as lived by the Shona people. He says that it is sanctioned by tradition, by adherence to a clan, a totem and a tribe and that it is a life guided by taboos and the fear of the supernatural and therefore is a life of compliance and servitude to a ready-made philosophy that he views as being savage. He says of it:

It does not display so much individual mental variation as do civilized peoples; and their philosophy of life is one common to all members of the tribe... All thoughts and experiences that accrue to a growing consciousness must be referred back to the body of knowledge, handed down by custom, for their proper evaluation. Primitive philosophy is “backward oriented” to a metaphoric Golden Age when the laws of life, matter and spirit were first set upon their unalterable course (Brelsford 1938:64).

To him there is no room for independent thinking and none at all for new discoveries as it is infested by superstition. The fear of the spirits, ancestors, totems, inanimate objects and the need to comply with the groups’ norms and values are said to be enslaving in Brelsford’s observation yet these are some of the key elements of the intangible heritage of the Shona people, their indigenous knowledge that need safeguarding in a cultural and linguistic landscape threatened by globalisation.

An article by yet another missionary, Holleman titled ‘Indigenous administration of justice’ (NADA 1955) continues the missionary onslaught on the indigenous knowledge systems of the Shona. He doubts its merits as he finds in it no difference between government, legislation and the administration of justice. He questions the involvement of the whole community and whole families in the settling of disputes. He concurs with Belsford’s observation that the life of the individual in these communities is intricately interwoven with that of the whole community so much that the individual becomes a perpetual prisoner of the traditional justice system. To this effect he says as well:

Save for the most intimate aspects of a person’s life, his entire social, religious and economic life is still more or less shared with that of his neighbours, with whom he lives in intricately woven fabric of kinship and other relationships. There is still a very strong feeling that everyone is actually or potentially in need of the help of everyone else... A split between two means a cleavage between many and a potential danger to the essential collective activities in social, religious and economic life (Holleman 1955:42).

A legal dispute of any form is therefore a matter not for individuals, but for the whole community. He says that this 'primitive' justice system aims at resolving conflicts between parties, communities but does not consider the legal aspects of the issues at hand in terms of law as is the case in the West. He sees the need to revamp this indigenous administration of justice in which everyone's life is intricately interwoven with that of the whole community and where interdependence characterise day-to-day activities.

The Jesuit Missionaries who has settled at Bulawayo between 1879 and 1881 did not spare the Ndebeles' indigenous knowledge systems as well. They sent their 'discoveries' as they assumed, to their home country, Belgium for scrutiny. One of them begins his report with these nasty words about the Ndebele people and African customs in general:

The distance which separates the white race from the black race is an abyss which only Jesus Christ himself can fill... I must confess that I have never yet felt the slightest affinity with a native of the country, and all the white people tell me that they feel the same with regard to this. Any feelings of affection for blacks must be based on supernatural motives. I love these poor Africans and would willingly shed my blood for their salvation; but frankly I can love them in Jesus Christ, for the love of him and to obey his word (*The Rhodesiana Society* 1959:83).

He acknowledges that there is a barrier between the whites and the blacks that can only be bridged by Jesus, and not by man. He views blacks as animals. For him the whites and the blacks live in completely different worlds. The missionary goes on to say that even the Hottentots whom Europe views as being on the lowest part of the Darwinian world social ladder are more human as they are not addicted to laziness and are faithful when compared with the Shona.

Conrad's *Heart of Darkness* (1994), one of the earliest English novels to give Europe a dim picture of Africa was written in 1902. Its writer, Joseph Conrad was one of the early explorers in Africa. What he says about Africa leaves readers questioning the human status of Africans. Like the early missionaries in Zimbabwe, the picture that Conrad gives of the Africans he met during his voyages leaves one questioning the human status of Africans. The Africa of Conrad's novel is primitive, uncivilised, a jungle where the law of the survival of the fittest existed. Conrad describes the Africans he met on his journeys in Africa as "a whirl of black limbs, a mass of hands clapping, a feet stamping, of bodies swaying, of eyes rolling under the droop of heavy and motionless foliage' (Conrad 1994:51). This explorer did not view these Africans as humans, but as objects that fascinated him. It is highly impossible that one would expect some reasoning or humane intangible values from people of such a description.

Conrad goes on to say of the explorer's experiences of Africa: "Going up the river was like travelling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings" (Conrad 1994:48). Explorers of Conrad's novel viewed themselves as "wanderers on a prehistoric earth, on an earth that wore the aspect of an unknown planet..." (Conrad 1994:51). Even the night drum-beatings that the people of the upper Congo constantly engaged in as part of their religious ceremonies were viewed in awe. Conrad therefore viewed Africa as a 'heart of darkness' in both cultural and linguistic orientation and thus needed light. For Conrad and the rest of Europe, Africa needed colonisation and the destruction of its intangible heritage or values if at all it was to be 'civilised.' The writer's descriptions justified the classification of the human races with the whites at the top while the blacks, especially the pre-colonial Zimbabweans anchoring the ladder (*Publication Number 4 of The Rhodesiana*

Society 1959). They justified and precipitated slave trade and the partitioning of Africa as Europe used the pretext of the backwardness of the African to do so.

Europe labelled as primitive, backward or dark that which it did not understand of Africa. This therefore led to the demeaning, denigration, marginalisation and stigmatisation of the African languages and intangible heritage, those of the Zimbabwean people included. There was therefore nothing expected from such people in terms of linguistic and cultural value.

1.3.3 Origins of the term ‘Shona language’

The focus of the thesis is the Shona language as a form of intangible heritage. “Shona is a Bantu language spoken by about seventy-five percent of Zimbabwe’s population” (Mberi 2006:19). It is also spoken in Botswana and in Mozambique, in areas that share the same borders with Zimbabwe. This language is an amalgamation of some of the various language varieties that Doke (1932) regarded as dialects, spoken in the different regions of the country, namely, Zezuru in Mashonaland, Karanga in Masvingo, Manyika in Manicaland, Ndau in Chipinge, Korekore in Mount Darwin.

The term ‘Shona language’ is the standardised form of speech for these dialects. The speakers of this language are called the Shona people residing between the Zambezi River and the Limpopo River. According to Ball and Spears (2003:84), a standard language is “the socially preferred language variety, considered by the gatekeepers of the language as the correct use of the language.” The question then arises as to who these gatekeepers who should decide how a

language form should be spoken or written by its speakers are. While not disputing the fact that the various ethnic groups in present day Zimbabwe shared a common identity and culture prior to colonialism, Ranger (1985:4) asserts that these “people defined themselves politically as subjects of a particular chief – rather than linguistically, or culturally, or ethnically.” Hartmann, a pioneer grammarian cited by Chimhundu (1992:89) pointed out that the Shona speakers did not use any particular name when they referred to themselves collectively and that, when they were asked about this they simply explained, ‘*Tiri vanhu*’ (we are people).

Ranger, a historian and Chimhundu, a linguist, concur to the fact that prior to colonialism, the inhabitants of Zimbabwe did not refer to themselves as the Shona people; neither did they refer to their language as the Shona language. The term ‘Shona’ is therefore a term imposed on the indigenous people by the early missionaries for their own religious and political convenience. Naming languages, as Ball and Spears (2003:3) have noted, “is a type of consciousness, an artefact embedded in the consciousness of Western formal education. Communities with limited or very little formal Western education sometimes do not possess the type of consciousness of which language naming is a component.” Fortune (1972) agrees with this observation when he says that the term ‘Shona/Shuna’ was first used by a missionary called W.A. Elliot as early as 1900 when he attempted an orthography of the various dialects in the then Rhodesia. When Doke (1931:78) recommended in his report on ‘the unification of the Shona dialects’ that “the name of the unified language be Shona, and in the vernacular ChiShona”, he was simply reinforcing what the early missionaries had suggested. Consequently the speakers of this language had to be referred to as the Shona people.

Therefore the term ‘Shona language’ had its origins in Western missionary ventures in colonial Rhodesia. The indigenous people did not have it in their vocabulary and there was no way in which they could have used it to define themselves as a people. The missionary standardisation of the Shona language was therefore an endeavour to mould the various dialect ethnic speakers of this language into what they considered to be the mainstream language and culture.

1.3.4 The Language situation in independent Zimbabwe

Missionary-language committees ended with the accomplishment of orthography for the Shona language based on the findings of Professor Clement Doke of 1931 in 1967. From there on there were no significant moves in the study or promotion of indigenous languages in the country.

1980 came with Zimbabwean independence, but not with the liberation of indigenous languages in all important fields of endeavour. Magwa (2006) says that there was no Language Committee in existence in the country and as a result the government had no plan whatsoever to develop indigenous languages and to preserve the intangible heritage of the Zimbabwean people. The new government was more interested in consolidating its power than in issues of language and heritage studies. Between 1980 and 2003, as claimed by Magwa, teachers in schools taught Shona either in Shona or English depending on the language one preferred. Some parents during this era discouraged their children from learning Shona in schools. Education authorities also played their part in demonising the Shona language by removing it from the Grade Seven end of year examinations. Consequently teachers in primary schools lacked the zeal to teach the subject thereby creating a situation in which the intangible values of the Shona were marginalised.

From 17 to 21 March 1997 an Inter-governmental Conference on Language Policies in Africa was held in Harare. Professor Herbert Chimhundu was one of the leaders at this conference which sought ways of improving the status of African languages in the education system. The government made a follow-up to this conference in the following year by forming a National Language Policy Advisory Panel headed by then Dr. Herbert Chimhundu who was the Dean of the Faculty of Arts at the University of Zimbabwe. His secretary was Mr. M.D. Nkiwane, then Deputy Secretary for Culture in the Ministry of Sport, Recreation and Culture. The other members of the committee were Dr. J.N. Gutsa (Chief Research Officer in the Ministry of Public Service, Labour and Social Welfare), Mr. J.D. Mano (Assistant Director of Information in the Ministry of Information, Posts and Telecommunications), Mr. E.K. Matimati (Director of Non-Formal Education in the Ministry of Education) and Mr. K.M. Muchemwa (Deputy Director for Teacher Education in the Ministry of Education).

The National Language Advisory Panel made its recommendations on language policy and planning to the relevant government authorities. These were made available to all stakeholders in an English report titled, 'Report on the Formation of a National Language Policy.' No follow-up was made by the Zimbabwean Government on the implementation of the findings and recommendations of this advisory board. As a result issues of language and heritage studies were left in the cold. From 1998 to 2002, no attention whatsoever was put on the issues highlighted above. This is clear evidence of how the Shona language and intangible heritage are marginalised by our own government. Issues of language development and cultural preservation

were of no value at all when compared with political issues of the land which had begun to grip the faculties of those in government at the time.

The year 2003 came with the formation of yet another language committee that called itself ‘The Shona Language and Culture Association’ (SLCA) whose membership came from universities, teachers’ colleges and schools all over the country. The major objective of the formation of this organisation was to find ways of improving the status the Shona language and culture in the country. Some of the objectives that the committee sought to achieve were:

1. To promote an in-depth study and teaching of Shona in schools.
2. To find ways of improving the status of Shona as a language of communication and of instruction in schools so that it matches that of English.
3. To assist The Ministry of Education and Culture and The Ministry of Higher Education in implementing language policies in universities, teachers’ colleges and in schools.
4. To work together with the following organisations and government ministries and bodies on improving the place of the Shona language in the country: Curriculum Development Unit, Zimbabwe Schools Examinations Council (ZIMSEC), Departments of African Languages and Culture in all universities in the country, African Languages Research Institute (ALRI), National Arts Council, the Ministry of Health and Child Welfare, Ministry of Lands and Agriculture, Ministry of Economic Development, Ministry of Information and Publicity, Ministry of Youth and Development, Ministry of Sport and Recreation, Ministry of Gender and Women’s Affairs, the Zimbabwe Broadcasting Corporation, the journalist community, book publishers, the music fraternity, organisation representing primary and secondary school heads, organisations or bodies

representing university lecturers, lecturers in teachers' colleges and in schools and all bodies that have some link in one way or the other with the Shona language (SLCA Constitution 2003).

In spite of all this, nothing on the safeguarding of Zimbabwean intangible heritage appears to have been captured in these objectives. This shows the lack of attention being given to intangible cultural heritage management even by the language committees that are supposed to champion its safeguarding. Most language committees view languages as entities in themselves and not in terms of intangible heritage preservation.

Gondo (2006) concedes that there is no other Shona language committee in the country that has been given all the powers to foresee issues with regards to the teaching of the Shona language in the whole education system in the country. He says that the committee has been empowered to represent the government in all matters pertaining to the teaching of the subject in the country, research and policy formation. This empowerment is evidenced in a letter from the Ministry of Education and Culture, dated 21 March 2005 that the organisation still has.

On 25 June 2005 the association distanced itself from all other inactive language committees that preceded it in that it had a number of books being written in Shona to prove that it was really geared to see to it that its objectives are realised. According to Magwa (2006) ten books that were meant to improve the teaching of Shona in the education system were being written. Magwa himself was working on two books titled 'Uvaranomwe Hwevatema: Bhuku romudzidzi' and 'Manyorero matsva eChiShona;' G. Makaudze and C. Warinda, 'Dudziramutauro

nemhenenguro;’ K.T. Gondo, ‘Duramazwi remasvomhu evana vadiki;’ H. Chimhundu, ‘Duramazwi romutauro nouvaranomwe;’ G. Mheta, ‘Duramazwi remimhanzi;’ E. Mangoya, ‘Duramazwi revadzidzi vepuraimari;’ G. Makaudze, ‘Mutinhiro wemavara nemazwi: Fonetikisi neFonoroji’ and W. Chigidi and A. Viriri, ‘Rondedzero nenzwisiso: Bhuku romudzidzi.’

The association, with the assistance of the Centre for Advanced Studies of African Societies (CASAS), a South African based centre that specialises in carrying out research that improves the status of African languages, went on to publish a number of Shona monographs on pertinent societal issues. It hoped these monographs would be available to the generality of the Shona population which would benefit from these researches. With the inspiration and monetary assistance of Professor Kwesi Prah who is the Head of CASAS the association also embarked on an exercise of endeavouring to harmonise the Shona language varieties spoken in the country, in Mozambique, Zambia and Botswana, basing much of their findings on what Professor Doke had already come out with.

It is now the year 2013, seven years from the dreamland of 2005/6 but SLCA appears to be on its death-bed as well. Out of the ten books which were being penned only three got published. One begins to wonder what really went wrong with this association’s plans. These are some of the issues that this research seeks to address as it endeavours to establish the place of the Shona intangible heritage in a globalising environment. The challenges being faced by Shona language and culture committees that get conceived but immediately die at their embryonic stages will be investigated. The thesis hypothesises that the Shona language embodies the Shona intangible heritage; its preservation in turn implies the preservation of other Shona intangible heritages.

1.4 Statement of the problem

Zimbabwean intangible cultural heritage is increasingly on the wane due to globalisation. This research hypothesises that language preservation is the key to the survival of Zimbabwean intangible heritage that is threatened with extinction. Therefore the preservation of the Shona language in turn leads to the preservation of the Shona intangible heritage.

1.5 Aim of the study

The aim of the present study is to establish the impact of globalisation on Zimbabwean intangible heritage. The Shona language intangible heritage will be used as a case study of the Sub-Saharan African situation due to its common history of colonisation by Europe.

1.6 Objectives of the study

1. To establish the significance of the Shona language and other forms of intangible heritage and the historical genesis of their marginalisation and stigmatisation.
2. To establish how the Shona language and other forms of intangible values have managed to survive to this day despite the global odds.
3. To examine the impact of the Ministry of Education and Culture language planning and policies on intangible Zimbabwean heritage.
4. To assess the impact of the current socio-political and economic developments on the Shona language and other forms of intangible Zimbabwean heritage.

5. To establish ways of conserving, reviving and ensuring the continued presence of intangible heritage through language in a globalising environment.

1.7.1 Major research question

What is the place of Zimbabwean intangible heritage in a globalising environment?

1.7.2 Sub-questions

1.7.2.1 What is the relationship between the Shona language and other forms of Zimbabwean intangible heritage, in particular with proverbs, riddles, legends, beliefs, social relationships and aesthetic traditions like performing arts, dance and craftsmanship?

1.7.2.2 How was Zimbabwean intangible heritage valued in the pre-colonial era and what was the genesis of its marginalisation?

1.7.2.3 Is Zimbabwean intangible heritage still of importance given the challenges of globalisation?

1.7.2.4 How has the Shona language and other forms of intangible heritage survived to this day despite the global odds?

1.7.3.5 What are the Zimbabwean Ministry of Education, Sport and Culture language and planning policies on the Shona language and other forms of Zimbabwean intangible heritage?

1.7.2.6 What has been the effect of the current socio-economic and political developments on the Shona language and other forms of Zimbabwean intangible heritage?

1.7.2.7 What has been the effect of embracing modern theoretical approaches by some Shona novelists in their writings, on the Shona language and other forms of the Shona indigenous intangible heritage?

1.7.2.8 How can the Shona language and other forms of intangible heritage be safeguarded to ensure their continued presence in a globalising environment?

1.8 Assumptions

The researcher has the overall assumption that:

1.8.1 Zimbabwean intangible heritage is continually being eroded by the effects of globalisation and that its survival lies in the preservation of Zimbabwean languages.

1.8.2 Sub-assumptions

The researcher also has the following sub-assumptions: that

1.8.2.1 The Shona language embraces all other forms of its speakers' intangible values.

1.8.2.2 Zimbabwean intangible heritage was and is still the essence of the whole being of the Zimbabwean people and that its stigmatisation has its roots in colonisation by the West.

1.8.2.3 Zimbabwean intangible heritage is still of value to the Zimbabwean people despite the challenges brought by globalisation.

1.8.2.4 The Shona language and other forms of Zimbabwean intangible heritage are lived through continual practice thereby leading to their survival in the global environment.

1.8.2.5 The Zimbabwean Ministry of Education, Sport and Culture language and planning policies are exacerbating the plight of Zimbabwean languages and intangible heritage.

1.8.2.6 The current socio-economic and political developments in the country do not favour the development of the Shona language and other forms of Zimbabwean intangible heritage.

1.8.2.7 The so-called modern literary techniques in some emerging Shona novels are contributory to the demise of the Shona indigenous intangible heritage.

1.8.2.8 Adopting language and planning policies that favour the development of Zimbabwean indigenous languages is key to the survival of Zimbabwean intangible heritage in a globalising environment.

1.9 Justification

This is a relatively unexplored body of knowledge in cultural studies that has come at a time when a lot of talk has pervaded all the corridors of our education system, the media and parliamentary debates about the need to preserve our heritage, especially our intangible heritage which in most cases is given the blanket term ‘culture.’ Surprisingly no clear-cut method of ‘cultural’ preservation is prescribed. It is assumed that rhetoric or mere calls for the need to preserve it will yield the required results yet this is a wrong assumption which even worsens its plight.

It is a known fact these days that western technological advancement is in the process of engulfing the world in the name of globalisation. This process has been facilitated and accelerated by the growth of Western industries and urban centres on every part of the globe. Money economies have replaced traditional community-based means of survival. As a result rural-urban migrations have become the order of the day in most non-Western and developing countries like Zimbabwe. This Western-oriented kind of life in Zimbabwe has brought with it a breakdown in the people’s traditional way of living. The once cherished intangible heritage of the people like languages, social relationships, orature, music, dance and craftsmanship, what one would regard as the indigenous knowledge systems that guided them in pre-colonial times

are continually being engulfed by globalisation. Yim (ICOM NEWS 2004:10) agrees with this observation when he says, “The importance of intangible cultural heritage in defining the cultural identity of a people or group cannot be overemphasised. If no particular conservation policy is implemented in this age of globalisation, the danger of cultural extinction is a real one.” Lee (ICOM NEWS 2004:6) supports this observation when he castigates this linguistic and cultural death when he says, “in this technological age, we are losing true knowledge, true wisdom, true living. And we are losing all this while being inundated with information.” The research is worth embarking on in that it hopes to safeguard from extinction these intangible values that make Zimbabweans humans.

Throughout the world, the concept of cultural assets is moving ‘from the visible to the invisible’ as national identities are facing the threat of extinction (Lee in ICOM NEWS 2004). Zimbabwean culture is not immune from this threat. Research on cultural issues has therefore shifted tangible from objects or collections in museums to the minds that created them, which implies that it has shifted to the intangible values that are the sources of the objects that used to be under study.

In 1972 the United Nations Educational, Scientific and Cultural Organisation (UNESCO) adopted the convention concerning the Protection of the World Cultural and Natural Heritage. By ‘cultural heritage’ the convention meant tangible heritage like museums and other cultural vestiges of the past, for instance, the Egyptian pyramids and the Great Zimbabwe monuments. The idea to adopt the convention for the protection of intangible cultural heritage was mooted thirty-one years later in 2003 and was enforced in 2006. This only shows how intangible heritage

is rated against tangible heritage and yet in most instances tangible heritage is better understood through the intangible one. This study will establish the inseparable relationship between tangible and intangible heritages in defining a people's identity. Since intangible heritage is in danger of becoming extinct in this world that is being globalised, it is hoped the research will assist UNESCO to find methods of its preservation and transmission to future generations.

The Convention for the Safeguarding of the Intangible Cultural Heritage adopted in 2003 had four primary goals which are:

- to safeguard intangible cultural heritage.
- to ensure respect for the intangible cultural heritage of communities, groups and individuals concerned.
- to raise awareness and appreciation of the importance of intangible cultural heritage at local, national and international levels.
- to provide for international cooperation and assistance (UNESCO 2009:6).

If we closely look at these objectives and those of this research, it becomes clear that they are closely interwoven. The research charts a new path in linguistic and cultural research as it views language preservation as the first positive step in seeing to it that the Convention for the Safeguarding of Intangible Cultural Heritage's objectives are realised. This is also concurred by other researchers who assert that language is not just for communication, but encompasses heritage, culture and the speakers' feelings (William and Snipper 1990:50). Sure and Webb (2000) are of the same opinion as they have noted that a person trained in his or her own mother

tongue is likely to have a more positive image of himself and of his culture, by implication, his intangible heritage.

Most researchers on the subject appear to have prescribed a wrong drug on this linguistic and cultural ailment. Researchers like Lee, Kurin, Yim and Kim, just to mention a few see the museum as the best place so far for preserving the intangible heritage of this world (ICOM NEWS 2004). Some even acknowledge that there is no better institution to do so presently despite the fact of them all agreeing that globalisation has done more harm than good to the intangible heritage of non-Western nations.

Jonathan Moyo, then Minister of Information in the Zimbabwean government, aware of the detrimental effects of globalisation on Zimbabwean intangible heritage enforced a new law at the Zimbabwe Broadcasting Corporation and at the Zimbabwe Television Services that required that there be 75% local content in all programmes as a way of endeavouring to preserve and promote Zimbabwean intangible cultural heritage. Though the media has a lot of influence in shaping the mind-set of individuals, this thesis believes that the Honourable Minister had also started from the wrong end. He was prescribing a weak dose to an already aggravated ailment. In Matthew 5 verses 21 to 48 the Biblical Jesus on noticing the failure of the old Law of Moses to fight sin on earth replaced it by a new one which had as its starting point the removal of the root-cause of sin. He said to his people, “You have heard that it was said by the people of old, ‘an eye for an eye and an ear for an ear’ but I say to you do not revenge he who is evil” as this would lead to chaos and to the committing of more sins. He also taught, “It was said by the men of old, ‘do not commit adultery’ but I say to you ‘whoever looks at a woman lustfully will have committed

adultery.’” On the love of one’s neighbours he taught people to love even their enemies. In these teachings Jesus knew very well that it is lust that leads man to commit adultery and it is the hatred of one’s enemies that leads to more hatred and sin, so he found it proper to begin by removing the root-cause of sin so as to remove sin from the world.

This research is therefore justified as it has noted that the root cause of the marginalisation of Zimbabwean indigenous intangible heritage is in the education system which is guided by inherited colonial language planning and language education policies that marginalised indigenous languages and cultures. It believes that the use of indigenous languages as mediums of instruction in the education system beginning from Grade zero right up to degree level, in government, in the media and in industry will definitely yield positive results. English and other foreign languages should play second fiddle in the whole exercise. They should as well be marginalised to the languages of communication where foreign participation is involved. In this way culture preservation, in whatever form would be realised. The thesis argues that it is the use of the English language in the education system that has demeaned and denationalised Zimbabwean indigenous languages and knowledge systems.

The Zimbabwean intangible heritage as embodied in its indigenous languages is the essence of the whole being of the Zimbabwean people, so its demise due to foreign intrusion means their death in consequence. A study of this nature will therefore help to reaffirm and redefine their human worthiness in a multicultural world in which some indigenous minority groups, their languages and other forms of intangible heritage have succumbed to the egalitarian character of cultural and linguistic imperialism from the developed nations.

Given the danger posed by the advent of endemic and incurable diseases like HIV and AIDS on the world scene, the research becomes invaluable in that it helps resuscitate the Zimbabwean indigenous thought and knowledge systems that were of help to people in pre-colonial times, but are now being marginalised and stigmatised as a result of globalisation. This is only possible if the Zimbabwean indigenous languages, the embodiment of the speakers' intangible values are accorded their rightful place in society. With studies of this nature, it is hoped the impact of the deadly HIV and AIDS on humanity would be greatly minimised.

Since past research focussed attention on the preservation of tangible heritage, possibly out of the assumption that the two are emblemised in one and the same thing. The study will help to distinguish the two. They will be handled as separate entities. However, their interrelatedness will be established.

The motivating factor behind this study is the Sapir-Whorfian Hypothesis by Edward Sapir and Benjamin Whorf, that propounds that language has a lot of influence on the speakers' world view and that "we dissect nature along lines laid down by our native languages" (cited in Yule 1996:247). This is an issue that the study hopes to establish as it examines the relationship of the Shona language with its speakers' world view, that is, its intangible heritage, what one would regard as the abstract values or aspects of the Shona culture and the global environment.

The significance of the Zimbabwean indigenous languages as preserves of intangible values in a world going global has been underrated or even unnoticed for decades. A lot of empty talk from

almost all important sectors of the Zimbabwean education system and Government on the need to preserve intangible cultural heritage has become the order of the day. Surprisingly not much seriousness has been given to the preservation of these indigenous languages as evidenced in the value attached to English, the imperial language dominating the whole education system and the law courts. The study therefore hopes to establish the intimate and inseparable assimilationistic relationship between the colonial British educational language and educational policies with those in independent Zimbabwe as they impact negatively on intangible heritage.

It should be borne in mind that some minority languages and their intangible heritage are dying as a result of the post-colonial Zimbabwean government and educational system's over-reliance on faulty, inherited colonial language planning and policies that favour English as the lingua franca and as the media of instruction in the education system. There is a silent linguistic and cultural warfare in the country that we black Zimbabweans, the elite in government, academics and the ordinary man in the street are agents to.

Moreover only two major indigenous languages, namely Shona and Ndebele are used only as languages of instruction in the first three years of a child's education as prescribed by the 1987 Education Act (revised in 1990) that states that:

1. The three main languages of Zimbabwe, namely Shona, Ndebele and English, shall be taught in all primary schools from the first grade as follows;
 - a) Shona and English in all areas where the mother-tongue of the majority of the residents is Shona or

b) Ndebele and English in all areas where the mother-tongue of the majority of the residents is Ndebele.

2. Prior to the fourth grade, either of the languages referred to in paragraph (a) or (b) of sub-section (1) may be used as the Medium Of instruction, depending upon which language is more commonly spoken and better understood by the pupils.

3. From the fourth grade, English shall be the Medium of Instruction provided that Shona or Ndebele shall be taught as subjects on an equal time allocation as the English language.

4. In areas where minority languages exist, the Minister may authorise the teaching of such languages in primary schools in addition to those specified in sub-section (1), (2) and (3). (Part XI, Section 55: 255).

It should be noted that the Act predominates the use of English as Medium of instruction as shown in sub-section (3) and also in the fact that the use of Shona and Ndebele, the official languages in the country as medium of instruction is not compulsory. Teachers may or may not use them even in the first three grades. Sub-section (4) precipitates the demise of minority languages and their intangible heritage as it clearly states that their teaching in primary schools where they are spoken needs the authorisation of the Minister of Education, which in most cases is problematic. He/she may only attend to such issues after having been pressurised to do so by the elite from these areas. The fact that most of the elite in independent Zimbabwe no longer want to be associated with their rural environments and even their home languages, worse still minority languages, means that no one will be able to raise issues of this nature to the minister. Areas marginalised by colonialism seem to have been marginalised again by the post-independent Zimbabwean government, which means educational development in these is very

limited. Such areas do not seem to be having political representation in government, worse still in educational matters in government. Therefore minority languages and their intangible values in these areas are likely to die as a result in this era of linguistic and cultural globalisation.

Ideas raised in this thesis will be certainly handy in complementing the efforts that have already been made by past researchers, Government and Ministry of Education in drafting and implementing sound language planning and policy programmes that do not promote linguistic and cultural warfare among the various ethnic groups in the country. It is also the assumption of the researcher that ideas raised in this thesis will go a long way in enhancing the African renaissance process currently topical. So the thesis will help Africans, Zimbabweans in particular, to redefine themselves against stereotyping in a world that is going global. It will help them deconstruct and decentre the old dogmatic absolutisms associated with Western hegemony in the world.

1.10 Limitations of the study

The nature of the research required extensive travelling throughout the country. The major constraining factor in the whole exercise was the lack of adequate funds for the venture. Some of the areas visited by the researcher were inaccessible by road, so he had to face the gruelling task of walking, at times for the whole day to reach them. In some language areas interviewees and respondents to questionnaires were not very free to interact with him. However, with the little monetary incentives he provided in situations of this nature, he managed to get the information he needed.

1.11 Delimitations of the Study

The study focused on the impact of globalisation on the Shona language and intangible heritage. The impact of adopting colonial language and planning policies by the post independent Zimbabwean education system has been evaluated.

1.12 Definition and explanation of terms

Imperialism is the domination and exploitation of the periphery areas of the world by the “metropole” or “center” (Carnoy (1974:33).

Internationalisation refers to the geographical expansion of economic activities over a national country’s border (Ruzzier, Hisrich and Antoncic (2006).

Globalisation is the expansion of Western cultural and technological influence to the less developed nations of the world. It is ‘a qualitative extension of internationalisation or imperialism’ (Gjellerup (2000:16)).

Heritages as defined by Kurin are “the social practices, aesthetic traditions, and forms of knowledge carried within cultural communities” (ICOM NEWS 2004:7).

Intangible heritage: are “the practices, representations, expressions, knowledge, skills...that communities, groups and in some cases individuals recognise as part of their cultural heritage. This precious legacy includes languages, oral literature, performing arts and craftsmanship and represents skills and knowledge which cannot be depicted by concrete objects” (ICOM NEWS 2004:3).

Tangible heritage: are representations of intangible heritage in concrete objects. These could be items or objects kept in museums or within communities. They could as well be results of social relationships or behaviour change noticeable in communities as a result of a religious belief or teaching. These are therefore concretisations of intangible heritage.

1.13 Conclusion

The chapter has introduced the research area by showing its background. It has shown that the need to safeguard Zimbabwean indigenous intangible heritage is noticeable in government circles as a lot of talk by educationists and government authorities on the issue pervades most important functions they preside. However the lack of implementation in the education system seems to be the stumbling block in the whole venture.

The chapter has also explained what intangible heritage is from the viewpoint of the researcher. UNESCO and ICOM NEWS letters' definitions have been embraced in these explanations. An historical overview of the language and intangible heritage situation in the country has been looked at. In the same vein, the genesis of the marginalisation of Zimbabwean indigenous languages and other intangible heritages has been briefly discussed as background information to the research area.

The statement of the problem that has precipitated this research and its aims and objectives has been shown. The major research question guiding the whole research and the sub-questions that complement it in data capturing have been stated. The justification for carrying out this research has been shown and explained. The concept of cultural heritage has been shown to be moving

from the tangible to the intangible and this is in line with what the research seeks to achieve. For that reason the research appears to be justified.

The Chapter has wound up with some definitions and explanation of the terms globalisation, internationalisation, imperialism, and heritage, tangible and intangible heritage as they will be used in the research.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

Chapter one presented the introduction to the study. This chapter provides the literature review. Literature on language, knowledge and culture as separate yet related entities will be reviewed. Literature on intangible heritage issues will be evaluated. Related literature on language, language planning and educational policy in Africa and in Zimbabwe will be analysed as well before the closure of the chapter with a review of what various scholars say about globalisation and its predecessors, imperialism, colonialism, neo-colonialism and internationalisation.

It is hoped the reviewed literature will establish the thesis' point of departure. It hopes to provide the rationale for embarking on this area as a field worth researching on. However, it will also show how this related literature, though different in a way from the thesis's focus, will be used to strengthen the research's argument.

At the inception of this research not much study had been done on the place of intangible heritage in a globalising environment. Past research had dwelt on the preservation of tangible heritage and on culture in general. As a result much of the work ended up romanticising a past cultural heritage lost as a result of western encroachment. Not many scholars have endeavoured to assess the enduring nature of Zimbabwean intangible heritage in a globalising environment in spite of the odds associated with its preservation. No research as well has sought to establish the inseparable relationship between the Shona language and other forms of intangible Zimbabwean

heritages within it. Many people have underrated the influence that the Shona language has on the thought systems of its speakers. This is the subject of this thesis. No research so far has endeavoured to link intangible heritage preservation to language preservation and to language planning and policy. No research has also argued for an ecological approach to language planning and policy in Zimbabwe as a way of preserving and promoting linguistic and cultural diversity. The centring of indigenous languages in all language planning and policy implementation is an argument that is not receiving the attention it deserves.

2.1 Heritage from a cultural perspective

No research is completely independent of others in academic circles. There are scholars who have done some work on tangible and intangible heritages in Zimbabwe but these have been handled as separate entities. However, their findings will be used to enhance and authenticate the findings of this research despite the differences in focus.

Ellert (1993, 2002) has work on tangible Zimbabwean heritage items like axes, knives, stools, rock-paintings, knobkerries and other Zimbabwean items that provide clues about the people who made them and their historical origins. He highlights that these cultural ornaments are rich sources of the historical information on the people who made them. Clive (1997) has collected samples of essays by prominent Zimbabwean writers on the Shona customs. The articles in his collection pay special attention to witches and witchcraft, traditional ceremonies, legends, myths, marriage practices and *lobola*. These articles will be useful in this study because they handle some of the traditional Shona practices that persist in this environment threatened with cultural homogeneity wrought into the world by globalisation.

Hadebe and Vambe (2001) have an article titled, 'The role of orature in the nationalist struggle in Zimbabwe.' In this article he views the Zimbabwean struggle as a struggle for cultural identity. He looks at the significance of the land in both the first and second wars of national liberation. In the same volume he edited, Vambe has also written on 'spirit possession in the Zimbabwean Black Novel in English.' In this article he re-evaluates Shona culture by invoking themes, motifs and oral stories which deal with traditional Shona ceremonies of spirit possession. He also analyses Mutswairo's works that revive Shona cultural heritage and history in the persons of mythical figures like Nehanda and Chaminuka.

Chiwome's article titled 'The interface of orality and literacy in the Zimbabwean novel' (in *Research in African Literatures* 1998, Volume 29, No. 2) analyses how a Zimbabwean writer, Solomon Mutswairo employs myths and legends to reconstruct past Zimbabwean history. He views orature as a rich source of historical information that has been documented today.

Mair (1984), Weinrich (1982) and Olson and Defrain (1994) have all studied African marriages under capitalism. They have evaluated the impact of Christianity and other agents of change on these marriages. They have all come to conclude that the Christian marriage principles of monogamy are imperialist values that are the core essence of capitalism. Kayongo-Male (1986) has studied 'the sociology of the African family' paying special attention to the significance of the institution of marriage. Beattie (1980:138) has researched on conflict in western interpretations of African marriage systems. He argues that marriages "can only be understood if they are considered in the context of the societies and cultures in which they occur." This means

that one has to view them, as their practitioners perceive them. He believes that the cash economy has reoriented the Africans' understanding of the significance of marriage.

Rukuni (2007) acknowledges that the African cultural heritage has succumbed to Western encroachment. He further asserts that the roots of Africa's problems; economic stagnation or cultural erosion, conflicts and ethnicity are all creations by the West. This fact is supported by Olowabi (2003:86) when he says "ethnicity was invented in Africa by European elites, the initiators and beneficiaries of the exploitation of colonialism and further sustained in post-colonial Africa by their counterparts, the African elites." Despite all this, Rukuni (2007:22) is of the opinion that the hope of an African cultural renaissance lies in the reclamation and recreating of the social bonds of old that made life worth living. For him these bonds are premised on the family, the extended family and the community that used to be the custodians of the people's "education, culture, religion, conflict resolution, justice system, gathering of knowledge and sharing it, politics, and self-government." Olowabi (2003:88) disagrees with him when he says, "all forms of social identities originate out of a reaction to the so-called problem of the 'other'" and he wants this label removed to pave way for a truly African renaissance. This research differs in its perceptions from the findings of these researchers in that it attributes Africa's problems, be they economic, political, social or cultural to the loss of its indigenous languages that used to embody all other forms of intangible heritages of old. It therefore sees Africa's hopes of a better future in the reclamation of its indigenous languages. However ideas raised by Rukuni and Olowabi though different in a way will help illuminate this argument.

Mararika (2001:4) is of the strong opinion that Africa's cultural renaissance lies in the reclamation of a lost heritage; the land misappropriated by colonialism and is still under its control in post-colonial Africa. He is of the conviction that a "people without assets of their own or who lack control of assets are prone to domination by those with assets or are in control of other people's assets." For him history has proved that "no nation has succeeded without taking full control of its tangible and intangible assets," a notion to which this thesis subscribes. The tangible and intangible assets are subsumed within one another, as the former is an emblem of the other. According to Mararika then, the land as a tangible heritage is an expression of the intangible assets of the Zimbabwean people. The concept of intangible assets for him refers to "ritual knowledge and the names of the dead and their relationships with their living descendants" (Mararika 2001:16). His idea of intangible heritage is religious. He believes that the appropriation of the Zimbabwean land by the colonial Rhodesian regime through the Land Apportionment of 1932 has had adverse effects on the form and future of Zimbabwe's intangible cultural heritage. Mararika does not talk of the language factor in his discussion. However, this research will endeavour to establish the impact of the appropriation of the land by the white settlers on the living standards of the Zimbabwean people that then led to the denigration of the Shona language and in turn of the other Zimbabwean intangible values.

2.2 On museums and intangible heritage

Allan (1982) argues that change is an inevitable constant in human experience and that endeavouring to preserve culture is pointless. He views culture change from a western perspective. For him positive change in cultural practices must emanate from the West. Baghli (ICOM NEWS 2004) shares the same sentiments in his article titled 'The Convention for the

Safeguarding of the Intangible Cultural Heritage and New Perspectives for the Museum' when he asserts that it would be foolhardy for anyone to waste time and resources in a futile exercise of endeavouring to preserve intangible heritage as we are in an era of globalisation where cultural diversity should be promoted. He says, "I in no way advocate attempting to stand in the way of the globalisation we are currently experiencing, for good and for ill" (ICOM NEWS 2004: 17). His argument is that we are living in a world that is constantly changing, and change, according to him is an inherent aspect of nature. Objects, humans, traditions and everything in this world is subjected to this universal law of nature. These are some of the Eurocentric perceptions of African cultural practices that this research will attempt to deconstruct. It argues for change that is natural, change that is not forcibly imposed on a people by another for his own benefit. It will show the link between globalisation and the other facets of imperialism bent on engulfing the weaker cultures of the world. The research will as well show the Eurocentric nature of globalisation as it impacts negatively on Zimbabwean intangible heritage. However Baghli views museums as the best equipped institutions so far to preserve intangible heritage as they are both "the memory and consciousness of society" (ICOM NEWS 2004:16).

Lee (ICOM NEWS 2004) observes that since the bygone ages, people have always shown a lot of interest in material things, in objects and not in the minds that make them. According to him this is the reason why museums are full of objects or artefacts made by men and these have become the subjects of most researchers. He views the role of museums as that of complementing communities in the safeguarding of intangible heritage. They are custodians of the minds of generations that have gone by. Their weakness in this regards is that people end up being obsessed and fascinated by the objects they house and not by the minds behind their

composition. He cautions that “unless we actually place the intangible assets in an institution that we call museum, and store them in a special glass incubator that we call evaluation, categorisation or contextualisation, they will disappear altogether in the present globalised world”(ICOM NEWS 2004:6). He goes on to say that museums are oxygen masks that help sustain the intangible heritage that is slowly suffocating to death as globalisation takes its toll.

Lee therefore urges researchers to shift their attention “from tangible to intangible cultural assets; that is, from objects on display into the minds of those who make them” (ICOM NEWS 2004: 5). He has observed that despite the fact that Korea has been dogged by seemingly endless wars that have ravaged its cultural heritage, its unique culture has been maintained “because of the intangible cultural force, spirit and soul, handed down over thousands of years, which cannot be destroyed or taken away by weapons” (ICOM NEWS 2004:5). The research therefore hopes to establish why intangible cultural heritage is a force to reckon with in the preservation and sustenance of national identities threatened by globalisation.

Yim’s article (ICOM NEWS 2004:11) titled ‘Living Human Treasures and the protection of intangible Cultural Heritage: Experiences and Challenges’ further informs us on how the Korean intangible heritage has remained intact to this day in spite of the threat posed by globalisation. He says that in 1962, the Korean Government passed ‘The Cultural Heritage Protection Act’ that facilitated the protection of both its intangible and tangible heritage from extinction. The government then went on to identify individuals who were extremely knowledgeable and skilled in certain areas of intangible art like “music, dance, drama, games, ceremonies, martial arts and crafts, as well as the production techniques for food and other kinds of daily needs that

historically, academically, and artistically had great value.” It then encouraged them to pass on their art to the youths through training. The government met all the costs incurred in the whole exercise and put these trainers whom they termed ‘Living Treasures’ on monthly salaries, medical aid schemes and a whole lot of innumerable benefits as incentives to keep the exercise going. Trainees who excelled in particular art forms were also given government incentives like scholarships to further perfect their skills in institutions of higher learning. These were as well encouraged to transmit this intangible heritage to future generations. The exercise is said to be still going on even today. Yim attributes the survival of the Korean culture to this exercise despite the threats posed by globalisation. Ideas raised in articles of this nature will go a long way in helping the researcher to locate new paths that help conserve Zimbabwean intangible heritage in an era of Western/American oriented change.

Kurin’s article titled “Museums and Intangible Heritage: Culture Dead or Alive?” (ICOM NEWS 2004:7) as well, questions the role of museums as custodians of a people’s intangible heritage. His argument is that museums are for the storage of dead objects yet intangible heritage is living, and is within communities, therefore it cannot be caged in museums. He therefore asserts that “in order to deal with intangible cultural heritage, museums must have an extensive, fully engaged, substantive dialogue and partnership with the people who hold the heritage. Though conceding that museums are poor custodians of intangible heritage, Kurin claims that there is no rightful method to do so right now.

The above view is challenged by Viereggs (ICOM NEWS 2007:4) in his article titled ‘ICOM’s Universal Heritage’ in which he asserts, “the objects in museum spaces are testimony to and a

reflection of a philosophy of life, ways of thinking, everyday-life rituals, ceremonies, religions and faith, and systems of education.” The present study agrees with this line of thinking as it argues that the dead objects stored in museums are symbols of that living spirit inherent in their originators and cannot be totally divorced from their living sources. Objects are therefore living testimonies of the existence of intangible heritage in people. The research argues that though museums may not be the best storage vessels for a people’s intangible heritage, they have a significant role to play in its preservation. The research hopes to suggest better ways of preserving heritage, especially intangible heritage so as to counter globalisation.

Matsuzono (ICOM NEWS 2004) has also observed that intangible heritage is embedded in the tangible and so it would be unfair to separate the two. Museums, for him serve the purpose of creating an awareness of intangible heritage and its importance to humankind. He believes that it can be safeguarded through people’s identification with it in practical terms in real life situations through documentation, research, revitalisation, promotion, enhancement and transmission to future generations through formal and non-formal education.

UNESCO (2009) also has a huge collection of articles on ‘the return of cultural objects.’ Their focus is on tangible cultural objects displaced and stolen during war times. These range from statues to human remains, viewed as a people’s cultural property. Throughout this voluminous collection, not much attention has been given to a study of intangible cultural heritage, which is the subject of this study. This is ample testimony of the importance that we must attach to this theme in academic research as not much attention is being given to it.

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) has a publication titled *Register of Best Safeguarding Practices, 2009* in which suggestions have been documented on the best safeguarding practices for intangible heritage that is threatened with extinction. The focus of these suggestions is on Bolivia, Chile, Peru, Indonesia and Spain. There is virtually nothing on Zimbabwean intangible heritage and the Shona language in this UNESCO register. This only shows the uniqueness of this area of research as no publication so far has dwelt on the importance of language in preserving and ensuring the continued presence and transmission of intangible heritage in a world slowly degenerating culturally into a single, western-oriented culture.

The World Bank and UNESCO have sponsored the publication of a number of articles on misappropriation of both tangible and intangible cultural values of the less privileged nations by Europe. In all these articles, no attention whatsoever is given to the importance of language as an expression and mode of transmission of other intangible values of the people.

In his article titled 'Prevention of Misappropriation of intangible Cultural Heritage through Intellectual Property Laws' in Finger and Schuler (eds.) (2004:197), Wunger says that it is almost impossible to prevent the misappropriation of the intangible heritage of the less fortunate nations of the world from pillaging by the developed nations. He believes that globalisation has facilitated the commercialisation of intangible heritage through the book, art designs and even through the Internet. He has observed that most governments have developed copyright laws that reduced the risk of cultural misappropriation by other nations but admits that there are "no

feasible legal ways to alleviate concerns about misappropriation of intangible cultural heritage.” He says nothing about language preservation as an alternative way of preserving heritage.

Abungu’s article titled ‘The Declaration: A Contested Issue’ (Prot 2009:121) challenges the notion of the so-called ‘Universal Museums’ based only in North America and Europe. He views these as real manifestations of European supremacy when compared with other nations on the globe. For him all museums in whatever part of the globe have the same vision and mission. He has noted that there are museums in Africa (like the National Museum of Kenya) whose status qualifies them to be called ‘Universal Museums’ but are denied this because of their position on the globe. He goes on to argue that “the Declaration on the Importance and Value of Universal Museums is signed principally by a group of large museums who want to create a different pedigree of museum, largely due to fears that materials held in their collections of which the ownership is contested, will face claims of repatriation” (Prot 2009:121).

Henri Loyrette, the President of a ‘Universal Museum’, the Louvre Museum in Paris, in his address on the issue of ‘who owns cultural heritage? Can one properly speak of the cultural heritage of a particular people or is there only the one cultural heritage of humanity?’ (Prot 2009:66) also questions why there is no fair representation of Slavic or Scandinavian art in these so-called ‘Universal Museums.’ This research will therefore make use of this information to argue that the concepts of universalism, internationalism and globalisation are impositions on the less developed nations by the West in a bid to paint the whole globe ‘white’ and to justify their imperial ventures, be they economic, political, social or cultural.

Barkan's article titled "The Guilt of Nations: Restitution and Negotiating Historical Injustices" (Prot 2009:79) admits that the superpowers of the world have plundered both the tangible and intangible heritage of the less developed nations and are still continuing to do so in the guise of modernising the world. He has noted that "the leaders of the policies of a new internationalism – Clinton, Blair, Chirac and Schroder, have all apologized and repented for gross historical crimes in their own countries and for policies that ignored human rights." This research views this new internationalism as globalisation, which Barkan further regards it as "a neo-colonial system in which the rich nations are able to exploit the rest of the world (the poor) more efficiently." Appiah in Prot (ed.) (2009:96) also defines globalisation as "a term that once referred to a marketing strategy and then came to designate a macroeconomic thesis, and now can seem to encompass everything and nothing." This research views globalisation in the same vein as it believes globalisation, internationalisation and imperialism to be synonymous. They refer to more or less one and the same thing because ideologies do not die but have the propensity to transform themselves into different forms yet with the same objectives.

Chwaura (2009:19) also contends that colonisation and globalisation have done some considerable damage on the African legal systems. He notes that in spite of this damage, African customary law in Zimbabwe has remained intact and untouched as it co-exists with European law today. Customary law in Zimbabwe, as Chiwaura has noted, is perceived as inferior despite it being recognised as law. The National Museums and Monuments of Zimbabwe Act Cap 313 is said to be the major piece of legislation governing the cultural heritage in Zimbabwe but its areas of coverage as Chiwaura observes are "all areas and objects of archaeological, historical,

architectural and paleontological value..., areas or objects that cannot be altered, excavated or damaged...” (Chiwaura 2009:21).

The Act appears to cover cultural ‘objects’ and not the abstract intangible values of the Zimbabwean people, which is the subject of this thesis. Chiwaura goes on to give the reasons why the Act seems to be oblivious of customary law in its coverage: 1. customary law does not have a formalised structure. It is community based and understood through day-to-day norms and restrictions, folklore and songs. 2. Its intangible nature makes it difficult to have anyone entrusted to protect it as a heritage (Chiwaura 2005:21).

Nevertheless, as Chiwaura has noted, customary law being a product of the accumulation of indigenous knowledge systems over long periods of time and involves people at grassroots level where most of the heritage is found, is protected through taboos, myths and legends that seem to withstand the eroding effects of globalisation. In pre-colonial Zimbabwe and even today, myths and legends protected the environment from unnecessary destruction through their religious sanctions. Because of this, Chiwaura hopes customary law would one day be recognised in cultural heritage management in the not far distant future.

Musonda (2009) also lauds the Zambian indigenous communities for their continued use of customary law (taboos, legends and myths) in their conservation and maintenance of natural heritage and infrastructure in the country. This only shows the invaluable nature of intangible heritage in the preservation of immovable cultural heritage thereby showing the inseparable relationship of the two, a subject to be handled in the thesis as well.

Another article by Mumma (2009:23) endeavours to establish the link between traditional and formal legal systems in immovable heritage management. Mumma cites fifteen distinguishing characteristics of each of the systems, the features that make each system unique. However, if each of the characteristics of one is measured against that of the other, it is noted that the two systems' functionality is the same. Mumma applauds the traditional system as to him it is more effective in heritage management because of some of the following reasons:

- it is sanctioned and enforced through cultural, social, religious and ethical belief systems and behaviour patterns, as well as community leaders,
- Regarding the management of immovable cultural heritage, is premised on a philosophical orientation informed by the day-to-day survival needs of the community,
- it integrates nature and culture,
- it protects nature through economic sustainable practices.

On the other hand the weaknesses of the formal legal system in heritage management derive from the following reasons:

- is enforced by the laws of the state which could be violated or revoked depending with the situation,
- is premised on a philosophical orientation informed by science, technology and 'experts' with regard to the management of immovable cultural heritage,
- protects nature through the device of 'protected areas' in which nature is 'protected' from communities and
- acquires legitimacy from the nation-state-system.

Despite all this evidence of the effectiveness of the traditional system in heritage management and the weaknesses of the formal system, Mumma still finds the formal system endeavouring to supplant the traditional system. He attributes all this to globalisation that continually marginalises and stigmatises the traditional intangible heritage of the indigenous communities. This thesis will make use of information of this nature in its bid to establish the place of

Zimbabwean intangible heritage in a globalising environment. It argues that Zimbabwean intangible heritage is still living and functional in some indigenous Zimbabwean communities that are still grappling with the devastating effect of globalisation as it is an invaluable aspect of indigenous languages. It posits the fact that as long as Zimbabwean languages survive the Western linguistic and cultural hurricane, Zimbabwean intangible heritage will survive as well.

2.3 Indigenous languages and language policies

African indigenous languages as aspects of African intangible heritage are also not being accorded the respect they deserve as well in this era of globalisation. This is the view that Sow and Abdulaziz (1993) have noted in their article, 'Language and Social Change' (in Mazrui (ed.) 1993). They bemoan the lack of a "permanent effort to promote African languages and cultures" in most independent African states. They argue that in the colonial era most educated Africans aped the white man's mannerisms in speech, dress, behaviour and eating habits. There was a general tendency by blacks of wanting to be white in almost everything. With the attainment of independence by most African states, still this scenario has not changed. The language issue has not been given much attention so much that "even political leaders as clear-sighted as Kwame Nkrumah of Ghana were reluctant to promote what they felt to be a vast number of 'backward' languages for fear that such a policy might jeopardize the new states' effort at nation-building by dividing the Africans to no useful purpose at a time when they ought to be united" (Abdulaziz in Mazrui 1993:528). The study will investigate whether this could be one of the reasons why the language issue is as well receiving little attention in Zimbabwe. However, the impact of this kind of scenario on Zimbabwean intangible heritage as a whole will be established.

Mazrui and Mazrui (1998) believe that Africa's tragedy lies in its linguistic and cultural diversity which allow Euro-linguistic and cultural penetration to thrive. They believe that this scenario has cushioned the spread of the metropole languages, namely English, French and Portuguese. The situation has been further exacerbated by the occupation of the Northern part of Africa by the Arabs thereby making it virtually impossible for the continent to have a common language and identity, what one might call 'African.' As a result this lack of homogeneity in both language and culture in Africa has been taken advantage of by the imperialist forces to implant their languages and cultures. Moreover, as also noted by Owolabi (2003:86), this linguistic and cultural diversity has given birth to what he regards as 'fictional tribes and tribal fictions' that account for most ethnic conflicts in Africa and impede attempts at unification. The problem of ethnicity in Zimbabwe, though latent is becoming noticeable in the political realms as the Zezuru ethnic group's thirty year rule of the country since independence is beginning to be questioned by political leaders from the other ethnic groups, notably the Manyika and the Karanga (The Standard, 8th July, 2008). One begins to wonder whether Nkrumah's fears are the very same fears that the Zimbabwean government has as it appears oblivious of the need to develop its indigenous languages thereby propping up the image of the English language and in turn the Western intangible heritage. The research will therefore argue for an appraisal of the status of our indigenous languages out of the assumption that they embody our intangible heritage.

In his article titled "Language, culture and Human Factor Development" Gethaiga (1998:111) says "Language, especially the 'mother' tongue, is the basis of all learning and cultural transmission of knowledge" and that "those who do not value their languages and cultures do not

respect themselves and cannot therefore expect others to respect them.” He goes on to argue that the destruction of a people’s language is automatically a destruction of its intangible values. He believes that the nation boundaries of the modern African states were drawn in Berlin by the European powers in 1884 notwithstanding the linguistic and cultural identities of the African people. As a result “the same cultural group found itself divided and belonging to different European colonial powers” (Gethaiga 1998:115). According to him, this scenario dealt a heavy blow on the intangible cultural heritage of Africa thereby eroding the people’s beliefs and world-view. Ideas raised by Gethaiga in this article will help the researcher to ascertain the extent to which Zimbabwean intangible heritage has been demeaned through the denigration of its indigenous languages. They will also be handy in his bid to establish how the Western intangible cultural heritage has remained intact due to the form of their languages.

Hadebe in Chivaura and Mararike (1998:122) say most post-colonial governments in Africa have adopted language policies that promote the development of foreign languages at the expense of the indigenous ones thereby promulgating the spread of Western intangible heritage. He consents that “the long term effects of ignoring language problems results in neglecting the cultural development and communication needs of the people who speak those languages” (in Chivaura and Mararike 1998:122). He bemoans the lack of clear language policies that upraise the status of indigenous languages in most African independent states, and like Olowabi (2003) attributes this to the elite black leadership that continues to dog the footsteps of their departed masters in both language and worldview. Articles of this nature will give weight to arguments raised in this research as it explores the impact of the colonial and post-colonial Zimbabwean educational and language policies and their impact on intangible heritage.

Williams's article titled "Ebonics: Reclaiming and redefining our language" (in Hudson-Weems (ed.) 2007:248) postulates that progress for African-Americans will accelerate when we are able to build on the knowledge provided by our ancestors and pass it on to the succeeding generations. When we forget knowledge, or when we omit this information in our educational process, or when this knowledge is distorted by either accident or design, a terrible condition is created.

The terrible condition Williams refers to here is the loss of identity which creates a neurosis in the individual. Though Williams' idea of 'going back to one's roots' in the Afro-American context does not directly hinge on the need to preserve language as an embodiment and mode of expression and transmission of other forms of intangible heritages, one is bound to think that it is implied since the title of his article is premised on the need to reclaim and redefine one's language, and not to wait for others to do that for you. 'Ebonics' is a word coined by Williams to define "the linguistics and paralinguistic features, which on a concentric continuum represent the communicative competence of the West African, Carribean and U.S. slave descendants of African origin" (Williams in Hudson-Weems 2007:242). This language is an amalgamation of the various social dialects of former African slaves whose identity had been lost and so is an expression of a yearning for a glorious, romantic African past given form by language. This article will help expound the major subject of this thesis, that is, the centrality of language in defining a people's identity and its place in embodying, expressing and further transmitting a people's intangible values.

Moahi (2007:1) looks at the impact of globalisation and the knowledge economy on the promotion and protection of indigenous knowledge. He acknowledges that globalisation has opened up doors for the flow of new information to every part of the globe, but is quick to point out that this flow is uneven given the disparities in technological advancement between the developed and developing nations. As a result, information-flow appears to be one-sided. Indigenous knowledge is therefore prone to misappropriation by the developed nations. He goes on to say that documenting indigenous knowledge exposes it to theft. The dilemma he finds himself in as he endeavours to find ways of protecting it is that, whichever way one uses, leaves it prone to misappropriation. If indigenous knowledge is not documented, then it runs the risk of disappearing as its human custodians die or “as communities become swamped by the effects of globalisation.” He encourages governments to take more interest in protecting indigenous knowledge but does not talk of the value of language in preserving it.

Mutasa (2006:60) also contends that globalisation has had a devastating effect on most African languages and says that nations should be courageous enough to cherish their languages. He cautions that “Africa has to chart a revolutionary warpath for taking African languages to unprecedented heights so that they can assume the bloated roles of European languages and be able to cope with modern language roles in the current world of technology.” Mutasa views the many variant languages on the African continent as a major stumbling block in their promotion for developmental purposes. He encourages that work to harmonise these languages be done speedily with vigour to reduce their number, disregarding the feelings of their practitioners.

Though Mutasa's advice could be valid given the fact that all nations in the so-called 'global village' are endeavouring at all costs to fit in it economically and technologically, he seems to forget that the harmonisation of languages is not very much divorced from the missionary standardization of languages that they brought on Africa. Language standardisation and harmonisation are hegemonic as they promote one language or dialect orthographically or as the lingua franca above others and in that way creating a stratified class society with the preferred language group at the top while the others get peripherised. However, ideas raised in Mutasa's article though different, will greatly illuminate the thesis' argument.

Harries (2007:173) also explores how Swiss Missionaries during the colonial era destroyed the 'systems of knowledge' of the people of South East Africa through the Thonga language. He views language as a source of its speakers' authentic or real character. As a result its destruction or manipulation leads to the destruction of the intangible values of its practitioners. This research's focus is the Shona language as an intangible heritage whose influence permeates in all its speakers' way of living. It attempts to establish the intricate and inherent link between the Thonga language and other cultural forms of its speakers. This research explores the Shona language as a mode of transmission of other intangible values of its speakers and makes an analysis of the language and educational policies in both the colonial and post-colonial Zimbabwe that led to the decay of the people's intangible heritage. A comparative analysis of the colonial and post independence Zimbabwean policies with regards to heritage preservation with those in Harries's research will be made to establish the link.

Ndamba (2008) examines children and parents' language preferences in Masvingo urban and peri-urban schools in view of the language policy derived from the 1987 Education Act which stipulates that a child's medium of instruction from grade 1 to 3 be his or her mother tongue. She investigates both the parents and children's attitudes to the use of their mother tongues as medium of instruction in schools. Ndamba has come to note that both parents and children have a very negative attitude to the use of their mother tongues as medium of instruction in the education system. They do not see value in these as they are not lingua franca in the country. These languages do not open avenues for development in the lives of the children in this globalised environment. She attributes this negative attitude to the people's mental, linguistic and cultural colonisation and cautions that unless this is removed from people's mentalities, the use of mother tongues as medium of instruction in the education system will never be realised. Ndamba therefore advocates for a language policy that raises the status of Ndebele and Shona in Zimbabwe so as to change the negative attitudes of both pupils and parents towards the use of mother tongues as medium of instruction. She also believes that campaigns to educate local communities on the issue would make this work much easier.

Ndamba's focus is the use of the mother tongue as medium of instruction at grades 1 to 3, yet this research proposes a broadening of the whole scope to all sections of the Zimbabwean education system. She is silent on the relations between indigenous languages and indigenous intangible heritage, which is the subject of this thesis.

Ndamba (2010:256) again raises similar sentiments in her other article titled 'The Official Language-In-Policy and Its Implementation at Infant School Level. In this article she

investigates the reasons for the discrepancy between the official language policies of the 1987 Education act (Amended in 2006) that propounds that education in infant classes (Grades 1 to 3) be in the mother tongue with what is on the ground in schools in Masvingo District, Zimbabwe. She attributes this discrepancy the children and parents' preference of the use of English as the medium of instruction in schools rather than their indigenous languages. She has also noted that school heads and infant teachers were not aware of this policy. Those aware of it have no idea of how it is implemented. She therefore recommends that there be mechanisms "at national, regional and primary school levels whereby policy implementers are conscientised on the interpretation and implementation of the language-in-education policy." She believes that workshops, seminars and refresher courses could take care of this.

The mother tongue debate is not just a Zimbabwean issue. Several countries on the continent seem to be battling with its planning and implementation in their education systems. Yohannes (2009) discusses this issue as practised in Ethiopia. He castigates African countries for adopting lack of development-oriented colonial language policies that use English as the medium of instruction in the education system yet there is ample proof that no country under the sun has developed to dizzy heights using a foreign language in its education system. He says African countries must learn from the Asian countries that use their indigenous languages as medium of instruction in their education systems yet they are developing well in sciences and technology. The use of foreign languages in education systems is a colonial heritage that must be removed. He views the use of English in education as an obstruction in that "it negatively affects the ability and ease with which knowledge is acquired by students, and the extent and depth of the acquisition" (Yohannes 2009:197).

Qorro (2009:59) says that the language of education or the language of instruction issue is not new on the African continent. In her country, Tanzania the issue has been debated for over fifty years but to no avail. Like the researchers who have just been discussed, Qorro has noted that “education in a foreign language, especially when the majority of teachers and most students do not understand it, restricts access to education.” According to her parents have raised concerns in the use of indigenous languages as medium of instruction that are very similar to those just highlighted by Ndamba (2008: 2010), that globalisation entails the use of English as it is the language of science and technology and that indigenous languages will not be progressive in a globalising environment. Qorro has also noted the concerns of people that indigenous languages have no literature and are too numerous. They therefore have the propensity to destabilise national harmony since they represent the values of the different ethnic groups in the country. She believes that it is the West that benefits from the continued use of English as a medium of instruction in education while the speakers of indigenous languages lose self-confidence and are alienated from their values and communities. It is this loss of self-confidence and alienation that comes as a result of loss of one’s language that the thesis investigates as it relates to Zimbabwean intangible heritage.

Qorro (2009:78) suggests a revisiting of the real objectives of education so as to meet the challenges associated with globalisation. She suggests researchers sensitise parents, children, policymakers and the general public on the need to introduce multilingual education in schools. For her French, Arabic, Spanish and English should be taught in schools as subjects that meet the needs of globalisation while indigenous languages are taught and used as the medium of

instruction. She winds up her argument by insisting that globalisation is not all about one culture or language but that “we should give students and pupils the option of a genuine choice to study from primary one to university in the language they understand best.”

Alidou (2009:108) views the English language as a tool of globalisation as it promotes a sense of exclusion in pupils of African origin. Their lack of articulacy in the language makes them silent most of the times during lessons thereby leading to their failure. He believes “the mismatch between pupils’ home language(s) and cultures and schools’ language of instruction and culture creates several problems that prevent effective learning among pupils.” He argues for a revamping of the education school curricula in most African schools so that learning incorporates pupils’ home environment and the development of life-skills in pupils. For him, effective learning in schools should be based on multi-lingual education policies in language usage and not on colonial monolingual policies that promote English, French and Spanish.

Alidou (2009:115) has also observed that though most African governments recognise the need to use African languages as medium of instruction in education, their reliance on donor-funds from their former colonial powers for development makes the implementation of their educational policies problematic. He observes: “When one faces extreme poverty and relies on foreign aid to promote developmental educational programmes, it is simply not easy to overcome impositions.” He has also noted that the elite in most African countries do not seem to want to change the colonial educational policies in which English, French and Spanish are medium of instruction because these languages are seen as languages of power in most African societies. Alidou has therefore observed that “because the official languages are also the languages of

power, it is therefore very difficult for them to destroy a system which has produced them and empowered them at the expense of a large majority of their fellow citizens who could not attend formal schools” ((Alidou 2009:117). The use of English as medium of instruction is therefore a political gimmick to ward off power from the majority so as to disempower them. Alidou has noted that once the majority become educated and articulate in the colonial master’s language, the more they will be able to know what they expect from their leaders, and the more the leaders become accountable to them. The continued use of the foreign languages in the education system is a way of denying the majority the knowledge and power associated with the foreign languages which was accessible to the elite. According to Alidou, it has already been proved as far back as 1890 that indigenous languages are very effective if used as medium of instruction in education but the black African elite who has benefitted from a faulty foreign imposed colonial language policy is unwilling to make the necessary changes, preferring the former colonial education system that safeguards his position.

In yet another article with a similar theme, Thyness and Alidou (2006) have conducted a research on the possibility of using African languages as languages of instruction in education. They have again noted that though this could be possible, the *laissez faire* kind of attitude towards its implementation adopted by the African Union, New Partnership for African Development, ACALAN, ADEA and UNESCO has been the stumbling block in this regards. The two researchers have noted the lack of coordination and agreement in these organisations on the issue. Each appears to have its own agenda in the process.

Prah (2009) is in accord with Qorro's assertion that mother-tongue education in Africa is beneficial to the indigenous people and that a foreign language of instruction is detrimental to their acquisition of the real values of life. Prah has observed that no country in living history has developed while using a foreign language as a medium of instruction in its education system. He also views foreign education as a tool to instil foreign values in pupils. He has observed that in India colonial education has destroyed the social fabric of the Hindus as is shown in the words of Thomas B. Macaulay's words to his father in a letter dated 12 October, 1836 that Prah quotes from Kurtz Stanley (2003:52-59):

Our English schools are flourishing wonderfully; we find it difficult to provide instruction to all. The effect of this education on Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respected classes 30 years hence. And this will be effected without our efforts to prosecute... (Prah 2009:85).

Prah sees no difference between the assimilationistic goals of the French system of education with those of the British as all were meant to destroy the values of the indigenous people. This is the reason why he insists on an education in the mother tongue which he believes to be emancipating and development-oriented. Though there are challenges in using indigenous languages as medium of instruction in education, languages can be developed. He says that languages develop when societies are willing to develop them, so the issue of indigenous languages being lacking in vocabulary is out of the question here. On the multiplicity of languages in Africa being a hindrance to their use in education, Prah suggests their harmonisation. Though some of Prah's arguments may be in tandem with some of the thesis' focus, the issue of harmonisation, which this researcher views as another form of standardisation and yet another internal linguistic colonisation will not yield the harmonious co-existence of the

various linguistic and cultural groups in the country and in Africa as a whole. The research views this as a replica of the colonial education system whose goal was to instil western values in the country through the promotion of English. In like manner the choice of an indigenous language variety that would be the centre in the harmonisation process would simply replace English and still serve the same purpose of promoting linguistic and cultural hegemony among the indigenous population, and in turn promote linguistic and cultural disharmony.

Okrah (2004) also argues for an African-centred education that would promote African values. To him it is only through this type of education that the wisdom of the past and their values are preserved and passed on from one generation to the other. He views it as shameful the continued lambasting of African traditional values by the educated elite as if these had no value to their practitioners. He wants African schools to train learners to be critically minded to the extent of being able to denounce some Western values as no culture is perfect.

Njogu (2003:69) makes an analysis of language policies in Kenya. He observes that a national language policy on language “is borne out of the recognition that languages are at the centre of a nation and do make vital contribution in defining identities, collective organizing and efficacy, and national formation.” He has observed the destructive effects of globalisation on indigenous languages and cultures as English is given preference in language planning and policy issues as the lingua franca in Kenya. Though Swahili has been accepted as a national language, it is still relegated to an inferior position when compared with English, the language of power, prestige and upward mobility due to the economic and political benefits that accrue from its use. He bemoans the lack of a clear language policy in Kenya as change after change has been made,

from the use of Swahili to English and vice versa in the education system since the days of independence.

The problems discussed above could be caused by a lack of synergy between linguistic descriptions and language planning (Djite 2003). For this synergy to be there Djite suggests that language planners take an ecological approach to language policy and planning. This could help in identifying the ecological factors that promote linguistic diversity and that way providing the much needed linkage between linguistic descriptions and language planning in Africa. He objects to the idea of preserving languages in texts on the grounds that preservation would imply items or objects for the museum yet languages are not static, but are living within communities that use them. Therefore the use of the term 'language maintenance' would be most appropriate for him. He goes on to say that this language maintenance could be facilitated through language planning that identifies the problems besetting the multiplicity of indigenous languages in Africa, that includes "their small number of speakers, their not being modern, their lacking of a writing system, their being structurally too simple or complex, their variability and their encouraging outmoded undesirable modes of behaviour" (Djite 2003:2). In spite of these variations in indigenous languages, Djite still encourages language planners to adopt an ecological approach as he is opposed to standardisation that he views as a source of language stratification and language hegemony.

Magwa (2008) discusses language policy and practice in independent Zimbabwe with reference to education policies. He examines both colonial and post independent Zimbabwean language policies to see their relatedness. The purpose of his research is to establish the impact of what he

calls “colonial politics” on Zimbabwean language and educational policies. Magwa has come to realise that Zimbabwe has regurgitated wholesome the colonial language education policies in a way that raises ethnic sentiments among the various speakers in the country. He has noted that “there is strong resentment to the domination of Shona over Chichangana in Chiredzi, and Ndebele over Nambya and Kalanga in Hwange and Plumtree respectively” (Magwa 2008:26) as language speakers who raise these sentiments in these areas seem to outnumber the speakers of these two national languages. According to his findings, the Zimbabwean government is unwilling to address or redress this issue, leaving the teachers and education officials in these areas to employ languages preferable to them. He therefore views the current language policies in post-colonial Zimbabwe as ‘new wine in old skins’ since not much has changed in terms of the improvement of the status of African languages.

2.4 Globalisation

Imperialism as viewed by Carnoy (1974:33) is “an economic phenomenon,” that is the domination and exploitation of the periphery areas of the world by the “metropole” or “center.” Amilcar Cabral (cited in Handyside, 1969:98) also defines it as “a worldwide expression of the search for profits and the ever-increasing accumulation of surplus value by monopoly financial capital, centred in two parts of the world: first in Europe, then in North America.” Bell (1986:69) concurs with this observation when he also views it as “the expansion of capitalism on a world-wide scale which followed the industrial revolution in the late 19th Century.” He goes on to say that during this period there had been stagnation in economic growth in Europe and North America. These nations therefore eyed the raw materials in the less developed nations of the

world thereby precipitating their colonisation as evidenced by the partitioning of the African continent. In this study the impact of this 'economic phenomenon on Zimbabwean intangible heritage will be established.

Internationalisation, as defined by Ruzzier, Hisrich and Antoncic (2006:2) refers to the geographical expansion of economic activities over a national country's border. These writers assert that the term was used first "when the phenomenon gradually replaced imperialism as the dominant organisation principle framing cross-border interaction between market economies starting in the 1920s." The internationalisation process of economic activities trebled after the Second World War due to the need for reconstruction material in most countries devastated by the war. It was only in the early 1970s that this phenomenon transformed itself into a new one, globalisation; that still had the same objectives as its predecessors, imperialism and internationalisation.

The term globalisation, in business terms refers to a stage in which the firm's operations are managed on a global scale, not just in a few countries and is characterised by the world-wide integration of ever more competitive markets and companies facing global competition (Ruzzier et al. 2006:2). Most of these firms as noted by Ruzzier have a multinational character and have the former western imperial powers as their bases. They expand outwards, targeting the less developed economies, which are vulnerable and incapable of counter-penetrating them. As such, the smaller economies end up being mere receivers and consumers of western products in exchange for raw materials that they cannot process due to technological inferiority. As a result,

globalisation becomes, as correctly noted by Gjellerup (2000:16), ‘a qualitative extension of internationalisation or imperialism.’

This thesis therefore views globalisation as a western ideology to paint the whole world white linguistically, economically, socially and politically. Those from the West, in the name of globalisation, civilisation or modernity gradually engulf the languages and cultures of the less developed nations. Imperialism, internationalisation and globalisation are manifestations of American nationalism. Globalisation is Eurocentric in perspective; as such it views with distaste the nationalisms of other societies since they are obstacles to its expansion and implementation in the world. The smaller nations, Zimbabwe included, are mere receivers and executioners of western values in the name of globalisation at the detriment of their own intangible heritage values. This has impacted negatively on the people’s worldviews.

Researchers in the business sector have also dealt with issues of globalisation and internationalisation. Ruzzier et al. (2006) have a paper that investigates the past, present and future of small and medium enterprises development in the international arena. These researchers view small and medium enterprises in developing nations as mere extensions of the multinational companies from the West. The researchers have made an overview of the three forces that they believe to be behind the globalisation of business in the world. The growth of low-cost technology connecting people and the world is taken to be the first force. Developing nations like Zimbabwe are also accessing this cheap technology to enable themselves to fit into the international community, the so-called ‘global village.’ This improved information-processing and communication technology helps create an awareness of activities in the international world.

The second is the dismantling of trade barriers in the world market and the emergence of free-trade agreements to encourage all world nations to be active participants either as propagators or receivers of Western products. The third force behind globalisation has been noted as “the widespread economic restructuring and liberalisation that followed the fall of socialism in Russia and Central and Eastern Europe, as well as the geographical expansion of markets in Asia, particularly China” (Ruzzier et al 2006:2). Views raised in this paper will be handy in explaining the impact that such driving forces of globalisation have had on intangible heritage in Zimbabwe as a country within the so-called ‘global village.’

‘Challenges faced by small and medium enterprises in developing nations along their paths of internationalisation’ is an issue handled by Neupert et al. (2006). Some of the challenges include the failure to procure high technological equipment to market themselves in a world of market competition. The research views the Zimbabwean situation in the same light. As a result the less developed nations end up having what I would regard as the failure to grow independently syndrome.

‘Corporations without national boundaries’ is a paper by Natale et al. (1994). This is a reference to economic activities by multinational companies in the world. According to these researchers, these global corporations have the irresistible strength to penetrate any market economy. The managers of these corporations only embrace the cultural values of the people they engage in business only as a business management strategy. Foreign cultural values, in particular the languages are only embraced in as much as they help enhance their corporations’ multinational growth.

2.5 The thesis' focus

It is abundantly clear from the data analysed that past research on culture has been focused on tangible heritage, marriage and family life and on the impact of westernisation on these. Research has also focused on language, language planning and policy formulation. However, no research has been focused on the place of Zimbabwean intangible heritage in a globalising environment, which is the focus of this thesis. Its functionality and resilience faced with the challenges of globalisation have been underrated for decades. The influence that the Shona language has on its speakers' thought-systems and in turn in intangible heritage preservation appears unnoticed in research and academic circles. There has been virtually no scholar who has delved into this area of language and intangible heritage preservation. The two areas of study have always been handled as separate entities.

No scholar as yet again has endeavoured to link language planning and educational policy in Zimbabwe with intangible heritage preservation, a subject that this thesis handles. The thesis hypothesises that language preservation; planning and policy implementation is the best method of safeguarding the continued existence of intangible heritage in a globalising Zimbabwean environment. The impact of the current socio-political and economic developments on language and intangible Zimbabwean heritage and the ways of conserving and ensuring their continued presence in a world that is going global are research areas this thesis hopes to open up in academic circles.

This makes this research unique and worthy to embark on as it dwells on an area that had virtually been ignored for years. It is hoped the study will make significant contributions in the current debates on intangible heritage preservation that are under the auspices of UNESCO and The World Bank. The researcher also hopes that through findings in this study, the convention for intangible cultural heritage adopted in 2003, which got approval from the participating countries in 2006 will open up debates and more research into this area of language as a form of intangible heritage that influences other forms of intangible heritages that had been neglected and undervalued for long.

2.6 Conclusion

The research area has been shown to be interdisciplinary as it deals with issues ranging from heritage studies to language planning and policy issues. As such the chapter has reviewed literature that handles heritage from a general cultural perspective first before moving to literature on museums and intangible heritage issues. In this section ICOM NEWS articles and UNESCO publications on the subject pre-dominate the review. Literature on indigenous languages and language policies in Zimbabwe and Africa in general has had their fare share of the review process.

The reviewed literature has justified the research as no research so far has linked language preservation with intangible heritage preservation. The literature review has shown that the two research disciplines have always been handled as separate entities. The research's point of departure has therefore been shown as it hypothesises that the only way of safeguarding

indigenous Zimbabwean intangible heritage is by safeguarding its indigenous languages from being eroded by the negative effects of globalisation.

CHAPTER 3

THEORETICAL FRAMEWORK

3.0 Introduction

This research area is interdisciplinary as it cuts across several disciplines namely culture, heritage, language and language planning and policy. The major theory that permeates through the whole thesis is Afro-centricity as it situates the whole discourse within the African context. The theory is complemented and strengthened by the centre-periphery theory as it endeavours to deconstruct the hegemonic position of western languages and cultures in Zimbabwe. The theory argues for a revisiting of the Eurocentric perceptions that demeaned and stigmatised African languages and cultures. It strengthens the thesis' argument that there is need for African languages and cultures to take centre-stage in the education system and in all government functions for development to become a reality.

The Sapir-Whorf theory of language has been applied and complemented by the Vygotsky theory of language development and thought. These theories endeavoured to link language, thought and intangible heritage. This linkage is the position on which the thesis' argument is premised. Since the thesis hypothesises that language preservation implies intangible heritage preservation, language planning and policy as a theory has therefore been applied as well in data analysis. There is no way in which this theory would be circumvented given the fact that the form of intangible heritage in colonial and post-colonial Zimbabwe has been determined to a large extent by the education system's language policies.

This chapter therefore looked at the major theoretical frameworks which are Afro-centricity, the Whorfian expressive theory and language and planning theory from which the thesis's argument is premised. It provided some justification for their adoption in the analysis of data. Another conceptual approach closely linked to the above, the socio-historical framework has been briefly discussed in this chapter since language and intangible heritage are influenced by the social and historical situation of the time. Some Euro-modernist theoretical approaches embraced by some emerging Shona novelists in their writings have been critiqued in this thesis as they impact negatively on Shona intangible heritage management.

3.1 Afrocentricity

It goes without questioning that Africa has attained political independence which Ngugi (1981) rightly defines as flag independence which is still lacking in many ways. Ngugi himself, like most scholars and proponents of real African independence believes that Africa is still yearning for linguistic and cultural emancipation from the West. He believes that without this, it would be foolhardy for Africa to claim to be independent. Calvert as quoted in Phillipson (1992:107) concedes that "...any nominal liberation which is not accompanied by an overthrow of the linguistic superstructure is not a liberation of the people who speak the dominated language, but a liberation of the social class which spoke and continues to speak the dominant language." A linguistic and cultural decolonisation is the real essence of genuine economic and political decolonisation. This is the situation that Zimbabwe like most African and former colonies of the West finds itself in. The issue of linguistic and cultural emancipation is the subject of this thesis. Therefore Afro-centricity, as a theory in this regard has been the most appropriate in tackling this war against linguistic and cultural imperialism that has haunted the Zimbabwean education system for decades.

Afro-centricity, as defined by Asante (in Hudson-Weems (ed.) 2007:29) is “an intellectual perspective deriving its name from the centrality of African people and phenomena in the interpretation of data.” It is therefore a way of viewing life from an African perspective, defending and upraising the cultural image and dignity of African people. It challenges and counters the Eurocentric perceptions that Europe has always had of Africa, perceptions grounded in the pre-conceived notions that were a product of the early Christian missionary writings that precipitated the scramble for and subsequent colonisation of Africa. The early missionaries in Africa had painted Africa as a ‘dark continent’ that needed Western colonisation for it to be civilised. They had propagated falsehoods that Africans had ‘no civilisation, a religion and a culture’ and so colonisation was a prerequisite for them to receive civilisation.

In this regard, Chinua Achebe, as noted by Ezeigbo in Ikonne, Oko and Onwudingo (eds.) (1991:19) acknowledges that he was prompted to write his first novel, *Things Fall Apart* “to correct the distorted image of Africa and the African psyche in western culture and to teach his people that they had a culture before the white man descended upon them.” In *Homecoming* (1987:41) Ngugi echoes the same Afro-centric sentiments when he says that colonial education had taught the African that the Blackman did not exist or was asleep “until the Livingstones and the Stanleys woke him into history.” Achebe and Ngugi are some of the prominent champions of Afro-centricity, which counters the denigrating colonial myths of the superiority of the white races over those of the blacks. It is the contention of this research that these myths have contributed tremendously in the stigmatisation and subsequent marginalisation of African languages that embody other forms of intangible heritage.

The theory is opposed to the linguistic and cultural imperialism that still haunts the African education system. Linguistic imperialism as noted by Phillipson (1992:47) is the phenomenon whereby “the dominance of English is asserted and maintained by the establishment and the continuous reconstitution of structural and cultural inequalities between English and other languages.” Phillipson explains further his definition by saying that ‘structural’ refers to material properties like educational and financial institutions while ‘cultural’ refers to abstract, ‘immaterial or ideological properties’ like attitudes and perceptions. These are normally implanted into individuals through an all-English oriented school curriculum that disregards values in other cultural settings other than those from the West. The English language and culture take centre stage in the education system while indigenous languages and cultures are peripherised. This as noted by Phillipson (1992) and Carnoy (1974) creates a linguistic and cultural dependency syndrome that keeps the peripherised nations enslaved.

This is the exact situation one finds in most, if not all African independent states in. They have regurgitated wholesale the former colonial masters’ educational and cultural policies to the benefit of the West. Since this thesis is a critique of these educational and cultural policies in independent Zimbabwe, the researcher found it most befitting to apply Afro-centricity as a theory in his criticism. The theory advocates for the linguistic and cultural emancipation of the whole African continent. It is for an African-centred education system in which African languages and cultures take centre stage in all matters pertaining to the day-to-day activities of African people. It defines education in terms of life, which in the African setting is indigenous

knowledge. Okrah (2004) as quoted by Alidou (in Brock-Utne and Skattum 2009:118) has this to say of the need to redefine African education in the era of Western influence:

We need to conserve African accumulated values and wisdom of the society that has been passed on and stop the shameful criticism of everything African from our religion, customs, art forms and language: schools and the education systems should perform the function of positive change in our societies: African schools should prepare African youths to become critical and logical thinkers, not just to denounce some old customs and traditions in Africa but also to critique Western ideologies in all disciplines rather than accepting them as sacrosanct facts.

However, Okrah cautions against romanticising the African past as if all was rosy with its education system. The hope for a real linguistic and cultural liberation therefore lies in Africa adopting an Afro-centric approach in its education system.

The researcher hoped that with theories of this nature, there will certainly come a time when foreign languages like English, French and Portuguese will be peripherised in Africa to the advantage of indigenous languages and cultures. This can only be possible when indigenous languages in Africa serve not only as national languages in their countries, in this case ‘the languages of a political, social and cultural entity’ (UNESCO 1953:46), but as official languages as well. This implies that they will be government languages for the legislative, executive, judicial and educational systems. Only then will we begin talking of real independence and not dependence as is the case right now. Linguistic emancipation is the genuine mark of real freedom as no country in living memory has developed to dizzy heights using a foreign language (Prah 2009).

Afro-centricity therefore calls “for the liberation of the mind from any notion that Europe is teacher and Africa is pupil” (Asante in Hudson-Weems 2007:34). The adoption of this

theoretical framework in the analysis of data in this thesis would help in reasserting, reviving and ensuring the continued existence of indigenous Zimbabwean intangible heritage in an African cultural world threatened with extinction. Afro-centricity has “no interest in one race or culture dominating another,” but expresses the belief and hope that it is possible for people with different cultural backgrounds to live together without necessarily “giving up their fundamental traditions except where those traditions invade other people’s space” (Asante in Hudson-Weems (ed.) (2007:37). Its goal is not to subjugate other cultures, but a search for its own space in a multicultural cosmos. An Afro-centred approach helps to demystify, deconstruct, dethrone, demythologise and decentre the Eurocentric notions of the Black cultures and languages that the West had and still continues to have. This is in line with Chinweizu, Jemie and Madubuike (1980:80)’s assertion that the African writer and or critic’s concern should be the cultural decolonisation of the continent and that s/he must develop an African aesthetic, encourage an awareness of African tradition, and play the role of critical intelligence guiding the transmission of African cultural values. It is hoped that with this theory, the research will make important strides in contributing in the current debates on issues pertaining to the African renaissance in a world slowly being engulfed by western values.

3.2 The Whorfian expressive theory

The other major theory used in the analysis and interpretation of data in this thesis is the Whorfian expressive theory of language commonly referred to as the ‘Sapir-Whorf hypothesis,’ named after Edward Sapir and Benjamin Lee Whorf, the first and major proponents of the theory in the 1930s after they had observed that different languages are a reflection of different worldviews. This theory is also referred to as the Linguistic Determinism Theory as it asserts that language determines thought and shapes our worldview.

Languages are therefore not just a means through which people communicate, but as noted by Sapir and Whorf (as quoted by Afolayan 2002:3)

embody distinctive ways of experiencing the world, of defining what we are. That is, we not only speak in particular languages, but more fundamentally become the person we become because of the particular language community in which we grew up – language, above all else, shapes our distinctive ways of being in the world. Language then, is the carrier of a people's identity, the vehicle of a certain way of seeing things, experiencing and feeling, determinant of particular outlooks on life.

Ngugi (1987:15) echoes similar sentiments when he says that language is culture and that “it is the collective memory bank of a people's experience in history” and as such it cannot be distinguished from the culture that it carries. Language is influenced in growth by the very same culture that it defines.

The theory therefore helped the researcher in establishing the intimate relationship between language and other forms of intangible heritage among the Shona. This thesis argues that language, like all other forms of intangible heritage is a product of the mind and has the incredible power to influence thought.

It also posits the view that intangible heritage is abstract and because of this characteristic most researchers have shown little interest in it. It is living within communities and is part and parcel of their living styles or their philosophy. As such it is stored within their minds and in turn within their thought system. This is the reason why, as Lee (ICOM NEWS 2004) has noted, most researchers have shown a lot of interest in material objects, and not in the minds from which they emanate. This as well is the reason why UNESCO has battled to have the convention for the

protection of intangible heritage adopted in 2003 get its approval by the participating countries in 2006. The convention for the protection of tangible cultural heritage had already been in operation since 1972 and no participating country questioned it.

While anthropologists were busy engaged in these tangible cultural objects of the past, linguists on the other hand were tirelessly studying language as an entity (Hudson 1991:73), and not as an intangible aspect of heritage. What people were oblivious of is the fact that there is an intimate and inseparable relationship between language and heritage, whether tangible or intangible, which is the subject of this thesis. It seeks to establish the fact that language is part of this intergenerational heritage stored in the minds of its speakers. Echoing the views of Edward Sapir and Benjamin Whorf, Hudson goes on to say that, unlike other forms of cultural values, language has the power to influence thought. This is because it is the medium through which all other forms of intangible heritage are expressed or communicated. These are expressed and transmitted through language. In this way language then becomes a mirror through which a people's intangible heritage could be viewed.

The thesis hypothesises that since it is the mode through which all other forms of intangible heritage are expressed and transmitted; language has the power to create perceptions and attitudes and in turn to influence thought. People therefore make various values and belief systems depending on the linguistic variety they will be using at that particular time (Hudson 1991:97). Romaine (1994:25) agrees with this when she says "the vocabulary of a language is an inventory of the items a culture talks about and has categorised in order to make sense of the world." She goes on to say that no two languages in living memory are similar in so much as to

be able to represent the same social reality. Therefore every language is a reflection of the reality of its speakers, of the world-view or the intangible values of its practitioners. This is a characteristic that makes language unique when compared with other intangible aspects of culture. Hymes cited in Jinandu (1980:55) acknowledges that language is a powerful tool of communication but goes on to cite its peculiar characteristic when compared with other forms of intangible aspects of culture by saying of it: “There is the accompanying code of vocal gesture in intonation... manual gesture; visual art; dance; instrumental music and the genres built partly or wholly out of the resources of language, but organised at levels not necessarily reflecting its internal structure, such as song, myth and drama.” From Hymes’s observation it becomes clear that language is an embodiment of most, if not all the intangible aspects of a people. Each of the other forms of intangible heritage cited above only has the capacity to stand on its own as an entity incapable of representing the others. For instance, social relationships cannot express craftsmanship, singing, drama, dance, orature, indigenous knowledge systems or registers, a characteristic embedded in language. That is the reason why this research’s focus is on the impact of the modernising agents of change on the Shona language as an embodiment of all other forms of intangible aspects of its speakers. All these observations are grounded in the Whorfian expressive theory of language which was also used in the analysis of data.

In line with this theory it becomes clear that there is a symbiotic relationship between language, society and its intangible heritage. Language and society mutually influence one another and each is dependent on the other. No society since time immemorial has survived the ages without a language and no language has done the same without its practitioners. This is the reason why

linguists have been able to talk of language in society or society in language. It is because of the dialectical relationship between the two.

Language could be said to be in society when viewed in terms of its communicative functions or its characteristics as noted in its social functions. These influence the development of language through both linguistic competence and performance, which are “the knowledge of rules of grammar and how these rules are applied respectively” in speech (Romaine 1994:31). The lexical, syntactic, semantic, phonological and morphological forms of languages are determined by the societies in which they are spoken. Words enter or drop out of the speakers’ vocabulary depending on their function and relevance to society.

Society in turn could be said to be in language since its characteristics as well are reflected in it. Society is made up of humans who have both tangible and intangible aspects. The tangible nature of humanity is his body and the physical environment with which he constantly interacts to make life worth living. The intangible aspects are a product of his thought systems, the abstract values like his spirituality, social relationships, registers, his traditional knowledge systems and many more innumerable to mention here. All these are subsumed in language, as it is the mode of their expression and transmission.

Language therefore becomes the storage of these intangible values of society and by implication, of society since it is through it that society could be viewed. There is an intimate and indispensable relationship between language, society and its intangible heritage. It is therefore

not possible to talk of intangible heritage conservation without seriously thinking about language conservation.

The French and the Portuguese colonised various parts of the world making use of the policy of assimilation to paralyse and completely destroy the intangible values of the colonised. This was a policy in which the colonised were compelled to assume the culture and world-view of the metropole through language. They were to renounce their entire intangible heritage including their indigenous languages so as to be treated on equal terms with the members of the colonising nations. This policy was in theory meant to put the colonised at par with his master yet it was a shrewd way of destroying the cultural, intangible values of the indigenous communities. This scenario vehemently put a knife on that which held the indigenous subjects together and things began falling apart (Achebe 1989). In this whole exercise the coloniser used language as a tool of assimilation to put an end to the intangible values of the colonised. The colonial subjects were not allowed to speak their indigenous languages even in the comfort of their homes. The language of the metropole was not just the lingua franca, but also the language of the home environment thereby facilitating the cultural death of the indigenes. They no longer had a language and in consequence a religion, a past to talk about and a world-view of their own. The coloniser had noted, as propounded by Sapir and Whorf, the power of language in influencing thought. He had discovered that language is the sum total of a people's intangible values which could only be destroyed if their indigenous languages are destroyed.

Brock (in Watson 1982) concurs with the above observation when he says that when slaves were brought to the West Indies from Africa, the authorities saw to it that they destroyed the slaves'

indigenous cultures (intangible values) through the destruction of their indigenous languages. They minimised communication among them by deliberately dispersing those with a common linguistic origin to make sure that cultural contact and continuity through language is put to an end. As a result “the cultural links with their African origins were reduced almost to the point of extinction” (Brock in Watson 1982:128). The only language of communication among them as Brock claims was some rudimentary and uncoordinated elements of English acquired during the enslavement process. This scenario for Brock therefore brought “the virtual destruction of the true links with the African cultures from which the slaves derived and the incomplete and fragmented acquisition of European cultural elements during the formative colonial period” (Brock in Watson 1982:130).

This linguistic and cultural dislocation is mostly possible where the languages are very dissimilar. Most European languages, by virtue of their common genetic origin are similar and as such give the same world-view to the speakers (Trudgill 1995), a situation that is anathema to the African situation. This is the reason why this research views globalisation as being Eurocentric. It is because most European and North American languages from which it hails from are similar in perspective. They therefore give the same world-view to their speakers, a world-view they want every nation to embrace as the global culture.

Language, society and its intangible heritage are therefore intricately interwoven so much that it is not possible to talk of one, isolated from the others. Language and society are each in the other and language is the mode of expression and transmission of the intangible aspects of society. It is

therefore the sum total of the intangible values of its speakers. Its death implies in consequence the death of the intangible heritage of society.

All this argument is premised on the Whorfian expressive theory of language. This is the reason why the thesis used this theory, as one of the major conceptual frameworks on which data collected was analysed. The data was also analysed within a socio-historical framework. This approach was relevant in this case because the form and future of intangible heritage in Zimbabwe has been and still is determined by the social, political and historical environments of the time.

This approach is not very much divorced from the two that have been discussed above. Language has a close relationship with society as noted above. Society determines the direction of growth of any language while language acts as a means through which society expresses itself. Language also has a binding relationship with history as the two are interwoven so much that it is virtually impossible to talk of one without mentioning the other. History is the prime mover of changes in any language as it gives birth to new lexemes through borrowing and other forms of word-building exercises to delineate new objects or experiences brought into the community through historical events, while language acts as storage of this history in its vocabulary. History is therefore the progenitor of language while language is its conserver.

3.3 Language planning theory

The thesis' argument, as noted is that intangible heritage preservation entails language preservation. Language preservation in turn entails language planning which must be informed by a theory which is normally referred to as the language planning theory. This theory was

therefore used in the presentation and analysis of data in the research. Mkanganwi (in Crawhall 1992:6) notes that “it is impossible for governments to have a policy regarding minority languages, because doing absolutely nothing about them is positive neglect, which is seen as covert policy causing their non-development or decay,” which means it is almost impossible for governments to be oblivious of the need to plan and implement language policies.

Mkanganwi goes on to define language planning as “the conscious, predictive approach to language and language use” (in Crawhall 1992:6). By this he means that it is a way of viewing language and its use in relation to the problems it will be facing in the linguistic, social and political landscape. He regards it as the theoretical representation of language policy in that it is a plan of action that gets realisation when implemented in policy. Christian (1988:197) quoted by Kimani Njogu in Mugane (2003) defines it along the same line when he regards it as “an explicit and systematic effort to resolve language problems and achieve related goals through institutionally organised intervention in the use and usage of language.” Njogu also views a national language policy as the agreed principles nationally that enable language planners to make worthwhile logical decisions about language problems in a nation.

In this venture, status planning and corpus planning were looked at. In status planning the status or position of a language or languages is revisited and repositioned to accommodate linguistic and cultural diversity. This is the major goal of this research as it seeks to reposition the status of indigenous languages and intangible heritage in a multilingual Zimbabwean environment. Corpus planning which in the past has been used to further the interests of one linguistic and cultural group was looked at as the research challenged the inherited erroneous colonial language

planning and policies that have worsened the linguistic and cultural intangible values of indigenous languages in the country.

The use of this theory in this thesis assisted the researcher to identify the problems wrought on Zimbabwean indigenous languages and Zimbabwean intangible heritage by globalisation and the detrimental effects of not addressing them by the post-independent Zimbabwean government. The theory, as noted by Phillipson (1992:86) was relevant in data presentation and analysis as it “recognises that western conceptions are not automatically valid for the Third World.” Like Afro-centricity, the theory deconstructs the Eurocentric views of black Africa and its intangible heritage that the West has always had. It therefore augmented the research’s argument that the linguistic rights of the indigenous people of Zimbabwe must be defended for its intangible heritage to survive. Linguistic and cultural rights are fundamental aspects of human rights despite them receiving the least attention in socio-economic and political affairs worldwide. The United Nations Draft Universal Declaration on Indigenous Rights (E/CN. 4/Sub. 2/1988/25) as human rights states categorically that indigenous peoples have have the right to the promotion of their languages even in the education system, using them as Medium of Instruction (Phillipson 1992:86).

A failure by the United Nations to recognise the linguistic and cultural rights of the indigenous communities worldwide would mean a failure on its mandate to oversee and maintain human rights in the world.

In Zimbabwe today, most people's negative attitudes to their indigenous languages and to Zimbabwean intangible heritage are attributable to inherited, erroneous language planning and policies that promoted the place of English and Western values. Most Zimbabweans define an educated person in terms of his ability to speak in English and his negation of traditional values and beliefs. They associate English with white-collar jobs, trade and commerce and with political government appointments. Christian Church ministers prefer to preach the word in English and have it interpreted in indigenous languages despite the fact that the congregation will be wholly indigenous. Some parents do not even want their children to speak indigenous languages within the comfort of their homes preferring English which they believe to be prestigious. Indigenous languages are accused of being lacking in vocabulary when compared with English, so communication is thought to be easier when it is done in English than in indigenous languages. To that effect English is accorded more slots on school timetables than those given to Shona and Ndebele, the two indigenous languages believed to be national languages. The other Zimbabwean indigenous languages have no place on the Zimbabwean education system's time table. In Zimbabwe one is considered to have completed Ordinary Level if he passes five subjects at that level, including English language. Without a pass in English a person's academic and professional prospects in life are doomed.

These negative attitudes to our indigenous languages and to our intangible heritage are a product of the colonial heritage in language planning and policy that still need revisiting. This is the reason why the researcher found it imperative to employ the above theory in analysing data. The theory hopes to change the inherited negative attitudes of the Zimbabwean people to their languages and intangible heritage. The thesis argues for a language planning and policy that puts

indigenous languages and cultures at the centre while foreign languages get second place rating. Without this kind of approach, certainly whatever educationists are doing in language planning and policy will be a flogging of a dead horse. They will still be dealing with the same presumably recycled matter.

Shamhuyarira (1978:58) shows Europe's definition of a civilised and responsible black African as viewed from Lord Baxton, the British High Commissioner in South Africa in 1909's eyes.

Lord Baxton says it is:

One who lives in a brick house, not a hut; habitually goes to work; wears European clothes using a clean pair of handkerchiefs; goes to Church regularly and has severed connection with ancestral spirits and beliefs; his wife carries her baby in a pram, educates them, and generally raises them along European lines; speaks and writes English fluently; commands an annual income of not less than one hundred pounds sterling (a lot of money at the time); owns immovable property valued at not less than one thousand pounds sterling; generally uses a wheel for transport (either a car or at least a bicycle); and can be recommended by two Europeans who know him well as having abandoned native habits of living.

According to Shamhuyarira, this is a colonialist view of an educated or civilised African; one who abandons his traditional philosophy of life and is like the white man in speech, style of living and religious orientation. The linguistic and cultural policy of the colonial government was abolitionist as it sought the annihilation of the languages and cultures of the indigenes, in short their intangible values.

Shamhuyarira goes on to spell out the education policy that the Zimbabwe African National Union (ZANU) party government will adopt to supplant the colonialist one when independence becomes a reality:

The imperialists have diluted our rich cultural heritage by way of films, literature, mass media, schools and Church doctrine. These have plunged our people into a morass of emotional and spiritual confusion. Most of our people are now at a crossroads. They believe the Western culture is right and that ours is wrong and uncivilised. This is a mental process that has taken years of intense cultural aggression, and which has resulted in the loss of our cultural heritage. In an independent Zimbabwe strenuous effort will be made to restore the nation to its noble self once more. People will be assisted in building a new Zimbabwean culture derived from the best of what our heritage and history have offered to us. Zimbabweans will also take from foreign culture that which is good and transfuse it with the indigenous culture, and then develop it to meet the needs of the socialist state of Zimbabwe. Our country will need mental decolonisation just as much as it needs political and economic independence (Shamhuyarira 1978: 59).

The above quotations have been taken whole as they are to show the revolutionary cultural vision that ZANU had during the struggle for independence. The party hoped to revitalise the Zimbabwean indigenous cultural values that had been engulfed by globalisation. It hoped as well to infuse the invaluable Zimbabwean intangible heritage with the good values that came with globalisation. The Language planning theory as applied in this thesis investigated what really went wrong with this revolutionary, socialist cultural vision when independence became a reality. The thesis proposes a marrying of visions of this nature with new home-grown language planning and policy issues for them to yield the envisioned reality.

The thesis also argues for an ecological language planning policy that antagonises standardisation and harmonisation as these are intolerant to linguistic and cultural diversity in the country. Language diversity is a prerequisite for maintaining cultural and biological diversity (Djite in Mugane (ed). 2003). It recognises community involvement in planning and usage and therefore safeguards the intangible heritage of a language group through constant usage in speech. Through this theory, languages and other forms of intangible heritage will learn to co-exist on equal terms without issues of linguistic and cultural hegemony. The pre-colonial

Zimbabwean people survived and managed linguistic and cultural diversity through this ecological approach to language planning, though not planned as is the case today, so the researcher is of the strong opinion that today's generations can do the same in this global world of cultural and linguistic multiplicity.

Modernism and post-modernism, as theoretical approaches embraced by some Shona novelists will be critiqued in this analysis. The impact that feminism as a theoretical movement championing the rights of women in independent Zimbabwe has on the Shona language and other forms of intangible heritage will be investigated against the backdrop of a nation on cultural cross-roads.

3.4 Conclusion

This chapter has looked at the theoretical frameworks which are Afro-centricity, the Whorfian expressive theory and language planning as a theory from which the thesis's argument has been premised. The major theoretical framework permeating the research is Afrocentricity as it challenges the Western linguistic and cultural hegemonic values that the West endeavours to universalise. It champions African traditions and values, viewing them as the essence of the humanity of African people. The theory has been selected as it helps the researcher to argue for the promotion of African indigenous languages and values while at the same time demystifying the hegemonic place of the English language in the Zimbabwean education system and in the socio-economic and political developments in the country.

The Whorfian expressive theory of language has been shown to be handy in the discussion because of its argument that there is a symbiotic relationship between language and thought. The thesis posits that adopting and adapting to a foreign language in all social, economic and political endeavours in the country implies an adoption and adaptation to foreign values. The theory has been shown to be helpful in establishing the dialectal relationship between language, society and its intangible values. Language policy and planning has been shown to aid the researcher in evaluating the current Zimbabwean educational language and planning policies with regards to indigenous languages and intangible values.

CHAPTER 4

RESEARCH METHODOLOGY

4.0 Introduction

The chapter discusses the research design, methodology and techniques employed in data gathering. It discusses the qualitative research method which is central for the thesis as it is applicable to other research paradigms like ethnography, ethnomethodology and phenomenology, all appropriate in language research. It provides a justification for the employ of each of these in eliciting data. Research techniques employed will then be discussed as these complement the research paradigms mentioned above. The techniques to be discussed are the use of observations, interviews, intraviews and written material from related literature on the subject. The target groups for each of the techniques will also be discussed.

4.1 Research Design

The research design is basically qualitative. This is an exposition or plan of how the researcher wants to show some of the factors that promoted or inhibited the teaching of Shona intangible heritage within the Zimbabwean education system. Through it the researcher showed the link between the Zimbabwean educational language policies, the socio-political and economic developments in the country and Zimbabwean intangible heritage. The purpose of the research design is to structure the thesis in a way that validates its findings. It helped the researcher in finding solutions to the state of Zimbabwe's intangible heritage in a globalising environment. It provided a guide in the sampling of the population involved in the data gathering process and the choice of methodology relevant for the purpose as this helped the researcher to answer the

research questions. The chapter is therefore a plan of action designed and organised in addressing the issues under investigation.

The qualitative research design has been selected because of its characteristics that go along with the thesis's research questions. Qualitative research, as noted by Steinke, Flick and Kardoff (2004:8)

- a) is inclined to the everyday of the participants,
- b) allows for the use of a spectrum of research methods, each selected according to the research question being addressed,
- c) data is collected in a natural environment, the researcher interacting with participants in real life-situations,
- d) takes into consideration the diversity of participants' views in data analysis and interpretation and
- e) is text-based as the data is in the form of notes through interviews or fieldwork.

The realisation of the objectives of the research, as noted earlier is dependent on the diversity of the views of the participants who are interrogated in real life-situations through the use of a spectrum of data gathering methods. The methodology used to gather data for the thesis is therefore summarised in the form of a graph that shows the plan of action designed and organised to address issues under investigation.

Research questions	Data needed	Why it is needed	Method of gathering
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<u>Major question</u> What is the place of the Shona language in a globalising environment?	-the relationship of the Shona language and other forms of intangible heritage, -the factors that promote the demise of Zimbabwean intangible heritage (i.e. the Christian Church, education and government policies in both the colonial and neo-colonial era, -ways of preserving Zimbabwean intangible heritage through language	To establish: -the significance of languages as preserves of the intangible values of communities, -the place of colonial and neo-colonial colonial educational language policies in the destruction of Zimbabwean intangible heritage, -the impact of the current socio-political and economic developments on the Shona language and on other forms of intangible heritage, -the attitude of the Zimbabwean people to their languages and	Observations -interviews -questionnaires -intraviews/document analysis
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		<p>culture,</p> <p>-how language preservation could be the best way of preserving Zimbabwean intangible heritage.</p>	
<p><u>Sub-questions</u></p> <p>1. What is the relationship between the Shona language and other forms of Zimbabwean intangible heritage?</p>	<p>-the relationship between language and other forms of intangible heritage,</p> <p>-language as a vehicle and conserver of other forms of intangible heritage,</p> <p>-language and identity/the philosophy of its speakers.</p>	<p>To establish:</p> <p>-the relationship of the Shona language with other forms of intangible heritage,</p> <p>-the importance of languages in cultural transmission and preservation.</p>	<p>-interviews</p> <p>-questionnaires</p> <p>-document</p>
<p>2. How was Zimbabwean intangible heritage</p>	<p>- the relationship between language and other forms of</p>	<p>To establish:</p> <p>-the attitude of the pre-colonial Shona</p>	<p>-interviews</p> <p>-questionnaires</p> <p>-document analysis</p>

valued in the pre-colonial era and what was the genesis of its marginalisation?	<p>intangible heritage,</p> <p>-language as a vehicle and conserver of other forms of intangible heritage,</p> <p>-language and identity/the philosophy of its speakers.</p> <p>-the Christian Church, its values and attitude to the Shona and their intangible values,</p> <p>-the colonial and neo-colonial scene.</p>	<p>people to their language and other forms of intangible heritage,</p> <p>-the attitude of the early missionaries and the Christian Church on the Shona language and other forms of intangible heritage,</p>	
3. Is Zimbabwean intangible heritage still of value given the challenges of globalisation?	<p>-the value of Zimbabwean intangible heritage in a globalising environment,</p>	<p>To establish:</p> <p>-the attitude of the Shona people to their language and other forms of intangible values in a globalising environment.</p>	<p>-interviews</p> <p>-observations</p> <p>-questionnaires</p>
4. How has the Shona	-the impact of the	To establish:	-interviews

language and other forms of intangible heritage survived the challenges of globalisation?	modernising agents of change on the Shona language and other forms of intangible heritage, -what the people have done to safeguard their language and intangible values.	-what the Shona people have done, whether knowingly or unknowingly to safeguard their intangible heritage.	-questionnaires -document analysis -observations
5. What are the Zimbabwean Ministry of Education, Sport, Art and Culture's language and planning policies on the Shona language and on other forms of Zimbabwean intangible heritage?	-language and intangible heritage policies in the colonial and neo-colonial education systems.	To establish: -the impact of the colonial and neo-colonial education policies on the Shona language and heritage situation, -how post-independent Zimbabwean education system is marginalising indigenous Zimbabwean	-document analysis -interviews -questionnaires -observations

		languages and other forms of indigenous intangible heritage, -the Zimbabwean government policy on language and other forms of intangible heritage.	
6. What has been the effect of the current socio-economic and political developments on the Shona language and other forms of intangible heritage?	-socio-, economic and political issues, language and intangible heritage and globalisation.	To establish: -the impact of the current socio-, political and economic developments in the country on the Shona language and other forms of intangible heritage.	-document analysis -interviews -questionnaires -observations
7. What has been the effect of embracing modernism and post-modernism as	-modern theoretical approaches to writing, the Shona novelist, the Shona language	To establish: the impact of embracing modernism and other foreign	-document analysis -interviews -questionnaires -observations

theoretical approaches by some Shona novelists on the Shona language and other forms of intangible heritage?	and intangible heritage.	theoretical approaches in Shona novel writing and intangible heritage preservation.	
8. How can the Shona language and other forms of intangible heritage be safeguarded to ensure their continued presence in a globalising environment?	-language and intangible heritage preservation	To establish: -ways of preserving intangible heritage through language, -the link between language preservation and the preservation of the other forms of intangible heritage	-document analysis Interviews -questionnaires -observations

4.2 Research Methodology

Qualitative research is applicable to an array of research paradigms such as ethnography, ethnomethodology and phenomenology (Chisaka, 2001). Ethnography studies people's cultures from the view-point of the people being studied. The researcher spends long periods of time engaging the communities of which he/she is part, in conversations, observations and interviews. These studies offer therefore a "rich and in-depth exploration of the values, norms, symbols, beliefs and practices of cultural groups, paying attention to the recognition of the importance of

multiple worldviews as well as building understandings from the perspective of the researched” (O’Leary, 2010:118). The constructs of the researched are used to structure the investigation (Morrison, 2011:221; Chisaka and Vakalisa, 2000:6; Denscombe, 2010:80). Ethnography is therefore a method of qualitative enquiry focusing on an investigation of a cultural setting, in this case the Zimbabwean cultural situation from the pre-colonial era to the present to establish the genesis of the marginalisation of the Shona language and other forms of intangible heritage and the impact of the current social, political and economic global atmosphere on their form. The Zimbabwean situation acts as a case study or a mirror of the whole sub-Saharan African scenario since both share the same background of colonisation by superior imperial forces.

The Zimbabwean education system, its language and planning policies have been interrogated as these are influential in building people’s attitudes and their perceptions of indigenous languages. Critical ethnography as noted by Madison (2005:5) “has an ethical responsibility to address processes of unfairness or injustice within a particular lived domain; it is critical of accepted teaching practice and can also go beyond the classroom to ask questions about the historical forces shaping societal patterns as well as the fundamental issues and dilemmas of policy, power and dominance in institutions, including their role in reproducing and reinforcing inequalities such as those based on gender and race.” This research endeavours to address all the above issues, ethnography as a research paradigm therefore becomes applicable in this research. Moreover, ethnographic data collection methods are participant observation, document analysis and unstructured interviews in conversational form with selected “key informants who represent cross-sections of the cultural group” (O’Leary, 2010:118).

Ethnomethodology as Lancy (1993) has noted, is also a qualitative research methodology normally used by sociolinguists in the study of language discourse analysis within a social context. It involves discourse analysis within certain conversational contexts. It is “a sociological approach to investigation that sees social order in all the ramifications of everyday situations, as a methodically generated product of members of a society” (Bergmann in Steinke et al (eds.) 2004:72). This is the reason why the Shona people form the core of the investigated in the research. This approach is appropriate in that the thesis investigates the impact that the modernizing agents of change have had on the Shona language as an intangible heritage since the days of colonisation. As such the researcher used it in real discourse situations to establish the people's attitude to it and in turn to their intangible heritage as subsumed in it.

Phenomenology on the other hand is a research paradigm investigating the perspectives of a given group of people about their own social reality and the meaning they attach to that reality (Leedy, 1997). How individuals either through interviews or their cultural products, i.e. their writings, paintings and other documents (O’Leary 2010:119) reproduce the group’s phenomenon or lived experience is its focus. Group and one-on-one interviews with selected members of the Shona language speakers have been held to establish how they view their own language and intangible heritage marginalisation. An analysis of the documents that the Shona people produce as noted earlier in the research also helped to assess how they view their own language and intangible heritage situation in the global environment. The three research paradigms complemented each other in both data gathering and analysis as they are all based on participant investigative research.

4.3 Research Techniques

The credibility of any form of research is premised on evidence. This is the reason why, as noted by Nisbet and Entwistle (1980:32) it is important to select the most appropriate methods of data gathering when planning a research project. These “influence the precise form of the hypotheses or questions to be studied and the nature of the sample to be drawn.” The qualitative research paradigms discussed above were therefore further exemplified and complemented by the qualitative research techniques employed by the researcher to elicit data. Steinke et al (2004:80) state that qualitative research is generally characterised by the fact that there is no single method, but a spectrum of methods belonging to different approaches that may be selected according to the research questions and the research tradition. They go on to assert that it is possible to link a particular method with the objective for which it was developed. The four methods of data gathering typical of qualitative research that the thesis links to its research questions and objectives are therefore the use of:

- a) observations; the researcher participating and directly observing events as they unfold,
- b) interviews,
- c) intraviews and written material from related literature on the subject and
- d) questionnaires.

These made it possible for the researcher “to observe the same events from several points of view-to triangulate in order to fix more accurately a position” from several vintage points (Walker, 1985:82). The approach is core in qualitative research (Rossman 2006:97) as the aim of the research is to produce results that are credible.

Observations, both overt and covert have therefore been made of the Shona people's attitude towards their cultural values, in particular their language, indigenous knowledge systems, social relationships, orature, performing arts, craftsmanship and traditional religious beliefs and practices in a world that is in the process of becoming a single village. Covert observations, as Denscombe (2010:87) has observed, preserve the naturalness of the state of affairs and generally sidestep the need to get authorisation from the people involved. Data is therefore viewed and analysed within a natural functional environment. The researcher just observes ongoing activities as they happen at that particular time. A more holistic view of events as they happen is therefore established by the research.

These observations targeted no specific group of people but the general Zimbabwean public. The whole Zimbabwean populace appears to have been influenced tremendously in one way or the other in language usage and behaviour by globalisation. Therefore observing people in real discourse situations provided the researcher with the much needed information on their attitudes to their intangible heritage. The researcher is Shona by descent and was part of the general public to be observed through self-introspection and participatory observation. He then had the opportunity to validate his findings as he measured them against his own personal experiences.

Tape and videotape recording of people in real discourse situations was done where necessary as aspects of the observation technique. These allowed the researcher to revisit the data collected when need arose during its presentation and analysis. However, these recordings were done in most cases without the knowledge of the participants to avoid its manipulation through fear or pretence. This made it possible for the researcher to get information in a more natural setting as opposed to a situation where the participants are made aware of the researcher's intentions. Data

gathered in a natural setting is more authentic and credible than that from a simulated or stage-managed environment.

To ascertain their significance and link with intangible heritage and the impact that modernisation has had on them the researcher visited museums and other places of cultural significance as part of the observation technique. Formal and informal discussions with museum officials, friends, colleagues and interested individuals or groups on the topic were also conducted.

Visits were made to Honde Valley and Nyanga Districts of Manicaland in Zimbabwe with the hope of ascertaining the fate of some Zimbabwean minority language varieties of Shona that are threatened with extinction. The language varieties in question are Hwesa and Barwe that have never been on the spotlight in academic and research circles. The researcher felt the need to explore through discussions with the speakers of these languages the impact that globalisation has had on their languages and intangible heritage as they are part of the Shona language groups that have been heavily marginalised as a result of the global forces of change. The need to establish the impact of globalisation on the speakers of these language varieties and intangible heritage is therefore a necessity.

Interviews were held with ordinary people, traditional healers, herbalists, diviners, the elderly, scholars and academics to establish their views on the impact of globalisation on intangible heritage in Zimbabwe. Interviews, as noted by Chisaka (2001:6) “provide important information on participants and give the latter the opportunity to express their views about their cultural situation.” Chisaka goes on to say that interviews assist the researcher to access information that may be difficult to get through all other methods of research available to him/her. They are

“powerful ways of helping people to make explicit things that have been implicit, in a way articulating their tacit perceptions, feelings and understandings” (Arksey and Knight cited in Gray 2009:370). The interviewees' feelings and intentions were therefore be ascertained as they spoke during the interview. These interviews were in the form of formal and informal conversations with members of the Shona societal groups mentioned above. An interview guide was used for formal conversations. The interviews supplemented information gathered through the observation technique of data gathering. Since intangible heritage has no fixed form and is embedded in society, the vast range of interviews provided the researcher with the relevant data to authenticate his argument. They again provided both the interviewee and the interviewer with a conversational platform on which views were challenged, questions asked and solutions to seemingly problematic issues suggested there and then.

Questionnaires were also employed. Questionnaires “may be considered as formalised and stylised interviews or interview by proxy” (Walker, 1985:91). They were economic in terms of time and money as they were administered to many people at one particular time. Respondents had time to ponder deeply on the issues under investigation. More accurate and authentic information was gathered as the respondents’ answers were standardised by the sameness of the questions asked. These complemented the other methods of data-eliciting discussed above.

Group discussions with Great Zimbabwe University Shona language students were also conducted to establish their views on the issue under investigation. These discussions, as Denscombe (2010:176) has observed were advantageous to both the researcher and the researched as informants were co-opted from various language regions in the country as opposed to the one-to-one interview method that restricts the number of voices and views on the subject.

Informants had the opportunity to dialogue at length, exchanging views on the subject. Trends in views and perceptions were developed thereby validating the data gathered through the spectrum of methods used by the researcher. This method of data gathering, as rightly noted by Rossman (2006:114) “assumes that an individual’s attitudes and beliefs do not form in a vacuum,” but is a product of communal influence.

Intraviews were used as well. These are “documentary sources that speak from within the institution or from the view point of the people who are the subjects of study” (Walker 1985:90). The documents being referred to in this sense were the diaries, time-tables and narratives by the early missionaries in colonial Zimbabwe as these clearly espoused their attitude to the Shona language and to Zimbabwean intangible heritage in general. These were accessed from the National Archives of Zimbabwe and from two museums in Manicaland Region. These documentary sources provided first hand information on the genesis of the marginalisation of the Shona intangible heritage by the early Christian missionaries in Zimbabwe.

The other current documents examined were local art, poetry, essays by school children, journals, magazines, local newspapers and the Zimbabwe Broadcasting Corporation’s radio and television broadcasts. An analysis of these documents enabled the researcher to understand the reality of Zimbabwean intangible heritage in a globalising environment from the perspectives of the researched. The internet was also relied on as it has the most recent information by other researchers on language and heritage studies. Denscombe (2010:219) says, “documents, as a form of data, include material obtained via the internetthe medium through which the document is obtained is not an issue.” Online documents, texts, articles and newspapers stored

through the internet were therefore handy in the investigation. The data could be checked and cross-checked by readers for verification if the need arises.

Written sources of data on the subject were consulted. Much of these were be on Zimbabwean history, language, culture and heritage studies. It is not possible to list all the written sources consulted, but a few notable ones were those by Clement Doke (1931) and the early missionaries in colonial Zimbabwe, George Fortune (1972; 1982; 1999), Aaron Hodza (1982) and Herbert Chimhundu (1992; 1997). Some Shona novelists whose works were consulted are Paul Chidyausiku (1960), Patrick Chakaipa (1961; 1967), Ignatius Zvarevashe (1976; 1978) and Giles Kuimba (1963). These were selected because of the Eurocentric approach that they have adopted in their writings. They appear to glorify Western values at the detriment of the Shona intangible heritage. An analysis of some of their works helped in establishing the real cause of the marginalisation of Zimbabwean intangible heritage today.

Other secondary sources of information like English novels and critical works by selected Zimbabwean Shona writers who have written in English were relied on. These enriched the research findings since they are premised on what has already been observed by other researchers.

4.4 Population and sampling

4.4.1 Population

The thesis examined the impact of promoting Western values and English in the home, in industry, in all government functions and in the education system while Zimbabwean indigenous languages and values are infantilised and fossilised at the same time. The study therefore

targeted students, staff and members of the Shona language speaking communities in general. The researcher's area of focus was Chipinge, Mutare rural and urban and Masvingo regions due to their accessibility to the researcher. Great Zimbabwe University students and staff in Masvingo were also targeted.

4.4.2 Sampling

In each of the selected areas members of staff in schools and the general public comprised the main sample. Most of them participated in interviews. Students' work written in both Shona and English was sampled for study. Selected Great Zimbabwe University Shona students were interviewed to establish their attitude to their own indigenous languages and intangible heritage.

4.5 Conclusion

The chapter discussed the research design, methodology and research techniques used in data gathering. The qualitative research paradigm has been shown to be central in the research because of its characteristics that are participant-inclined. The qualitative research design enabled the researcher to investigate the Shona language and intangible heritage situation from the view-point of the Shona people through a spectrum of qualitative research methods that put the investigated at the centre of the findings. The thesis's research questions, the data needed to answer them and the methods to be employed to elicit data have been shown.

The chapter has also discussed the qualitative research methodology employed by the researcher. Ethnography, ethnomethodology and phenomenology as research strategies for the thesis have been discussed, their relatedness and complementariness established. Data collection methods employed by the researcher have been shown to be the use of participant observations, structured

and unstructured interviews, intraviews and related literature on language and intangible heritage issues. The merits of using each of the techniques selected have also been discussed.

The population sampled for study has been shown to be staff, students and members of the Shona language groups in Chipinge, Mutare rural and urban and Masvingo region. These have been selected because they are accessible to the researcher.

CHAPTER 5 DATA PRESENTATION

5.0 Introduction

The preceding chapter dealt with the research methodology applied in qualitative data gathering. This chapter presents this qualitative data in tables. The main data-gathering instruments used as discussed earlier in Chapter 4 are the use of questionnaires, interviews and participant observations. The data is intended to help in establishing the place of the Shona language and intangible heritage in a globalising environment. The language used in most of the questionnaires and interviews was mainly Shona.

Below are tables showing the distribution of respondents to questionnaires by gender and educational attainments:

Table 1: Distribution of respondents by gender

Question	Females		Males		Total	%
	No.	%	No.	%	No.	%
Q1	12	40	18	60	30	100
Q2	10	30.3	23	69.7	33	100
Q3	15	37.5	25	62.5	40	100
Q4	16	42.1	22	57.9	38	100
Q5	7	35	13	65	20	100
Q6	10	28.6	25	71.4	35	100
Q7	10	40	15	60	25	100

Q8	11	35.5	20	64.5	31	100
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Table 2: Distribution by educational attainments

Question No.	Pre-education		Secondary education		College education		University education		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1	3	10	17	56.6	5	16.7	5	16.7	30	100
2	2	6.1	20	60	6	18.1	5	15.2	33	100
3	1	2.5	25	62.5	10	25	4	25	40	100
4	6	15.8	20	52.6	7	18.4	5	13.2	38	100
5	0	0	6	30	9	45	5	25	20	100
6	0	0	15	42.9	15	42.9	5	14.3	35	100
7	0	0	5	20	15	60	5	20	25	100
8	3	9.7	10	32.3	10	32.3	5	16.1	31	100

The interview questions were the same for all the interviewees but varied in the degree of complexity depending on those being interviewed. The major assumption of the study, broken down into eight sub-assumptions will therefore be verified in the process.

5.1 Data presentation

5.1.1 Sub-problem question 1: What is the relationship between the Shona language and other forms of Zimbabwean intangible heritage?

5.1.2 Sub-objectives: To establish a) how the Shona language and other indigenous Zimbabwean intangible heritage were valued in pre-colonial Zimbabwe; b) that the Shona language embodies all other forms of the Shona indigenous intangible heritage.

5.1.3 Sub-assumption: That there is an intimate and inseparable relationship between the Shona language and all other Shona indigenous forms of intangible values and that the language embodies them in various ways.

5.1.4 Data got through the use of questionnaires

Eleven key questions comprised the questionnaire to solicit data to either confirm or deny sub-assumption 5.1.3. The questions were in the form of assertions by the researcher and the respondents simply showed their views by indicating AG (Agree), DA (Do not agree) and NS (Not sure) in either of the boxes on the questionnaire. There was space below each assertion for each respondent to briefly state where possible, the reasons for his/her choice of answer.

A summary of the respondents' views on the relationship between the Shona language and other forms of the Shona indigenous intangible values are shown as figures and percentages on the table below:

Table 3: The relationship between the Shona language and other forms of intangible values

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%

1	There is a close relationship between the Shona language and the intangible values of its speakers	23	76.7	7	23.3	0	0	30	100
2	Table 3: The relationship between the Shona language and other forms of intangible values	24	80	6	20	0	0	30	100
3	People who speak Shona untainted by foreign influence are gatekeepers of the Shona intangible values	20	66.7	7	23.3	3	10	30	100
4	The Shona language reflects the philosophy of its speakers	25	83.3	5	16.7	0	0	30	100
5	The oral transmission of information among the non-literate Shona societies influences the way they conceive the world	20	66.7	5	16.7	5	16.7	30	100
6	Shona social registers reflect the philosophy of the Shona people	23	76.7	5	16.7	2	6.7	30	100
7	Social relationships among the Shona are reflected in language usage	26	86.6	0	0	4	13.3	30	100
8	The Shona traditional judicial system was guided by good language usage	25	83.3	0	0	5	16.7	30	100

9	The Shona language is the storage of the speakers' wisdom	28	93.3	0	0	2	6.7	30	100
10	The Shona language is the storage of its speakers' history	23	76.7	0	0	7	23.3	30	100
11	The art of storytelling is reflected in language usage among the Shona	25	83.3	0	0	5	16.7	30	100

Item 1 was general and sought to establish whether the Shona people are in accord on the view that their language is intimately related to their intangible values. 23 (76.7%) of the 30 (100%) respondents were of the opinion that there is an intimate relationship between the Shona language and the other forms of the intangible values of the Shona people. Some of the reasons the respondents cited for their choice of answer were that the Shona language is a mode through which all the other forms of the Shona intangible values are communicated and that it is an expression of the intangible values of its speakers. 23% of the respondents disagreed with the thesis' sub-assumption 5.1.3. Some of the reasons for this disagreement were that the Shona language is also spoken by people whose values are foreign and that the language no longer embodies the values of its speakers.

Item 2 sought to elicit data on the relationship between the Shona language and the identity of its speakers. 80% of the respondents were in accord with the researcher's assertion that the Shona language reflects the identity of its speakers. 20% thought otherwise. The reasons for this variation in opinion were not far from those cited in question 1.

Item 3 sought the respondents' views on the researcher's assumption that people who speak Shona untainted by foreign influence are the gatekeepers of the language. 66.7% of the respondents were in agreement. The rural folk in remote areas of the country where foreign influence is minimal have been cited by most respondents as the real gatekeepers of the language. 23.3% disagreed. The key reason cited by most of the respondents was that not all pure Shona speakers of the language are gatekeepers of the intangible values of the people. Some respondents claimed that there are foreigners from Malawi and some white farmers who speak the language untainted by foreign influence as if it is their mother tongue yet are not gatekeepers of the intangible values of the Shona people. What some of the respondents were oblivious of was that tone and accent are indicators of the identity of a speaker despite his/her proficiency and eloquence in the language. 10% of the respondents appeared unsure of their position on the issue.

On **Item 4**, 83.3% of the respondents agreed to the fact that the Shona language reflects the philosophy or worldview of its speakers. The people's likes and dislikes, fears and perceptions of the environment were all said to be reflected in their language. 16.7% disagreed but the respondents gave no specific reasons for this choice of answer.

66.7% of the respondents to Item 5 indicated that superstition, the fear of the spiritual world of the ancestors and the safeguarding of the intangible values of the Shona people are rife in non-literate Shona rural communities where the oral transmission of information is common. 16.7% of the respondents disagreed citing the reason that even the literate Shona societies are superstitious and fear the world of the spirits. The oral transmission of information was said to be

an aspect of all Shona communities of today, literate or non-literate. 16.7% were not sure of their position on the issue.

76.7% of the respondents to **Item 6** were in agreement with the researcher's sub-assumption that social Shona registers reflect the philosophy of the Shona people. This huge support was premised on the assumption that all social relationships among the Shona are reflected in particular registers meant for them. The respondents also noted that the way people view and relate with the environment is seen through their language. 16.7% disagreed, citing the fact that there are people whose Shona social registers no longer reflect their philosophy. 6.7% of the respondents were not sure of their position on this item.

On **Item 7**, 86.6% were content with the researcher's assumption that the Shona language reflects how the people relate with one another, that is, social relationships are viewed through language. The way people relate, behave in front of others and how they view each other is reflected in language usage. 13.3% of the respondents appeared not sure of their views on the item.

Item 8 had 83.3% of the respondents agreeing with the researcher's sub-assumption that the Shona traditional judicial system is guided by good language usage. Some of the respondents indicated that the Shona proverb, the idiom and the riddle were the 'lubricants with which judicial language was oiled.' They alleged that no Shona traditional judicial system operated without good language usage. Only 16.7% of the respondents were not sure on this issue.

Item 9 had 93.3% respondents agreeing with the researcher's assertion that there is a strong link between the Shona language and the wisdom of its speakers. Some of the respondents indicated that the wisdom of the Shona people lies in their language, i.e. in the proverb, the riddle and the idiom. 6.7% appeared not sure of their view on the issue.

Item 10 had 76.7% respondents consenting to the researcher's assumption that the Shona language is the storage of the Shona people's history. Some of them made the indication that a study of the Shona language helps to understand where the speakers of the language came from, the people they interacted with and their way of living through praises. 23% were not sure on the issue.

Item 11 sought to establish the relationship between storytelling as an art form and language among the Shona. 83.3% of the respondents indicated that there was a strong link between the two. Some of the respondents indicated that good language usage was a mark of good storytelling among the Shona people so much that the two were hand-in-glove when it came to educating the child.

5.1.5 Data got through interviews

The thesis's sub-assumption 5.1.3 that there is an inseparable relationship between the Shona language and the other intangible values of its speakers was further verified by the interviews the researcher conducted with the Shona people. However the interview questions at times differed slightly from those used in questionnaires yet the information solicited remained the same throughout. The interview questions shown on paper were just a guide in the discussion as more

questions and issues emerged during the talk, all focused on answering the main question of study, ‘What is the place of Zimbabwean intangible heritage in a globalising environment?’

Only four interview questions guided the discussion to answer sub-problem question 5.1.1. The four questions were believed to summarise all the eleven issues addressed by the questionnaires. The interviewees comprised university lecturers, teachers’ college lecturers, teachers, traditional healers and ordinary members of the public.

The first question that the researcher asked was whether there was a relationship between the Shona language and the other forms of the Shona intangible values. The question was a bit generalised as it was meant to cover the data solicited by questions 1, 2, 3, 4, 6, 7, 8, 9, 10 and 11 of the questionnaire, all intended to confirm or deny the thesis’ sub-assumption 5.1.3.

All the interviewees acknowledged that there was an intimate and inseparable relationship between the Shona language and the other forms of the Shona indigenous intangible values. They concurred that the Shona language is a mode through which all the other forms of intangible values are expressed and understood by the people, and that without it the intangible values it stands for would cease to exist. Through the discussions with the university lecturers and the two teachers’ college lecturers, the researcher came to know that the Shona language is the mode through which the Shona people think and express their innermost feelings. To them it is easier for the Shona people to think, cry, and express feelings of happiness, excitement or anger through this language, in simple terms the language is an expression of the people’s state of mind. One of the interviewees even asserted that the Shona language is an inborn thing and

grows with the mental or cognitive development of the whole person. For this reason, the interviewee claimed, it has the power to influence the Shona people's way of thinking.

The teachers who were interviewed on the same issue admitted that all their Shona language lessons were focused on the children's understanding of proverbs, idioms, riddles, sentence construction and storytelling as an art-form. Asked the reason for this, the interviewees consented that the aforesaid areas of focus were the kernel of the Shona language and represented the wisdom of the past. All moral teachings, the philosophy of the Shona people or their view of life emanated from this language, so they claimed.

The traditional leaders and the ordinary members of the Shona communities interviewed on the same issue agreed that whatever they did was guided by their language. The traditional leaders made references to the Shona traditional judicial system which they said never operated without good language usage. The traditional judicial system was guided by the wisdom of the past, no wonder why good or proper language full of proverbs had to be used to settle disputes. Good language usage, they claimed, was a form of art that the Shona traditional judiciary system viewed with respect as it was a reflection of the people's view of life.

Relationships among the Shona people are intangible but become tangible when viewed through language, so the three ordinary members of the public claimed. They said that all social relationships are expressed through the registers the people use as they interact. They gave examples of social registers between parents and their children, the living and the living-dead, between related families through marriage and those between strangers which they claimed made

tangible the relationships existent among them. These guided the way people related. All the interviewees were in agreement that the language embodied the social relationships among the people. Social registers, which are aspects of language, identify the kind of relationships existent among the Shona people, the interviewees claimed.

The researcher also hinted to the interviewees that the Shona history is a form of intangible heritage that the people must not forget. He went on to ask the kind of relationship that the Shona language had with the history of the Shona people. The interviewees claimed that the relationship is very close since the history of the Shona people can be deciphered from its language. The interviewees saw in language the storage-house of the history of the people. For them therefore there is the history of the Shona people in their language. They asserted that the Shona language is full of words borrowed from other languages the people interacted with in the past which reveals the Shona people's history of interaction with these people in the language.

The researcher went on to ask whether it could be true that people who speak the Shona language pure, untainted by foreign influence could be regarded as the gatekeepers of the intangible values of the people. The interviewees did not agree on this claiming that there are people who no longer value the Shona indigenous intangible values despite their proficiency in the language. The interviewees cited the case of preachers and interpreters of the Christian Bible who use the language eloquently and proficiently yet are using the very same language to destroy the indigenous intangible values of the Shona people. The interviewees also acknowledged that most people who live in remote, marginalised rural Shona communities could be regarded as gatekeepers of the language as they have little or no foreign influence at all in their language and

intangible values. The interviewees concurred to the fact that these rural communities still speak the Shona language full of proverbs, idioms and riddles. Traditional storytelling and survival strategies in life are still being inculcated in children by the elderly people. Traditional ceremonies and practices are said to be adhered to by the people.

The interviewees' views tallied well with the researcher's own observations in the remote areas of Nyanga, Kazozo and Katerere in Manicaland region and in Chipinge District among the people of Chief Garahwa where traditional ceremonies and practices are still adhered to with zest. The aforesaid language areas appear marginalised in development and so the influence of modern life is minimal. As a result the people in these areas speak their language untainted by foreign influence and their intangible heritage still survives. These people could rightly be considered the gatekeepers of their language and intangible values.

A further question on whether it could be true that the oral transmission of information among the non-literate Shona societies influences the way the people conceive the world. Though all the interviewees conceded that the oral transmission of information was and is still part of the intangible heritage that was bequeathed to the Shona people by the departed, it still has a lot of influence especially to those who can neither read nor write. The reason that most of the interviewees cited for this view was that the people have only their memory to rely on in terms of information storage; as a result they have the sharpest memory ever to grace the living world. In terms of the oral transmission of information from one generation to the next, they can be relied on as they give very accurate and elaborate information. This agreed with the researcher's own

observation that language proficiency, memory and real wisdom lies in the non-literate societies of the Shona people that still follow their traditions.

5.1.6 Sub-problem question 2: What was the genesis of the marginalisation of the Shona indigenous intangible heritage?

5.1.7 Sub-objective: To establish the part that colonisation played in undermining indigenous Zimbabwean intangible heritage with special focus on the Shona language.

5.1.8 Sub-assumption: that the stigmatisation of Zimbabwean intangible heritage has its roots in colonisation by the West.

5.1.9 Data got through the use of questionnaires

Thirty three participants responded to the questionnaires. There were ten females and twenty three males. They comprised school teachers, university students and lecturers. The questionnaire had seven assertions that guided the respondents in providing data to answer sub-problem question 2. The questions were intended to help the researcher in approving or disapproving the researcher's sub-assumption 5.2.2 which would help as well in confirming or refuting the whole thesis's assumption that Zimbabwean intangible heritage is continually being eroded by the effects of globalisation and that its preservation lies in the preservation of Zimbabwean languages. A summary of the respondents' views on sub-problem question 2 is shown on the table below:

Table 4: The genesis of the marginalisation of Zimbabwean intangible heritage

Item	Description	Responses							
		AG		DA		NS		Total	

		No.	%	NO.	%	No.	%	No.	%
1	Before colonisation the Shona language and intangible values were intact	30	90.9	0	0	3	9.1	33	100
2	The marginalisation of the Shona language and intangible values came with Western colonisation	28	85	5	15	0	0	33	100
3	The partitioning of the African continent had some ripple effects on the marginalisation of Zimbabwean intangible heritage	33	100	0	0	0	0	33	100
4	The Christian Bible and Christian education were and are still agents in language and intangible heritage marginalisation	30	90.9	3	9.1	0	0	33	100
5	The acquisition of Zimbabwean land by the whites in 1890 destroyed Zimbabwean intangible heritage	28	84.8	0	0	5	15.2	33	100
6	Shona was used by the colonial authorities to destroy Shona indigenous values	20	60.6	3	9.1	10	30.3	33	100
7	The advent of western medicine on the Zimbabwean scene contributed in the marginalisation of Zimbabwean	25	75.8	3	9.1	5	15.2	33	100

	indigenous knowledge systems								
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Item 1 sought to establish the language and intangible heritage situation of the pre-colonial Shona before it got tainted by western influence. 90.9% of the respondents indicated that the pre-colonial Shona language and intangible heritage situation was intact. Some of the reasons that the respondents cited in support of this assertion were that:

- a) people lived as a homogenous group, so language and other forms of the intangible values of the Shona people had to be preserved without the linguistic and cultural threats of foreign powers;
- b) there were no foreign influences so powerful that they would change the pre-colonial linguistic and intangible heritage status quo;
- c) global influences were a distant and unnoticeable threat;
- d) the Shona spiritual world of ancestors still had a lot of influence in the lives of the people;
- e) the land could still provide for the economic needs of the people, so people did not migrate as individuals as is the case today.

9.1% of the respondents were not sure of what the pre-colonial language and intangible heritage situation was like.

Item 2 had 85% of the respondents asserting that the marginalisation of the Shona language and intangible heritage came with Western colonisation. The reason in support of this view as cited

by some of the respondents was that the establishment of mission churches and cities in the country destroyed the social fabric of the Shona people. 15% of the respondents disagreed with the majority view. The two reasons cited by some of the respondents for this divergence in opinion were that:

- a) before Western colonisation the Ndebele people and the Arabs had already wreaked havoc among the Shona;
- b) no culture is static and intact, so the Shona language and culture was already in a state of change even before colonisation by the West. Change is therefore a natural process which should not be blamed on the West.

On **Item 3** all the 100% respondents were in accord to the view that the partitioning of the African continent by Western powers at the Berlin Conference of 1884 had some negative ripple effects on how the Shona view their own language and intangible heritage. Some of the respondents indicated that the partitioning of the continent did not take into consideration the language and intangible situation of the Shona people and that of the rest of the African people.

One respondent even noted that because of this partitioning, there are Shona speaking communities in Botswana and Mozambique whose language and intangible heritage situation is now polluted. There were no respondents who either disagreed or were not sure of their position on this issue.

Item 4 had 90.9% of the respondents wholly blaming the Christian Bible and Christian education for the demise of the Shona language and intangible heritage. One of the reasons cited by the respondents for their choice of answer was that both Christianity and the Christian Bible were and are still Western tools of imperialism used to demean the Shona language and intangible

values. 9.1% differed in opinion. One respondent indicated that the Christian Bible is a universal moral guide that should not always be associated with the West. The respondent went on to assert that the Christian Bible and Christian education were God's tools in His bid to destroy the Devils' Kingdom, so if the Shona language and intangible heritage feel threatened by these, then they are not for God as God cannot destroy his own kingdom.

Item 5 had 84.8% of respondents consenting to the fact that Zimbabwean intangible heritage was destroyed by the whites' acquisition of Zimbabwean arable land through the 1932 Land Apportionment Act. The respondents noted that the forcible removal of the black Zimbabweans from their fertile lands, paving the way for the creation of white farmlands entailed the cutting of the umbilical cord that united the people with their spiritual world that the land symbolised. Some of the respondents indicated that the graves of the departed were vandalised or left derelict as a result and in this way belittling the Shona traditional religious belief systems. 15.2% of the respondents were not sure of their position on the issue as no comments were written to either support or deny the researcher's assumption.

60.6% respondents supported the assertion that it was used by the colonial authorities to destroy the Shona intangible values. Some of the reasons cited by the respondents were that:

- a) the written language became a missionary tool to advance their interests at the expense of the Shona indigenous intangible values;
- b) the written language had ethnic connotations due its bias towards a single ethnic group and in that way marginalising the intangible values of the speakers of the other language varieties of Shona;

c) it never promoted the development of the Shona intangible heritage due to its religious orientation;

d) the Shona novelists of the colonial era used this language to black-paint the Shona indigenous knowledge systems and other forms of intangible values and through the Western Christian education of the day created in their readers negative attitudes to these.

9.1% of the respondents differed in opinion, citing the fact that Shona written language was meant to unite the various Shona speakers orthographically so they would preserve their intangible values in writing. Due to the complex nature of the issue, 30.3% of the respondents showed no indication of their position on the issue.

Item 7 had 75.8% of the respondents agreeing to the fact that the advent of western medicine on the Zimbabwean scene further aggravated the Shona people's attitude towards their own indigenous knowledge systems. They claimed that seemingly untreatable diseases in the people's eyes, like leprosy were now manageable and this undermined the position of the Shona indigenous knowledge systems. Some of them asserted that even today the deadly HIV and AIDS appear manageable due to Western medicine, a feat no Shona indigenous medical practice achieved. One respondent indicated that indigenous medical practices are so secretive that when the practitioner dies, he goes with this invaluable knowledge and because of this people see sense in putting faith in western medicine whose knowledge is documented and guaranteed of survival. 15.2% differed in opinion some arguing out that the Shona indigenous knowledge systems, in particular traditional medical practices are still a force to reckon with as people still practice them for survival. The case of the Zimbabwe Traditional Healers' Association (ZINATHA), an umbrella body that monitors the activities of traditional healers in the country was cited as clear

evidence that western medicine had not done much to marginalise Zimbabwean intangible heritage. 9.1% of the respondents indicated that they were not sure whether the impact of western medicine on the Zimbabwean scene had done harm to the Shona indigenous intangible values.

5.1.10 Data got through interviews

Interviews were also conducted to help answer sub-problem question 2. Three university lecturers, seven university students that comprised a panel in which the researcher was part, three teachers, three traditional chiefs and some members of the public comprised the interviewees. In all the interviews conducted the researcher began by asking the interviewees what they thought was the root cause of the marginalisation of the Shona indigenous intangible heritage. The question was asked in view of the fact that there was a general consensus by the researcher and the interviewees that indigenous Shona intangible heritage has been and is still marginalised in the country.

There was a general agreement by all the interviewees on the fact that colonialism had a lot to do with the devaluing of the Shona intangible heritage. The university lecturers, university students and school teachers were all in agreement to the fact that the place of the English language in all social, economic and political issues in the country raised the position of Western values in the country. They asserted that had the same respect been given to Zimbabwean indigenous languages by the colonial authorities, certainly Zimbabwean indigenous intangible values would have been at par with those from the West. They claimed that the value attached to English and the social and economic benefits accrued in assuming it made the Zimbabwean people to see little value in their own indigenous languages and intangible values.

The interviewees also hinted at the portrayal of the indigenous Zimbabwean people by the early colonial missionary authorities as a cause of concern. They claimed that indigenous Zimbabwean people were likened to monkeys or baboons, were said to be tree or cave-dwellers and so nothing good in terms of linguistic and cultural development was expected from them. This therefore justified colonialism, so they claimed.

When asked the role that the written Shona language played in marginalising the Shona intangible heritage the lecturers in particular indicated that standard Shona enabled the Shona people to read and interpret the Christian Bible on their own, in that way regurgitating Western Christian values and dogma that infantilised indigenous traditions. One interviewee even asserted that the written Shona language was a missionary lingua franca meant to demonise indigenous traditions and that it complemented English in the Christian missionary endeavours to destroy the Shona indigenous intangible traditions.

The researcher also asked the interviewees the role that African slave trade and the subsequent partitioning of the African continent played in marginalising the Shona intangible heritage. The same interviewees concurred that African slave trade destabilised indigenous African traditions through relocating African people to distant lands away from their religious roots. They claimed that the fact that Africans were sold as slaves meant that the Western authorities saw no value in their languages and intangible values.

During the whole interview process the researcher made some reference to the colonial Land Acquisition Act of 1932 that appropriated all the arable land from the indigenous Zimbabwean people, paving the way for the creation of white farmlands. He wanted to solicit the interviewees' views on how this Act destroyed Zimbabwean indigenous languages and intangible values. All the interviewees, including the traditional chiefs and the members of the public concurred to the fact that this Act destroyed indigenous Zimbabwean languages and traditions. They claimed that the indigenous Shona people's link with their spiritual world was in tatters as a result. They regarded the land as the spiritual abode of the Shona ancestors and so its appropriation by foreigners meant the vandalism of the Shona religious systems. The traditional chiefs always referred to the Shona ancestors as '*vari pasi*' (those underground) or '*vari kumhepo*' (those in the air) throughout the interview process, an indication that the Shona religious belief system views the ancestors as being omnipresent.

One traditional chief took pains to explain how the whites forcibly relocated the Manyika people to barren land without due respect for the graves of the deceased that they later vandalised in their farming activities. To him this weakened the Shona traditional belief systems as the ancestors had proved powerless before the colonial authorities. Nothing bad or ominous befell the people who had vandalised their religious systems.

The researcher also asked a few questions on the impact that western medicine had on the Shona intangible heritage. The interviewees acknowledged that modern western medicine had and still has a devastating effect on Zimbabwean and African intangible heritage in general. They all accepted that before the colonial era there were untreatable diseases like leprosy and at times

malaria that later gave some intangible cultural mileage to the Western culture when Western medicine treated them quite easily. This, they conceded, made the sick to flock to the Christian missionaries' churches in search of help. The Shona people lost their faith in the healing powers of their indigenous knowledge systems that had failed to handle the said diseases. The university students interviewed even made some reference to HIV and AIDS that the Shona traditional medicinal practices had failed completely to handle. They all said that traditional healers had fanned hatred in families through accusations of witchcraft, and at times attributing the cause of the infection to the wrath of the ancestral spirits. With modern medicine, they claimed, the infected are now living normal lives without the perpetual fear of death and the need to appease their ancestral spirits. Today, they claimed, the Shona no longer have faith in their religious belief systems.

On the same issue, traditional chiefs still believed that all mishaps within the Shona people's lives had their origins in the wrath of the ancestors. They asserted that even the contracting of HIV and AIDS had a lot to do with the wrath of the spirits. To them this was punishment for breaching their moral statutes. One of the traditional chiefs asked, "Why is it that at times whole families perish as a result of the pandemic? Is it because these have been fated to die of the pandemic?" The traditional chief regarded HIV and AIDS as some form of avenging spirit (*ngozi*) from some wronged ancestor spirit that needed appeasement.

5.1.11 Sub-problem question 3: Is Zimbabwean intangible heritage still of value given the challenges of globalisation?

5.1.12 Sub-objectives: To establish a) the challenges that the Shona indigenous intangible heritage is facing in the global environment; b) the Shona people's attitude to their indigenous languages, to English and Western values and to their intangible values; c) the place and future of the Shona language and intangible heritage in a globalising environment.

5.1.13 Sub-assumption: that Zimbabwean intangible heritage is still of value to the Zimbabwean people despite the global odds.

5.1.14 Data got through the use of questionnaires

A questionnaire comprising twelve questions that sought to answer sub-problem question 3 and to either confirm or deny the thesis' sub-assumption 5.3.2 was distributed to respondents. Forty of them were duly completed and returned. The respondents' views are all presented in summary form on the table below:

Table 5: Zimbabwean intangible heritage value in the globalising environment

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The Shona language is still of value in the global village	30	75	6	15	4	10	40	100
2	English is more difficult than Shona and should be allocated more learning time on school timetables	30	75	10	25	0	0	40	100
3	A degree in English is more prestigious than a degree in Shona	25	62.5	15	37.5	0	0	40	100
4	Teaching and speaking English at any	25	62.5	15	37.5	0	0	40	100

	given time is more prestigious than teaching and speaking Shona								
5	ZBC and ZTV should have more programmes in indigenous languages than in English	10	25	30	75	0	0	40	100
6	It is important to conserve the Shona language	28	70	12	30	0	0	40	100
7	The Shona proverb is still the code of conduct for the Shona people	25	62.5	15	37.5	0	0	40	100
8	It is important to conserve the Shona indigenous intangible values	24	60	16	40	0	0	40	100
9	The Shona traditional education system was synonymous with life	30	75	0	0	10	25	40	100
10	Superstition is closely associated with purely indigenous Shona societies	14	35	24	60	2	5	40	100
11	English is a colonial language that serves the interests of the westerners	25	62.5	15	37.5	0	0	40	100
12	Had it not been for the whites, Africa would have been a dark continent	15	37.5	25	62.5	0	0	40	100

Item 1 had 75% of the respondents claiming that the Shona language is still of value in the global environment. Those who gave reasons for their choice of answer said that it is

- a) a mark of identity for the Shona people, its loss would mean a loss of identity for the speakers of this language;
- b) for communication purposes by the Shona people in this global environment;
- c) still a communicative tool for all the intangible values of its speakers;
- d) Storage for the history of its speakers which could be lost if the language gets lost in the global environment;
- e) storage for the wisdom (in the form of proverbs, riddles, idioms and other wise sayings) for the Shona people;
- f) an expression of the philosophy of the Shona people that could easily go into oblivion if the language were to die in the global environment.

15% of the respondents disagreed, citing the reasons that

- a) the language is too localised to be of value in the global environment;
- b) the needs of industry have put English at the forefront of all development;
- c) no literary work of significance in indigenous languages can be accessed on the internet; an indication that the languages are no longer of value in the global village;
- d) the world is now a global village and the language of communication is now English.

Item 2 had 75% of the respondents acknowledging that English is more difficult than Shona and should be allocated more teaching time on the school timetable. Most of the respondents cited the reason that English is a foreign language that needs more time for indigenous people to learn.

25% differed in opinion on the grounds that unlike English, Shona has a limited vocabulary that makes it difficult to learn. One of the respondents indicated that Shona grammar is more difficult than English grammar; as such Shona needs more learning time on school timetables.

There were no respondents not sure of their position on this item.

Item 3 had 62.5% respondents acknowledging that a degree in English is more prestigious than a degree in Shona. Some of the reasons cited by the respondents were that

- a) a degree in English makes one more marketable on the international market and even locally;
- b) English is a foreign language so acquiring a degree in it is no mean achievement;
- c) English is an international language that makes one to be a member of the international community;
- d) English is associated with modernity.

37.5% of the respondents disagreed with the above observation, some indicating that English is a colonial language that serves the interests of the West and that priding in a degree in English is furthering the goals of the colonial enterprise. Some indicated that Zimbabweans should be proud of their indigenous languages and values. Most of the reasons cited in this response were nationalistic culturally as they had a lot to do with issues of identity.

No respondents were not sure of their position on this item.

Item 4 had 62.5% respondents agreeing with the assertion, some citing the reasons that were not very much different from those on Item 3 above. Those who disagreed, like in Item 3 were 37.5% as well and the reasons were like those in Item 3.

Item 5 had 75% of the respondents agreeing that ZBC and ZTV should have more programmes in indigenous languages than in English on the grounds that:

- a) there is need to promote Zimbabwean indigenous languages and values lest they get engulfed by those from the West;
- b) this will be indicative of the fact that Zimbabwe is truly a liberated country;
- c) western values have destroyed the Shona moral fibre;
- d) Zimbabweans should be proud of their identity embodied in their languages.

25% of the respondents disagreed, some claiming that more programmes in indigenous languages would be retrogressive in this modern world;

- a) most Zimbabweans no longer want to tune to ZBC and ZTV because programmes in indigenous languages are boring and anachronistic;
- b) English is more of an international language than a colonial language as it enables people to view events in foreign lands that are non-English;
- c) the world is now a globe and English is its language of communication.

No respondent was not sure of his or her position on this issue.

Item 6 had 70% of the respondents consenting that it is important to conserve the Shona language for the simple reason that it is a mark of the speakers' identity. Communication, some of them stated, is easier in Shona than in English so conserving the language would be most ideal.

30% of the respondents saw it otherwise. Some of them did not state the reasons for their disagreement. The few who cited them argued that the language and the values it represents are not of much value in the global environment.

There were no respondents not sure of their position on the issue.

Item 7 had 62.5% being of the opinion that the Shona proverb is still the code of conduct for the Shona people. Those who commented on the issue indicated that the Shona proverb is a summary of the dos and don'ts of the speakers of the Shona language and acts as a moral check in social regulation.

37.5% disagreed. The major reason cited by most respondents being that the Bible had since usurped the Shona proverb in behaviour regulation and that the Shona proverb has gone into antiquity. People were said to be rarely using the Shona proverb in their communication.

There were no respondents not sure of their position on the issue.

Item 8 had 60% respondents still cherishing the Shona traditional values in the global environment and believing that it is important to conserve them. Some of the reasons noted for this view were that Shona indigenous traditional values

- a) promote 'unhu/ubuntu' (humane values);

- b) were almost impervious to the spread of sexually transmitted diseases;
- c) promoted respect for individuals, families and even the environment;
- d) Provided for the linguistic and cognitive development of children.

40% disagreed. The few who commented on the issue hinted on the fact that most Shona traditional values were not in tandem with Christian Biblical moral codes and so were retrogressive in the modern world.

There were no respondents not sure of their position on the issue.

Item 9 had 75% respondents agreeing with the assertion that the Shona traditional education system was synonymous with life, some indicating that

- a) there were elders, aunts, traditional leaders and traditional folk tellers whose duty was to educate the community on its expectations;
- b) children were taught survival skills in life;
- c) all values that make life worth living were inculcated in children;
- d) it was religious and was guided by the rules and regulations stipulated by the spiritual world.

There were 25% respondents unsure of their position on the issue.

Item 10 had 35% of the respondents supporting the view that superstition and purely indigenous Shona societies are closely related. The assumption was that most, if not all people whose touch

with the modern world is remote are superstitious and backward. Some of the comments by the respondents in support of their view were:

- a) beliefs in witchcraft and in the wrath of the supernatural are rampant among the purely oral, rural communities;
- b) such beliefs are backward and retrogressive in terms of development-no wonder why the Zimbabwean government has in place the Witchcraft Suppression Act to do away with such beliefs;
- c) the whole Shona religious belief-system is laden with superstition.

60% differed in opinion. The reason that most of the respondents cited was that superstition is a worldwide religious phenomena. Only 5% of the respondents were not sure of their position on the issue.

On **Item 11**; 62.5% respondents agreed with the assertion that English is a colonial language that serves the interests of the West. The respondents' comments were:

- a) English is foreign and represents foreign values;
- b) English is a symbol of Western colonialism and hegemony;
- c) there is more in the English language than what we see today;
- d) English stands for Western linguistic imperialism.

37.5% disagreed on the reasons that:

- i) the language serves international interests including those of Zimbabweans and Africans in general;
- ii) the language no longer represents colonial values.

No respondents appeared not sure of their position on this issue.

Item 12 had 37.5% respondents believing that Africa would have been a dark continent had it not been of the Whites who colonised it. The reasons noted by some of the respondents were that:

- a) the Whites brought with them a religion that is better than traditional religions that have associations with evil;
- b) the West is more civilized than the African continent;
- c) Africa is still ravaged by war, a sign that it is still a dark continent.

62.5% of the respondents differed in opinion. Most of them cited the reasons that:

- a) civilisation began in Africa, in Ancient Egypt;
- b) civilisation is not uni-linear but multi-linear, so the West cannot and should not be the standard.
- c) it is the West that has brought darkness in Africa through war;
- d) it is the West that has labelled Africa 'a dark continent';
- e) African traditional religious beliefs bring the Supreme Being (God) more closely to the people than Western Christianity.

5.1.15 Data got through interviews

The interviews conducted to either confirm or deny sub-assumption 4.1.3.2 that Zimbabwean intangible heritage still has value to the Zimbabwean people in the global age were guided by six key questions. The questions endeavoured to summarise the twelve questions covered by the questionnaire. The interviews were conducted with people from the various sectors of the Zimbabwean communities.

The first question was: Does the Shona language still have a place in the global village? The question raised a lot of crucial issues that aided the researcher's view of the place of the Shona intangible heritage in the global village. The interviewees were divided on the issue. Some members of the public argued that the Shona language no longer has a place as it has already been usurped by the English language. Here is a summary of the reasons they brought out in favour of their argument:

- a) all key government functions in the country are in English;
- b) English is the language of instruction (MOI) in the Zimbabwean education system;
- c) in ordinary communication, English pre-dominates Shona in that it is considered prestigious;
- d) English is the language of the internet, and not Shona;
- e) Shona as a language of value has been relegated to the rural communities that are soon to be absorbed in the global village;
- f) the proverb, the idiom and the riddle no longer pre-dominate communication.

The other half of the interviewees that comprised university and teachers' college lecturers, university students and some members of the public that included traditional chiefs still think that the Shona language has value in the global village. A summary of their argument is summarised below as well:

- a) the language is still a mark of identity for the Shona people in the global village;
- b) it is still the language of communication for the Shona people in the global village as being in the global village does not entail throwing away one's identity;
- c) it is still emblematic of the Shona intangible values that are the whole being of the Shona people;
- d) the proverb, the idiom, the riddle and the traditional folktale are still aspects of the education system of the Shona people in this global environment;
- e) social registers, relationships and the traditional naming system are still in place despite the global odds.

One university lecturer claimed that the place of the Shona language in the global village will be determined by the Shona people themselves. His argument was that the value of any language is determined by the value its speakers attach to it in all aspects of their lives. This meant that the survival or future of any language in this global environment lies in the hands of its speakers. He also claimed that the high status accorded to English by many throughout the world lay in the huge support that this language had from its speakers. These defended it as they saw in it their own expansionist values, so he claimed. The lecturer further claimed that the Westerners therefore used it to assert their own values and to usurp other indigenous languages and traditions in antagonism to theirs. The same attachment to language could be used by the Shona

people to ensure the survival of their own intangible values in this threatening linguistic and cultural global environment.

The second question solicited the interviewees' views on whether Shona could be regarded as an endangered language in the global environment. All the seven university students comprising a panel of discussion with the researcher were in full accord that all indigenous languages including Shona are indeed endangered languages in the global village and should be included under UNESCO's list of endangered languages. The reasons, as some of the interviewees claimed were that:

- a) globalisation, with English as its language of expansion is threatening to wipe out all the indigenous languages of the world and the intangible values that go with them;
- b) Shona is no longer a language associated with modern values but a language of communication locally only;
- c) Zimbabwean indigenous languages are not of a global social and economic value as all networking is in English;
- d) no research of value to the survival of the Shona language and intangible values is at the instigation of the Zimbabwean government. UNESCO just advises on the way forward in terms of language and intangible heritage safeguarding but the honours to implement these UNESCO policies lies in the hands of the government which seems to be turning a blind eye on these.

- e) the Zimbabwean education system does not recognise the value of indigenous languages and intangible heritage and this has some ripple effects on the attitude of pupils and ordinary Zimbabweans to these;
- f) there are no viable government language policies in place to safeguard the future of these indigenous languages.

The third question related to whether indigenous Shona traditional values are worthy conserving in the global environment. The interviewees on this question were mainly ordinary members of the Shona local communities. The reason for this choice of interviewees was that the researcher wanted information from people who really represented the Shona language speaking communities. The researcher wanted to establish how they viewed their own language and intangible heritage situation.

Most of the interviewees were of the view that the Shona language and the intangible values it stands for are still important despite the odds that came with globalisation. The reasons for their point of view as the discussion progressed were that:

- a) the Shona indigenous traditions are life-oriented and so are meant to make the people capable of surviving in the global environment;
- b) the Shona indigenous values are religious and so are meant to mould the people into Supreme Being-fearing persons;
- c) these values were almost impervious to contracting sexually transmitted diseases;
- d) the Shona indigenous knowledge systems are in no way different from the Christian Biblical covenant traditions;

- e) they are representative of the philosophy of the Shona people that must not go into extinction.

The other group of interviewees that appeared absorbed by modernity were of the opinion that these Shona indigenous values were of not much value and not worth conserving in the global environment. The reasons for this opinion being that:

- a) the languages and the values they represent are no longer of economic value in the global village;
- b) the place of these languages and values has been overtaken by a more powerful global culture;
- c) though religious, these values keep the Shona people in perpetual fear of the world of the spirits;
- d) only the rural folk in the remotest areas of the country still adhere to these religiously.

The larger percentage of the interviewees were therefore of the view that indigenous Shona traditions are still worth conserving in this global environment.

The fourth interview question solicited the interviewees' position on whether the traditional Shona education system was or is more influential than the Western education system in the lives of the Shona people. Like on the third question, the interviewees were divided again on the issue. The university lecturers, some of the university students who comprised a panel discussion group with the researcher, a few members of the public and the traditional chiefs were of the same view that the Shona indigenous education system was better than the modern western education system for the reasons that the traditional education system :

- a) was life-oriented as it trained individuals in life-surviving skills that integrated them into the life of the community;
- b) was religious and based on the wisdom of the spirit world;
- c) developed the linguistic and cognitive skills of children as they interacted through folktale, dance and traditional music;
- d) put a lot of focus on moral development through the proverb which symbolised the wisdom of the past;
- e) emphasised on communalism as opposed to individualism that is characteristic of modern western education;
- f) had the whole community as teacher and watchdog of the moral development of the child.

The same group of interviewees castigated the modern education system on the grounds that;

- a) it trains pupils to be individualistic and egocentric;
- b) it is career-oriented and not meant to develop the whole-being of the child;
- c) it is too academic and does not take into consideration all other life-generating skills;
- d) it is divorced from the everyday life of the child;
- e) it promotes western values through English as the medium of instruction (MOI) while indigenous languages are devalued.

The interviewees who valued modern western education argued that it:

- a) makes the individual an international figure whose values are modern and universal;
- b) creates international career opportunities for children;
- c) promotes universal values.

This group of interviewees counter-castigated the Shona traditional education system saying:

- a) it is now anachronistic or misplaced given the global nature of life today;
- b) it equipped individuals to traditional life that no longer has space in the global village;
- c) there are no living teachers now qualified to tutor children on traditional living.

The fifth question enquired on the possibility of teaching all subjects in the Zimbabwean education school curriculum in Shona and the benefits that accrue to the Zimbabwean nation as a result of this. There was a general consensus by the interviewees that Shona could be used as MOI in the education system provided certain things are put in place in the whole education system. Less than half of the interviewees thought it impossible to teach all school subjects in indigenous Zimbabwean languages. They had reasons in support of their view point.

University lecturers, lecturers in teachers' colleges and university students were all in agreement that it is possible to teach all subjects in the school curriculum in indigenous languages, citing the reasons that:

- a) it is only in Africa where English commands a very high status as MOI in the education system;
- b) most, if not all Western and developed nations continue to develop due to the use of their home languages in the education system and in all government sectors;

- c) the use of Zimbabwean indigenous languages as MOI ensures their survival and that of the intangible values of their speakers;
- d) this cultivates respect for individual languages and their intangible values by the youths on whose honours their future lies;
- e) using English as the MOI continues and furthers the colonial values it stands for in independent Zimbabwe and it is an acceptance of failure by the Zimbabwean government through fear to embark on new language and educational policies that advance Zimbabwean interests.

The school teachers doubted the feasibility of using indigenous languages as MOI in the Zimbabwean education system. Most of them voiced the concern that indigenous languages were starved of modern technological vocabulary so much that educators would still go back to using English terms in the whole education process. They claimed that today's technological world required that education remains inclined to the West as all technological discoveries that matter in the Zimbabwean education system come from there. One of the teachers interviewed on the issue even said that Zimbabwean people must not forget that colonialism, in all its guises is a monster reality that people must contend with. He told the researcher that more than a hundred years of linguistic and cultural colonisation by the West is no joke and would also need the same number of years to mentally and linguistically decolonise the Zimbabwean people, which to him would be almost impossible. "Remember," he cautioned, "the very same colonial forces that we failed to dislodge in the past are now stronger and shrewd than ever before in this global environment and we are now agents in our own destruction." What he suggested was a situation in which English and all other indigenous Zimbabwean languages co-exist on equal terms as

MOI, teachers and other educators being given the green light to code-switch during the teaching process.

Another teacher who totally objected to the use of indigenous languages as MOI cited the daunting task of having to standardise all indigenous terms, yet standardisation as researchers have noted, has its own problems that are still haunting the Zimbabwean education system. The interviewee asked where the resources would be found to make such a move a success when the government is always battling to access donor funding to feed the nation. He went on to argue that given the multiple character of the Zimbabwean indigenous linguistic landscape it would mean selecting one indigenous language variety while all the others become material for the dustbin, in that way destroying their intangible values in the process. The speakers of each of the influential indigenous languages in the country would definitely lobby for the nationalisation of their languages, if that becomes a reality, he argued. The interviewees who did not support the idea saw no perceived social, economic and political benefits accruing as a result of this move.

The sixth and last question enquired on the value of the Shona social registers in the global environment. Though there were a few disagreements on the issue, most of the interviewees were in agreement that the Shona social registers are still of value for the following reasons:

- a) they regulate social relationships among people as each person comes to know how he/she is expected to behave in front of others;
- b) they are language and intangible heritage based so they help in safeguarding the Shona language and intangible heritage in the global environment.

5.1.16 Sub-problem question 4: How have the various forms of the Shona indigenous intangible heritage survived to this day despite the global odds?

5.1.17 Sub-objectives: To establish a) how the Shona indigenous intangible heritage has survived to this day despite the global challenges; b) the place of the Shona language in this whole venture.

5.1.18 Sub-assumption: that all other Shona indigenous intangible forms are lived through language thereby leading to their survival in the global environment.

5.1.19 Data got through the use of questionnaires

The questionnaire comprised nine questions that sought to either confirm or deny sub-assumption 5.4.2. The questionnaires were responded to by members of the Shona-speaking language groups ranging from the ordinary man in the rural areas of Zimbabwe to academics in institutions of higher learning in the country. The items were in the form of assertions by the researcher to which the respondents showed their views as on the table below:

Table 6: How the Shona intangible heritage has survived the ages to this day

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	NO.	%	No.	%
1	The Shona intangible heritage has been lived through continual use by the Shona people	38	100	0	0	0	0	38	100
2	The Shona intangible values are lived through the Shona language in song,	36	94.7	0	0	2	5.3	38	100

	dance, registers and traditional ceremonies								
3	The Shona proverb, riddle and idiom are still an integral part of the Shona language of today	30	78.9	8	21.1	0	0	38	100
4	The Shona people have been a homogeneous group since time immemorial	28	73.7	10	26.3	0	0	38	100
5	Traditional leaders and the aged have been gatekeepers of the Shona intangible values through language	28	73.7	10	26.3	0	0	38	100
6	The Shona traditional education system in the home has ensured the survival of the Shona intangible heritage	36	94.7	0	0	2	5.3	38	100
7	The formal school education system has immensely contributed to the survival of the Shona intangible heritage	10	26.3	28	73.7	0	0	38	100
8	Language researchers have done significant work in safeguarding the Shona language and intangible heritage	15	39.5	15	39.5	8	21.1	38	100

9	Shona novelists have done considerable work in preserving both the Shona language and intangible heritage	18	47.4	15	39.5	5	13.2	38	100
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Item 1 had all the respondents agreeing that the Shona intangible heritage has survived to this day through continual use by the people. The comments made by some of the respondents on this item read: The Shona intangible values:

- a) are part and parcel of the people's life and are lived on a daily basis;
- b) are religious and so the Shona religion ensures their survival.

There were neither disagreements nor respondents not sure of their position on this issue.

Item 2 had 94.7% of respondents in accord to the fact that the Shona language is the mode through which the Shona intangible values are lived in song, dance, registers and traditional ceremonies. A summary of the respondents' comments on this item is:

- a) the Shona language is the mode through which all the variant forms of the people's intangible values are expressed and transmitted;
- b) it is the storage of these values for future generations,
- c) song and dance are expressions of the people's feelings and these are viewed through their language;
- d) registers for particular occasions and relationships are expressed through language, which reflects the feelings and attitudes that are intangible;

- e) Shona traditional ceremonies are religious and the Shona people's attitudes to, and relations with the spiritual world are seen through the register that they use during traditional ceremonies.

5.3% were not sure of their position on the issue.

Item 3 had 78.9% of the respondents agreeing that the Shona proverb, riddle and idiom still have an integral part to play in the Shona language of today. The few who commented on the issue noted that:

- a) in speech the Shona people still make references to the wisdom of the elders through the proverb, the riddle and the idiom;
- b) in schools and public examinations there are still Shona lessons and examinations specifically focused on pupils' mastery of the Shona proverb, riddle and idiom;
- c) civil courts in most rural areas are always spruced up by the Shona language full of proverbs, riddles and idioms;
- d) the Shona proverb is still the moral code of the speakers of the language.

21.1% differed in opinion, a few of them commenting that they rarely use this figurative language in their daily speech. One respondent who professed ignorance of riddles and idioms asked: "What are riddles and idioms?" an indication that some of the youths of today do not know what proverbs, idioms and riddles are. They are detached from their language and intangible heritage as a result of Western influence. No respondent was not sure of his/her position on this item.

On **Item 4:** 100% of the respondents agreed that the homogeneity of the Shona people as a language group ensured the survival of their intangible values through their language. Their views have been summarised in three points below:

- a) they preserved and shared a common language that ensured the survival of their intangible values;
- b) their intangible values were therefore identified by their language as a group;
- c) their homogeneity was a result of a common language that identified them.

There were no respondents not sure of their position on this item.

Item 5 had 73.7% respondents in agreement with the assertion on the questionnaire. The comments by some of the respondents were that:

- a) traditional leaders and the aged continue to use the Shona proverb, the riddle and the idiom in daily speech thereby becoming gatekeepers of all other forms of the Shona intangible values;
- b) they continue to educate the youths through this figurative language;
- c) the figurative language is core in the settling of disputes as people refer to the wisdom of the past in the Shona traditional judiciary system.

26% respondents did not agree. One of them commented that not only the traditional leaders and the aged, but the aunts and the general public got involved in the education of the child through the moral in the Shona proverb.

Item 6 had 94.7% respondents agreeing that the survival of the Shona intangible heritage lay in traditional education in the home and in the Shona traditional religion. The comments made in support of this claim have been summarised below:

- a) the Shona parental guidance is based on the Shona proverb; on what has been inherited from tradition or from generations that have long gone by;
- b) this Shona tradition has survived the ages through the Shona language;
- c) the Shona tradition is continually lived in the people's deeds in language.

There were no respondents not sure of their view on this item.

Item 7 had 26.3% respondents being of the opinion that the formal school education system has contributed immensely in the survival of the Shona intangible heritage. The reasons indicated in support of this view were:

- a) Shona is still a language learnt and given the same number of lessons as English in schools;
- b) culture lessons are in most schools and other educational institutions;
- c) pupils are given the chance to visit cultural institutions like museums in the country;
- d) culture centres have been established in most educational institutions in the country;
- e) formal examinations at almost all levels have and are catering for the intangible cultural heritage of the Shona people.

73.7% respondents did not agree. Their reasons, in summary form were that:

- a) the formal schooling system is still pro-western and bent on promoting Western intangible values;
- b) the formal schooling system has no room for the development of Zimbabwean indigenous languages and intangible values;
- c) this education system is Christian as most of the schools have been established by the early Christian missionaries in the country and Christianity demonises the Shona intangible values in front of pupils;
- d) the Christian Bible takes centre-stage in modern education;
- e) language and culture lessons in most schools are done for examination purposes only and not for inculcating the Shona intangible values in pupils;
- f) the formal education system has no policy regarding the safeguarding of the Shona intangible heritage;
- g) the MOI in the formal education system is still English and indigenous languages like Shona have been pushed to the peripheries.

There were no respondents not sure of their view on this item.

Item 8 had 39.5% of the respondents agreeing with the assertion. No comment followed the respondents' choice of answer.

39.5% of the respondents also disagreed. The comments some of them made were that:

- a) no language research of significance has appeared so far besides professor Herbert Chimhundu's monolingual Shona dictionary;

- b) no research on language so far has surpassed that by Clement Doke and the early Christian missionaries. Work on the harmonisation of the Shona language varieties is simply a reproduction of Clement Doke's work.

21% were not sure of their position on the issue.

Item 9 had 47.4% respondents agreeing with the researcher's assertion. The major comment of significance on this item was that most Shona novels are patterned on the traditional folktale and teach both the Shona language and intangible values. The fact that some of these novels are prescribed texts in schools makes it imperative that the Shona language and intangible values are learnt by pupils.

39.5% differed in opinion. The few comments of note by the respondents were that:

- a) the Shona novelist dehumanizes the Shona traditional values;
- b) most Shona novels give stereotypical characters and pictures of the Shona traditional past and so are agents in the destruction of the Shona intangible heritage.

13.2% of the respondents were not sure of their position on the issue.

5.1.20 Data got through interviews

The interviews to confirm or deny sub-assumption 5.4.2 that all other indigenous Shona intangible forms are lived through language were guided by a single question: How have the various forms of the Shona intangible heritage survived to this day despite the global odds? All other issues developed as the interview discussions progressed.

All the interviewees were in accord on the issue. They said that the Shona language was and is the means through which the intangible values of the Shona are lived in the global environment. Most of them argued that it was not possible for the Shona intangible values to be expressed or lived through a foreign language. A language stands for the intangible values of its speakers, so they said. Shona therefore stands for the survival of the Shona intangible values that are threatened with extinction in the global village.

When the researcher asked the interviewees how all other forms of intangible values are lived through language, the responses were that:

- a) the Shona proverb, riddle and idiom are still the cornerstone of all moral teaching among the speakers of the language;
- b) social registers still regulate relationships among the Shona;
- c) song and dance are still aspects of the Shona language used to express the people's inner feelings;
- d) the Shona traditional education system that still survives in the home is mostly done in Shona and is always premised on the wisdom of the past.

Examples were also given by the interviewees of people and families that no longer value the Shona language in speech and how these have been moulded psychologically through constant touch with the English language. Traditional leaders in the remote areas of the country were said to be in constant touch with Shona through speech and were believed to be the real gatekeepers of both the language and intangible values of the Shona people. Even the rural folks were put in the same category with traditional leaders as these were said to be the people who use the Shona

language that is not tainted by foreign linguistic influence. The interviewees argued that these people spoke Shona full of proverbs, idioms and riddles. The proverbs, idioms and riddles were believed to contain the intangible values of the people. These, the interviewees argued, represented the wisdom of the past.

The above observations were in tandem with what the researcher himself witnessed in Chipinge district, in Chief Garahwa's village. The people in this area speak pure Ndau, a dialect of Shona. They still practise traditional ceremonies of bringing rain. Their relationships are still intact. In Chipinge town the researcher observed that some families no longer speak pure Ndau and in consequence they no longer value their traditions.

A preacher whom the researcher conversed with in the town saw little value in the Shona proverb as a moral guide for the people. He said that the Shona proverb had value to people whose roots in tradition are still strong. He went on to claim that most youths of today do not even know these proverbs and riddles; as such the Shona language's future is bleak. The language is losing its place as the custodian of the philosophy and morals of the Shona people. No wonder why he had a lot of faith in the moral principles of the Christian Bible.

The researcher also asked the interviewees the extent to which language researchers have gone in safeguarding Zimbabwean indigenous languages and their intangible values. One of the interviewees, a university lecturer bemoaned the future of Zimbabwean indigenous languages and intangible heritage in the global village, saying that language is now being studied in terms of its typological and genealogical characteristics and not in terms of its intangible values. He

blamed the current school curriculum for not putting a lot of emphasis on instilling in pupils, the intangible values of the Zimbabwean people through a study of these indigenous languages. For him language is an interdisciplinary subject area that cuts across all subjects in the school curriculum and should not be studied in isolation.

When asked about the role of the Shona novel in safeguarding the future of the Shona language and intangible heritage in a globalising environment, most teachers felt that most Shona novelists were culprits in the demeaning of the indigenous knowledge systems of the Shona people in that they use the language to expose to their readers, what they perceive to be the folly of safeguarding indigenous traditions. Instead of the Shona language and its indigenous intangible values complementing one another for survival in the global environment, the language is being used to demonise these intangible values through stereotyping, they claimed. The interviewees also claimed that the whole Shona past is seen by most Shona novelists with a Eurocentric eye that endeavours to universalise Western particular intangible values.

5.1.21 Sub-problem question 5: What are the Zimbabwean Ministry of Education, Sport and Culture's language and planning policies on the Shona language and intangible heritage?

5.1.22 Sub-objectives: to establish a) whether the Zimbabwean Ministry of Education, Sport and Culture has a policy safeguarding the future of Zimbabwean indigenous languages and intangible heritage; b) how the Zimbabwean education system is exacerbating the plight of Zimbabwean indigenous languages and intangible heritage.

5.1.23 Sub-assumption: that the Zimbabwean government and Ministry of Education, Sport and Culture have no policy safeguarding the survival of indigenous languages and intangible heritage and because of this their future is therefore in the doldrums.

5.1.23 Data got through the use of questionnaires

The data to either confirm or disprove sub-assumption 5.5.2 is presented in summary form on the table below. Eight questions guided the questionnaire and the questions were in the form of assertions by the researcher.

Table 7: Language policies and the Zimbabwean education system

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	Zimbabwe does not have a language policy of its own	18	90	0	0	2	10	20	100
2	The Zimbabwean Ministry of Education, Sport and Culture does not have a policy safeguarding the growth and sustenance of indigenous languages and intangible heritage	20	100	0	0	0	0	20	100
3	It is not possible to teach all school subjects in Shona as the MOI	10	50	8	40	2	10	20	100
4	English is still the MOI in the education system because Shona is starved of vocabulary	10	50	10	50	0	0	20	100

5	Most educationists are not aware of the Ministry of Education's Language in Education policy	5	25	0	0	15	75	20	100
6	There are no national language associations in the country	20	100	0	0	0	0	20	100
7	Serious language research at higher levels in the country has been and is always at the instigation by foreign donors	18	90	0	0	2	10	20	100
8	The prevalence of English in the education system and the needs of industry have harmed the future of indigenous languages and intangible heritage	20	100	0	0	0	0	20	100

Item 1 had 90% respondents agreeing with the assertion that the Zimbabwean Government has no language policy. Few comments made by some of the respondents were that:

- a) the government only recognises the presence of indigenous languages in the country but does not have a language policy per se;
- b) English still dominates all government activities and in the education system.

10% of the respondents appeared not sure of their position on the item.

Item 2 had all the respondents agreeing with the assertion. No comments of note were made by the respondents on this item.

Item 3 had 50% of the respondents in agreement with the assertion. The comments of note were that:

- a) the Shona vocabulary is too limited for scientific terms;
- b) there are no resources to that effect.

40% did not agree. Some of the comments the respondents made on this item were that:

- a) if other countries are using their indigenous languages as MOI in the education system and not English, it is therefore possible for Shona and other indigenous languages to be used as MOI in the education system;
- b) pupils would understand better if taught in indigenous languages;
- c) teaching would become an enjoyable exercise.

10% of the respondents were undecided on the issue.

Item 4 had 50% respondents agreeing with the assertion. The Shona language had a lot of ambiguities, so read one of the comments.

50% disagreed on the reasoning that:

- a) English is still the MOI because it is the colonial language and is the language of industry and commerce;

- b) Shona words can still be coined or borrowed in various ways to designate new technological scientific items in the education system.

Item 5 had 25% of the respondents in agreement with the item. The few comments by some of the respondents read:

- a) no Ministry of Education circulars or memoirs are available to most schools especially those in rural Zimbabwe;
- b) even if they are received, there are no interpreters and monitors to see to it that the policies are implemented;
- c) some heads of schools and teachers are not even aware of this policy.

There were no disagreements on the issue. However, 75% of the respondents indicated that they were not even aware of the Ministry of Education's Language in Education policy. The comments that featured in most of the completed questionnaires were: 'What is this? / I do not know this'.

Item 6 had all the respondents indicating that there were no national language associations in the country. No comments followed this indication. On item 7 there were 90% respondents agreeing with the assumption. Most of the comments on the issue related to the government's lack of funds to bankroll research in languages or to its unwillingness to fund such research.

10% were not sure on this item.

Item 8 had 100% respondents all in agreement. Few of their comments read:

- a) the Zimbabwean education system is still pro-western;

- b) independence is there in theory but the whole education system is still foreign in orientation;
- c) with no passing grade in English at Ordinary Level, one's prospects of advancing in life are doomed.

There were neither disagreements nor respondents not sure of their position on this item.

5.1.25 Data got through interviews

Five interview questions were tabled to solicit data that would complement the data got through the use of questionnaires to answer sub-problem question 5. This would as well either confirm or disapprove the thesis's sub-assumption 5.5.2 that the Zimbabwean Government and Ministry of Education, Sport and Culture have no language policy safeguarding the survival of indigenous languages and intangible heritage and that their future is in the doldrums as a result.

Due to the demands of the sub-problem question, the interviewees selected were school Heads, teachers and education officers whose knowledge and experience of the Zimbabwean education system is vast. The same class of interviewees had participated in the filling in of questionnaires on the item. Five teachers, five school Heads and three education officers from various schools and districts in Manicaland region were interviewed on the issue. All agreed that the Zimbabwean education system lacked clear language policies that guided the development of indigenous languages and intangible heritage. They all agreed that English is still being given a preferential treatment when compared with Zimbabwean languages in the whole education system. They asserted that English is the MOI and has always had more teaching time than all other subjects on the timetable. The researcher queried what they meant when they said English

had always had more teaching time than Shona when Ministry policy clearly states that the two have the equal number of slots on the school timetable. The interviewees claimed that English language and English literature were one and the same thing and questioned the rationale of treating Shona language and Shona literature as a single subject. They therefore felt that English still has an upper urge in the education system when compared with indigenous subjects like Shona.

One interviewee claimed that the very fact that English language and English literature are treated as separate subjects when Shona language and literature are taken as one meant that:

- a) English is viewed as a very important language when compared with indigenous languages;
- b) it is viewed as a difficult and complex subject that needs separating into two for pupils to understand it;
- c) more time on the school timetable is allocated to disseminating western values than disseminating Zimbabwean indigenous values;
- d) the education system is cultivating in pupils some negative attitudes towards Zimbabwean indigenous languages and intangible values.

All the interviewees also agreed that the fact that English is still the MOI in the education system implies that:

- a) without it, it would not be possible to have all other subjects taught in indigenous languages;
- b) English is the subject and all the others are appendages to it;

c) indigenous languages and the values they stand for are not comparable to it.

One of the interviewees suggested that the Zimbabwean Ministry of Education, Sport and Culture should introduce culture lessons in indigenous languages from as early as Grade Zero right up to university level. He suggested that these be compulsory to all and would cultivate in pupils the necessary positive attitude to indigenous languages and intangible heritage needed for their survival in the global environment.

The researcher asked the interviewees about the Zimbabwean Ministry of Education, Sport and Culture's Language in Education policy that came into effect in 1987, was revised in 1990, 1996 and again amended in 2006 which allowed all teaching to be in indigenous languages (as MOI) from Grade 1 right up to Grade 7. The education officers and some of the school Heads were aware of this policy while most of the teachers in rural Buhera and Chipinge Districts professed ignorance of it. There was a general consensus among the interviewees that most Ministry of Education circulars never reached their intended implementers, as a result teachers just resorted to the colonial language policies that continued to undermine indigenous languages and values while at the same time raising the status of English.

Some of the teachers in the schools visited by the researcher were not aware of this policy. Those who happened to have heard about the policy thought the Ministry of Education was not serious about it as not even one School Head or Education Officer was seen enforcing its implementation.

The researcher went on to ask the interviewees whether they were aware of any national language associations that sought to raise the status of indigenous languages and intangible values in the country. All were not aware of such associations. The researcher informed them of the Shona Language and Culture Association (SLCA), formed in 2003 at the instigation of Chimhundu and Wiseman Magwa, whose objectives included:

- a) the promotion of an in-depth study and teaching of Shona in schools;
- b) finding ways of improving the status of Shona as a subject of communication and instruction in schools so that it matches that of English;
- c) assisting the Ministry of Education, Sport and Culture and the Ministry of Higher Education in implementing language policies in universities, teachers' colleges and in schools and
- d) to work together with various relevant bodies in improving the place of the Shona language in the country.

The news of this language association was received by each of the interviewees with surprise as they had never heard about it before.

5.1.26 Sub-problem question 6: What has been the effect of the current socio-economic and political developments on the Shona language and other forms of Zimbabwean intangible heritage?

5.1.27 Sub-objectives: To establish the effect of the current a) social; b) economic and c) political developments in the country on the Shona language and other forms of Zimbabwean indigenous intangible heritage.

5.1.28 Sub-assumption: that the current socio-economic and political developments in Zimbabwe are not favourable to the development of the Shona language and intangible heritage.

5.1.29 Data got through the use of questionnaires

The questionnaires were responded to by members of the general public, teachers and some university and teachers' college lecturers in Masvingo district. The questionnaire was in three distinct parts. The first part had seven assertions intended to get data on the impact of the current social developments in the country on the Shona language and intangible heritage while the second and third focused on economic and political developments. The respondents' views are summarised in tables 6a, 6b and 6c below.

Table 8: Social developmental effects

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The mushrooming of churches in the country has harmed indigenous languages and indigenous intangible heritage	30	85.7	5	14.3	0	0	35	100
2	Western music is more popular than Shona music in the country	20	57.1	15	42.9	0	0	35	100

3	Most parents no longer want their children to study Shona and its intangible values at school	35	100	0	0	0	0	35	100
4	ZBC and ZTV are not doing much to promote the development of indigenous languages	30	85.7	0	0	5	14.3	35	100
5	The internet has done more harm than good to the Shona language and intangible values	20	57.1	10	28.5	5	14.3	35	100
6	HIV and AIDS have made most of the Shona people to lose faith in their indigenous knowledge systems	28	80	5	14.3	2	5.7	35	100
7	Only one local newspaper is in Shona	30	85.7	0	0	5	14.3	35	100

Item 1 of Table 6a had 85.7% respondents in agreement with the assertion. The respondents who commented on the item said that:

- a) most preachers prefer to use English to Shona during sermons;
- b) most churches are always in antagonism with the Shona indigenous religious systems;

14.3% respondents disagreed, some citing the reasons that:

- a) churches of indigenous in origin support indigenous traditional belief systems;
- b) only the churches of western missionary origin are to blame for the demise of the Shona religious belief system;

There were no respondents not sure of their position on this item.

Item 2 had 57.1% respondents in agreement with the assertion, citing the prevalence of foreign television stations that air out these programmes in the country. Some of the respondents indicated that Zimbabwean lacked the indigenous touch that it used to have in the past.

42.9% thought otherwise. For most of these, western music is popular with the youths and a few elderly people who no longer want to associate with the Shona tradition. There were no respondents not sure of their position on this item.

Item 3 had all the respondents agreeing that most parents no longer want their children to be taught the Shona language and intangible values, preferring instead to have them taught English and the values it stands for. Some of their comments read:

- a) English has an international market for the child;
- b) the passing of any examination at any level is determined by one's passing of English;
- c) most parents discourage their children from speaking and learning Shona even in the home;
- d) there is respect in speaking English fluently than Shona.

There were no respondents not sure of their position on the item or in disagreement on the assertion.

Item 4 had 85.7% respondents feeling that the Zimbabwe Broadcasting Corporation and the Zimbabwe Television Services are not doing much to raise the status of indigenous languages in the country. The reasons cited by the respondents for this choice of answer were that:

- a) there is not much local content in most of the radio and television programmes;
- b) English still dominates all indigenous languages as the language of communication;
- c) western music dominates the airwaves and television programmes;
- d) there are no programmes specifically meant to develop indigenous languages and the intangible values of the speakers of these languages.

14.3% were not sure of their position on the item.

Item 5 had 57.1% in agreement, some of them indicating that:

- a) the language of the internet is English;
- b) western products, for instance dress, music, pornographic material violate the Shona moral codes.

28.5% of the respondents disagreed for the following reasons:

- a) issues that could be used to promote indigenous languages and their intangible heritage can be accessed on the internet;
- b) English could still be used through the internet to promote the development of indigenous languages and indigenous intangible values.

14.3% respondents were not sure of their position on the item.

Item 6 had 80% respondents in agreement with the item. Most of them cited the facts that:

- a) no known indigenous traditional medicine has helped cure the pandemic;
- b) traditional healers have worsened the plight of the infected and the affected by attributing the cause of the ailment to ancestral displeasure with the living, which means that they have failed to diagnose and treat the pandemic.

14.3% were in disagreement, some indicating that:

- a) the pandemic came with the western culture;
- b) the indigenous knowledge systems of the indigenous Shona people if strictly adhered to could have prevented the contracting and spread of the pandemic;
- c) symptoms of HIV and AIDS are treatable through traditional indigenous knowledge systems.

5.7% were not sure of their position on the item.

Item 7 had 85.7% respondents agreeing with the assertion. Those who indicated the reason for their choice of answer cited the *Kwayedza* local newspaper as an example.

14.3% were not sure of their position on the item.

Table 9: Economic effects

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%

1	Travel has made it possible for the Shona people to intermingle with people of different nationalities thereby destroying the Shona intangible values	20	57.1	15	42.9	0	0	35	100
2	The needs of industry have promoted the English language and values at the expense of the Shona language and values	35	100	0	0	0	0	35	100
3	Growth-points have destroyed the Shona social fabric	35	100	0	0	0	0	35	100
4	The use of the United States of America dollar by the inclusive Zimbabwean Government promotes Western values at the expense of the Shona indigenous values	15	42.9	9	25.7	11	31.4	35	100

Item 1 had 57.1% respondents agreeing that travel and intermingling with people of different nationalities by the Shona people has caused the destruction of the Shona language and intangible values. The comments on some of the questionnaires read:

- a) travelling to distant lands due to economic hardships make people to lose their languages and intangible values as they interact with others;

- b) people lose faith in their own languages and values as those of the people whose economic systems appear better are cherished;

42.9% disagreed. They indicated that travelling is enriching in one's language and intangible values. Borrowing was said to be language enriching.

Item 2 had all the respondents agreeing with the item. The comments were all to the effect that all industry in the country is western, and so its demands are western in orientation as well. There were neither disagreements nor respondents not sure of their position on the item.

Item 3 also had all the respondents agreeing with the item. Their comments could thus be summarised in two points below:

- a) growth-points have destroyed the Shona social and moral fabric;
- b) they are symbols of western social, economic and political encroachment.

No disagreements were noted on this item.

Item 4 had 42.9% of the respondents in accord to the fact that the use of the US\$ by the Zimbabwean inclusive government is promoting western values and the English language while those of the indigenous people are demeaned. One of the key reasons cited by some of the respondents was that the US\$ symbolised the strength and hegemonic position of the West when compared with the rest of the world. Its use therefore belittled local currencies and values. The respondents noted that its use created negative linguistic and cultural attitudes in the local communities.

25.7% disagreed. Few of them commenting that the US\$ is an international currency and not just for the United States of America.

31.4% were not sure of their position on the item.

Table 10: Political effects

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The Zimbabwean second liberation struggle was a move to reclaim the Zimbabwean people's intangible heritage	14	40	11	32.4	10	28.6	35	100
2	The conducting of parliamentary debates in indigenous languages and in English is an acknowledgement by the Zimbabwean Government that all languages spoken in the country are equal	0	0	32	91.4	3	8.6	35	100
3	The Zimbabwean Government officially recognises all the major spoken languages spoken in the country	30	85.7	0	0	5	14.3	35	100
4	The Zimbabwean Government is	5	14.3	30	85.7	0	0	35	100

	committed to promoting and preserving the indigenous people's indigenous knowledge systems								
5	The Zimbabwean Government is supporting traditional leaders in their function of upholding indigenous cultural values, preserving indigenous cultures, traditions, history and the heritage of its communities	5	14.3	30	85.7	0	0	35	100
6	Traditional leaders are more into politics than the upholding of the people's intangible cultural values	25	71.4	5	14.3	5	14.3	35	100

Item 1 had 40% respondents in agreement with the assertion. The comments by some of the respondents read:

- a) the war was spiritual;
- b) the land is a spiritual possession of the people;
- c) it was a war against western values encroachment;
- d) it was a war to regain the Zimbabwean indigenous knowledge systems.

31.4% disagreed. Those who commented on the item said that it was a political war to change the political system and not the social and economic lives of the people.

28.6% were not sure of their position on the issue.

Item 2 had 91.4% respondents disagreeing. The comments by some of the respondents read:

- a) English is still the major language of all parliamentary debates;
- b) the Zimbabwean parliament is still of the opinion that English is the most prestigious language of communication in the country;
- c) only those parliamentarians incapable of speaking English are accorded the chance to speak in their local languages.

8.6% were not sure on this item.

Item 3 had 85.7% respondents in agreement. Those who commented on the item cited the new Zimbabwean constitution that has something to that effect.

14.3% were not sure of their position on the item.

Item 4 had 14.3% agreeing. The key reason cited by some of the respondents was that the Zimbabwean government is signatory to UNESCO's conventions on the safeguarding of the indigenous intangible heritage of the indigenous peoples of the world.

85.7% in disagreement with the item. The comments by some of them revolved around the point that there is nothing tangible to prove that the Zimbabwean government is committed to protecting and promoting the development of the people's indigenous knowledge systems.

Item 5 had 14.3% respondents agreeing that the Zimbabwean government is doing much to support traditional leaders in upholding their role of protecting the intangible heritage of the

indigenous people. Some of the respondents indicated that the government now appoints these traditional leaders and has empowered them to try civil cases, which means they are now an arm of the Zimbabwean government's judiciary system.

85.7% disagreed. Most of the respondents indicated that there is no tangible evidence to that effect.

Item 6 had 71.4% of the respondents in support of the assertion, some indicating that:

- a) traditional leaders are more into politics than the upholding of their traditional functions of preserving the people's traditions and upholding the law;
- b) they are now installed by the government and abide by the statutes of the government;
- c) they are now salaried by the government and so support it at all costs;
- d) some of them are too young to safeguard the cultural heritage of the people.

14.3% disagreed, two of them commenting that in Africa there is no way a traditional leader could be apolitical, given the past African history of colonisation by the West. They also noted that culture-conflict is a political issue, so traditional leaders are indeed indigenous cultural defenders lest the indigenous people's indigenous values get engulfed by those from the West.

5.1.30 Data got through interviews

Data to establish the effect of the current social, economic and political developments in the country on the Shona language and other forms of intangible values was also solicited through interviews with people from various sectors of the Shona language speaking communities. The data was intended to either confirm or deny the thesis' sub-assumption that the current socio-

economic and political developments in Zimbabwe do not favour the development of the Shona language and intangible heritage.

The first set of interview questions were focused on the impact of the current socio-economic developments on the Shona language and intangible heritage and were held with members of the Shona general public. The first question concerned the impact of the mushrooming of spirit churches on the Shona language and intangible heritage. The interviewees agreed that Zimbabwean indigenous languages and values were being undermined in these churches. They concurred that all teaching in these churches was pro-western and meant to dehumanise Zimbabwean intangible heritage. One interviewee, a traditional healer alleged that in all these spirit churches, the theme was: tradition versus modernity and to them tradition represents the world of darkness from which the indigenous people have to be liberated while modernity stands for western values believed to be virtuous. She claimed that with the continued mushrooming of these churches, the future of Zimbabwean indigenous traditions was bleak. No wonder why traditional healers are viewed as witches by the generality of the Zimbabwean population, so she claimed.

The interviewees were also asked the reasons why most parents these days no longer want their children to learn Shona and the Shona indigenous intangible values that go with the language. The reasons that some of them brought out during the interviews were economic. They wanted their children to pass school examinations and be able to get employment later in life. They claimed that almost all examinations in the Zimbabwean education system are in English, so learning 'more' English would boost their chances of passing them and making it in life. Some

of them asserted that with the hard economic conditions the country is experiencing, most Zimbabweans find themselves in foreign lands trying to irk out a living there, so with one's knowledge and proficiency in English, life across the borders becomes manageable.

Some of the interviewees claimed that English has more prestige than any of the indigenous Zimbabwean languages, so people get respect for being able to speak it. They said that being proficient in a foreign language, especially in English brings with it a lot of benefits. One will therefore be regarded as an educated person unlike those capable of speaking local languages only.

The researcher went on to ask the reasons why western music appears more popular with the youths than Shona local music. Most of the interviewees were of the opinion that western music is more popular because it is sung in English. They claimed that any music in English no matter how boring, sounds more interesting to the youths than that in indigenous languages. Western music makes the listener appear western in outlook. No wonder why the youths of today pride in lip-singing western music and not local Zimbabwean music, the interviewees claimed. One woman interviewed on the issue asserted that if at all the youths of today sing or show interest in local music, they would endeavour at all cost to modulate their voices so that their accent sounds western.

On the reasons why ZBC and ZTV are not doing much to promote the development of indigenous languages and intangible heritage, the interviewees gave the following reasons:

- a) ZBC and ZTV are now international and their news coverage and programming go beyond the borders of Zimbabwe, so too many local programmes would make them unpopular with the international community;
- b) most viewers in homes now have DSTVs and are watching foreign stations. ZBC and ZTV have to compete on the market for them to be of relevance in this modern world. No one would be prepared to pay for boring programmes.
- c) the trend these days is that development comes from the developed world, and not from countries striving to find recognition or are not even noticeable on the international scene.

The researcher concluded each of the interviews on the issue with a question on the impact that HIV and AIDS have had on the Shona people's attitude to their indigenous knowledge systems. The interviewees were in agreement that HIV and AIDS had weakened the Shona people's belief-systems for failure to treat and manage the pandemic. They claimed that people had perished because of their lack of knowledge of the pandemic, attributing its cause to the wrath of the spiritual world and in the process shunning Western medicine. The impact of western Antiretroviral tablets on the medical scene and awareness campaigns on the management of the pandemic have enabled the Shona to survive and in that way weakening their traditional belief-systems.

The second set of interviews whose focus was a bit political was conducted with the same interviewees. The first question asked was on whether the Zimbabwean second liberation struggle was a move intended to claim the intangible heritage of the Zimbabwean people. The interviewees appeared divided on the issue. A few of them professed ignorance on the item.

Most of the interviewees said that the war was meant to reclaim the land from the whites, and not the intangible values of the people. They argued that the land issue prompted this war and not the need to safeguard the intangible values of the people. Those who thought the war had a lot to do with the intangible heritage of the people alleged that the land was a spiritual possession of the Zimbabwean people; as a result the spirit world supported this war right up to the end through its spirit mediums.

When asked whether the Zimbabwean government officially recognises all the spoken languages in the country, some of the interviewees claimed that there was a difference between ‘official recognition’ and ‘proper recognition’ of these languages. They agreed that the Zimbabwean government only officially recognised the three major languages spoken in the country, namely English, Shona and Ndebele because these are taught in schools. All the others were either of no value to them or were non-existent. They claimed that the government was not doing much to raise the status of the marginalised languages and language groups in the country. They therefore concluded that the Zimbabwean government was not even committed to protecting and preserving the people’s indigenous languages and intangible values.

The researcher also asked whether the Zimbabwean government was doing much to support traditional leaders in their function of upholding indigenous cultural values, history and the heritage of the people. All the interviewees were in agreement to the fact that there was no tangible evidence to support the fact that the government was doing something about it. Some of the interviewees claimed that the traditional leaders were more into the politics of the day than into upholding the indigenous cultural traditions, history and the heritage of the people.

5.1.31 Sub-problem question 7: What has been the effect of embracing some western literary approaches by some Shona novelists in their writings, on the Shona language and intangible heritage?

5.1.32 Sub-objectives: To establish the effect of embracing some western literary approaches by some selected Shona novelists who have written a) in Shona, b) in English on the Shona language and intangible heritage.

5.7.2 Sub-assumption: that embracing some western literary techniques by some emerging Zimbabwean Shona and English novelists is contributing to the demise of the Shona language and intangible heritage.

5.1.33 Data got through the use of questionnaires

Due to the complex nature of Sub-problem question 7, the data to be presented was mainly got from university students and lecturers in African languages and literature. These were thought to be aware of the modern trends in African languages and literature that the research assumes to be harming the Shona language and intangible heritage situation. The data is presented in summary form on the table below:

Table 11: Western literary techniques, the Shona novel and the Shona intangible heritage

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%

1	Most Shona novelists give a stereotypical picture of the Shona traditional past	20	80	0	0	5	20	25	100
2	There is no Shona novel so far that gives a positive picture of the Shona traditional past	10	40	10	40	5	20	25	100
3	All Shona novelists are too didactic in line with the Western Christian principles	15	60	10	40	0	0	25	100
4	Most Shona novelists are very critical of the Shona indigenous knowledge systems	25	100	0	0	0	0	25	100
5	Novels written by Shona writers in English are intended for a foreign constituency at the expense of the development of the Shona indigenous intangible values	15	60	10	40	0	0	25	100
6	Feminist ideologies have harmed the future of the Shona intangible heritage	20	80	0	0	5	0	25	100

Item 1 had 80% respondents in agreement with the assertion and some of them indicated that:

- a) the writers demonise the Shona traditional past as if all was not well with the people;
- b) the coming of the whites is celebrated and is synonymous with the coming of civilisation.

20% disagreed, three of them insisting that:

- a) the Shona traditional past was wicked (the killing of twins, cases of witchcraft and superstition were cited as examples);
- b) the Shona traditional religion kept people in perpetual fear of the spirit world;
- c) there was no democracy in traditional chieftainship.

There were no respondents not sure of their position on the item.

Item 2 had 40% agreeing with the assertion while the other 40% disagreed. Those who disagreed and commented on the issue cited few Shona novels and poems to that effect and of note the novel *Nhume yaMambo* by Nobert Mutasa and the epic poem, *Soko Risina Musoro* by Hebert Chitepo as examples of Shona literature that gives a positive picture of the Shona traditional past. 20% of the respondents were not sure on this item.

Item 3 had 60% respondents in agreement that all Shona novels are very didactic in line with the Western Christian principles. The comment that featured in most of the questionnaires was that the Shona novel has been influenced to a very large extent by the early Christian missionary teachings. 40% disagreed, some citing the fact that:

- a) all cultures are didactic;
- b) the Shona novelist, unlike the western one is a teacher;
- c) the Shona novel has been influenced more by the traditional folktale that was too didactic.

No respondents appeared not sure of their position on this item.

Item 4 had all the respondents in agreement that most Shona novelists are very critical of the Shona indigenous knowledge systems. Those who commented on the item indicated that indigenous traditional values like the Shona judiciary system, divination and the Shona religious and marriage practices are ridiculed while those from the West are viewed as being the norm. There were no respondents not sure of their position on the item.

Item 5 had 60% agreeing and two of the respondents indicating that:

- a) the choice of a foreign language indicates a foreign agenda;
- b) most of the novelists write with literary awards in mind so embrace modern, Western literary techniques to please foreign audiences;
- c) the novels are very critical of the Shona indigenous knowledge systems;
- d) not many Shona people can read them in English.

40% disagreed, some indicating that:

- a) the English novels are intended for all who can read in English as English has now become an international language of communication;
- b) some of the novelists have a western background that could have made it easier for them to write in English than in Shona;
- c) indigenous Shona intangible values can still be developed through reading English novels by Shona or African writers.

There were no respondents not sure of their position on the item.

Item 6 had 80% respondents agreeing that feminist ideologies have harmed the future of the Shona intangible heritage. One respondent who commented on the item indicated that gender issues are unAfrican. 20% were not sure on this item.

5.1.34 Data got through interviews

The interview data to either confirm or deny sub-assumption 5.7.2 that the so-called modern literary techniques embraced by some Zimbabwean Shona and English novelists are harming the Shona intangible heritage was got through interviews with university students who formed a panel discussion group with the researcher. The panel began by identifying the literary approaches that some Shona novelists who have written in both Shona and English have embraced in their writings. Feminism and formalism were identified and linked to the novelists some of whom were Charles Mungoshi (*Kunyarara Hakusi Kutura?*), Ignatius T. Mabasa (*Mapenzi*), Yvonne Vera (*Without A Name*) and Tsitsi Dangarembga (*Nervous Conditions*).

The discussion was then guided by three key questions, the first one being: Could it be true to say that most Shona novelists give a false picture of the Shona traditional past? The panel was in agreement that the Shona novel is not a reliable source of the Shona historical past due to its western orientation in style and themes. It was established through the discussion that the Shona historical past is demonised by the writers through stereotyping so much that the readers get the wicked impression that the Shona historical past was evil. The panel asserted that the first Shona novelists were products of early Christian missionary education and wrote in support of the mission establishments. No wonder why the Shona traditions are portrayed negatively in almost all the Shona novels. The panel also highlighted the fact that the Rhodesia Literature Bureau saw

to it that no writings by the Shona novelists got published without its approval and ensured that the Christian moral principles that guided Christian ethics pervaded the novels. The panel concluded the discussion on the question with the view that there was no way the Shona intangible heritage would thrive in an education system that uses these novels as prescribed texts for examination purposes.

On the effect of feminism and formalism as theoretical approaches on the Shona and English novel by the Shona novelist, the panel agreed that these approaches have some detrimental effects on the future of the Shona intangible heritage. The reasons raised by some of the panellists being that:

- a) feminism and gender issues are foreign in Zimbabwean traditions as they have roots in the West;
- b) feminism assumes that Zimbabwean indigenous traditions were not conscious of issues of gender equity and that women were oppressed and needed liberation from tradition;
- c) with the feminist approach in Zimbabwean novel writing, Zimbabwean indigenous traditions are punch bags that must be deflated at all costs.

The issue of formalism as a literary technique in Shona novel-writing was discussed. All the panellists agreed that it would be unfair to label the identified Shona novelists as formalists per se, but as writers who embraced some formalist approaches in their work. However it was concurred that formalism as a literary style of novel writing demeaned the future of Zimbabwean indigenous intangible heritage in that:

- a) the traditional storytelling technique that put emphasis on teaching the child life-skills would be destroyed through the novelists' emphasis on issues of style in their writings. They will no longer be teachers as was the case before colonisation;
- b) the writer's pre-occupation with issues of style compromises the quality of the writer's work.

The last issue discussed was the choice of English and not Shona or an indigenous language as the language of writing by some Shona novel writers. The question raised was whether such writers had in mind the development of the Shona language, Zimbabwean indigenous languages and intangible values or the development of a foreign agenda. The panel agreed that a look at most of the themes in these novels clearly indicates that they are intended for Western readers or for those African readers who are educated. The Shona indigenous traditions are portrayed as being wicked while those from the West are said to be virtuous thereby harming the future of Zimbabwean indigenous traditions.

5.1.35 Sub-problem question 8: How can the Shona indigenous intangible heritage be safeguarded to ensure its continued presence in a globalising environment?

5.1.36 Sub-objective: To establish a) ways of safeguarding the Shona indigenous intangible heritage to ensure its presence in a globalising environment; b) the place of the Shona language in the whole process.

5.1.37 Sub-assumption: that adopting language and planning policies that favour the development and survival of the Shona language is key to the survival of the Shona intangible heritage in a globalising environment.

5.1.38 Data got through the use of questionnaires

The researcher had initially sent a considerable number of questionnaires to respondents in a bid to answer sub-problem question 8, however thirty one of them were returned fully completed. The questionnaire had ten questions that guided the respondents in denying or confirming the study's sub-assumption 5.8.2. It was hoped that this same data would help in denying or confirming the whole thesis's assumption that Zimbabwean indigenous intangible heritage can only be safeguarded from extinction through adopting language and planning policies that favour the development and survival of indigenous languages. A summary of the respondents' views are presented in table 8 below:

Table 12: How the Shona intangible heritage could be safeguarded from extinction in the globalising environment

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The Shona intangible heritage could be safeguarded from extinction through continued use and practice by the Shona people through the Shona language	31	100	0	0	0	0	31	100
2	Without the Shona language there would be no way the Shona intangible heritage would be safeguarded from extinction in the global environment	31	100	0	0	0	0	31	100

3	The Shona people should have some kind of affectionate attachment to their language	11	35.5	16	51.6	4	12.9	31	100
4	Shona could be used in safeguarding the survival of the Shona intangible heritage	10	32.3	13	41.9	8	25.8	31	100
5	The Shona language and other indigenous Zimbabwean languages should be the medium of instruction (MOI) in the whole Zimbabwean education system	18	58.1	13	41.9	0	0	31	100
6	Tolerance to indigenous linguistic and cultural diversity in education is key in the safeguarding of indigenous languages and indigenous intangible heritage	28	90.3	0	0	3	9.7	31	100
7	The establishment of regional cultural centres in the country ensures community participation in safeguarding their languages and intangible heritage	28	90.3	0	0	3	9.7	31	100
8	Chiefs and headmen should be linguistic and intangible heritage	31	100	0	0	0	0	31	100

	gatekeepers in areas of their jurisdiction								
9	Language and intangible heritage documentation is key in the survival of Zimbabwean intangible heritage	14	45.2	19	54.8	0	0	31	100
10	The Zimbabwean government should have language policies that promote the development of indigenous languages	31	100	0	0	0	0	31	100
11	Global technological developments should be used to counter the detrimental effects of globalisation on indigenous languages	28	90.3	0	0	3	9.7	31	100

Item 1 had all the respondents in agreement on the fact that the Shona intangible heritage could be safeguarded from extinction through the Shona language. A few of the comments on some of the questionnaires responded to could be summarised thus:

- a) the Shona language and the intangible values of its speakers are inseparable;
- b) the language reflects the philosophy of its speakers;
- c) the language is the mode of transmission of the intangible values of its speakers;
- d) the language is the storage house for the wisdom and history of its speakers;

There were no respondents doubting their position on the item.

Item 2 also had all the respondents in agreement. Few of those who commented on the item said something to the effect that the Shona language and other forms of intangible values should continue to be lived by the people for them to survive into the next generation.

There were no disagreements and respondents not sure of their position on the item.

Item 3 had 35.5% of the respondents agreeing. No comments followed this indication. However 51.6% disagreed. The few comments on the item could be summarised thus: It would not be possible as the Shona people do not live in a linguistic vacuum and there is always the need to borrow linguistic terms from others. 12.9% were not sure on this item.

Item 4 had 32.3% respondents agreeing with the researcher's assumption. Some of the comments as summarised by the researcher read:

- a) the language could be re-lived by the people through writing and in speech and the values it stands for could be re-lived as well;
- b) a standard language unifies the speakers and values of the speakers of the language varieties of the same language;
- c) a standard language provides a standard solution against linguistic and cultural imperialism for the speakers of the varieties of Shona;
- d) the dialects of Shona create disharmony among the speakers of the same language;

41.9% of the respondents disagreed. One of the comments on this item read: Standard Shona was created by Clement Doke and the early Christian missionaries and represented their Western values;

25.8% were not sure of their position on the item.

Item 5 had 58.1% respondents indicating their support for the use of indigenous languages as MOI in the Zimbabwean education system. Some comments to that effect read:

- a) English is a foreign and difficult language that makes learning a frightening experience for the child;
- b) it represents and promotes foreign values;
- c) if all developed nations are using their indigenous languages as MOI, the same could also apply to Zimbabwe here;

41.9% were against the idea, some citing:

- a) the lack of the necessary resources for the venture;
- b) that English is no longer foreign to the Zimbabwean situation but an international language;
- c) that indigenous languages lack the international flavour needed in today's world.

No respondents were not sure of their position on the item.

Item 6 has 90.3% respondents agreeing. However not many commented on the item. The few who did so cited the issue of the mutual respect for one's indigenous languages and intangible values being key to their survival in the global environment.

Only 9.7% doubted their position on the item.

Item 7 also had 90.3% respondents agreeing. The comments of note by some of the respondents revolved around the idea that languages and their intangible values can only be safeguarded by their practitioners, so the need for the establishment of these regional cultural centres.

9.7% of the respondents did not indicate their views on this item.

On **Item 8** all the respondents were in agreement with the assertion on this item. Three comments of note read:

- a) this ensures community participation in linguistic and intangible heritage upkeep;
- b) they need government support in this venture;
- c) they have been and should remain gatekeepers of indigenous languages and values.

Item 9 had 45.2% respondents agreeing with the assertion. The reason that permeated the responses being that the oral transmission of the people's intangible values is no longer as effective as it was in the past, so the need for its documentation.

54.8% disagreed. The reason cited by a few of the respondents who commented on the issue being that access to these documents by the generality of the Zimbabwean population was problematic, so survival for these documented languages and intangible values would still not be possible as these should be lived through continued practice by the practitioners.

Item 10 had all the respondents agreeing. Two comments worth noting were that:

- a) there are no sound language policies safeguarding the future of indigenous languages in the country;
- b) this will ensure the survival of the indigenous people's intangible values.

There were neither disagreements nor respondents not sure of their position on the item.

Item 11 had 90.3% respondents agreeing but no comments were indicated for this choice of answer. 9.7% were not sure of their position on the item.

5.1.39 Data got through interviews

The interview data to either confirm or deny sub-assumption 5.8.2 was solicited by a single question: How can the Shona indigenous intangible heritage be safeguarded from extinction in a globalising environment? All the other questions that guided the interviews developed from this as the discussions progressed. The interviews were held with the generality of the Shona people ranging from the rural folk to the university graduate.

The suggestions brought forward by the interviewees could be summarised thus:

- a) through continued practice by the Shona people;
- b) by teaching these in the education system;
- c) by making the indigenous languages MOI in the education system;
- d) by cultivating a positive attitude to indigenous languages and intangible values in the youths of today;
- e) by the government's adoption of policies that promote the development of indigenous intangible values.

The researcher also asked questions on the relationship between the Shona language and the intangible values of the speakers of the language to which all agreed that the relationship is inseparable and that one cannot talk of intangible heritage preservation without talking of language preservation. Language, most of the interviewees concurred, is the medium through which the intangible values of its speakers are communicated or preserved. The researcher then asked the ways through which the Shona indigenous intangible heritage could be safeguarded from extinction through the Shona language. The interviewees were in agreement that the government could formulate language policies that safeguard and promote the development of the Shona language. Some of the interviewees even suggested the use of these indigenous Zimbabwean languages as MOI in the education system as this would put on check, the advance of the English language and the values it stands for.

5.2 Conclusion

The chapter presented data that sought to establish the place of the Shona language and intangible heritage in a globalising environment. The data was got mainly through the use of questionnaires, interviews and participant observation by the researcher. The presented data was guided by eight sub-problem questions, all intended to answer the major question of study.

The first sub-problem question related to the kind of relationship existent between the Shona language and the other forms of the intangible heritage of the speakers of the language. The data sought either to confirm or deny the thesis' sub-assumption that there is an intimate relationship between the Shona language and the intangible values it represents in various ways.

The second sub-problem question addressed as well in a bid to answer the major question of study related to the genesis of the marginalisation of the Shona indigenous intangible heritage. The data would either confirm or refute the thesis' sub-assumption that the stigmatisation of the Shona intangible heritage has roots in colonisation by the West.

The third sub-problem question intended to establish the value of the Shona indigenous intangible heritage in a challenging global environment. The presented data sought to either confirm or refute the thesis's sub assumption that the Shona language and other forms of its intangible values are still of value in the global environment.

How the various forms of the Shona indigenous intangible heritage survived to this day despite the global odds has been the fourth problem issue handled in this data presentation. The data sought to either confirm or deny the assumption that the Shona language played a major role in the whole venture and that it is still a living language constantly being used by its practitioners and in that way re-living the intangible values it stands for.

The fifth enquired as to whether the Zimbabwean Ministry of Education, Sport and Culture has language and planning policies that safeguard the future of Zimbabwean intangible heritage. The data also sought to either confirm or deny the sub-assumption that there is no language policy to that effect as Zimbabwe is still using vague language policies bequeathed to it by the former colonial regime.

Data for the sixth sub-problem issue sought to establish the effect of the current social, economic and political developments in the country on the Shona language and other forms of Zimbabwean indigenous intangible heritage. The sub-assumption was that the current socio-economic and political developments in Zimbabwe are not favourable to the development of the Shona language and intangible heritage.

The seventh sub-assumption was that western literary techniques embraced by some emerging Zimbabwean Shona writers who write in either Shona or English are contributing to the demise of the Shona indigenous intangible heritage. The gathered data sought to either confirm or deny this sub-assumption. The last sub-assumption of the thesis was that Zimbabwe can only safeguard the survival of its intangible heritage in a global environment by adopting language and planning policies that favour the development and survival of its indigenous languages and only then would its intangible heritage survive in the globalising environment. The data for sub-problem eight was gathered with this sub-assumption in mind.

The major objective of the whole research was to establish ways of safeguarding the continued presence of the Shona indigenous intangible heritage in a globalising environment and the role that the Shona language plays in the whole venture. The researcher hopes that this objective will be verified in the next chapter as it analyses and discusses this presented data. The thesis's sub-questions, sub-objectives and sub-assumptions will reinforce this verification exercise and conclusions and recommendations made on the way forward on the issue.

CHAPTER 6

DATA ANALYSIS AND DISCUSSION

6.0 Introduction

The chapter analyses and discusses the data presented in Chapter 5 with the hope of establishing the effects of globalisation Zimbabwean intangible heritage. This analysis and discussion is based on the respondents' views as established in the eight sub-problem questions and assumptions used in the whole data gathering process. The views of the majority of the respondents on each of the sub-problem questions will be analysed and used to verify each of the sub-objectives, sub-assumptions and in turn the major assumption and objectives of the study. These findings are taken to represent the views of the whole Zimbabwean people on their language and intangible heritage situation in this global environment and are therefore taken as the truth. The researcher's own observations and documentary evidence will complement the analysis. The two have been found to provide the most reliable and authentic information in research as the researcher will be a participant observer involved in all activities in the data gathering process and documentary information will have gone under review before the public has access to it. Documentary information is therefore a product of views by various stakeholders on the research area. In instances where the researcher seems to disagree with the majority view, adequate and convincing reasons will be provided to that effect.

It has not been easy to quantify the presented data got through interviews; however the researcher has observed that much of it is not in any way different from the majority views in all

the sub-problem areas in which they fall. As a result this data will be analysed within the context of the data got through the use of questionnaires.

6.1 The relationship between the Shona language and other forms of Zimbabwean intangible heritage

6.1.1 Sub-assumption: that there is an intimate and inseparable relationship between the Shona language and the intangible values of its speakers and the language expresses and embodies them all.

6.1.2 Data analysis and discussion

79.4% of all the responses as opposed to the 20.6% that either disagreed or was not sure of its position on the above sub-problem indicated that there is an intimate and inseparable relationship between the Shona language and the intangible values of its speakers and that the language embodies them in various ways. The sub-objectives of the study have therefore been realised through these positive responses.

Item 1: The relationship between the Shona language and the intangible values of its speakers

76.7% of the respondents indicated that all the intangible heritage of the Shona people that include their identity, philosophy or world-view, the oral transmission of information, social registers and relationships, the Shona traditional judiciary system, their history, wisdom and the art of storytelling have been established to be intimately and inseparably related to the language. They have been seen to be either reflected in the language or have been found to be unable to operate outside the medium of language. The aforesaid forms of intangible values are core in the Shona intangible cultural heritage bequeathed to them by the generations gone by. The fact that

they are said to be related to language in one way or the other as explicitly shown by the majority respondents is clear evidence that language embodies them all as it is the medium through which they are expressed and preserved.

Item 2: The Shona language and the identity of its speakers

80% of the respondents indicated that there is an intimate relationship between the Shona language and the identity of its speakers. This reaffirms the importance of language as an expression of the identity of its speakers. With regard to this, Kee (1973:90) says that language is “a powerful instrument by which not only individuals may express their personality, but groups may also identify their collective consciousness.” It is therefore an expression of group identity.

Item 3: People who speak pure Shona as gatekeepers of the Shona intangible values

Trudgill (2002:144) argues that language preservation could be achieved by preserving the traditional modes of language transmission from generation to generation. This could be done by making the language living through daily use, untainted by foreign influence. This thesis therefore argues that the preservation of language through the traditional modes of transmission will in turn preserve the intangible values of its speakers as language and these intangible values are inseparable. The only people who have been found to be able to do this kind of thing are the aged and the rural folk whose contact with urban life is remote. These have also been found to be the real gatekeepers of their intangible values as they still continue to practise them. This therefore accounts for the 66.7% responses indicating that people who speak Shona untainted by foreign influence are gatekeepers of the Shona intangible values. This has also been corroborated

by the researcher's own observations in Chief Garahwa's area in the remote district of Chipinge where almost all the people speak pure Ndaou.

Item 4: The Shona language as a reflection of the philosophy of its speakers

83.3% of the respondents claimed that the Shona language reflects the philosophy of its speakers. One of the earliest Swiss missionaries in South-East Asia, Henri-Alexandre Junod claimed that:

A common language imbued a 'people' or 'nation' with a Geist or 'soul.' Beneath the manifold of the life of the Tribe the ethnographer tries to penetrate into the soul of the tribe; tries to discover its soul. At the basis of this search was 'the language of a nation' which is one of the most trustworthy and complete manifestations of its mind (Harries 2007:173).

Junod has therefore noted that language is an expression of a people's philosophy and that one cannot understand a people's philosophy if he does not understand their languages. This was the reason why the early Christian missionaries and the colonial authorities learned indigenous languages. This explains why they were able to destroy the intangible values of African people. Trudgill (2002:142) affirms this when he says that language reflects different realities and that we can learn a lot from these realities if the language survives untainted by foreign influence. All this evidence confirms the thesis' assumption that there is a close, inseparable relationship between language and its intangible values.

Item 5: The oral transmission of information among the non-literate Shona societies and the way they conceive the world

The fact that 66.7% of the responses indicated that the oral transmission of information among the non-literate Shona societies influences the way they conceive their world-view testifies to the close ties between language and orality among the Shona people. Prah (in Brock-Utne and Skattum (2009:93) also affirms the intimacy between language and orality when he says, “orature as an institution in especially non-literate cultures assumes a prominent role and serves as a central feature in the transference of collective memory.” It is therefore an aspect of language performing a communicative role in transferring the intangible values of humanity from one generation to the other. Vansina (in Ki-Zerbo 1981:142) also shares the same sentiments when he claims that African civilisations in the Sahara and south of the desert were to a large extent civilisations of the spoken word. He argues that oral societies recognise speech not only as a means of everyday communication but also as a means of preserving the wisdom of ancestors enshrined in what one might call key utterances. These key utterances are the proverbs, idioms and riddles transmitted orally from generation to generation and these contained the inherited wisdom of tradition. He goes on to define tradition as a testimony transmitted verbally from one generation to the other.

Items 6 and 7: Shona social registers and the Shona language as reflections of the philosophy of the Shona people

86.6% and 76.7% of the respondents respectively indicated that social registers reflect the philosophy of the people as they guide them in relating amongst themselves and that social relationships among the Shona are reflected in language. The researcher himself has observed that social relationships are guided and regulated by language. Among the Shona people each

social relationship has a special register that distinguishes it from the others and distinguishes the way people relate with one another. Language therefore serves the purpose of identifying these relationships and regulating the way people relate.

Item 8: The Shona traditional judiciary system and good language usage

83.3% of the responses indicated that the traditional judiciary system was guided by good language usage. This only shows the power and influence that language has on thought. All disputes within the traditional set up even today are settled by reference to the wisdom of tradition. No wonder why Achebe regards the proverb as ‘the oil with which words are lubricated’ (Achebe 1959), implying that language is to him a form of engine which cannot function well without the proverb, the riddle and the idiom.

Item 9: The Shona language as the storage of its speakers’ wisdom

93.3% of the respondents indicated that there is a strong relationship between language and the wisdom of its speakers. As in Item 8, proverbs were used in settling disputes by pointing to the wisdom of the past as a point of reference. No one queried this wisdom of tradition that dates as far back as the beginning of humanity, an indication that the proverb is the storage of the Shona people’s wisdom. This is the reason why even today the composition of the members of the traditional judiciary is always spruced up by old people well versed in these proverbs. Hampate BA (in Ki-Zerbo 1981:167) regards the proverb as the “living memory of Africa.” He further argues that this memory is most developed in societies whose touch with the modern world is

still distant, where the bond between man and the world is said to be very strong. Hampate claims that in societies where writing has very little influence on the people man is bound by the spoken word and is committed to it as it bears witness to him. For him the cohesion of society was enabled by the people's value and respect for the spoken word, which in most cases was the proverb and unwritten key utterances.

Item 10: The Shona language as the storage of its speakers' history

76.7% of the respondents also indicated that language is the storage of the people's history.

Before the advent of writing, the Shona tradition had storytellers whose memory was prodigious as it could store an unbelievably huge amount of information that modern man would store in books. Their function was made easier through language which acted as the storage of the history of mankind and as a mode through which this history was transmitted orally from generation to generation (Grand and Mazuru 2013). Man's history, his past traditions, can only be deciphered from his language (Harries 2007:173). This observation therefore confirms and further validates the respondents' claim that the Shona language is storage of its speakers' history. It therefore provides supra-linguistic information about its people.

The art of storytelling as reflected in language usage among the Shona

Item 11:

83.3% of the respondents were in agreement that the art of storytelling is an aspect of language and is reflected in it. Storytelling is therefore an art that goes hand-in-glove with language. Fortune (1982: ii) says that traditional folktales "have been studied as evidence of cultural

evolution, of cultural diffusion, and material for the sociological analysis of the societies who told them.” They contain therefore the history and philosophy of the people. These folktales were therefore preserved and transmitted from one generation to the other through the medium of language, through storytelling. A good storyteller therefore had to be a person capable of using the proverb, the riddle and the idiom in a captivating manner for him to be of relevance to the listening public that needed this information.

The analysed data on all the above items has therefore established that there is an intimate and inseparable bond between the Shona intangible heritage and the Shona language. There is a symbiotic relationship between the two as either of them cannot function well without the other. The detrimental effects of globalisation on the Shona language therefore have some ripple effects on the form of the intangible heritage of its speakers. The language of the dominant group, in this case the Westerners “is privileged structurally in the allocation of resources and ideologically in beliefs and attitudes towards languages” (Phillipson, cited in Skutnabb-kangas and McCarty, 2008:6). With the above data it could therefore be asserted that the death of a language implies the death of the intangible values of its speakers and that language preservation is the best way of safeguarding the survival of the intangible values of a people. The interviews conducted on the same issues were in agreement with these observations.

6.2 The genesis of the marginalisation of Zimbabwean indigenous intangible heritage

6.2.1 Sub-assumption: that the marginalisation of Zimbabwean indigenous intangible heritage has its roots in colonisation by the West.

6.2.2 Data analysis and discussion

84% of the respondents confirmed sub-assumption 6.2.1. Most of the participants in the data gathering process were in accord with this sub-assumption.

Items 1 and 2: The pre-colonial Shona language and intangible heritage situation and colonialism

African and Zimbabwean literature is abound with evidence that before colonisation by the West, African languages and the intangible values that they express were intact. Achebe's *Things Fall Apart* (1958); Ngugi's *The River Between* (1965) and a host of other African literary forms innumerable to mention here blame the collapse of the African psyche on colonialism. They claim that things began to 'fall apart' in Africa's cultural orientation with the coming of the whites on African soil. In Zimbabwe also much of the literature in both Shona and English is awash with the same theme of culture-conflict. The Shona culture is portrayed as a victim of the colonial enterprise (Chitepo 1958; Chakaipa 1962; Dangarembga 1988; Mutasa 1990; 1991).

The views of the majority of the responses in support of the sub-assumption are further complemented by documentary evidence by the early Christian missionaries themselves who demeaned African and Zimbabwean intangible values in their reports. Jowett (NADA 1958) viewed the Shona indigenous religion as being superstition-riddled while Child (NADA 1958) attacked the Shona concept of marriage, claiming that it was oppressive to women despite its being almost impervious to the spread of sexually transmitted diseases. Sicard (NADA 1955) also portrayed the Shona as 'tree-dwellers' while Burbridge (NADA 1938) reported that

Rhodesia is heavily infested with evil spirits that made evangelism and mining activities almost impossible. Belsford (NADA 1938) regarded the whole philosophy of the Shona as “the philosophy of the savage”. Conrad (1958) had reported that Africa is ‘a heart of darkness’ that needed light from the West for it to develop. Conrad had also reported that African languages were unintelligible. The Shona people’s world-view was therefore seen by the early Christian missionaries as being backward and repugnant to civilisation. This world-view encompassed all the intangible heritage of the people that included their religious belief systems, social registers and relationships, their history and oral traditions. All this documentary evidence testifies to the fact that the marginalisation of the Shona intangible heritage had roots in colonisation by the West as all was well before.

Item 3: Slave trade, the partitioning of Africa and Zimbabwean intangible heritage marginalisation

The fact that the early Christian missionaries sent back to their respective countries negative reports about the African intangible values precipitated the partitioning and subsequent colonisation by the West under the pretext of wanting to civilise the uncivilised and to tame the savage. David Livingstone himself, one of the earliest western explorers on the African continent had asserted that “the only way to liberate Africa was to introduce the three Cs’: commerce, Christianity and civilisation” (David, S. 2011: Internet). Shamhuyarira (1978) also claims that during the Zimbabwean liberation struggle the British had asserted that until the Zimbabwean people showed that they were civilised to rule themselves, they would not get their independence. The fact that reports about the Zimbabwean situation were sent back to Europe

clearly shows that pre-colonial Zimbabwe was not spared the rod of Western cultural imperialism that sought the demise of the people's intangible values. This therefore accounts for the 100% response in agreement with the assertion on this item.

Item 4: Christian education and Zimbabwean intangible heritage marginalisation

90.9% of the responses supported the view that Christian education was and is still an agent in language and intangible heritage marginalisation. This view is further corroborated by the researcher's own observations in which he has noted that no talk whatsoever on Christian education in the country goes without some reference to the Christian Bible. The thematic concerns of Christian education have been seen to be hinged on tradition versus modernity, hence they antagonise tradition. Zvobgo (1996:321) confirms the same as he has also observed that the rules and regulations governing church membership in early colonial Rhodesia entailed: 1) a negation of 'heathen customs; 2) abstinence from drinking alcohol and marriage according to heathen customs and no marriage to heathens. Veit-Wild (1993:51) also concurs with the above when she says "Christianity was thus clearly part of the process of moving away from the limiting borders of the African world into the modern world with its as yet unknown promises and horizons." The Christian Bible and Christian education were and are therefore agents in the marginalisation and subsequent destruction of the Shona intangible heritage. The two are therefore the extended arms of globalisation. For this reason Opoku (in Mazrui 1993:525) views the Christian missions in Africa as "allies and adjuncts of European imperialism" and their activities as "part and parcel of the advance and penetration of the West into the non-Western world."

Item 5: The 1932 Land Apportionment Act and the marginalisation of Zimbabwean intangible heritage

84.8% of the responses indicated that the family which used to be the key factor in the preservation of languages and intangible values in the past has been destroyed. It is now fragmented due to the Christian Church, urbanization and the school system that is individualistic. This fragmentation and discord has its roots in colonialism which came with the 1932 Land Apportionment Act in colonial Rhodesia. The Act provided for the compulsory land acquisition from black Zimbabweans by the colonial government and the creation of arable farmlands for the whites (Moyana 1984). The black people were pushed into dry lands where the land could not provide adequately for their needs. As a result they were forced into migrating to the cities where they became cheap labour for the whites. This therefore severed the close ties that used to exist between the people and their indigenous languages and intangible values as embodied in the land. Their traditional practices, religious beliefs, and ceremonies and social relationships that used to bind them together were torn apart. They no longer lived as a unit and in this way became a heterogeneous urban community (Moyana 1984; Chiwome 1996). In this heterogeneous community it was no longer possible for people from various language communities to preserve their languages and intangible heritage. Those of the urban environment therefore prevailed. In this case Western values as embodied in the English language had to be promoted. The English language and values became the centre on which the intangible values of the indigenous people were measured. This therefore led to the marginalisation of the speakers of

these languages as they were believed to be far away from the norm, the English language and values.

Item 6: The 1932 Land Apportionment Act and the marginalisation of Zimbabwean intangible heritage

60.6% of the responses indicated that the Shona language was also a handy tool in the early Christian missionaries' efforts to destroy the Shona indigenous intangible values. There is evidence to the effect that all the written Shona literature of the colonial era had a Christian orientation to complement the missionary Biblical teachings of the day. As a result all novels by the first Shona writers in the country were didactic, in line with the Christian missionary expectations otherwise they would not be published by the Christian publishing companies that were there at the time. The Literature Bureau, set up in 1953 by the colonial government under the auspices of the Native Affairs Department (Veit-Wild 1993) saw to it that this was done. The Shona writers, in compliance with this requirement therefore gave stereotypical characters of the past in a way that demonised and despised adherence to the traditional Zimbabwean past that they viewed as a world of darkness.

Item 7: Western medicine and the marginalisation of Zimbabwean intangible heritage

75.8% of the respondents believed that the advent of Western medicine on the Zimbabwean scene contributed much in marginalising Zimbabwean intangible heritage as this changed the attitudes of the indigenous people towards their own indigenous knowledge systems. The early Christian missionaries themselves acknowledged that their missions would not have been a

success had it not been for the medical skills of some of their personnel (Zvobgo 1996). In 1903, Doctor Samuel Garvey of the American Methodist Episcopal Church is said to have visited Old Mutare where he healed an abandoned woman who had been left in the forests to die. Many villagers are reported to have been mesmerized by the healing prowess of the missionary so much that they flocked to his church for healing as well. Even the traditional healers themselves were said to have been stunned by this (Zvobgo 1996:203). Achebe (1958) is of the same view when he says that the missionaries targeted people who had ailments and had been left in the evil forests to die. These were their first converts.

Today most Shona people prefer modern western medicine to traditional medicine when it comes to handling ailments. At the Great Zimbabwe monuments, a resident traditional healer is said to have lost his job for claiming to be able to treat HIV and AIDS victims (Fontein 2006). Matonho also asserts that indigenous knowledge is facing stiff competition from modern systems of medicine that are preached in learning institutions (The Herald, April 2006). Grand and Mazuru (2013:172) also confirm this observation when they claim that:

The western (medical) views are taken as sacrosanct and infallible. If ever the Shona want to involve their own approaches enshrined in their indigenous knowledge systems they should be approved by the West first... Any maneuvers in that regard are confronted with profound resistance and many defaming comments resulting in the fossilisation of the Shona indigenous knowledge systems.

All these negative views towards Zimbabwean indigenous knowledge systems, now supported by the Zimbabwean government itself have their roots in the West. All the respondents' views on the above sub-problem issue have pointed to this fact. This is therefore giving impetus to the spread and promotion of English and the values it represents at the expense of those of the indigenous Zimbabwean people.

6.3 Zimbabwean intangible heritage and the challenges of globalisation

6.3.1 Sub-assumption: that Zimbabwean intangible heritage is still of value to the Zimbabwean people despite the global odds.

6.3.2 Data analysis and discussion

The questionnaires and interviews on this item sought the Shona people's attitude to their own languages and intangible heritage. The trend in these responses shows a movement away from the previously held colonial attitudes among the people that equated the English language and its values with godliness. They show the need to preserve the Shona language and the intangible values that go along with it in the global environment. However, there is still the need for Zimbabwean people to marry theory or wishes with practice to make this a reality. Mere rhetoric on the value of Zimbabwean languages and intangible values without tangible moves to preserve them yields nothing in this global environment.

Item 1: The value of the Shona language in the global village

The fact that 75% of the respondents indicated that the Shona language is still of value in the global village is enough testimony that there is the need to preserve it. The language is still an invaluable mode of expression for the intangible values of the people. It is a storage for the history of its speakers (Ellert 1993; Chimhundu 1992; Grand and Mazuru 2013). The Shona proverb, the riddle and the idiom still in use today are evidence of the resilient nature of the language that is fighting extinction in the global environment. Though English supersedes Shona

in industry and in modern education, The Shona language is still a living language as it continues to be spoken in everyday communication.

Item 2: English and Shona and learning time in schools

The 75% of the respondents acknowledging that English is more difficult than Shona is premised on the wrong assumption as it is a well known fact that all languages are the same in terms of difficulty. Learning a foreign language has never been an easy thing. The researcher has been informed through conversations with the English people themselves that Shona is one of the most difficult languages they have ever come across in their lives. The chief determining factor in learning a second language is one's exposure to it. The fact that the Shona people themselves fail to link their own language to their intangible values is enough testimony that they do not even know their own language despite their life-long exposure to it and because of this it should therefore have more learning time allocated to it on the schools timetable. The respondents' views could have been influenced to a large extent by economic factors and not by the fact that English is more difficult than Shona.

Item 3: Prestige and degrees in English and in Shona

The 62.5% of the respondents on this item, like on Item 2 could have been premised on the assumption that there is prestige in being able to speak a foreign language, a 'super language.' All the chains of industry in the country revolve around the former colonial power and its European allies, as such for one to be able to survive in this competitive pro-western industrial environment one should be able to converse, read and write in English. This scenario has

contributed a lot in creating a negative attitude to indigenous languages among the Shona people as they do not see economic value in them. This therefore has cushioned the spread of the metropole languages (Mazrui and Mazrui 1998).

Item 4: Prestige and the teaching and speaking in English and in Shona

The 62.5% of the respondents on this item could also have been influenced by the very same factors discussed above.

Item 5: ZBC and ZTV and programmes in indigenous languages

The negative attitude to indigenous languages by Zimbabweans could have influenced the responses on this item. The fact that 25% as opposed to 75% of the respondents want ZBC and ZTV to have more programmes in indigenous languages is a clear indication that most Zimbabweans now prefer foreign radio and television stations that churn out programmes in English. People interviewed on the issue claimed that radio and television stations are doing this to remain relevant to the viewing public. They are therefore becoming culprits in the destruction of indigenous Zimbabwean languages and values as what these interviewees implied by 'relevant' were the western intangible values that these radio and television stations were churning out. Indigenous Zimbabwean intangible values that programmes in indigenous languages would inculcate in individuals are therefore shunned.

Items 6 and 8: Whether it is important to conserve the Shona language and the Shona intangible values

The 70% and 60% of the responses to the two items respectively seem to be a contradiction to the responses in Item 5 where 75% of the respondents prefer watching foreign programmes to local ones. There is therefore discord among the Shona people between what they say and what they do. How could the people expect language and intangible heritage management to be a reality in the country when they prefer watching foreign programmes to local ones on television? This only shows the gnawing impact that English and the values it stands for have had on the Zimbabwean people. This state of confusion in intangible heritage management is clear testimony to the fact that though western influence has had a devastating influence on individuals, tradition is still a force to reckon with in whatever most Zimbabweans do. It is still the mode through which life is lived. Bell (1996:64) supports this observation when he says that though traditional African structures were profoundly altered by external influence, they were hardly overthrown. This is evidence as well of the resilient nature of the Shona intangible heritage in urgent need of safeguarding.

Items 7 and 9: The Shona traditional education system and life

62.5% and 75% responses supported Items 7 and 9 respectively. The majority responses on the two items could have been influenced by the current identity consciousness trends in Africa in which the yearning for the ‘glorious’ past has become mere rhetoric. The political liberation of Africa which has become a reality and Afrocentric sentiments in institutions of higher learning

could have had a lot of influence in these responses. Most of the reasons cited by the respondents show that they are quite conversant in issues of language and identity that are common talk in institutions of higher learning nowadays. However, the researcher has observed that even in rural communities, the youths nowadays appear to be oblivious of the use of proverbs in their daily speeches. They learn them in schools only for examination purposes and not for use in their normal contextual functions.

Item 10: Superstition and purely indigenous Shona societies

60% of the respondents objected to the fact that superstition is closely associated with purely indigenous Shona societies. This view, like those that have just been discussed above is a result of the identity consciousness triggered among the Shona by the wars of liberation. These wars nurtured feelings of hatred by the Zimbabwean people of the westerners and the labels they had been given by them. The 35% responses supporting the view clearly show the damage that western education and values have done to the African psyche as a whole. The assertion is in line with the colonial labels that African and Zimbabwean people got from the western world. Such labels were meant to divorce the indigenous people from their languages and intangible heritage.

Item 11: The English language and western interests

The 62.5% respondents to this item could still have been influenced by the feelings of African and black consciousness that have been the roots of African liberations movements on the continent. Sub-problem question 1 discussed earlier in this thesis has clearly shown the intimate and inseparable relationship between language and the intangible values of its speakers. English

as noted by the respondents therefore truly serves the interests of the former colonial powers, whether in industry, in education or in everyday speech. One of the earliest missionaries in Asia, Thomas B. Macaulay, is said to have written back to his father on 12 October 1836, claiming that through the agency of the English language, the Hindu and the Muslim would be disengaged from his or her traditional religious moorings to the advantage of Christianity (Prah in Brock-Utne and Skattum 2009). The missionary knew very well the destructive effect of his own language, English on the Hindu and the Muslim. This therefore authenticates the respondents' view that English does not serve the interests of African or indigenous Zimbabwean people, but those of the West.

Item 12: The African continent and western enlightenment

The term 'dark continent' used in this item must have influenced the 62.5% responses in objection to it. The term has been seen by most respondents to be a label on Africa by the western world so that Africa doubts her ability to develop on her own. Ngugi as cited by Reddy (in Lindfors and Kothandaraman 2001:146) claims that "modern European civilisation is traceable to the classical Greek civilisation which itself was largely influenced by both the ancient Egyptian as well as the East African civilisations." Ngugi is said to have gone further in arguing that Egypt is a donor to Greek and world civilisation and East Africa can boast of being the place of the earliest human life on the earth as the oldest human skull in the world is reported to have been discovered there.

The general view that Zimbabwean intangible heritage is still of value in the global environment has also been complemented by the data got through interviews. What accounted for the sameness in these responses could have been that most of the respondents on this item were teachers, university students and lecturers widely read on the area. These justified their view either in writing or through discussions with the researcher.

The need to preserve the Shona intangible values also has the support of Okrah (2004:118) who argues that “We need to conserve African accumulated values and wisdom of the society that has been passed on and stop the shameful criticism of everything African from our religion, customs, art forms and language.” Okrah’s observation complements the thesis’s assumption that the Shona language and intangible values are withering due to the adverse effects of globalisation and that they therefore need preserving. Qorro (in Brock-Utne and Skattum (2009:78) also cautions against the prevalence of English and the values it stands for when he argues that globalisation is not about monoculture, nor is it monolingual. He asserts that insisting on one language, English and its values does not meet the needs of globalisation. He therefore argues for the development of African indigenous languages and values in the so-called global village.

6.4 The place of the Shona language in the survival of all the other forms of the Shona indigenous intangible heritage in the global environment

6.4.1 Sub-assumption: that all the other indigenous Shona intangible forms are lived through the Shona language thereby leading to their survival in the global environment.

6.4.2 Data analysis and discussion

77.2% respondents indicated that the Shona language has a central role to play in the preservation of the intangible heritage of its speakers in the global environment.

Item 1: The continued use of the Shona language by its speakers and the Shona intangible heritage management

All the respondents on this item indicated that the Shona intangible heritage has been lived through continual use by the Shona people. As noted in the preliminary discussions on the topic, there is an intimate and inseparable bond between language and the other intangible forms of its speakers, however with the influence that western forces continue to have on the lives of individuals it is becoming increasingly difficult to preserve the Shona intangible values through any other means besides the Shona language. The language is the mode of the people's daily communication and the mode through which the intangible values of its speakers are expressed and conserved. As people speak therefore, they in one way or the other continually live their intangible values. This is the reason why this thesis argues for a preservation of languages to enable their intangible values to be preserved as well. Currently the Shona language is a living language as it is lived by its practitioners in speech, which means the other forms of the intangible values of the Shona people are lived as well in the process.

Item 2: Songs, dances, registers, traditional ceremonies and the Shona language

Whether knowingly or unknowingly, when the Shona people sing, dance, speak or relate through language they will be bringing to life all the other forms of their intangible values

through language. This accounts for the 94.7% response to the item. The continual use of the language in the global environment has therefore contributed in the survival of its intangible values. Tshibangu (in Mazrui 1993:505) claims that there is a vast area of African life which both Islam and Christianity have invaded but have not succeeded in completely displacing. He had in mind the African indigenous systems when he said this. This researcher attributes this resilience in the face of globalisation to the continual use of indigenous languages in daily speech. However, the strength of the Shona indigenous knowledge systems could be further strengthened by having the language as a language of education in institutions of learning.

Item 3: The Shona proverb, the riddle and the idiom and the Shona language of today

78.9% of the responses indicated that the Shona proverb, the riddle and the idiom are still part of the Shona language of today. Hampate (in Ki-Zerbo 1981:200) regards them as “catalogue cards of oral tradition.” Though riddles and idioms are fast declining in use, the proverb is still an integral part of the Shona language in use today. They are always being relived in speech and are the most influential aspects of the language of the traditional judiciary system and education. However much needs to be done to the Shona language to ensure that the youths use these proverbs, riddles and idioms in daily speech as there are already indicators to their demise in years to come.

Item 4: The Shona people’s homogeneity and the Shona intangible heritage management

73.7% of the respondents indicated that intangible heritage survival owes its survival to the homogeneity of the people. However this could only be possible when this intangible heritage is practised and lived through language. Without this then there is no room for intangible heritage survival anywhere else on the planet. The Shona language has survived the challenges of globalisation by having its speakers reliving it in speech. It is in this homogeneous language group that the intangible values of its speakers are preserved. During the era of African slavery by the West, slaves from the same linguistic domain were separated to minimise their chances of reliving their intangible heritage through daily communication through language. A different language, creole emerged among the captives and was learnt by their children (Williams in Hudson-Weems 2007:243). This was a move to disorientate Africans from their roots. The fact that the Shona people still live together as a group sharing a common language ensures the survival of their intangible heritage.

Item 5: Traditional leaders, the aged and the Shona intangible heritage management

The fact that 73.7% of the respondents indicated that traditional leaders and the aged have been gatekeepers of the Shona intangible heritage clearly shows the power of language in intangible heritage conservation. Traditional leaders and the aged are viewed by the Shona people with a lot of respect as they said to symbolize the wisdom of tradition. On the death of one of the Zimbabwean chiefs, Chief Chiweshe, Zimbabwe Chiefs' Council president Fortune Charumbira said of him: "He was one of our strongest members in the Council of Chiefs. He had a great passion for the country and wanted to see the preservation of our culture and traditions...He stood firm to ensure our identity and heritage as blacks were protected" (The Sunday Mail, April

20-May 4 2013). President Mugabe also praised Chief Mukuni Ng'ombe for developing a shrine in his village into a cultural village meant to attract tourists and generate income for his community (The Herald, 8 July 2009). There is also a clause in the new Zimbabwean constitution to the effect that traditional chiefs are guardians of the cultural heritage of their communities.

All this evidence points to the fact that traditional leaders are gatekeepers of the Shona cultural heritage. However, as this thesis argues, this is only possible through the vehicle of the Shona language of which they are supposed to represent. Rarely are the traditional leaders and the aged heard speaking a diffused Shona language tainted by foreign influence.

Item 6: The Shona traditional home-education and the Shona intangible heritage management

94.7% of the respondents still attribute the survival of the Shona intangible heritage to traditional education in the home. In African societies the home symbolises the abode of the family ancestral spirits. It is the umbilical cord that binds the living with the living-dead. Habte and Wigan (in Beare and Slaughter, 1993:681) also concede that during the first five years of life, the child is very close to her mother and is taught her own language along with the basic values of her culture. Western education and religion may have just weakened her roots in the culture, but not wholly severed her from her language which is her first port of call in her cognitive development. Her home language is the first thing the child learns before she learns other forms of the intangible values of her people, which means that language surpasses all other

forms of intangible values she will come to know. Traditional education through language therefore remains the key factor in intangible heritage preservation.

Item 7: The formal schooling system and the Shona intangible heritage management

73.7% of the respondents indicated that the formal schooling system is not doing much to promote the development of the Shona intangible heritage. Most of the reasons cited by the respondents were in accord with what past research has come out with on language issues in Zimbabwe and Africa as a whole. Carnoy (1974:3) claims that western formal education “came to most countries as part of imperialist domination” and was “consistent with the goals of imperialism. Carnoy further argues that formal education was and is still assimilationistic as it forces pupils to learn in a foreign language that dwarfs his creativity. No wonder why there no discoveries of significance on African soil. Formal education is divorced from the real life experiences of the child as it trains him for the labour market in Europe (Veit-Wild 1993:46; Tshibangu, Ajayi and Sonneh in Mazrui 1993:502).

The formal education system in Zimbabwe is still a copycat of the colonial education system. The Shona language is being taught for examination purposes, and not in terms of intangible heritage management. The language is still marginalised in the education system as it is being dwarfed by English as it is not the MOI. It is therefore threatened with extinction despite the fact that it still has a large population speaking it. A language that is denied space for growth through the education of the youths in the education system is likely to die. Though Shona is taught in schools from the first grade right up to university level, it is only compulsorily taught at primary

school level. Pupils are at liberty to drop it from secondary education level right up to university, yet these are the areas where it is supposed to perform a better function of upholding the cultural promotional role of the Zimbabwean people. Habte and Teshome (in Mazrui 1993:692) also concede that:

Institutions of higher learning are the nerve centre of African modernisation. They also represent the highest expression of society's search for continued renewal, enlightenment, growth and fulfilment. Among other things, institutions of higher learning train, certify and otherwise equip some of the sharpest minds for leadership roles in government, business and the professions. The number of people thus equipped and certified is very small but their power and influence in society are disproportionately very high. It is not surprising that these centres of higher learning are looked upon with hope, admiration, awe, fear or suspicion by the young and old, and especially by politicians.

The fact that Shona loses value as the education of children goes upwards is clear testimony that the language is playing a peripheral role in the education of the child. Children therefore look up to English for progress in life as it is the MOI in all the institutions of higher learning in the country. These institutions of higher learning should use the power and influence they have in society to instil positive language and intangible cultural values in pupils by using indigenous languages as MOI.

Item 8: Language researchers, the Shona language and intangible heritage management

39.5% of the responses were in agreement while the other 39.5% disagreed. The 21% responses not sure of their position on the issue could have been the ordinary man on the street whose knowledge of language research in the country is weak. However, the researcher has observed that much work has been done by language researchers on safeguarding indigenous languages and intangible values but the most inhibiting factors in this whole endeavour is the lack of the

necessary financial backing and the lack of commitment by the Zimbabwean government to implement their findings. Whatever the researchers come out with in the event that they carry out these researches becomes ‘much ado about nothing’ without government policy backing. The zeal to do research in this area therefore withers

.

The other factor of note on this item is the issue of attitude. Students in almost all educational institutions have developed a negative attitude towards learning in indigenous languages. They do not see the benefits accruing from carrying out studies in these areas besides joining the less-paying teaching profession. As a result the country has been left with very few if not no researchers in the area. The researcher has observed retired language specialists being invited back to universities to continue the good work they had been doing because so far the gaps they left void in language teaching and research are not finding the right personnel to fill them.

Item 9: Shona novelists and the Shona language and heritage management

Evidence in the written Shona literature of the colonial period points to the fact that the writers were not allowed to entertain cultural and political issues by the government of the time. The reason for this observation is that most characters in these are stereotypes as they do not represent the real Shona person and the values of old. Much of the writing is bent on demonising the Shona traditional past as if it was ‘a heart of darkness.’ The Shona intangible heritage that includes the people’s marriage practices, their religious beliefs, their chieftainship, relationships and traditional religious ceremonies are portrayed negatively (Chidyausiku 1960; Mavhengere 1979; Zvarevashe 1976; 1978; Chakaipa 1961; 1967; Mugugu 1988; Kuimba 1963). However,

the fact that most of the novels are in Shona is evidence of the fact that when they wrote they in a way developed the language. Though the other forms of the Shona intangible values like chieftaincy, marriage practices, religious beliefs and indigenous knowledge systems were demonised in the process, the language survived as it has been established that all of them are full of proverbs and idiomatic expressions that carry the wisdom of the past.

All this is proof that the Shona novelists of the colonial era have not done much in terms of promoting the status of the Shona language and intangible values, but have still played in the hands of the western Christian missions that still continue to demonise the Shona traditional past as if it was a world of chaos that needed western intervention to pacify it.

6.5: The Zimbabwean Ministry of Education, Sport and Culture's language and planning policies on the Shona language and intangible heritage

6.5.1 Sub-assumption: that the Zimbabwean government and the Ministry of Education, Sport and Culture have no policy safeguarding the survival of indigenous languages and other forms of intangible heritage and that because of this their future is doomed.

6.5.2 Data analysis and discussion

Items 1 and 2: On Zimbabwean language policies

90% and 100% of the respondents to items 1 and 2 respectively were in agreement to the fact that Zimbabwe does not have a language policy. The reasons that the respondents gave show that post-Independent Zimbabwean educational and language policies are a product of inherited

educational language policies of the colonial past. There is no official language policy document that acts as a guide in the teaching and promotion of indigenous languages in the education system. It is the story of the continued regurgitation of colonial values while at the same time infantilising the indigenous languages and the intangible values that go with them.

Between 1980 and 1986, despite the assumption of power by the new black elite in Zimbabwe, no mention whatsoever was made on language policy in education, an implication that the new independent state was contented with the colonial educational status quo. The new rulers were more concerned with the consolidation of their power than making changes within the education system. Educational language policies given birth to by the early Christian missionaries are still intact and unchanged. A foreign language, namely English is still held supreme in the education system, in the law courts, in the print media and in religious circles. The place of Shona as a language in the education system is marginal. Not much has been done as well to promote the other so-called minority languages in the country namely Kalanga, Tsonga, Nambya, Sotho, Chikunda or Sena, Tshwawo, Nyanja or Chewa, Doma, Xhosa, Tswana, Hwesa and Barwe (Hachipola 1996). Shangani and Venda languages have been fortunate enough to be taught at Great Zimbabwe University in Masvingo, thanks to the single effort by one of the Shangani people, the then Deputy Minister of Education, Mr Kembo Mohadi who fought for the recognition of these marginalised languages. These languages are now being taught in schools in areas they are spoken. However, these are still being taught in the lower primary grades as they await government approval to have them taught in secondary schools. Outreach programmes are being held by Great Zimbabwe University to lure school teachers and Advanced Level Certificate holders to enrol for degrees in the said languages so that these would teach it at

secondary school level. The Tonga language speakers in Binga are fighting for the same recognition.

In 1987 a language policy came into being but lacked implementation. The 1987 Education Act was announced by the Ministry of Education. It read:

1. Subject to the provisions of this section, the three languages of Zimbabwe, namely Shona, Ndebele and English shall be taught in all primary schools from the first grade as follows:
 - a) Shona and English in all areas where the mother tongue of the majority residents is Shona; or
 - b) Ndebele and English in all areas where the mother tongue of the majority of the residents is Ndebele.
2. Prior to the fourth grade, either of the languages referred to in paragraph (a) or (b) of subsection (1) may be used depending upon which language is more commonly spoken and better understood by the pupils.
3. From the fourth grade, English shall be the medium of instruction provided that Shona or Ndebele shall be taught as subjects on an equal-time-allocation basis as the English language.

In areas where minority languages exist, the Minister may authorise the teaching of such languages in primary schools in addition to those specified in subsections (1), (2) and (3) (Government of Zimbabwe. NLPAP, 1998:27).

This therefore accounts for the pervasive influence that English has as the Medium of Instruction (MOI) in the education system.

The 1987 Education Act lacked implementation as most educationists cannot interpret it (Ndamba 2009). Hadebe (1986) questions the rationale of the government's authorisation of the sitting Minister to use his/her own discretion in areas where minority languages exist. He also believes that the Act is not clear in the case of an area where more than one minority language is spoken. This lack of clarity is therefore the reason why the 1987 Education Act was not implemented. This vagueness is therefore the real mark of Zimbabwean educational and language policy. It is left to individuals to interpret it in the way most befitting of them.

The 1987 Education Act was however amended in 1990, 1996 and in 2006. In 2006 it read:

- 1) Subject to this section all three main languages of Zimbabwe, namely Shona, Ndebele and English shall be taught on an equal time basis in all schools up to Form 2 level.
- 2) In areas where the indigenous languages other than those mentioned in sub-section (1) are spoken, the Minister may authorise the teaching of such languages in schools in addition to those specified in sub-section (1).
- 3) The Minister may authorise the teaching of foreign languages in schools.
- 4) Prior to Form 1, any one of the languages referred to in sub-section (1) and (2) may be used as the Medium of Instruction depending upon which language is more commonly spoken and better understood by the pupils.
- 5) Sign language shall be priority medium of instruction for the deaf and hard of hearing (Education Act, 2006:16).

These amendments did not bring any reprieve to the plight of indigenous languages in the country. These inherited and 'amended' language policies of the post-independent Zimbabwean government are still furthering the ascendancy English and the values it stands for as they are still vague to the educationists and lack implementation.

The 3rd paragraph of the 2006 amended Act gives the Minister of Education the power to authorise the teaching of foreign languages in schools, which implies that the government values these foreign languages and the values they represent more than the indigenous languages and values of its own people. The Zimbabwean education system is therefore still foreign in its orientation.

In 1998 a National Language Policy Advisory Panel headed by the then Doctor Herbert Chimhundu was commissioned by the Zimbabwean government as a follow-up to an Intergovernmental Conference on Language policies held in Harare from the 17th to the 21st of March 1997 (Chimhundu 1997). The recommendations of the National Language Policy Advisory Panel were that:

- a) each country in Africa to establish a Language Policy Drafting Committee;
 - b) each country produce a clear Language Policy Document for each country;
 - c) language plans must operate at national, regional and international levels and that
 - d) language guidelines should be formulated through legislation, i.e. an Act of Parliament
- (UNESCO 2002:29).

All these recommendations which had been meant to distinguish Zimbabwean language policies from those of the colonial era were not implemented; as a result the education system still

pursues language policies of the colonial era as there are no mechanisms in place to implement the new policies. There appears to be hesitancy by those in government to chart new paths from those of the colonial era on language policy in the country. This is the reason why colonial policies that champion western values against those of the indigenous Zimbabwean people continue to rule.

In 2003 The Shona Language and Culture Association (SLCA) was formed at the instigation of Professors Herbert Chimhundu and Wiseman Magwa. The bulk of its membership are university lecturers in African languages and literature. This association had a lot of support from the Centre for Advanced Studies of African Societies (CASAS) which is based in Pretoria, South Africa. Though there is evidence that this association has recognition by the Ministry of Education, it has never been supported financially and materially by the government. Like all the other language associations that preceded it, this association is on its death bed. Its objectives included:

- a) the promotion of an in-depth study and teaching of Shona in schools;
- b) finding ways of improving the status of Shona as a subject of communication and instruction in schools so that it matches that of English;
- c) assisting the Ministry of Education, Sport and Culture and the Ministry of Higher Education in implementing language policies in universities, teachers' colleges and in schools and
- d) to work together with various relevant bodies in improving the place of Shona in the country (Shona Language and Culture (SLCA) Constitution: 2003).

The association had rightly noted that the folly of the Zimbabwean government is in the implementation of language policies. The planning process is not much of a problem, but how to put theory into practice is problematic. This was the reason why the SLCA saw it fit to have as one of its key objectives, the assisting of the various stakeholders in government in seeing to it that its language policies are implemented.

SLCA's challenges are not unique. The association is hesitant to challenge the status quo in the education system. It lacks government support, and lacks funding. It relies mostly on subscriptions from its members. This is the reason why this researcher believes that serious research in languages in the country is always at the behest and instigation of western donors who have the financial muscle to fund it. SLCA, like its predecessors is also looking for donors, foreign or local to boost its operations.

Zimbabwe is now 33 years old and boasts of its sovereignty yet it still does not have a viable language policy of its own. It has wholly adopted colonial language policies that promote white and Christian minority interests while those of the indigenous people are denigrated. Chimhundu (1997) concurs with this observation when he says that there is neither explicit nor written language policy, hence the official neglect of language policy in post-colonial Zimbabwe. Magwa (2008:21) shares the same view when he says "the policy on language in Zimbabwe's education system is obscure since there is no official document that clearly delineates government's position with regard to the status of African languages in the administrative and educational domains." Roy-Campbell and Gwete (Undated: 226) have also noted that "the historical development of Shona and Ndebele during the colonial period, provides a base from

which to view these languages at present.” This as well has been the root cause of the marginalisation of the speakers of these languages and their intangible values in the country while English and the values it stands for are deemed to be the norm or the global standard.

The continued use of outdated colonial language policies in the education system by the independent Zimbabwean government accounts for the problems encountered by the indigenous people in safeguarding their languages and intangible values. Some few presumed changes in terms of policy appear to have been introduced into the education system but these do not mean much when it comes to promoting the status of indigenous languages and the intangible values of the speakers in Zimbabwe.

Some presumed changes appear to have been introduced into the education system in terms of language policy but these do not mean much when it comes to promoting the status of indigenous Zimbabwean languages and their intangible values. They are still marginalised in the education system and in all government circles. In all the schools visited by the researcher English still commands a lot of space both as a subject and as MOI; a clear indication that Zimbabwe is still dogging the footsteps of its former colonial masters in language and education policy. Teachers in these areas use various methods to make sure that English is learnt and mastered by pupils. The pupils’ home-languages have been reduced to oral languages for use only when the pupils are outside the classroom.

The ZIMSEC examinations at all levels in the education system is still pro-Western as they are patterned on what the system inherited from the Cambridge examination system. All

examinations in all subjects in the school curriculum, with the exception of a few examinations in indigenous languages are in English. Shona and other indigenous intangible languages are learnt scientifically and examined in terms of their typological characteristics, in terms of grammar and not in terms of the intangible values that they express and embody. The examination system is therefore still a copycat of the colonial examination system. There is therefore no way in which an education system inherited intact from the colonial authorities would seek to inculcate in pupils a different cultural perspective from that of the colonial authorities. An education system reflects the worldview of its practitioners, which implies that the colonial education system has been inherited together with its Eurocentric view of the Zimbabwean indigenous languages and intangible heritage. As in the colonial days, indigenous Zimbabwean languages are still being viewed as backward, archaic, dialects and not worthy to study as subjects. There are no mechanisms to compel pupils to study Shona and other indigenous languages as is the case with English in the education system. They are only studied as part of historical linguistics through which people can decipher their historical past, whose relevance for the present and the future is no longer noticeable and relevant to them.

Items 3 and 4: Whether it is possible to teach all school subjects in Shona

50% of the respondents highlighted that it is impossible to teach all subjects in the school curriculum in Shona. This view has been a result of attitudes created in people by the colonial language policies discussed above. The researcher is in agreement with the 40% respondents supporting the use of indigenous languages as MOI. If all developed countries take pains to defend their own languages from foreign influence by using them as MOI in the education

system and as the languages of industry, who are we to say that indigenous languages lack the necessary vocabulary for scientific terms? Scientific terms in our indigenous languages could still be coined to surmount this hurdle. A lot of research has already proved that using a foreign language as MOI restricts the child's learning (Le Mottee 2008:36; Bamgbose 2009:13). Learning in a foreign language makes hate education and makes him a passive recipient of data that is to say if he receives it at all (Qorro in Brock-Utne and Skattum 2009:73). There are therefore a lot of advantages that go along with the use of indigenous languages as MOI in the education system. The major advantage is that a positive attitude towards indigenous languages is cultivated in pupils as they see their own language being centred in the education system. This centring will make them living languages on equal terms with foreign languages in their own countries, so the issue of marginalisation becomes a thing of the past. The youths in education are the backbone of the future of any country in terms of development, so this will give them pride in preserving their languages and in that way preserving their intangible heritage. The issue of intangible heritage preservation which UNESCO is battling with would be a thing of the past.

Item 5: The Language In Education policy and Zimbabwean educationists

The 1987 Education Act, amended on several occasions is not even known by most teachers as established through the interviews that the researcher conducted in Manicaland region. As a result every teacher is left out with no option but to teach in a manner that befits his or her situation. In this process, English has proved to be prevalent as the MOI in the Zimbabwean education system as most teachers feel it easier to use it than indigenous languages that have

been reduced to the lower status of auxiliary languages only meant for local, oral communication.

The Education Act which is not at all different in perspective from that of the colonial still champions a foreign agenda, the promotion of English and the intangible values it stands for while the future of indigenous Zimbabwean languages hangs in the balance. The teachers, who are also agents in this imperial linguistic process, have been trained in institutions where the Shona language and other Zimbabwean indigenous languages play second fiddle to English. They therefore teach in the very same manner as they were taught by their trainers, who too were products of the same colonial education system that regarded indigenous languages either as dialects or languages not worthy studying at all.

Item 6: On Zimbabwean national language associations

90% of the respondents are not aware of the existence of SLCA. The reason being that the organisation is too localised to be a national language association. It is too localised in the sense that its composition is mainly of lecturers either in universities. Very few teachers' college lecturers and teachers are members to it. The problems that SLCA is facing right now have to do with government's lack of commitment in raising the status of indigenous languages in the country, so the organisation lacks funding. As noted before in the discussion the government's lack of commitment in implementing research findings in language makes research unexciting at all as there are no rewards at the end.

Item 7: Serious language research and the instigation by foreign donors

90% of the respondents indicated that the Zimbabwean government lacks the will to fund research in indigenous languages. Those at the helm of power are oblivious of the power of language in intangible heritage preservation.

Item 8: The prevalence of English in education, the needs of industry and the future of Zimbabwean indigenous languages and intangible heritage

The Zimbabwean labour market demands that one passes at least five Ordinary Level subjects including English for him or her to, at least get employment. The passing of English has become a pre-requisite for one to get a place in institutions of higher learning. This means indigenous languages are only needed in as much as they complement English in its function as was the case during the colonial era.

All the above evidence points to the fact that the Zimbabwean government does not have a language policy and lacks a mechanism in which indigenous languages and their speakers' intangible heritage are preserved. Language policies of the colonial era are still in place despite the thirty three years of self rule. They are being heavily marginalised as was the case in colonial Rhodesia. What would one expect in a situation where these languages, with the influence that they have on the mentality of their speakers, are denied the chance of being used by their own people in the education system. It is a known fact that languages easily die out when guardians, their speakers, teachers, academics, lexicographers and grammarians are denied the chance of

using them in the education system. This is the situation that these languages find themselves in this presumed global village.

6.6 The effect of the current socio-economic and political developments on the Shona language and other forms of Zimbabwean indigenous intangible heritage

6.6.1 Sub-assumption: that the current socio-economic and political developments in Zimbabwe are not favourable to the development of the Shona language and intangible heritage.

6.6.2 Data analysis and discussion

77.1% of the total responses indicated that the current socio-economic and political developments in Zimbabwe do not favour the development of the Shona intangible heritage. This high percentage in responses is clear testimony of the need for government, researchers and academics to find ways of changing the Zimbabwean people's negative attitude to their indigenous languages and in turn to their intangible values. With this kind of attitude implanted in the Shona people by the western global agents of change surely the Shona language is endangered, not to speak of the intangible values that it embodies and expresses.

Table a: The effect of the social environment on Zimbabwean intangible heritage

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The mushrooming of churches in the	30	85.7	5	14.3	0	0	35	100

	country has harmed indigenous languages and indigenous intangible heritage								
2	Western music is more popular than Shona music in the country	20	57.1	15	42.9	0	0	35	100
3	Most parents no longer want their children to study Shona and its intangible values at school	35	100	0	0	0	0	35	100
4	ZBC and ZTV are not doing much to promote the development of indigenous languages	30	85.7	0	0	5	14.3	35	100
5	The internet has done more harm than good to the Shona language and intangible values	20	57.1	10	28.5	5	14.3	35	100
6	HIV and AIDS have made most of the Shona people to lose faith in their indigenous knowledge systems	28	80	5	14.3	2	5.7	35	100
7	Only one local newspaper is in Shona	30	85.7	0	0	5	14.3	35	100

Item 1: The mushrooming of churches in the country and Zimbabwean indigenous languages and intangible heritage

85% of responses were in agreement to the assertion that the mushrooming of churches in the country has harmed indigenous languages and intangible heritage. This observation is true to a large extent as most of the churches are waging venomous attacks on the intangible values of the Shona tradition, aspects like the ceremonies, consulting the dead and diviners on causes of ailments or misfortunes, polygamy and beliefs in witchcraft and sorcery. Some of these spirit churches still owe their allegiance to the mission establishments from which they broke away due to several reasons. However, some of them have to a very large extent incorporated beliefs and practices from the African traditional religion as they are still revolutionary in outlook. The Johane Marange apostolic Church accepts polygamy, an aspect of African tradition while at the same time waging a vicious attack on all other aspects of the traditional belief system. The African Apostolic Faith Church of Mwazha does not entertain anything from tradition besides the belief in witchcraft and sorcery and like that of Johane Marange uses holy water and prayer for healing. They discourage their members from seeking medical treatment from tradition and from hospitals. Most spirit churches in the country are just like the two discussed above. Though the outlook of these spirit churches is Christian, “traditional religion as the host religion formed the foundation upon which the new religions were based” (Opoku in Mazrui 1993:537), which implies that the traditional indigenous systems are still of influence in these churches despite their Christian orientation.

An interesting observation that the researcher made with these movements is that the bulk of their membership is still rural and this accounts for the use of Shona as the medium of communication in almost all their sermons. This also accounts for their indigenous outlook. The use of Shona during sermons testifies to the resilience of the Shona traditional intangible values

that are central in their belief systems. However, the continual expansion of these movements into the urban centres and the influence that they are now having on the youths of today are proving to be a threat to the survival of the Shona intangible heritage. The youths are the backbone of the future generations and are the hope of the nation in terms of language and intangible heritage preservation. The influence that these churches have on the youths needs to be checked through the use of indigenous languages as MOI in education to cultivate in them the respect for their languages and in turn their intangible heritage.

Item 2: The popularity of Western music and Shona music in the country

The 57.1% of the respondents supporting the fact that western music is more popular than Shona music in the country helps to confirm the thesis' sub-assumption 6.6.1. As noted earlier, this has been a result of the youths' negative attitude to the Shona language. Most youths pride in speaking English despite their disastrous lack of proficiency in the language. Veit-Wild (1993:46) says that in colonial Rhodesia "Africans demanded an education which would enable them to enter European society and to compete with Europeans on the labour market, meaning basically an academic curriculum as in European schools" and that "in 1921-22 about thirty boys at Domboshava school went on strike twice because they wanted more and better tuition in English." This scenario is far from being over. It is even worse today as Shona music is still associated with the rural and uneducated folk while western music is likened to modernity and to higher education.

Item 3: Parents and the study of Shona and its intangible values

The fact that all the respondents indicated that most parents no longer want their children to learn and speak Shona is an implication that the Shona language and the values it stands for are threatened with extinction. In Zimbabwe today, the negative attitude of pupils to their indigenous languages has been a product of parental attitudes instilled in them as well (Ndamba 2008, Moyo 1991, Nondo 1996). They do not view indigenous languages as being of any economic value at all. Parents therefore prefer an education that will make their children employable in future, so they encourage their children to learn English. The researcher himself witnessed an incident in which a house girl was reprimanded by her master to the extent of losing her job for always speaking to her child in Shona. Indigenous languages are not of importance to the parent in as far as the education of her child is concerned.

Item 4: ZBC and ZTV and the development of indigenous languages

Though 85.7% of the responses indicated that ZBC and ZTV are not doing much to promote the development of indigenous languages there is evidence that ZBC's National FM radio station is specifically meant for this. The only hurdle in this endeavour is that all the indigenous languages in the country are fighting for space on its airwaves. There is need to create more radio and television stations to complement this effort. The other hurdle is ZBC and ZTV's need to continue to be relevant to its viewers in this competitive technological world. People are refusing to pay annual subscription fees to ZBC because its programmes are believed to be below international standards. The western radio and television programmes are being taken as the yardsticks on which to measure those of ZBC.

Item 5: The internet and the Shona language and intangible values

57.1% of the respondents were of the view that the internet is detrimental to the Shona language and values. The reasons cited by the respondents are true to a large extent as the cheap products of western technology are making it possible for children to access pornographic material on the internet and this has facilitated the prevalence of pre-marital and extra-marital sexual activities that violate the Shona moral fibre. The language of the internet is basically English which reaches a wider audience. However, a lot of written work on the language and intangible heritage could still be accessed on the internet and this could be used to promote the development of indigenous languages and intangible values. It would be foolhardy for Zimbabweans to view western products with distaste as globalisation is fast becoming a reality. There is need for indigenous languages and the intangible values that go with them to have space in this so-called global village. The internet and other western technological products could still be used to raise awareness among the Zimbabwean people on the need to raise the status of indigenous languages and values. These could be used to counter the destructive effects of globalisation on indigenous languages and cultures.

Item 6: HIV and AIDS and the Shona people's faith in indigenous knowledge systems

80% of the responses on this item are enough testimony to the fact that HIV and AIDS are part of the western global imperial cultural process. Grand and Mazuru (2013:172) argue that "people tend to view the pandemic in terms of its devastation of humanity and never in terms of its

cultural destruction, or how it influences people's perceptions of themselves and their values and indigenous knowledge systems (IKS)." As in the early days of colonialism, the Zimbabwean people are still being mesmerized by western medicine to the extent that allegiance to their IKS is no longer possible. Their religious belief systems have now been questioned in the face of the HIV and AIDS pandemic. The western medical practices are now preferred to traditional ones. The Shona IKS have been proved to be ineffective in the face of this pandemic and so the western values and English still continue to rule.

Item 7: Newspapers and Shona as the medium

The 85.7% of the responses had in their mind the Kwayedza local newspaper that is written in indigenous languages. However its popularity has since withered away due to the arrival on the media scene competing newspapers in simple English which could be read even by the unsophisticated rural folk. The current political environment has also contributed to its demise as it is government-controlled and not allowed to delve on political and economic issues that taint its image. The newspaper is therefore now associated with fictitious reporting that has no relevance in this turbulent political and economic environment so much that even the rural folk no longer has interest in it. The Shona language and intangible values need to be documented for them to survive, but with one local newspaper in indigenous languages and the people's lack of interest in it, the government needs to revisit media laws in the country so that more newspapers and radio stations in indigenous languages are in place to develop in people a better attitude to their indigenous intangible heritage.

Table b: The impact of the current economic environment on Zimbabwean intangible heritage

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	Travel has made it possible for the Shona people to intermingle with people of different nationalities thereby destroying the Shona intangible values	20	57.1	15	42.9	0	0	35	100
2	The needs of industry have promoted the English language and values at the expense of the Shona language and values	35	100	0	0	0	0	35	100
3	Growth-points have destroyed the Shona social fabric	35	100	0	0	0	0	35	100
4	The use of the United States of America dollar by the inclusive Zimbabwean Government promotes Western values at the expense of the Shona indigenous values	15	42.9	9	25.7	11	31.4	35	100

Item 1: Travel and the Shona intangible values

The 57.1% of the responses indicating that travel has contributed in destroying the Shona intangible values could be true to a certain extent but people should not forget that travelling has been and still continues to be an indispensable constant of nature. The Shona people are part of the Bantu migrant group that came all the way from Central and East Africa (Fortune and Dembetembe 1996). They travelled as a group and did not lose their languages and intangible values in the process. In fact they harnessed whatever enriched their languages to their advantage.

The Westerners themselves are almost everywhere on the globe but do not abandon their languages. In fact wherever they are, they are busy proclaiming their own languages and values to ensure their survival into the next generations. They guard these jealously as noted earlier in the early missionaries' proclamations of the gospel. Why can't the Shona and other Zimbabwean indigenous people do the same?

At Great Zimbabwe University the Germans and the Chinese have already donated reading material on their languages and cultures in their own languages and are preparing to send their teachers to have their languages taught at this institution. The Portuguese, the Spaniards and the French are expected to do the same in future as the Department of African Languages and Literature, of which the researcher is a member is planning to establish a centre for the study of these modern languages. Exchange cultural programmes are said to be in the pipeline. These

nations have seen the importance of language in preserving the intangible values of their speakers, no wonder why they want their languages learnt and taught at this institution to facilitate the whole neo-colonial linguistic and imperial process while at the same time safeguarding their intangible values. Zimbabwean indigenous people should take travel positively as an opportunity to market their languages worldwide.

Item 2: The needs of industry, the English language and its values and the Shona language and its values

35% of the respondents view the growth of English in terms of the needs of industry. It is true that almost all industrial, technological developments are from the West. The language accompanying industry is that of the metropole – English. The very same language dominates the education system, equipping pupils to be able to fit into this technological development. Parents sent their children to school to learn English so that their employment opportunities are boosted. Speaking English at any moment is therefore viewed by the Shona people with respect. The prevalence of English in the education system therefore enables people to work and communicate effectively in the western multinational companies in the country and to look up to the western world for jobs and aid. In that way the country is compelled by economic needs to strengthen economic ties with the metropole (Qorro in Brock-Utne and Skattum 2009:176).

Item 3: Urbanisation and growth-points and the Shona social fabric

Growth-points are extensions of the urban cities towards the rural areas, to the core values of the Shona people. The rural areas are the hub of the Shona language and intangible heritage as they are spoken and practised there. Growthpoints are therefore appendages of western urban life now finding its way into the heart of the Shona language and culture. The 100% response indicating that the current socio-economic and political environment is not favourable to the growth and sustenance of the Shona language and intangible heritage has noted its detrimental effect on the Shona language and moral fabric.

Item 4: The use of the United States dollar and the Shona intangible heritage in Zimbabwe

42.9% of the responses were in agreement that it harms Zimbabwean intangible heritage. The researcher also supports this observation as he has noted that in the history of mankind Zimbabwe has been the only country allowed to use the United States of America dollar as if it were one of the provinces of the United States. The US dollar is a symbol of American imperialism and power. The fact that 25.7% of the respondents view it as an international currency implies their acknowledgement that American values and the English language are global. The Zimbabwean government is now looking to the United States for donor funds to keep it going, an indication that it is subservient to the United States financially, linguistically and culturally. This therefore paves the way for the growth of English and the values it stands for while indigenous languages and values remain fossilised. When a person is hungry and begging, he is prepared at all costs to embrace the language and values of the donor in order to facilitate effective communication and understanding between the two. The donor ends up stipulating his expectations which the recipient is always obliged to accept at all costs.

Table c: The effect of the political environment on Zimbabwean intangible heritage

Item	Description	Responses							
		AG		DA		NS		Total	
		No.	%	No.	%	No.	%	No.	%
1	The Zimbabwean second liberation struggle was a move to reclaim the Zimbabwean people's intangible heritage	14	40	11	32.4	10	28.6	35	100
2	The conducting of parliamentary debates in indigenous languages and in English is an acknowledgement by the Zimbabwean Government that all languages spoken in the country are equal	0	0	32	91.4	3	8.6	35	100
3	The Zimbabwean Government officially recognises all the major spoken languages spoken in the country	30	85.7	0	0	5	14.3	35	100
4	The Zimbabwean Government is committed to promoting and preserving the indigenous people's indigenous knowledge systems	5	14.3	30	85.7	0	0	35	100

5	The Zimbabwean Government is supporting traditional leaders in their function of upholding indigenous cultural values, preserving indigenous cultures, traditions, history and the heritage of its communities	5	14.3	30	85.7	0	0	35	100
6	Traditional leaders are more into politics than the upholding of the people's intangible cultural values	25	71.4	5	14.3	5	14,3	35	100

Item 1: The Zimbabwean second liberation struggle and the reclaiming of Zimbabwean intangible heritage

Though 40% as opposed to 32.4% of the respondents were in agreement, the researcher has observed that the liberation war was viewed in political terms. It was intended to remove the colonial Rhodesian government from power and not to change the language and intangible heritage situation in the country. The former colonial power's language and intangible values are still being promoted at the expense of those of the indigenous people. The furtherance of the former colonial government's language and planning policies in the education system and in government puts indigenous languages and intangible values at the risk of being eroded by the agents of globalisation. If the Zimbabwean war of liberation had genuinely been meant also to regain the lost intangible heritage of the people, then the post Zimbabwean government would

have shown its commitment to this by changing the language policies in education and government in favour of the spoken indigenous languages in the country.

Item 2: Parliamentary debates in indigenous languages and their equality in the country

The language issue in Zimbabwean parliamentary debates has never had significant space as evidenced by the lack of commitment by the government to fund research on it. Acknowledging the equality of languages in speech and showing this acknowledgement 'in action' are two different things altogether. Conducting parliamentary debates in indigenous languages is meant to enable parliamentarians and chiefs incapable of communicating in English to air out their views as well during debates, and not to promote indigenous languages. These are some of the negative attitudes to indigenous languages and intangible values that Zimbabwean people bequeathed from colonialism. The predominant language of communication in these debates is English.

Item 3: The Zimbabwean government and the official recognition of all the major spoken languages

The 1987 Education Act amended in 2006 is ample proof that the Zimbabwean government does not recognise the existence of other indigenous language besides Shona and Ndebele which are as well overshadowed by English in the education system and in all government functions. The recognition of language existence is one thing and its promotion is another. The major

indigenous languages regarded by the Zimbabwean government as being official are receiving second rating to English in function and are slowly dying as a result.

Items 4 and 5: The Zimbabwean government and its commitment to promoting the indigenous people's indigenous knowledge systems

85.7% of the responses in both Items 4 and 5 concurred that the Zimbabwean government is not committed to preserving its people's intangible heritage. The respondents' reasons for this agreement tally very well with the researcher's own observations. The researcher has noted that the Zimbabwean government is not committed to promoting and preserving the indigenous people's indigenous knowledge systems, traditions and history. The Zimbabwe National African Traditional Healers' Association (ZINATHA) that used to promote Zimbabwean traditional indigenous knowledge systems through research and practice is now on its death-bed and the government appears oblivious of it as it is not doing anything to revive it. Its former president, Professor Gordon Chavunduka "was widely known for his research and writing that did much to bridge the gap between Western medical practices and Africa's traditional, tribal and herbalist healers, sometimes referred to in the West as witchdoctors" (Nehanda Radio: 'Professor Gordon Chavunduka dies'. Accessed at <http://nehandaradio.com/2013/01/11/professor-gordon-chavunduka-dies/>). He therefore encouraged research in areas that promoted Zimbabwean indigenous intangible heritage. Since his death on the eleventh of January 2013, ZINATHA has lost publicity on Zimbabwean media and in government circles.

There are also many people who have been reprimanded by the government for claiming to have the treatment for HIV and AIDS. This has been evidenced by the sacking of a resident traditional healer at the Great Zimbabwe monuments for claiming to have the treatment for HIV and AIDS (Fontein 2006:204):

Attached please find a copy of the leading news item of the Masvingo Mirror of October 28, 1994: the article is a statement attributed to Mr B. Makwachata, the n'anga (traditional healer) presently practicing at the Shona village. This is the second unauthorised press release by Mr Makwachata, the first one having been published on May 27, 1990 by the Sunday News. I have in the meantime requested Mr Makwachata to leave Great Zimbabwe (memo from Regional Director to Executive Director NMMZ, ref. HS: GMWEM, 1 NOV. 1994, NMMZ files H4).

The making of unauthorised claims of this nature by a traditional healer is clear testimony that traditional healers do not have a clear organisation to represent them on research issues of this magnitude. If a government organ had been there to monitor traditional healers' research findings in issues of this nature, the research hopes that the indigenous knowledge systems of the indigenous people would be contributing as well in the global effort to find the treatment of HIV and AIDS. This demeaning of the indigenous knowledge systems of the Zimbabwean people implies that the Zimbabwean government lacks confidence in its own indigenous knowledge systems in solving the problems of its own people thereby giving ascendancy to western values.

Instead of expressing interest in the traditional knowledge systems of the Zimbabwean people in finding the treatment of HIV and AIDS through an organisation like ZINATHA, the Zimbabwean government is now oblivious of its existence. The Zimbabwean people are therefore not part of the solution to the treatment of HIV and AIDS as its government awaits for discoveries on the treatment of the pandemic to come from the West.

Item 6: Traditional leaders, the politics of the day and intangible heritage management

Chieftainship wrangles that used to be settled by spirit mediums are now issues of the Zimbabwean courts thereby giving the Ministry of Rural and Urban Development the green-light to appoint and install chiefs. This Government involvement makes chiefs very political and partisan to the government that appoints and installs them even if its ideologies and language policies are not favourable to the development of indigenous intangible heritage; for example disgruntled aspirants to the Svosve chieftainship are said to have petitioned the High Court to stop the Marondera Administrative Administrator's office from dealing with the impasse (The Herald, 8 July 2009). This loss of power is noticeable in the Zimbabwean modern courts' involvement in settling cases that were supposed to be for the spirit mediums. The modern courts have also usurped the powers of the spirit mediums in these cases, as a result even the spirit mediums themselves become inactive and politically compliant in matters that were supposed to be under their jurisdiction. All this points to the fact that traditional leaders are more into the politics of the day than in safeguarding the intangible heritage of the people. Modern politics and governance are western products as they are all patterned on those from the West.

6.6.3 The current socio-economic and political developments in the country are not at all favourable to the development of the indigenous intangible heritage of the Zimbabwean people. On the social side, the Zimbabwean people's attitudes to indigenous languages have had some ripple effects on their attitudes to their intangible heritage. Modern economics requires that people become literate and conversant in English for them to fit into it and Zimbabwean politics is as well patterned on that from the West. All these have in a way aided the promotion of

English and the values it stands for at the detriment of the development of indigenous languages and their values as well.

6.7 Modern literary techniques, Shona novel writing and the Shona language and intangible heritage

6.7.1 Sub-assumption: that the modern literary techniques in Shona novel writing are contributing in the demise of the Shona indigenous languages and intangible values.

6.7.2 Data analysis and discussion

All in all, 70% of the respondents indicated that the modern literary techniques in Shona novel writing are contributing in the demise of the Shona indigenous languages and intangible values. Most Shona novelists of old and even of this generation demonise the Shona traditional past and its intangible heritage as if all was not well in pre-colonial Zimbabwe. This literary style of viewing indigenous intangible values in bad light has been bequeathed to the Shona novelists by the colonial authorities. Zimbabwean literature's concerns should be to complement the African renaissance programme of conscientising people on the need to journey back to their roots in order to find solutions to the problems bedeviling them in this global environment. That is the reason why Achebe (1989) said that he would be quite satisfied if his novels, especially those he set in the past did no more than teach his readers that their past, with all its imperfections was not one long night of savagery from which the first Europeans delivered them. Ngugi (1972:41) also attacked colonial education and writing for teaching the Africans that the black man was asleep "until the Livingstones and the Stanleys woke him into history." Achebe and Ngugi are countering the claims by the early missionaries and colonialists in Africa that Africa had no

civilisation and a history before the coming of the whites on the continent. This kind of thinking justified the colonisation of the continent and the marginalisation of its languages and intangible heritage in the colonial education set up.

Items 1 and 2: Shona novelists and intangible heritage management

All the 80% of the respondents in Item 1 and the 40% in Item 2 indicated that there is a lot of evidence to the effect that most Shona novelists give a stereotypical or false picture of the Shona traditional past. This is a literary technique copied from the English writing style of the colonial era that demonised the African traditional past. The written Shona literature of the colonial era and even of today has a Christian orientation to complement the missionary Biblical teachings of the day. Almost all novels by the first Shona writers in the country were didactic, in line with the Christian missionary expectations. The writers gave stereotypical characters of the past in a way that demonised and despised adherence to the traditional Zimbabwean past that they viewed as a world of darkness. Chiwome (1996:41) concurs with this observation when he says of them: “they created and disseminated a picture of the old Shona society that justified the advent and entrenchment of colonialism.” On reading the Shona novels, *Karikoga Gumiremuseve*, *Pfumo Reropa*, *Pfungwa DzaSekuru Mafusire*, *Kutonhodzwa KwaChauruka*, *Tambaoga Mwanangu* and many more of their kind one gets the awkward impression that the traditional Shona past was wicked, backward and uncivilised. The Shona writers’ portrayal of traditional chieftainship, religion, marriage and family life leaves a lot to be desired. Traditional chiefs are presented as people who had no respect for life (Chakaipa, 1967; Mugugu 1988; Kuimba 1963; Mavhengere 1979; Zvarevashe 1978). They shed blood at will in a bid to safeguard their kingship positions.

They are shown to be Machiavellian in character as they murdered all who stood in their way to attain or retain kingship.

The chiefs are as well shown to be insatiably thirsty for women in their polygamous marriages (Chakaipa 1961; Zvarevashe 1978). Polygamous families are always shown to be unstable, with women perpetually quarrelling and fighting in competition for love from their husbands. The quarrels and fights spilled to children and the end results were multiple deaths in families either through poisoning, witchcraft or murder (Zvarevashe 1976; 1978; Mavhengere 1979). The only type of marriage regarded as being true is that sanctioned by the Western Christian religion (Simango 1974). Traditional religions whose thrust lies in the link between the living and the living-dead are viewed by these Shona writers with a lot of cynicism. Diviners are presented as liars and witches bend on extorting money and other forms of payments from their unsuspecting victims (Chidyausiku 1960; Mavhengere 1979).

All these thematic concerns of the Shona novelists were in accord with the rules and regulations that governed church membership in the early Christian churches as noted by Zvobgo (1996:321-332). Membership entailed the indigenous Zimbabwean people to negate what the missionaries viewed as 'heathen customs.' Members were to abstain from drinking alcohol, from marrying according to traditional custom that is from elopement (*kutizira/kutizisa*), polygamy and the payment of lobola which the missionaries viewed as being enslaving to the women. Smoking and the cherishing of superstitious beliefs like beliefs in witchcraft and ancestral spirits entailed excommunication from the Church to such members. All the early Christian churches that included the American Methodist Episcopal Church, the American Board Mission, the Anglican

Church, the Roman Catholic Church, the Dutch Reformed Church, the Brethren In Christ Church, the London Missionary Society, the Church of Sweden, the Seventh Day Adventist Church and the Wesleyan Methodist Church were all in agreement on these rules and regulations. They even tried to enlist the colonial government's support to put an end forcibly to these indigenous practices that they deemed hearthen (Zvobgo 1996). The Shona literature of the colonial era therefore had thematic concerns rooted in the colonial endeavor to supplant indigenous knowledge systems.

With this kind of literature it could be rightly asserted that Shona as a language per se was used by the Shona novelists as a tool that aided the destruction of the intangible values of the indigenous people in line with the goals of the colonial enterprise. The didactic nature of the novels aided in the propagation of the western Christian values at the expense of those of the indigenous people. The language therefore became an arm of the Western global imperial force to culturally subdue the indigenes of the country. The novels targeted schools in most cases as the school was a tool as well for the social and cultural imposition of western values, while in the process aiding in the destruction of the intangible values of the indigenous people.

Item 3: Shona novel writing, didacticism and western Christian principles

Didacticism has been the mark of Shona novel writing in line with western Christian principles that taught the Zimbabwean Shona people that their past was wicked. The Literature Bureau set up in 1953 by the colonial government under the auspices of the Native Affairs Department (Veit-Wild 1993) mediated between the writer and the publisher. It acted as an assessor of

manuscripts before recommending and preparing them for publication. At times it even sponsored the publication of manuscripts (Veit-Wild 1993) that were didactic. It also encouraged aspiring writers to write by teaching them Western writing techniques. The thematic concerns of these writings promoted the superior status that the Western intangible cultural values had already assumed while at the same time demonising those of the Zimbabwean indigenous people. The creativity of old was replaced by the expectations of the Rhodesia Literature Bureau as it channelled the thinking of all indigenous Shona writers into what the colonial government of the day expected of them. Literature that promoted the safeguarding of the intangible heritage of the indigenous people, especially their history was deemed subversive and in tandem with the goals of the colonial enterprise and was in consequence banned. The Shona novel *Feso* (1956) written by Solomon Mutsaers was banned because it conscientised the indigenous Zimbabwean people of the need to reclaim their ancestral heritage, the land from the colonial authorities. The novel was classified as subversive material not worthy being studied in Zimbabwean schools or even to be on bookshop shelves. This is ample evidence of the abuse to which the Shona language was subjected to by the colonial authorities. It was their language for propagating falsehoods and upholding foreign values. The Literature Bureau's promotion of Shona through indigenous publications therefore had ulterior motives: to destroy the intangible heritage that included the languages of the indigenous people. To this effect Chiwome (1996:41) says that the Literature Bureau, through the Shona language created "a standard way of writing which negativised indigenous traditions." In his analysis of Zimbabwean Shona literature in colonial Rhodesia, Chiwome has noted that in its promotion of Shona and its literary censorship, the Literature Bureau has nurtured Shona writers who have "created and disseminated a picture of the old

Shona society that justified the advent and entrenchment of colonialism”. A glimpse at some of the writers’ thematic concerns and character-portrayal testify to this.

In Patrick Chakaipa’s *Garandichauya* (1964) when Matamba goes to Gatooma town in search of employment, he gets fascinated and baffled by electrical lights and high buildings, symbols of western encroachment. From the writer’s perspective Matamba symbolized an indigenous backward civilisation that needed usurpation by that from the West. In the same novel, the protagonist Muchaneta is lured into prostitution by tea, money and beer. The male characters in the novel are portrayed as either drunkards, irresponsible and lazy, in line with the early Christian missionaries’ view of the indigenous Zimbabwean people. All the wayward characters are duly punished at the end and they regret having exuded the type of behavior that is not in tandem with Christian normalcy.

Aaron Moyo’s *Uchandifungawo* (1975) falls in the same category. The female protagonist, Noster is portrayed as a prostitute beyond redemption. Male characters are irresponsible fathers absorbed by the joys of the city. They are as well drunkards and prostitutes who get duly punished at the end. This kind of literature is shallow in that it does not delve into the real root-cause of the wayward behaviours that they associate with the characters. The important theme of how colonialism destroyed the indigenous Zimbabwean people’s intangible heritage, the very values that made them a people is neglected. The use to which the colonial authorities and the early Christian missionaries made of the Shona language in demonising the indigenous Zimbabwean people and their intangible heritage has been sidelined. What was of importance to the writers, to the colonial authorities and the early Christian missionaries were the peripheral

issues of family disintegration due to prostitution or the irresponsible nature of Zimbabwean men.

Pfungwa dzaSekuru Mafusire (1960) is Paul Chidyausiku's exposition of his Christian beliefs and attitude to the Zimbabwean indigenous intangible values, especially the people's religious beliefs. The writer puts himself into the position of a modern Christian elder (*sekuru*) who now views his own indigenous intangible heritage with distaste. He sees traditional healers as witches. The writer questions the whole Shona traditional belief system which is the kernel of the indigenous people's knowledge system. Chakaipa's *Pfumo Reropa* (1961), *Karikoga Gumiremiseve* (1967), Chiguvare's *Kutonhodzwa KwaChauruka* (1976), Zvarevashe's *Gonawapoteru* (1978), Mugugu's *Jekanyika* (1988), Mavhengere's *Akanyangira Yaona* (1979) and Kuimba's *Tambaoga Mwanangu* (1963 as noted earlier in this discussion give an awkward, stereotypical description of the old Shona past where the rule of law never existed.

On reading this literature one would celebrate colonialism, an arm of Western imperialism or globalisation as if to say it served the Zimbabwean indigenous people from barbarism. This was the literature that the Rhodesia Literature Bureau wanted, a literature that celebrated the demise of the intangible values of the indigenous people yet promoting and applauding Western colonial values. The Shona language, as used by the Shona novelists themselves through the auspices of the Rhodesia Literature Bureau therefore functioned as a vehicle for the destruction of the indigenous people's intangible values. It helped to instil Western values. The written language "provided the reader with a stable and enduring cultural marker, and the printed word took on the power of non-perishable truth" (Harries 2007:167) to the indigenous literate people.

Item 4: Shona novelists and the Shona indigenous knowledge systems

Most Shona novelists, due to the influence of the Christian Church continue to demonise the Shona indigenous knowledge systems. Traditional diviners are presented as witches (Mavhengere 1979, Mugugu 1988, Chidyausiku 1960). The colonial Witchcraft Suppression Act has been inherited by the independent Zimbabwean government to destroy and suppress the indigenous people's belief systems. The early Christian missionaries had enlisted the help of the colonial government in suppressing such beliefs (Opoku (in Mazrui 1993:517).

Item 5: Shona novel writing in English and the Shona intangible heritage

60% of the responses indicated that novels written by Shona novelists in English, like some of their counterparts in Shona are bent on propagating western values while at the same time black-painting indigenous intangible values. They have a lot of influence from the Western literary world in terms of style. Some of them write with foreign literary awards in mind. Hove's *Bones* (1989) is almost incomprehensible to the reader. He puts a lot of emphasis on style at the expense of communicating his message, a literary influence he got from the western literary world where readers are more fascinated by style and not by the message the writer is communicating. Such a novel is likely to please a foreign readership. Veit-Wild (in Korang 1993:5) says that Hove's novel "has become something of a cult, particularly in European countries like Norway and Germany. This response suggests that Hove has precisely met prevailing expectations of international critics and readers about the modern tale." She goes on to

argue that the novel “cultivates an exotic and romanticized image of Africa and the African soul” and so it gives “an inaccurate and misleading reflection of today’s Africa.” The novel went on to win the Noma Award for Publishing in Africa. Vera’s novels are in the same vein. Why *Don’t you Carve Other Animals* (1992) and *Nehanda* (1993) were short-listed for the Commonwealth Writer’s Award Africa Region; *Without A Name* got The Zimbabwe Publisher’s Literary Award in 1995 and *Under The Tongue* (1997) got the 1997 Commonwealth Writer’s Prize for the best book in the region (Zhuwarara 2001). These awards seem to have been awarded for the writers’ negative portrayal of the Shona intangible values, especially the issue of gender. The Shona are said to be too patriarchal that women’s voices are not heard and this is a theme that pleases the western world that views African intangible values as being backward. The writers are being awarded for denigrating their own intangible values. Thelwell (1987:225) commenting on such a literary style says,

...like other of the West’s toxic wastes, it seeps out of Europe and America and poisons the wellsprings of the Black World – a most insidious form of cultural colonialism. As a result of modernism’s effect, our literature is in danger of bypassing maturity and plunging directly from infancy to decadence.

Literary accolades are mostly from the western world and have a negative influence in the development of the Shona or African novel as a whole. Like the western donor funds, they have certain negative cultural strings attached to them for whoever impresses them.

In 1986 Wole Soyinka won the Nobel Prize for literature. People reacted differently to this with some impressed that one of their own had beaten ‘the white man at his own game,’ that is writing in English while proponents for Afrocentrism critiquing him for his Euro-assimilationist literature. Interesting reactions by two University of Lagos students of English read:

“You are an alienated native... There is neo-colonialism in your language” and another “I am happy for you for this big award but the only thing is that the award is not given to you by Africans. It is high time we Africans too have our own award which we call World award, why should the whites dictate everything for us, does God made (sic) us to be slaves to the white man?” (Lindfors 1994:152).

Achebe, commenting on the same issue began by praising Soyinka and then said, “For me what matters is that after the oriki and the celebrations, we should say to ourselves: one of us has proved that we can beat the white man at his own game. That is wonderful for us and the white man. But now we must turn away and play our own game” (Lindfors 1994:153). All the comments point to the fact that these literary prizes and the English language disorients African writers and make them incapable of producing literature that promotes the development of genuine indigenous intangible cultures. To this effect, the early Shona novelist is therefore not a reliable source of the history of the Shona people as almost all characters are stereotypes to please a foreign readership audience. Though the Shona novelist is at liberty to fictionalise events in a way that suits his/her purpose, he/she has the inevitable duty to truthfully educate his readers about their historical past as it has a bearing on their present and future (Grand 2009). This therefore accounts for the 60% responses supporting the assertion that the Shona novelist is not a reliable source of the Shona people’s historical past.

Item 6: The Shona novel and the Shona historical past

80% of the responses indicated that most Shona novels in English and some in Shona are no longer reliable sources of the Shona historical past. Gender issues are western as the pre-colonial Shona believed that men and women were equal partners in the well-being of the home and each knew his/her responsibilities for the good of the home (Chinyowa in Chiwome and Gambahaya

1998). The issue of gender with regards to Shona novel writing is a foreign import that came with feminist ideologies that saw nothing of value in indigenous Shona traditions.

Modern literary techniques and most Shona novels in both English and Shona are contributing negatively to the demise of the Shona intangible heritage. The literary techniques have been influenced to a very large extent by the West and English and the values it stands for. There is therefore the need for a revisiting of the Shona literary field so that literature that safeguards the Shona language and the intangible values it stands for from being eroded by the effects of globalisation.

6.8 How Zimbabwean indigenous intangible heritage could be safeguarded to ensure its continued presence in a globalising environment

6.8.1 Sub-assumption: that adopting language and planning policies that favour the development of indigenous languages is key to the survival of Zimbabwean intangible heritage in a globalising environment.

6.8.2 Data analysis and discussion

The value of indigenous Zimbabwean languages and intangible heritage in the people's lives should not be underestimated. A people's intangible heritage is the kernel of their philosophy as they interact on a daily basis. Relationships, indigenous knowledge systems, languages, religion, history, oral traditions and their concept of time are all aspects of the intangible heritage that governs their lives.

Preserving and safeguarding the survival of these intangible values in an environment threatened with globalisation has not been easy when we consider the innumerable number of UNESCO workshops, conferences and publications on the subject. What is pleasing so far is UNESCO's acknowledgement that there is an urgent need to safeguard people's intangible values through various means. UNESCO (2009:9) says "Intangible cultural heritage is a 'living being,' but when inscribed on the Urgent Safeguarding List, it is considered endangered, implying the need for urgent and immediate action in order to reverse the threat." This therefore has mothered 'The Convention for the Safeguarding of the Intangible Cultural Heritage, adopted during the 2003 General Conference of UNESCO, and which entered into force in 2006' (UNESCO 2009:7). Its four primary goals read:

- a) To safeguard intangible cultural heritage.
- b) To ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned.
- c) To raise awareness and appreciation of the importance of the intangible heritage at local, national and international levels.
- d) To provide for international cooperation and assistance.

UNESCO goes on to say that "the responsibility to implement safeguarding measures lies with the nominating States Parties" (UNESCO 2009:8). It is not therefore solely UNESCO's responsibility but that of the States signatory to the Convention. A closer look at the last two primary goals of the Convention, shows where UNESCO's active involvement comes in. The innumerable workshops on the safeguarding of intangible cultural heritage held under the auspices of UNESCO have been primarily focused on raising the awareness and appreciation of

the importance of intangible cultural heritage at local, national and international levels. This has been evidenced by the monetary support the organisation has injected into the venture.

The first two primary goals of the convention are solely the responsibility of the individual countries signatory to the convention. The reason why these two goals are not being realised is that UNESCO is not doing much to monitor the implementation of whatever is agreed upon by the participants at its workshops. It is now the responsibility of each government to monitor the implementation with regards to the safeguarding of the intangible values of its speakers.

In Zimbabwe today, the effects of globalisation on indigenous languages is tremendous. This has already been noted in this thesis as it argues that the continued use of English as the MOI in the education system and the negative attitude of indigenous people themselves to their own languages are agents in this whole process. The attitude of the marginalised to their own languages and intangible values is on now the downward trend.

Item 1: The Shona language and the Shona intangible heritage management

All the respondents were of the opinion that the Shona intangible heritage could be safeguarded from extinction by safeguarding first the Shona language. All the reasons cited by the respondents are in tandem with what has already been discussed on the intimate and inseparable bond existent between the Shona language and the intangible values of the people. Safeguarding the language inevitably brings to everlasting life the intangible heritage of its speakers. There is therefore the need first to change the attitude of the people to their own indigenous languages for the better before one begins talking about intangible heritage conservation. A change in attitude should therefore be the first step towards the realization of the first two goals of UNESCO's

Convention for the Safeguarding of the Intangible Cultural Heritage in Zimbabwe. Language survival is therefore guaranteed as a result. But then, one wonders how such a seemingly insurmountable task could be achieved in a country whose social, political, economic and cultural domains are at the mercy of globalisation. Garland (2006:32) encourages independent nations to take the changing world geopolitics to revive their indigenous languages that had been facing pressure from European languages. He has observed that “the fall of the Soviet Union spurred a trend toward reversing language loss. In many of the former Soviet republics, older Turkic languages have been revived now that the Russian influence is gone. Turkey is spending \$1.5 billion to encourage the resurgence of Turkish throughout the region. The same could be done in Zimbabwe. Now that Zimbabwe is an independent country, with feelings of the war and the ‘hatred’ for the former colonial powers still not blurred in the people’s minds, the government could change the country’s language policies in favour of indigenous languages. Surely no one would query this. A positive attitude to these languages and consequently to their intangible values would be inculcated in the nation.

Item 2: The Shona intangible heritage and its continued practice by the Shona people

The fact that Zimbabwe is a signatory to UNESCO’s Conventions and that its academics have and continue to involve themselves in conferences on the need to safeguard its intangible heritage is ample evidence of its willingness to have this done. Trudgill (2002:138) concedes that “languages have been dying for centuries. What is different for the twenty-first century is the speed with which languages are dying out and the extreme improbability of their being replaced.” Trudgill goes on to say that languages die through language shift whereby its speakers

at first become bilingual and with time abandon their own language for the other. He claims that in 1700 all the inhabitants of Ireland were speakers of Irish but now almost all now have abandoned it for English. The same could happen to Shona which is being considered as an official language side by side with English yet English is preferred instead in the education system and in government functions. With the international economic baits of English, in a few hundred years Shona as a language will face the same fate as Irish. There is therefore the need to continue using the Shona language in speech and in all important societal functions. That way a positive attitude to it will be cultivated in individuals thereby leading to the continued practice of the indigenous intangible values with respect. In that way they will certainly be preserved forever. This as well accounts for the 100% responses to this item.

Item 3: The Shona people and language attachment

51.6% of the responses indicated that the Shona people need an affectionate attachment to their language for them to be able to preserve their intangible values. The close attachment to one's language cultivates respect and value for one's language and in turn his/her intangible values. Once the attachment loses that affectionate relationship, then the intangible values of the speakers become rubbish for the dust bin. They will not be having the language that expresses them in everyday speech and those of the dominantly spoken language; in this case English will prevail. Therefore there is the need for a continued use of the Shona language in all important functions of people's lives for the intangible values of its speakers to survive in this global environment.

Item 4: Standard Shona and the safeguarding of Zimbabwean intangible heritage

48.4% respondents indicated that that standard Shona could be used to safeguard the Shona language. Though the issue of standardisation is controversial in linguistic debates throughout the world, standard Shona could still be used to safeguard the Shona language as there is already a lot of documented material on it. Standard Shona makes it possible for the Shona language to be documented and preserved for future reference and in that way the language will survive.

Item 5: Indigenous Zimbabwean languages and the MOI in the education system

58.1% of the responses were for the idea that the Shona language could be used as the MOI in education in order to cultivate a positive attitude to indigenous languages and intangible values. Though the issue of using indigenous languages in education is still a hot potato in language debates, there is a lot of evidence to the effect that a child learns better when taught in his mother tongue than in a foreign language (Bamgbose 1991; Prah (in Brock-Utne and Skattum) and Ndamba 2008:2010). The use of Shona as MOI in education in Shona speaking communities would instil positive feelings in pupils about their language and in turn their intangible values. The pervasive influence of the English language as the MOI in the Zimbabwean education system has been a product of the post-independence Zimbabwean government's sustenance of language planning and policies of the colonial era. Current research today is abounding with evidence that justifies the use of indigenous languages as MOI in education. The mother tongue has been proved to play a leading role in the cognitive development of children and in the generating of new knowledge for them (Chimhundu, 1996; Le Motttee, 2008; Bamgbose, 2009).

Aggarwal (2004:222) argues for the use of indigenous languages as MOI in the education system on the following grounds:

- a) it can make scientific and technical knowledge more easily accessible to people in their own languages and thus help not only in the progress of industrialisation but also in the wider dissemination of science and a scientific outlook.
- b) it enables students to acquire knowledge with the facility to express themselves with clarity and to think with precision and vigour.
- c) learning in a foreign medium compels the students to concentrate on cramming instead of mastering the subject matter.

From this view-point, learning in one's indigenous mother language makes learning an enjoyable experience thereby paving the way for new discoveries in all research fields. Zimbabwe and Africa in general is still lagging very much behind in technological discoveries because of this intellectual language handicap. People have been schooled to think in a foreign language and making new discoveries in this language is not easy. Thinking progressively is only possible in one's indigenous language. This is the reason why new technological discoveries are always from the West. The people there safeguard the survival of their languages through their use in all sectors of the economy.

Prah (2008) and Bamgbose (2009) have noted that in Africa English continues to be rated as the most important language used as the MOI in the education system yet in all developed countries mother tongues are in use. The researcher has also noted that most presidents of developed

countries need English interpreters for them to be understood on the international scene, implying that they value their own mother-tongue languages more than they do the English language. If this was not the case then these presidents, like those of the African nations and Zimbabwe in particular, would have lobbied for the use of English as the MOI in the education system in their countries. The fact that they do not even worry themselves to learn the language for their own international personal use implies that they do not see value in it. To them it is a subject like any other subject in the school-curriculum. They also know the influence that a foreign language has in the destruction of their intangible values. The use of their mother tongues in the education system is in defence of their intangible values embedded in their indigenous languages.

In Zimbabwe therefore, it would be of cultural, social, economic and political benefit if indigenous languages would be accorded the status of languages of education in areas they are spoken. UNESCO, in Baker (2008:293) argues that:

It is important that every effort be made to provide education in the mother tongue...On educational grounds we recommend that the use of the mother tongue be extended to as late a stage as possible. In particular, pupils should begin their schooling through the medium of the mother tongue, because they understand it best and because to begin their school life in the mother tongue will make the break between home and school as small as possible.

The Ministry of Education, the Director's Circular No. 26 (2007) on 'Policy Guidelines on the Teaching of local Languages in Primary and Secondary schools in Zimbabwe' reiterates the Ministry's position on the role that mother tongues play as MOI in the education system:

The underlying principle for using Local Languages as media of instruction lies in their proven ability to ensure effective communication between the learner and the teacher. Effective and efficient communication is important for full comprehension of fundamental concepts by the learner. Therefore, during the course of instruction at both

primary and secondary school levels, teachers could use the Local Languages whenever they help to communicate fundamental ideas and concepts better.

From the above quotations, it becomes therefore imperative for the said languages to be used as MOI in areas where they are spoken. Using English continually as the MOI would be self-defeating for pupils in these language regions. Pupils should not be forced to use a foreign language medium which retard their cognitive development and make learning an unenjoyable exercise. The use of English as MOI in education promotes foreign values, whether internal or external. The end-result is just the same. Pupils should be free to think and express themselves in their mother tongue.

Problems may arise here and there with regards to terminology to be used in these indigenous languages in terms of terminology, but workshops on such issues would be held. Words would be coined to fill in the linguistic gap when it comes to scientific terms.

Item 6: Tolerance to indigenous linguistic and cultural diversity and the management of Zimbabwean intangible heritage

Tolerance to indigenous cultural and linguistic diversity in education is key in the safeguarding of indigenous languages and intangible heritage. Language has been shown throughout this thesis to emblem the intangible values of its speakers and that destroying it automatically implies the destruction of those values it represents. There is need for the country to safeguard living languages, those that are spoken by its people on a daily basis. This will certainly cultivate respect for one's own language and intangible values by the speakers of these languages. The regional communities in which these languages are spoken will therefore take leading roles in

safeguarding that which is theirs. They will be active participants in the whole exercise as they identify themselves with the language. A positive change in attitude to the languages by the Zimbabwean people will be inculcated in individuals. Cultural diversity will definitely be promoted in all sectors of the Zimbabwean economy.

People may write, talk, shout or hold one conference after another castigating the pervasive influence of English as the global language and the need to safeguard Zimbabwean indigenous languages and the intangible heritage that go with them, but if the realization of the need to treat indigenous Zimbabwean languages including those that are heavily marginalised is not taken seriously, whatever academics and researchers on Zimbabwean language issues are doing boils down to zero. It will be wasted rhetoric and a waste of money and conference resources. Zimbabweans should not wait and expect the West to tell them that tolerance to indigenous linguistic diversity in education is key in safeguarding the intangible values of the indigenous people.

Africa should reawaken to the absolutisms that subscribe to the Eurocentric notions that Europe is the centre of all knowledge and discoveries. Africa should have self-respect and confidence in its own discoveries and knowledge systems. There is no way in which Africa would develop when it always waits for Europe to make discoveries for it. This is the reason why Africa accepts subjugation by Europe in almost every field of endeavour and also that explains why the root of globalisation has been Europe. A nation that accepts inferiority as a label from those that presume themselves to be the chosen ones of God will always dance in accordance with that label and will never develop.

There is no way that Zimbabwe would be able to resist the global pervasive influence of English when it is failing to acknowledge that the heavily marginalised languages discussed above are also important in Zimbabwean intangible heritage preservation. The venture may be expensive considering the amount of money needed to develop indigenous languages scientific terms for use in education but the move will ultimately pay the needed dividends: To safeguard the people's intangible cultural heritage and to ensure respect for the intangible cultural heritage of the communities, groups and the individuals concerned (UNESCO, 2009:7).

Intangible heritage is a living being and can only be preserved through constant practice and use by the speakers of these languages. With this self-respect for one's languages and cultural heritage, there is no way that Zimbabwean intangible heritage would not be preserved and safeguarded. South Africa is a rain ball nation eleven official languages, the bulk of them being of indigenous origin, yet all have a South African identity. The whole African continent is one with innumerable languages and nations yet all have a distinct African character. African intangible values that include their languages, art and history are quite distinct despite their differences. Why can't the Zimbabwean government give the marginalised groups, their languages and other intangible values the chance to survive and grow as well?

Educational language policies should aim at developing the marginalised as well and not just to develop the languages and intangible values of the Shona and the Ndebele language speakers. In that way all the indigenous people will, as was during the struggle for independence, have a common goal, to safeguard Zimbabwean intangible heritage through their languages. Great

Zimbabwe University so far has taken the first step in that direction. The so-called minority languages, Venda and Shangani like Shona and Ndebele are being taught in their local medium of communication. Thanks to the efforts of the then Deputy Minister of Education, Arts, Sport and Culture, Mr Kembo Mohadi who himself is a Xangana. He felt the need to have his own language and intangible values safeguarded through the education system. Pupils in areas where these languages are spoken now enjoy their use, though in the first years of their primary education. Hwesa , Barwe and the other marginalised languages should be accorded the same status as well in the education system. Denying the speakers of these languages the chance to use them in the education system is a violation of their rights as human beings. It is as well a violation of the Universal Declaration of Human Rights Article 2, which reads: “Everyone is entitled to all the rights and freedoms set forth in the Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” (UNO, <http://www.udhr.org/udhr/default.htm>).

Literature in the other marginalised languages will have the chance to grow if they are taught and are used as the MOI in areas where they are spoken. This will also give them the chance to find recognition in the social, economic and political affairs of the country and ensure their survival and the safeguarding and revitalization of the intangible heritage of their speakers.

These languages also should be given the chance to develop their own literature and dictionaries that would be used in the education system. Writing ensures the safeguarding of languages while using these languages in the education system further ensures the safeguarding of the intangible values of their speakers.

It is high time the Zimbabwean government tolerates indigenous cultural and linguistic diversity by allowing the other marginalised languages other than Shona and Ndebele to be taught in schools. Zimbabwean indigenous knowledge systems should not be generalized. Language is a carrier and transmitter of its speakers' indigenous knowledge. The indigenous knowledge systems the Barwe, the Hwesa, the Shangana, the Venda and the Utee are not the same. Indigenous knowledge is unique to a given language group. It reflects and reconstructs a people's way of understanding and communicating with their environment (Krepps 2003).

The tolerance of this linguistic and cultural diversity by the government will make it possible for researchers to harness the indigenous knowledge of each of the language groups without fear and disdain. The indigenous knowledge systems of the marginalised language groups is viewed by those in government with a lot of contempt as it is associated with backwardness. This has been a result of the marginalisation of their languages (reduced in status to languages of speech only) which in turn rippled to their speakers themselves and to their indigenous knowledge systems. Nothing good is therefore expected from the indigenous knowledge systems of such language groups and so the justification for their neglect. This therefore stifles research and development in the country, yet as noted by Rehyner (1996), many of the keys to the psychological, social, and physical survival of human kind may well be held by the smaller speech communities of the world.

Item 7: Regional cultural centres and intangible heritage management

90.3% of the respondents indicated that the establishment of regional, cultural centres in the country would enable the communities in these language areas to help safeguard their intangible

heritage. The idea of museums as houses for the cultural preservation of a people's heritage has its origins in Western research institutes that preserved the tangible forms of the people's heritage for study. Having all indigenous languages taught as subjects in the education system will enable the living intangible values of their speakers to survive through constant practice in the daily lives of the pupils.

Regional cultural centres could also be established to help preserve and safeguard the intangible values of all indigenous language groups. These would involve the participation of local communities whose languages and intangible heritage are threatened with extinction. These centres would not only exhibit art objects (material representations of the intangible heritage of the people) but would be centres for cultural, educational and training programmes on each language group's intangible values. Cultural art performances by the local communities would ensure their involvement in safeguarding their intangible heritage threatened not just by internal colonialism, but by the global environment that tries to universalize its own particular intangible values. The Zimbabwean government could enforce this through its statutory laws.

Most people do not even know the value of their own indigenous languages in preserving their intangible values. This is the reason why they value more English and other foreign languages than their own languages. Cultural centres of this nature will inculcate values of respect and pride in one's indigenous knowledge systems. Ignorance is the worst form of mental disability that Zimbabwean indigenous communities should be rid of. The colonial label of the backwardness that goes with their languages and intangible values has sunk deep into them through several generations since 1890 so much that some of them are now agents in their own

destruction. The Christian church, western education and industrialisation have made some of these people to loathe that which is theirs. It is therefore the responsibility of the government to enforce a law that preserves, develops, monitors and ensures the survival of the languages and intangible heritage of each language group. Language and intangible heritage preservation will only make sense within the cultural and linguistic contexts in which they are practised. That is the rationale for the establishment of these centres in areas where each language is spoken.

Item 8: Chiefs and headmen and intangible heritage management

All the respondents indicated that chiefs and headmen could be linguistic and intangible heritage gatekeepers and could be used in this whole venture. Intangible heritage has already been seen to be living. As such these could rightly be regarded as living museums within their various language groups in the country. The aged, spirit mediums, chiefs and other people who excel in certain art forms in these regions are in most cases living museums who could be used in the preservation of the group's intangible values. Some of these could be resident museums at these cultural centres so that they impart this indigenous knowledge to the youths who visit them through physical interaction with them. The living museums could also be put on government or university pay-roles and could reside at regional universities where they are consulted on intangible heritage issues in the same way as writers-in-residence are consulted. This way of safeguarding languages and intangible heritage would not be peculiar to Zimbabwe as other countries in the world are doing it. South Korea is known for its cultural purity through this practice. Aware of the cultural threats posed by globalisation, the South Korean government passed the Cultural Heritage Protection Act in 1962 (Yim, ICOM NEWS, 2004). Persons who

excelled in particular intangible heritage art forms were designated cultural ‘maintainers’ and were encouraged to pass their knowledge to the younger generations. The government put them on monthly salaries as a way of encouraging them to do so. Trainees who excelled in these art forms were given government scholarships to continue their studies at universities. To this day, South Korea’s intangible heritage is said to be intact.

Item 9: Documenting language and intangible heritage issues

90.3% of the respondents indicated that language and intangible heritage need documenting for them to survive. Though intangible heritage is lived and could be preserved through continued social practice by the individual language group, documentation and recordings both audio and video of the practices could be done in each of these language areas and kept at the centres for future reference. In this age of technological advancement it is no longer possible for historical and intangible cultural evidence to be preserved orally. Their documentation and recordings will ensure their survival into the next generations. The National Archives of Zimbabwe and the museums dotted in every province of the country can assist in these proceedings but caution should be made to have the local communities take some leading roles in the exercise. Regional universities, teachers’ colleges and local schools should be seen to be actively supporting this venture. This will certainly be a motivating factor for the marginalised language groups as they will come to acknowledge that they too are a force to reckon with when it comes to indigenous intangible cultural heritage preservation.

Item 10: The Zimbabwean government and language policies that promote the development of Zimbabwean intangible heritage

All the respondents were for the idea that the Zimbabwean government adopts language policies that promote the development of indigenous languages. The need for new language policies that focus on the development of indigenous languages has been discussed at length earlier in the discussion.

Item 11: Global technological developments and intangible heritage management

90% of the respondents, representing the majority view made the indication that global technology could be of use in language and intangible heritage management. Once language policies are changed in favour of developing indigenous languages, then the Zimbabwean government could enforce a law that compels all media houses to publish in indigenous languages. Radio and television that are currently supporting the growth and influence of English could be made to reverse the scenario, that is, they could be used to promote solely the development of indigenous languages. The mass media, like the new language policy in education would relegate the place of English to that which marginalised indigenous languages had. With the cheap technology like cell-phones and the internet Zimbabweans could communicate effectively always in indigenous languages with people who are abroad to show their commitment to raising the status of their indigenous languages. If this is not done then indigenous cultures risk the danger of being exterminated on this planet.

People may question the rational of preserving intangible values in a world that is constantly changing. Some may argue that change is an inevitable constant in nature, so preserving intangible values that may not be needed by society would be pointless. What people should be aware of is that, the change that has precipitated this debate about the need to safeguard intangible cultural heritage is not natural. Accepting it as natural would be tantamount to acknowledging that Western industrialisation and urbanization, agents in the establishment of an all-American-centred world culture are natural. Western imperialism, colonialism, neo-colonialism, internationalism and globalisation are all part of the Western imperial ideology to rule the world. These are not natural. They are man-made, so the need for man-made measures to curb their continued global influence. Zimbabwean traditional knowledge systems are disappearing as a result. There is therefore the need to safeguard these indigenous knowledge systems from extinction as a result of this foreign incursion.

6.9 Conclusion

The chapter has analysed the data presented in Chapter 5 with the hope of establishing that Zimbabwean intangible heritage is continually being eroded by the effects of globalisation and that its survival lies in the survival of Zimbabwean indigenous languages. The analysed data established this fact. The principle factor determining the whole analysis and discussion was that the majority views on each sub-problem question were taken to represent the views of the whole Shona population on the issue. There was also adequate documentation in support of the majority views.

The first sub-problem issue related to the relationship existent between the Shona language and the intangible heritage of its speakers. The relationship has been seen to be intimate and inseparable. The second was on the possible roots of the marginalisation of Zimbabwean intangible heritage to which the data pointed an accusing finger to colonisation by the West. The third sought to ascertain the value of the Shona intangible heritage in the global environment. The analysed data established that as long as the Shona language is and continues to be of value in the global environment, then the Shona intangible heritage is and continues to be of value to its people. The fourth issue was on how the Shona intangible heritage has survived the ages in this global environment. The analysis has again established that intangible values are lived through language, so the survival of the Shona language through continued use by the people has contributed in this venture. The fifth analysed issue established that the Zimbabwean government and the Ministry of education, Sport and culture are to blame for the demise of Zimbabwean intangible heritage as they have no clear language policy in education. They have been seen to be continually coping colonial language policies that still give English an urge over Zimbabwean indigenous languages and in that way marginalising the indigenous people's intangible values. The sixth problem was on the effect that the modernising agents of change on the social, economic and political Zimbabwean landscape had on Zimbabwean intangible heritage. The data also established that these were not favourable to the growth of indigenous languages and intangible heritage. The seventh issue was on the impact that the Zimbabwean literary field in both Shona and English had on both the Shona language and intangible heritage. The analysed data ascertained that there is need for an overhaul of the whole literary landscape as, like the language policies, it is still pro-western.

The last issue was an attempt to answer the question: “So what should be done to save Zimbabwean intangible heritage from extinction given the discussed threatening global situations?” The analysed data pointed to the need to change the Zimbabwean people’s attitude to their own intangible values. It showed that a positive change in attitude first to one’s language will have some ripple effects on his/her attitude to the indigenous intangible values represented by that language. The chapter has therefore established that there is need for the Zimbabwean government to formulate new language policies that will see the development of indigenous languages which will in turn help in the development of the intangible values that they represent. The survival of Zimbabwean indigenous languages is therefore key in the survival of Zimbabwe indigenous intangible heritage. Intangible heritage management therefore entails language management first.

CHAPTER 7

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The chapter concludes the research by asserting that Zimbabwean intangible heritage is continually being eroded by the global agents of change and that its survival lies in the survival of Zimbabwean indigenous languages. The thesis further argues that there is no way in which intangible heritage management would be successful without the management of the languages that embody and express it on a daily basis. This conclusion was arrived at after an analysis of the data gathered to confirm the major assumption of the thesis that Zimbabwean intangible heritage was under threat from the global environment and that for it to survive there was need to safeguard the survival of Zimbabwean indigenous languages.

The first chapter of the thesis was an exposition of how the whole research would unfold. It set the background that nurtured the study. The chapter showed that there is a lot of rhetoric in all government circles, in educational institutions and among the generality of the Zimbabwean population on the need to preserve Zimbabwean intangible heritage yet little is being done to make this a reality. People appear to be aware of the gnawing impact of the global environment on their intangible values but are not aware of the means to halt it. This has given birth to this study that hopefully has provided the long-lasting solution to the problem. The chapter has also given a brief background to the language and intangible heritage situation in the country as a way of providing the conceptual framework within which the research will be carried out. This background has shown that the Zimbabwean language and intangible heritage situation is bad as indigenous languages and the intangible values that they embody and express are on the downward extinction trend and that something needs to be done to halt the situation.

The statement of the problem, which is in line with what has just been discussed above, has also been shown in this chapter. The aims and objectives of the study and the research questions that guided the study have also been stated. The thesis's justification, which is very much in line with the decolonising trends in modern research by African scholars on African values, has also been provided. The study has been hoped to be part of the African arsenal against stereotyping by the West. The chapter has also argued, as part of its justification that the area of research is unexplored in as far as the link between intangible heritage management and language management in cultural studies is concerned. The chapter has argued that the two bodies of research areas have been handled as separate entities.

The second chapter was a review of related literature on the subject. Since the research area is interdisciplinary, literature on culture in general, on tangible and intangible heritage studies, on language and language policies in Zimbabwe and Africa as a whole has been reviewed. The chapter has established that at the inception of this research no research so far has attempted to link intangible heritage management to language management thereby further providing a justification for the study. Ideas raised by past research on related subject areas have been shown to be handy in this study as they complement the thesis' argument.

Since every genuine, meaningful research in academic circles should be premised on a theory that makes explicit the flow of its argument, chapter three has taken care of this requirement in this study. It is an exposition of Afrocentricity as the major theory propelling the whole thesis' argument for the reasons that the research centres African people and their values in data interpretation, analysis and discussion, defending them against erosion by those from the West.

The theory has been seen to advocate for the linguistic and cultural emancipation of the whole African continent from foreign incursion.

The chapter has also shown that the Sapir-Whorfian expressive theory of language would be employed in data analysis as it helps to clarify the relationship between language and thought. The thesis's argument is that language influences the speakers' attitudes to their intangible values and that these attitudes are well grounded in the mind. A change in the speakers' mind-sets has been argued to be a requirement in cultivating positive attitudes to their languages and intangible values

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The problems bedeviling the Zimbabwean language and intangible heritage situation have been assumed by the researcher to be in the vague language policies whose roots date back to the days of colonialism. Chapter 3 has therefore also argued for the use of the language planning and policy theory in data analysis. The chapter has argued that the use of this theory would help in putting to rest what the researcher has observed to be a dangerous linguistic and cultural warfare precipitated by the continued use of English and the values it stands for in the education system while indigenous languages and values continue to be fossilised. All the theories discussed in this chapter have been seen to be of use in data analysis as they are meant to raise the status of indigenous Zimbabwean languages and in turn the intangible values that they embody and express in a way that liberates them from western linguistic and cultural domination wrought in the country by English and the colonial values appendaged to it.

Chapter 4 discussed the research design, methodology and the techniques to be used in data gathering. It indicated that since the research would be qualitative, the qualitative research

paradigm would therefore be employed in the process for a number of reasons that include the fact that it is participant-inclined and so enables the researcher to investigate the data needed from the view-point of the Shona people who are themselves the subject of study. It also allows the use of multiple qualitative research methods that also put the Shona people's views at the centre of the findings.

The fifth chapter presented the data gathered through the use of the methods discussed in Chapter 4. These methods had been aligned to eight sub-problem questions, each with its objectives and sub-assumption that it sought to either confirm or disprove. The sixth chapter analysed and discussed the presented data, premising it on the theoretical framework discussed earlier on in Chapter 3. With this analysis it could therefore be concluded that Zimbabwean intangible heritage is continually being eroded by globalisation and that its survival lies in the survival of indigenous Zimbabwean languages. The analysed data has established that there is no way in which intangible heritage management would succeed without the management of the languages that have been seen to embody and express these values on a daily basis. This conclusion was however arrived at through an analysis of the data gathered through the use of the eight sub-problem questions discussed in Chapter 4.

The data on the first sub-problem question established the intimate and inseparable bond between the Shona language and the intangible heritage of the Shona people. It gave evidence that it is not even possible to talk of the Shona intangible values without some reference to the Shona language. The analysed data established the symbiotic relationship between the two. The language was shown to be the emblem and mode of expression of the intangible values of the

Shona people that include their identity, philosophy, orality, registers and relationships, traditional judiciary system, wisdom as expressed in the idiom, the riddle and the proverb, their history and the art of storytelling. All these have been shown to be lived through language as people see, feel and hear them in it. Language has been shown to be their carrier into the future generations and makes these intangible values tangible as people live them through it in speech and in song and dance.

The second sub-problem question related to the genesis of the marginalisation of the Shona intangible heritage. The analysed data established this as it proved that before colonisation Zimbabwean intangible heritage was intact and untainted by western influence. The descriptions of the Shona people, their languages and other intangible values sent back to their respective countries by the missionaries established this marginalisation. The 1932 Land Apportionment Act and the Shona language itself also have been established to have contributed in the demise of the Shona intangible heritage thereby confirming that colonialism was the root of Zimbabwean intangible heritage marginalisation.

The third sub-problem issue was on whether Zimbabwean intangible heritage is still of value given the challenges of globalisation. The thesis's sub-assumption on the issue was that Zimbabwean intangible heritage is still of value to the Zimbabwean people despite the global odds. The analysed data established this thereby justifying the need to safeguard it from extinction. All the data gathered through the twelve items used in the data gathering process established that the Shona indigenous intangible heritage is facing threats of extinction from the global environment and that this has been occasioned by the people's negative attitudes to their

languages and this has in turn rippled to their intangible heritage. The place and future of the Shona language and that of the intangible values it stands for in this global environment have therefore been threatened and unstable. The need to have measures to curb this threat and instability has therefore been noted.

The data for the fourth sub-problem issue confirmed the thesis' sub-assumption that all the other Shona indigenous intangible forms are lived through language thereby leading to their survival in the global environment. Intangible heritage has therefore been seen to be tangible in song and dance, social registers and relationships, the proverb, the riddle and the idiom, in the traditional judiciary system, in the traditional education system and in traditional ceremonies all through language. The thesis has therefore established that the Shona language is the vehicle through which the intangible heritage of the Shona people is made tangible. The aforesaid intangible values have been shown to be felt and seen through it thereby strengthening the thesis' assertion that intangible heritage survival entails language survival as well.

The fifth sub-assumption of the thesis was that the Zimbabwean government and the Ministry of Education, Sport and Culture do not have a clear language policy safeguarding the survival of indigenous languages and in turn the intangible heritage of the people. Their future has therefore been seen to be doomed. The analysed data established as well. The Zimbabwean education language policy has been seen to be vague thereby leaving educationists with no option by to regurgitate the former colonial language policies that favoured the use of English as MOI at the expense of the Zimbabwean indigenous languages in the education system. This vagueness has

been seen to be facilitating the ascendancy of English and the intangible values it stands for in the education system.

The sixth sub-problem question sought to establish the effect of the current socio-economic and political developments in the country on the Shona language and intangible heritage. The data on this item established that these are not at all favourable to their development as they are all pro-western. Christian churches, western music, parental attitudes to indigenous languages, ZBC and ZTV, the internet and the media have all been seen to be Eurocentric when it comes to language and intangible heritage management. Travelling in most cases to western countries, the needs of industry that is still western in outlook, growth-points and the use of the United States of America dollar have all been seen to be unfavourable to the growth of the Shona language and intangible heritage. The Zimbabwean government itself has been shown to be crafting policies that favour the promotion of English and its values while those of the indigenous languages remain in the peripheries.

The Shona novelists of the colonial period who have written in both Shona and English have been established to be contributing negatively to the growth of the Shona intangible heritage by embracing on literary techniques borrowed from the West. The analysed data on the issue has established that due to these western literary influences in both themes and style, the novelists are no longer reliable sources of Zimbabwean history, yet another very important aspect of the Shona intangible heritage. They have been seen to be giving stereotypical characters and scenes of the Shona traditional past in a way that celebrates colonialism. The Shona indigenous knowledge systems are therefore demonised and in that way paving the way for the promotion of

western values that the English language stands for. The Shona indigenous knowledge systems have been established to be the major punch-bag of these writers as it is demeaned at all costs. The thesis has also established that by demonising the Shona indigenous knowledge systems, the writers are also destroying the very same language that they are using to destroy the intangible heritage of the Shona people as the two are intimately and inseparably intertwined.

The last sub-problem issue of the thesis related to the fact that the survival of Zimbabwean intangible heritage in a globalising environment lies in the Zimbabwean government's adoption of language policies that favour the survival of indigenous languages. The analysis established this as well. All the data again pointed to the intimate and inseparable bond between the Shona language and the intangible values of its speakers. It therefore pointed to the fact that language survival entails intangible heritage survival as well. This is the reason why all responses on this item pointed to the need for language policies that safeguard the survival of indigenous Zimbabwean languages to enable intangible heritage management to become a reality.

The whole thesis has therefore established that the Shona language and the intangible heritage that it embodies and expresses are inseparably bonded together. It has also noted that the two are endangered and threatened with extinction in the global environment and that measures need to be taken urgently to safeguard them. Due to the close bond between them the thesis therefore winds up by asserting that Zimbabwean intangible heritage management can only be enhanced through the management of Zimbabwean indigenous languages through which the intangible values of their speakers are lived in the global environment. It further asserts that there is therefore no way that researchers would talk of intangible heritage management without first

looking into the issue of language preservation. Doing so would be like trying to treat an unborn baby without first treating its mother in whose womb it finds comfort and growth. Such a move would therefore be like flogging a dead donkey.

Recommendations

On the basis of the findings made on the research, the following recommendations are made on intangible heritage management in the global environment:

1. The Zimbabwean government could devise language policies that safeguard the survival of indigenous languages into the future and in that way it would also ensure the survival of the intangible heritage of its people as the two are inseparable yet endangered.
2. Since it has already been proved beyond doubt through research that learning in one's mother language ensures the cognitive development of the child and makes learning an enjoyable exercise, the Ministry of Education, Sport and Culture could make it policy that indigenous languages are used as MOI in education. In that way the youths who are the guarantors of the future's intangible heritage would see value in it and preserve it. A language whose future is not vested in the youths will eventually see itself and the intangible values it stands for going into extinction. English could be learnt as one of the subjects in the school curriculum as is done in most developed countries that defend their languages and intangible heritage at all costs. Problems may arise here and there with regards to the lack of the necessary monetary and material resources for the venture, but a mission started is as good as accomplished.
3. The Zimbabwean government should tolerate linguistic diversity.

4. Bilingualism in indigenous Zimbabwean languages could be the first step in inculcating a positive attitude to indigenous languages and the intangible values they stand for, so the government could make it policy that pupils in schools compulsorily learn one more indigenous language in addition to their mother language and this becomes examinable at all levels in the education system.
5. It could be policy as well that foreigners who hope to be employed in the country or to enter the Zimbabwean education system as students be encouraged to be conversant and literate to some degree in one of the indigenous languages spoken in the country. Such a move would enable them to appreciate these indigenous languages and values as government would be pro-active in the implementation of these policies. The youths in whom the survival of Zimbabwean intangible heritage lies would see value in their own indigenous languages and intangible heritage.
6. The government could enact laws that compel media houses to publish in indigenous languages. In that way the future of Zimbabwean intangible heritage in the globalising environment would be guaranteed.
7. The internet, websites and email could be used by the generality of the Zimbabwean population to promote the development of indigenous languages and values through constant communication in these indigenous languages. Once this is done, the internet that most Zimbabweans view as being detrimental to the future of Zimbabwean intangible heritage will contribute in its survival and development.
8. Regional language and intangible heritage centres could be established throughout the country to ensure community participation in safeguarding their intangible heritage. Chiefs,

headmen, traditional leaders and people who excel in particular art-forms could be made guardians of such centres, educating the youths on language and other forms of intangible heritage. The government could provide the monetary support and other incentives to make this venture a success or could provide the logistical support to make these tourist attractions that would earn money for these communities.

9. UNESCO's conventions on the safeguarding of the world's intangible heritage seem to be silent on the intimacy between language and its intangible heritage thereby accounting for its failures in its endeavours. Since this research has established that intangible heritage management entails language management first, UNESCO is advised to take cognisance of this fact in all its attempts to safeguard the world's intangible heritage. It should also take cognisance of the fact that the world's languages are diverse and therefore the need to safeguard the intangible heritage of these different languages as well.
10. Documenting and continuous research on Zimbabwean languages and intangible heritage is also encouraged. Western technological advancement has destroyed the memory of old that Zimbabwean people used to have in preserving languages and intangible heritage, so the need to have these documented for future generations. The Zimbabwean government should be seen to be taking a leading role in this whole exercise.
11. Institutions of higher learning could use the power and influence that they have on the minds of the youths to instill a positive attitude to indigenous intangible heritage by centering Zimbabwean indigenous languages in learning and research.

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Appendix

Research questions

1. What is the relationship between the Shona language and the other forms of the intangible heritage of the Shona people?
2. What was the genesis of the marginalisation of the Shona indigenous intangible heritage?
3. Is Zimbabwean intangible heritage still of value given the challenges of globalisation?
4. How have the various forms of the Shona indigenous intangible heritage survived to this day despite the global odds?
5. What are the Zimbabwean Ministry of Education, Sport and Culture's language and planning policies on the Shona language and intangible heritage?
6. What has been the effect of the current socio-economic and political developments on the Shona language and on the other forms of the Shona intangible heritage?
7. What has been the effect of embracing some western literary approaches by some Shona novelists in their writings in either Shona or English, on the Shona intangible heritage?
8. How can Zimbabwean indigenous intangible heritage be safeguarded to ensure its continued presence in the globalising environment?

