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RESETTLED FARMERS'PHILOSOPHIES OF THE MONITOR LIZARD: IMPLICATIONS FOR RURAL CONSERVATION TOURISM IN MAKONI DISTRICT, ZIMBABWE

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ABSTRACT

Makoni district is mainly in the savannah wetlands where different species of reptiles thrived before farmers were resettled. This study identified resettled farmers' philosophies (thinking and beliefs) and their implications for rural tourism conservation destination planning. The study was guided by a qualitative research philosophy. Desk research was carried out to understand the monitor lizard as a reptile species. Empirical data was collected from purposive samples of 67 resettled farmers through focus group discussions and interviews. A snowball sample of 8 traditional doctors was visited and interviewed to gather their medicinal use of monitor lizards. The study found that: reptiles in general and monitor lizards in particular were in abundance when farmers moved in the estate for farming. Agriculture activities destroyed reptiles' habitats through dam siltation and vegetation clearance. Monitor lizards became a common sight in homes and were killed. Farmers of the Garwe (crocodile) totem believed that monitor lizards are spirit messengers bringing good luck. They respect and do not harm them. This belief promotes rural tourism conservation. Other farmers believed that motor lizards were used by witches to bring bad luck to them, and either feared or killed them. Such an indifferent attitude can be nurtured to promote reptile tourism conservation through lobbying and advocacy. Another group of farmers hunted monitor lizards for meat. Traditional doctors and their patients believed that animal characteristics and virtues can be transferred to human beings. They used monitor lizards' fat, meat, skins and bones to make charms which could make an individual possessing them stronger, decisive, manage to survive by self-defence and dominate by rejuvenation. These charms were reported as used by church and political leaders. Dominant house-wives were also reported to use striped skink tails and monitor lizard fats. Traditional doctors had positive attitudes towards monitor lizard tourism conservation. They had no substitutes for medications which required the monitor lizard portion. They considered rural tourism conservation noble to preserve monitors. Conclusively, the study recommends the establishment of a rural tourism conservation destination in resettlement farms before monitors are exploitation to extinction from Makoni district resettlement farms.

Key Words: farmers' philosophies, monitor lizard, rural tourism, conservation.

1. INTRODUCTION

Makoni district resettlement farms in Manicaland province of Zimbabwe are still rich sources of wildlife in its natural biodiversity forms. The district has savannah vegetation characterised by sparse umbrella trees, scattered rocky areas, natural rivers, natural and man-made dams. The district receives seasonal rainfall and abundant sunshine which provides ideal conditions forland,water and rock monitor lizards' survival. Increased resettled farmers' interacting with

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monitor lizards on these farms calls for an understanding of their thinking, beliefs and values of the lizards as an informed basis for rural tourism conservation.

The farm land is there for both farmers and lizards. Although farmers came on the farm at different times with different motives, lizards were there by birth as their birth right natural habitat. In Zimbabwe, land ownership has been disputed from different angles. According to Mutasa (2015), the bulk of land in Zimbabwe was allocated to White farmers as agriculture estates by the British South Africa Company (BSAC) in 1890 when it colonised Rhodesia. Formal colonisation was marked by deliberate marginalisation of black people through state managed repression, segregation and violence against blacks.Mutasa's (2015) account is silent about monitor lizards on the land. They were side-lined and remained dormant nonentities on the God given land.

In 1930, the British South Africa Company governing Rhodesia introduced the Land Apportionment Act which officially allocated (apportioned): 51% of the rich fertile land to White settled farmers, 22% of the poor soils to Africans and the remaining 27% was set aside for forests, other government projects and national parks. Simple comparison of percentages shows that, animals were given more land than Africans. The implementation of the Land Apportionment Act of 1930 included direct forceful driving of Africans from fertile land to crowd in the then African Reserved area (22%) although they were in the majority. The movements again left the monitor lizards in the White man's farm undisturbed.

Development of towns and town life in Europe propped Europe countryside to become a tourist destination from the 1700 century (Pender and Sharpley, 2005). The nineteenth century management of country side for tourism gave birth to the creation of national parks. The main aim of those parks was recreation and associated commercial opportunities. Some created parks to use land unsuitable for agriculture or housing. None of them desired to save the lives of animals. Many European hunters found wildlife in abundance in Africa. To harness as many animals as possible for themselves in Zimbabwe, the 1975 Parks and Wildlife act was introduced not to save animals but reserve them for European hunters.

Zimbabwe Government (1996) reports that, The 1975 Parks and Wildlife Act conferred proprietorship over wildlife to White farmers and ranchers. The intention was to promote wildlife farming by white farmers. The Act encouraged White estate farmers to regard wildlife as part of their agriculture production activities. Estate owners in Makoni district reserved the bulk of their rivers, forests and mountains for wildlife. The state police and white farmers' law enforcement agents arrested those who hunted in the Whiteman's forests and fished from the Whiteman's rivers. Such hunters and fisherman were incriminated as poachers. These measures created peace in the farms' animal world in Makoni district. Monitor lizards must have also increased naturally during the absence of man's threat.

Since land was a key issue during the liberation war, Zimbabwe's independence of 1980 marked a turning point in the land proprietorship. It was redistributed to the blacks in four phases. First phase was based on the Lancaster house constitution market transaction of willing buyer, willing seller. Those farmers who were willing, sold their farms to the Zimbabwe government. They

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were paid by money from Britain. Only farms close to the cities were acquired and allocated to single owners through this phase. The Monitor lizards in Makoni district farms were not disturbed.

During the second phase, (1992 to 1998), white farmers were compelled to surrender their farms to government for public use for a fee. This phase was supported by the 1992 Land Acquisition Act. The act removed the White farmer's right to appeal against the acquisition. Again, this was initiated and monitored by government. It benefitted a few black leaders and affected farms around cities.

The third phase which was code named Land Invasion was characterised by violence. Around 1998 to 2000, war veterans and villagers occupied those farms at the boundaries of White and Black farmers' land. Those farms at the white settlers' periphery were targets. President Robert Mugabe supported them by declaring that, no judicial decision was to reverse the farm land inversion. Consequently, police and army failed to take action against violent crimes on the farms.

This phase started the period of wildlife threat through poachingand habitat destruction in Makoni district farms. More than five hundred people settled themselves on one farm. That started reducing wildlife space as land was cleared for agriculture and residency. Gardens along river banks increased the rate of dam siltation which reduced its water holding capacity. Fertilizers applied to the garden crops polluted water hence disturbing aquatic life. Hunting and fishing for meat thrived. Nobody would raise a finger if a monitor lizard, buffalo or zebra was killed.

As if that was not enough, the Fast Track Land Reform Program (FTLRP) followed in 2000. Villagers and war veterans settled themselves in farms that they desired. All farms in Makoni district got their fair share of the influx. The government supported them by passing The Rural Land Occupiers' (Prevention from Eviction Act) in 2001. This act nullified the White farmer's rights to farm land and its natural and man-made resources and infrastructure. The sudden human to farm influx posed a great threat to wildlife existence to demand immediate protection from conservationists under the ministry of environment, tourism and hospitality.

Ministry of Environment, Tourism and Hospitality (2019) reports that; Zimbabwe's national biodiversity targets and implementation strategieswere adopted in 2016. This adoption shows the Zimbabwe government's commitment to wildlife conservation. One of the national biodiversity targets aims to: enhance biodiversity conservation implementation through participatory planning, knowledge management and capacity building. Ministry of Environment, Tourism and Hospitality (2019: 1) forward message reiterates that, biodiversity protected areas network covers approximately (27,7%) of the Zimbabwe's land mass. One can observe that, the land allocated to animals has not yet changed on paper since the inception of the Land Apportionment Act in 1930.This study contributes resettled farmers' philosophy on the monitor lizard as an informed basis for rural tourism conservation strategy.

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According to Burns and Sofield (2001:2) wildlife tourism is "tourism based on interactions with wildlife, whether in its natural environment or in captivity."This perspective suggests that, Monitor lizard rural tourism conservationrefers to the protection of monitor lizards as a creation of a tourist attraction destination in rural areas where monitor lizards and humans can be found interacting in their natural habitats. The unique attraction source for such a destination is the monitor lizard(s).

The Monitor Lizard

The African monitor lizard of the genus Varanus, is believed to have originated from Northern Asia (Holdern, 2002). They are found in Africa, Madagasca, Sri Lanka and most continents except Antarctica because of extreme cold temperatures.

In Africa, there are two species of large lizards which herpetologists relate more to snakes than lizards. The Nile and the Rock monitor lizards which can stand on their hind legs balanced by their tail in surveillance to monitor their surroundings. According to Pacini and Harper (2008), the monitor lizard can grow to Two (2m) from head to tail. Their tails are longer than their bodies and are used as oars for swimming, whips and shade-offs in defence. They are the only lizards whose tails do not regrow after losing it. All monitor lizards can swim gracefully using their tails with their legs motionless parallel to their bodies. When observed from a distance, swimming monitors look like large water snakes. The swimming is an exciting spectacle that tourists are missing.

Beeton (2004) observed that, monitor lizards' nostrils are located at the tips of their mouths to support their swimming with whole body underwater and only the nose on the surface like a crocodile. They possess forked tongues used for detecting prey scent molecules from the air and hissing like puff-adders when cornered. They have sharp claws used for climbing vertical rock surfaces and trees.

In Makoni district of Zimbabwe, monitor lizards are found on river banks, dams, anthills and rocks. The photograph under findings, show a monitor lizard killed on land. Its back is coffee-brown with grey sports used for camouflaging under tree shadows on drying leaves. The underside and tail are striped in coffee-brown and grey.

Most monitor lizards are opportunistic predators, known for feeding on rotting flesh, scorpions, eggs, small fish, birds, termites, cockroaches, grasshoppers. Consequently they are scavengers eating anything they can subdue, hence good for cleaning the environment. They are oviparous, laying their eggs in termite mount. The termites cover the eggs as they build their anthill. The eggs are incubated by the heat and humid conditions of the closed termite anthill. When the eggs hatch, young lizards feed on the termites until they grow to break the mount and face the world independently. They shade off their skins at different intervals. Bhupathy et al (2013) noted that, monitor lizard pearls are believed to possess the reptile's intuition magical virtues. Spiritualists in India use them as powerful protective magic charms.

When young monitors are out in the world, they are solitary creatures which patrol their habitats for food and mating. They secrete poisonous toxins in their saliva to kill and digest their prey.

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Curtin (2010) claims that monitors are intelligent pets which can be taught to count to six and remember their different routes to and from their hiding places. Holden (2002) adds that, monitors are cooperative hunters who can strategically get one distracting a crocodile while others steal the crocodile's eggs. Their biggest enemy is the martial eagle and human hunters. They can run fast enough to escape from veld fires into water. Monitors generally run away from people, can whip when accosted but not bite people.

Human beliefs of Monitor Lizards

History has it that man's coexistence with animal populations gave rise to different forms of relationships. Either they become enemies, competitors, indifferent associate friends or allies. Investigating the nature of relationships influencing human to biodiversity decline provides opportunities for involving local communities in conservation interventions. Curtin (2010)identified the social relationships of animals in man's social groups as domestic pets, kept for spiritual and cultural matters or source of income and food.Vivienne et al (2016, 342) supports the human-animal interaction by reporting that monitor lizards are instrumental in rain-making ceremonies among the Venda and North Sotho people. This purpose of monitors can promote their conservation if the ceremonies do not include killing them.

According to Nieman and Wilkinson (2019) traditional healers are esteemed members of the community whose consultations are preferred more than the Western graduate doctors. Preference factors include their easy accessibility, they live among their patients. They accept payment in-kind. Treatment of bad luck and witchcraft sicknesses is out of Western doctors' horizons. Hence human protection against their physical and spiritual enemies belongs to traditional healers' domain. A study of their beliefs on monitor lizards is an important aspect of the lizard's conservation protocol.

Traditional doctors and their patients believe that, animal traits can be transferred from animals to human beings. For example, monitor lizard venom toxins prevent the clotting of blood of its prey victim so that the victim continues to lose blood, gets weak and dies. Arbuckle (2017) proposes to use that venom as an injectable cure for people who suffer from blood clotting inside their bodies. A direct result of this cure is that, monitors can be conserved as a source of the venom. On the other hand if more people suffer from the blood clot failure, then more monitors lose their venom.

Communities' cultural and traditional beliefs play an important role in either conservation or exploitation of species(Bhattacharya and Koch, 2018). Indians believe that, eating the meat of monitor lizards can provide great strength, protection, dignity and longevity to humans. Nieman and Wilkinson (2019) point out that, oil fats from monitors are used for the treatment of blindness.In India monitors are protected by law. Killing them is a punishable offense earning the offender a hefty fine or seven years imprisonment. Indians kill monitors for meat, skins for traditional medicines and percussion instruments. The economic needs compel Indians to kill more monitors. In Zimbabwe, monitor lizards are not yet among the protected reptile species list.

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In Thailand, people's reactions to monitor lizards range from revulsion, indifference to smiles. In Thai language, the word monitor lizard is an insult referring to anything evil and bad (Bhupathy et al 2013). The monitors lurk around in cemeteries and are believed to be accompanied by spirits of the dead. Therefore are not good associates. Monitors feast on rotten flesh hence those in cemeteries have a high probability if eating the rotting dead. One can safely infer that, people's beliefs are constructed from the habitat, behaviour and food of the monitor.

There are some Thais who regard a visit by monitors as conveying good luck from ancestral spirits. They throw coins to send it away. Simelane and Kerley (1997: 50) supports the inference by pointing out that, in African nomenclature, animal names are associated with habitat, behaviour and beliefs attached to species recognised. Habitat naming such as water monitor lizard or rock monitor lizard are the norm. Believing in monitors bringing good luck supports monitor tourism conservation.The belief is that, the rural community which conserves monitors for tourist destination conservation receives the monitors' good luck.

Simelane and Kerley (1997) report that Xhosa and Zulu communities' beliefs range from monitors representing ancestors (harbingers)who bring good luck to witchdoctor agents conveying bad luck. Vivienne et al (2016) expounded that monitor parts can be dried, ground, dissolved and taken as drink. Some parts are burned mixed with herbs and introduced in the body by incisions. They can also be carried on clothes and in pockets. Traditional beliefs of mixing parts of lizards with habitat plants destroy both the lizard species and their habitat.

Besides Beeton's (2004) suggestion of conserving monitor lizards for rural conservation tourism, Niles (2019)is for a lizard theme park. A theme park is a designed space whose design reflects a unifying theme or collection of themes. They can include some zoos and aquariums. They serve educational more than entertainment purposes. Theme parks have controlled access and ushers provide guides and oral narrations of the themes. Artistic works can be included to point a hyper reality and artificial ecology constructions of trees, rocks, water and leaves.By looking at characteristics of the monitor lizard and people's beliefs about them, this study contributes the knowledge and content for guides' narrations.

Broadhurst (2001: 34) expects a rural tourism destination product to: strive to maintain and enhance the experience of their rurality. For instance, monitor lizards in a rural tourist destination must continue residing under trees and rocks and fearing people. They must develop according to local (rural) socio-economic development needs and opportunities. The natural presence of monitors in farms in Makoni district is an opportunity which only farmers with an entrepreneurial eye can see. Pender and Sharpley (2005) emphasise its' sustainable management by considering it as a business venture with low returns on investment. More important is fitting tourism as a valuable component of the economic fabric of rural life.

Besides the legal requirements for wildlife conservation, Zimbabweans beliefs on nature are pro-conservation. According to Makamure and Chimininga (2015) for the Karanga people, life is sacred. Land belongs to the dead (who are in it), the living (who walk on it) and unborn (who needs it) and its natural resources. Karangas believe that, there are spirits of the dead in the rivers, forests, mountains and animals in them. They have conservation restriction in the form of

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taboos, which control exploitation of natural resources. There is limited work on farmers' beliefs and their influence on conservation of the monitor lizard.

Statement of Research Problem

There is limited documentation of farmers' beliefs about monitor lizards that they found on the farms. The omission makes it problematic to plan and implement rural tourism conservation programs which include them as key stakeholders. Ministry of Environment, Tourism and Hospitality (2019: 4) clearly spell out that, there has been comparatively little focus on the status of reptiles and amphibians in Zimbabwe. Only the Nile crocodile has received attention. Ignorance of the uses of monitor lizards reduces their significance in the community and the need to conserve and manage them. Consequently the farmers cannot benefit from the monitor as their natural resource. The monitors will be exploited to extinction by a few knowledgeable community outsiders. The role of this study is to survey resettled farmers' philosophies (thinking, beliefs, values) that they place on the monitor lizard. Such is an important component of the jigsaw puzzle of establishing and managing rural community tourism conservation program.

Research Questions

The study sought answers to these pertinent questions:

What are farmers' beliefs of the monitor lizard in Makoni district?

How do farmers' beliefs contribute to rural tourism conservation?

What rural tourism conservation strategies can capitalise on farmers' beliefs about the monitor lizard?

Significance of the Study

This study deserves recognition from the following considerations: it is most likely the first study to document Makoni district resettled farmers' philosophies about the monitor lizard. The study raises awareness of the existence of the monitor lizard as a natural resource that farmers can utilise for economic development through rural tourism conservation programs. Their beliefs provide an informed basis for their inclusion in rural tourism conservation and management initiatives. Last but equally important is the concern that, for rural tourism projects to survive, they must be supported by those rural people. Their original contributions of resources, land and ideas induce the rurality of the tourist destination attraction.

2. RESEARCH METHODOLOGY

Research Philosophy.

The purpose of this study is to understand people's philosophy (thinking) about monitor lizards in their farms. Such a purpose requires guidance from qualitative ethnographic social research philosophy. White (2005: 104) recommends that, qualitative researchers will during the study

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create the research design as they find fit. The study is ethnographic in that it describes the behaviour of people within a community (Makoni district farms). Data is collected from an intact cultural and social group. Newman (2005) stresses the application of qualitative critical social research when the goal of the study is to reveal underlying sources of social relations to empower people. In this study, ethnographic techniques of observations, participant observer and interviews are encouraged. Social research uncovers myths about monitor lizards, reveal hidden truths as a basis of helping people change and support rural tourism conservation. In fact, the study is action oriented lobbing for grass-roots action.

Research Design

In qualitative research, the research design is fluid. White (2005) appraises the molten characteristic for allowing researcher to include and explore new insights as they arise. Newman (2005) advised researchers to have a spinal plan for data collection. This study plan was initiated bydesk research document analysis for the characteristics of monitor lizards. This was followed by field visits to sensitise participants, visit sites where monitors were found and build social relationships with informants. The third stage was characterised by simultaneous observations and interviews with farmers and traditional doctors.

Population and Sampling

The population of this study was in three levels: the human, documents and lizards. The purpose of the study was to understand so the sampling method is primarily purposive. Bernard (2006: 26) defined the inclusion criterion as (a) being a rich source of the variable (resettled farmer in Makoni district who has interacted with monitors).(b) being available when data was collected and (c) willing to contribute to the study. None-probability Snowball sampling was specifically applied for the identification of traditional doctors. Sampling was continued for three months until variable saturation point (no new medicinal use of monitor parts was brought out) was reached.

The human population which participated in the study was composed of (n1= 67) resettled farmers and (n2 = 8) traditional doctors. Documents about monitor lizards were mainly downloaded from the INTERNET. There was no need for serious validation since they were reviewed and already in public domain. Three monitors were found alive and one was found dead at a farmhouse. These were the only monitors available during researcher's presence.

Instruments

In qualitative research, the researcher is the main instrument for collecting data. I structured open ended focus group discussion questions which captured the lizard species, their habitat, food and participants' beliefs and reaction to the reptile. Focus group discussions were appropriate for saving farmers time. They capture common group perceptions in public which is a critical strategy for advocacy studies. Interview guide questions for traditional doctors gathered mainly medicinal uses of monitor lizard parts. The secretive nature of the variable requires privacy.Document analysis guide identified the type of monitor, its food, characteristics and people's beliefs. Sampling was done up to variable saturation point.

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Data Collection and Analysis

Data collection was initiated by document analysis for the nature of monitor lizard that can be found in Makoni district. This was followed by permission seeking from the local protocols. Permission seeking was an ethical observation issue which also facilitated availability of field guides. Initial visits were carried out under the leadership of rural district council personnel. These introduced us to ward councillors. Village tours and focus group discussions were chaired by village chairpersons. The researcherrecorded responses from group reports which presented group beliefs of the monitor lizard. Visits to the 8 homes of the 8 traditional doctors were carried out. Individual interviews gathered individual uses of the monitor lizard parts. The sensitive nature of the variable required secretive interviews.

3. FINDINGS AND DISCUSSIONS

Respondents' Age Distribution by Gender **n = 75**

Female Leaf					STEM	Male Leaf													
					2	3													
					3														
		9	8	7	4	2	2	5	6	7	7	8	9						
	6	5	4	0	5	0	0	1	3	4	4	5	6	7	7	8	8	8	9	
9	6	4	3	1	6	0	1	2	2	3	4	5	5	5	5	6	7	8	9	9
		5	4	2	7	1	2	3	3	4	5	6	7	7	8	8	8	9	9	9
8	7	7	6	0	8	7	8													
Key	3	4	8	Means there are 34 female participants and 48 male participants																

The Back to Back Stem and Leaf diagram above shows that, data presented for this study was collected from 75 participants. Their gender distribution was 20 (27%) females and 55(73%) males. The majority of participants were male, hence findings will be dominated by male beliefs of the monitor lizard. The distribution can be accounted for by two factors; first is the cultural ownership of land. In Zimbabwe, land is owned by man (Mararike, 2011). The second factor is that, it is the man who attends meetings on behalf of the family. Third is nature of the subject under discussion (wildlife). That is an area dominated by males. Mararike (2011) pointed out that in African Zimbabwean culture there is division of labour. Males are assigned to the outdoor world while females major in the kitchen and child nurturing.

There is one outlier male 23 years old. The modal age is 65. The age distribution is negatively skewed showing that, many of the farmers are old. This is an unhealthy distribution for a labour demanding production economic sector. Since many of these are old, they can be participants in rural tourism conservation projects due to its less labour.

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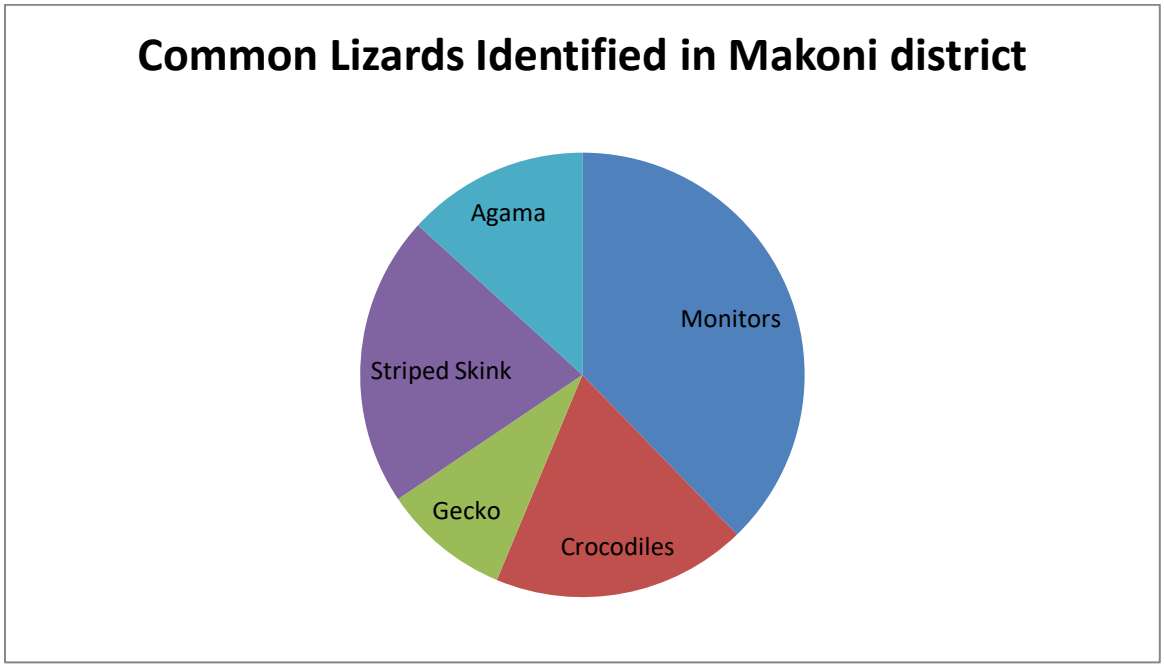

Participants reported the monitors as the commonest lizard they find in their farms in Makoni district. Factors that could account for this response can include, the fact that monitors look for food during the day. Grasshoppers, scorpions, small lizards are found in the fields and in and around gardens. Farmers also carry out their day to day activities in the fields and garden during the day. These are the main areas that farmers spend most of their time. It is inevitable then for farmers and monitor lizards not to meet. The fact that monitors are bigger and can frighten woman and children makes them conspicuous. Unlike the striped skink which is found on kitchen walls, having acquired the housefly status, they are too common to deserve mentioning. Crocodiles are found in limited natural dams, hence estimated as few. They do not patrol as far afield as the monitors, hence their presence is not very much felt. They do not feed regularly so their incidences are few.

Table 1, Farmers' Philosophy and implication for Conservation

Philosophy (beliefs, values)	Supporting Evidence	Implication for Tourist Conservation
Monitors are Good reptiles	-People of the Garwe (croc) totem regard them as messengers from their ancestors whose spirits are in the grave yards. -as scavengers they can be allowed to clean forests -used for medicines by traditional doctors and their patients -They do not harm them	-Supports the establishment of monitor tourist conservation destination attraction -lobby for monitors to be included among the endangered species -train them for informal meetings lobbying for monitor conservation

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	-they are valuable (control snakes and croc populations -improve water aeration when they swim their tails wriggle and hasten air dissolution in water	
Unconcerned	Nothing good or wrong about monitors, they are just other reptiles	Need lobbying for support first for them to decide for conservation
Monitors are Bad	-They are poisonous moving with their forked tongues nipping in and out like snakes -They live in graves -If they bite an animal such as goat, it will die -they are used by witch doctors to harm or bring bad luck to people -When they milk a cow, its' tits split and bleed.	-Do not support monitor rural tourist conservation project. -Identify the most influential or talkative and take them for visits to successful monitor tourist destination attraction -incentivise them to advocate for rural monitor tourist conservation destination.

Case Study

Girls show monitor lizard killed at their farmhouse in Makoni district

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Photograph by Researcher in the field on 30 December 2019

In qualitative studies, the use of photographs to present reality allows the environment to speak. It contributes to data interpretation. I picked the following from the photograph;

There are termite holes under the mango tree where an empty white plastic bottle back is visible under the tree. This young monitor may have been hatched from the termite hole. So the lizard was actually the first resident of this place.

There is a fowl-run visible at the back. The monitor may have visited them for eggs.

The grass under the mango tree has not been cut for a long time. This lack of clearancemay have lured the lizard into thinking that there is sufficient hibernation. These three factors point at home management negligence on the part of farmers.

The two girls' faces show different philosophies. The girl with a black top is wearing a face of apathetic and pitying for the reptile. The other girl has a sickened face.

When asked why they killed it, they said it was killed because it came to their home. One of them remarked, "they are used for witchcraft." We concluded that, associating monitors with witchcraft leads to their being killed on sight. The two girls are in their twenties; they need education on the importance of wildlife and monitor conservation specifically.

Traditional doctors Use of Lizards

I would like to acknowledge the fact that traditional doctors that I visited and interviewed were forthcoming and eager to have their indigenous knowledge documented by Zimbabweans.

The role and influence of traditional doctors in communities cannot be under estimated. They are respected and preferred in comparison to Western graduates in hospitals.

One traditional doctor bragged in these words:

We are for the people. We know their social and economic problems. It is only us, traditional healers who can settle problem issues such as those related to spirits of murdered people.He paused as if to allow my mind to digest.

We have the animals, reptiles, birds and plants to use as medication. In fact Africans were genetically configured to survive on plants, animals, birds and water from these rivers. So our treatments are based on the understanding that either a patient is missing some constituent part of this animal around. We provide that in the patient's blood, diet, clothing or home. Done, the problem is solved.

They accepted to the use of two lizards for medicinal purposes, the striped brown skink and the monitor lizard as shown in the table.

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Table 2, Lizard, attributes and medicinal use

Type of Lizard	Attributes	Medicinal use
Striped brown skink (common/house lizard)	Hanging on the kitchen walls where it finds flies for food	-husband terming (its tail is cooked and given to the husband to eat so that he does not leave the kitchen, which is the wife's domain).
Monitor lizard	-found in grave yards, no living person wants dead -they can defend themselves -They are the biggest gentle lizards species -during veld fires, monitors get underground or in rivers	-droppings from the lizard bring bad luck to anyone who possess them knowingly or unknowingly -carrying part of its skin protects you. -church and political leaders use its fat for members' respect -there front and back claws and burned together with some shrubs from its habitat and the dust introduced in people's body by incision to protect them from lighting

4. CONCLUSION

The study sought farmers philosophy (thinking) on the monitor lizard in Makoni district resettlement farms. Data was collected through focus group discussions, interviews and case study. Study found that, farmers' philosophies can be either that the monitor is bad, indifferent or that the monitor is good.

Those who classify it as bad are not for rural tourism monitor lizard conservation. They associate its cemetery habitat with the dead and bad luck. Objective analysis shows that: cemeteries in Makoni farms are usually dug on termite hills. They are rarely visited hence a quiet hibernation for hatched monitors. They have no association with the dead. Traditional doctors value monitors for their parts which are used as protective and control charm. There was no mention of selling monitors or their skins out of Makoni district.

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