

**LAND OWNERSHIP A HUMAN/WILDLIFE CONFLICT: IMPLICATIONS FOR
NYANGA NATIONAL PARK AS A TOURIST DESTINATION**

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<https://doi.org/10.54922/IJEHSS.2022.0411>

ABSTRACT

This study explored the implications of landownership in Zimbabwe as a factor motivating human-wildlife conflict and its' implications for Nyanga National Park as a tourist destination. Previous studies have overlooked land ownership and its implications for tourism. Impacts of human-human conflict on wild-life for tourism have also been side-lined. This study was guided by Qualitative research philosophy. Data gathered was guided by a Historical document analysis to access the past as a basis for understanding the present. Longitudinal document analysis traced political changes and developments in Nyanga. Documents were in the official public domain hence content validation was based on the consensus of different historical sources. Interviews with key informants confirmed events and enhanced interpretation. The study found political land ownership events contributing to the destruction of wild and aquatic tourist attractions in Nyanga. Freedom of settlement reduced area for Nyanga National Park tourism activities. In 1890, Lippert Concession granted Nyanga land and its Wildlife to a few privileged Whites against the African inhabitants. Whites' sophisticated weapons killed more animals than the Africans who were forced to crowd in Tribal Trust Lands (TTLs). The move broke the symbiotic relationship between Africans and their wildlife in Nyanga. Their settlement in TTLs had new forms of conflicts as human and wildlife tried to understand each other in a new habitat. Park boundaries cut off Africans from their ancestral places of worship like the Mtarazi falls, water and mountain spirits. Their medicinal plants like zumbani which reduces chances for Covid -19 were enclosed in the name of animal protection. Anyone who entered the park for medicinal plants was classified as a poacher and arrested. Unjust land redistribution in 1930: Blacks got 22%, Animals 27% and Whites 51%, marginalised human livelihoods triggering poaching as a natural form of aggressive retaliation to the unjust land ownership. The Native husbandry Act (1951-1961) drastically reduced livestock among the blacks, forcing them to resort to wildlife for meat. Overcrowding Africans in TTLs increased human-wildlife interactions and its conflicts. A period of land ownership conflict subjected tourism attraction species to extinction. For Nyanga National Park to thrive as a tourist attraction centre, locals should own the land, its' wild and aquatic life. Study recommends local community ownership of land for the development of Nyanga National Park as a tourist resort.

Key Words: Land ownership, human-wildlife, conflict, Nyanga Tourism.

1. INTRODUCTION

Contextual Analysis

Studies on human-wildlife conflict have focused on the nature of direct contact with primates. Limited work is examining the contributions of land ownership and displacements and its'

implications for tourist attraction centres. For instance Lindsey, et al. (2009) proposed that, human population increases adjacent to protected areas and the resultant encroachments into protected areas contribute to conflicts. The human population also increase livestock populations which also have been reported to result in increases in human-wildlife conflicts. Furthermore, political instability and land reforms in some wildlife areas have been linked to increases in human-wildlife conflicts (Le Bel et al. 2011). This study examines how political developments such as the Land redistributions have contributed to the current human-wildlife conflict and its' implications for the development of Nyanga National park as a tourist attraction centre in Zimbabwe. The historic poise calls for the application of documentary analysis.

Human-wildlife conflict cannot be detached from the context of conflicts between groups of people about how to manage wildlife. In fact what may boggle the mind of an academic conservationist considering the "human-wildlife" conflict around Nyanga National park, is wondering whether it is human beings against their wild animals or the general Zimbabwean against wild animal conservationists for the park. The question of who owns the park for what use dictates the role of communities in promoting Nyanga National park as a tourist resort centre in Zimbabwe.

The controversies have compelled Nyanga residency to draw daggers against the animals there by destroying tourist attraction. Case observations show resettled farmers with the help of their domestic dogs, chasing and killing wild animals from their farm land or national park in the name of crop and domestic animals protection. National park officers with guns and live ammunition retaliate by chasing farmers from the national park in the name of wildlife protection. Occasionally poachers armed with chemicals such as cyanide and AK 47 rifles visit the park for game, ivory and rhino horns. On the other-hand, the same national park officers are seen assisting outsiders kill park wild animals in the name of carling and wildlife foreign currency earning. Game rangers appear to display double standards on the management of wildlife in Nyanga national park.

What is clear is the fact that, there are four active interest groups of human beings converging and claiming ownership of Zimbabwe's Nyanga national park. These are settler farmers, pot or game poachers, hunting tourists and national park officers. On the intersection of the four interest sets groups are the land or park and the wild, vegetation and aquatics. The land and its wild animals were created by the almighty God before any group of human beings who are claiming their ownership. This study's analysis explores the intricacies of their conflicts as a basis for reducing the planning exigencies for human-wildlife conflict management as a basis developing Nyanga National park as a tourist resort.

A psychological stand point suggests that, for any conflict resolution intervention to be accepted and sustained by beneficiaries, it must be incorporating the present knowledge of all participants. Hill (2000: 299) encouraged primates' conservationists to adopt an integrated approach which takes into account local peoples' perspectives and needs. Essentially, knowledge of the level of beneficiaries' awareness of wildlife as a tourist and economic natural resource is a critical basis for understanding the beneficiary's current actions for and against wildlife conservation. But wait, who is benefiting from Nyanga National park to consider it as an economic resource? Answers to such questions form the assumed knowledge which provides a strong basis for planning interventions to help resettled farmers conserve "their" Nyanga National park as a tourist centre in Zimbabwe.

The word 'conflict' carries negative connotations. It is often thought of as the opposite of co-operation and peace, and is most commonly associated with violence or disruptive (nonviolent) disputes. This view of conflict as negative is not always helpful. In non-violent settings it can often be seen as a force for positive social change, its presence being a visible demonstration of society adapting to a new political, economic or physical environment. This study considers conflict in Nyanga national park as a positive force for social change requiring co-existence of human beings and wildlife hence require positive management strategies involving management change processes.

Growing conflicts between wildlife conservation interests for tourism and local communities over the utilisation of natural resources are well documented (Mutandwa and Gadzirayi, 2007). The dominant response to these disputes has been schemes that raise the value of conservation to local people through the distribution of revenues from tourism or trophy hunting, or through community development designed to compensate for loss of access to conservation-worthy resources. However, the effectiveness and research of these schemes has been limited, and in many conservation and protected areas, conflicts over resources persist (Metcalf, 1995; IIED, 1994). Their delimitations did exclude Nyanga national park which is a tourist focus for this study.

Human-Wildlife and human-human conflicts persist for a number of reasons: first, the continuing dominance of conservation goals over the livelihood needs of local people. Second is an emphasis on reducing the dependency of local people on resources of conservation value, rather than increasing their stake in sustainable resource management. Third is the limited introspective community participation planning techniques which omit consideration of external constraints such as the marketing of tourist facility? Last but critical is the limited availability of sites where revenue flows from conservation-bound tourism are significant and dependable. The case study of Nyanga human-wildlife or human-human conflict demonstrates the possible role land ownership as the rationale for tourist centre development plays.

Wildlife conservation is strongly linked to the concept of natural resources ownership. One may wonder as to who owns wildlife that is found in Nyanga National park today in Zimbabwe? What are the bases of such ownership claims?

To understand the genesis of human wildlife conservation coexistence worldwide, calls for a visit to Genesis 1, verses 7 to 28. This is a religious view which reveals that, God created water bodies, the land and all the fish and animals in them on the third and fifth day respectively. Man (Black and White) was created on the sixth day and given authority over all animals (Genesis 1 verse 27). God noted that, 'It was good!' for man and wild to survive together. Actually there were no tourist centres and no human-wildlife conflicts then. There was no need for wildlife conservation policies from anyone. The human, wildlife and vegetation population was in appropriate quantitative ratios, if not in abundance.

We can infer that, during those days, Zimbabweans lived in harmony with their wild life in and around Nyanga National park. Actually, Africans are known for being attached to their wildlife. Their totems: Mhofu, Mbizi, Nzou, Soko attach them to types of animals that a particular group of people will not kill or eat. Some totems are names of parts of animals which that group of people may not eat. For example, the totem Moyo (heart) and Gumbo (leg) are based on parts of animals.

Excluding a part or the whole animal is one way of protecting that animal from that group of people hence a strong basis for conserving that animal species by reducing its' predators.

One can also assume that, although man was given authority over all animals, there was equal land tenure between animals and human beings. Each species had adequate space and food. Both human and wildlife owned the land and had freedom to settle and resettle where one feels like. Tourism was not part of the plan.

De Georges and Reilly (2009) reveal two contrasting perceptions of the African land and its natural resources. For Africans, land belongs to ancestors who are buried in it. Land sustains the present generation for the unborn. Mararike (2011) adds that, African land is hereditary, passed from parents to children as a birth right. In this case, every child born by African parents including those in Nyanga, is entitled to the land and its wildlife. Makamure and Chimininge (2015) also submit to the fact that, Karanga people consider land as sacred because it belongs to ancestors buried in it. The dams and falls in Nyanga National park were habitats of mermaids and water spirits which Africans as owners, did not dare disturb. Trees provided medicines which were tactfully harvested say by removing part of its' bark Eastern and Western directions, to keep the tree alive. Some trees were used for rain making ceremonies. Africans' perception of environmental conservation is that, land, animals, plant life and water bodies contain life which needs to be preserved. Those of the Dziva (fish) totem do not eat fish. Hence they are conservers of aqua-life. For Africans Nyanga was a rich source of all that they needed for life, not a holiday resort.

For a Whiteman whose ancestors remained or are in Europe, land is a commodity which is owned through a title deed, demarcated by fences belonging to an individual. Land is a commodity which is bought and sold for cash. One implication is that, children and parents who have no money are not entitled to any land and its natural resources. A reflection of the story of creation in the Whiteman's bible (Genesis 1) does not include money for the human being to possess the land or park and being in-charge of all the animals on it. This view calls for an analysis of the use of money as a variable to land and wildlife possession in Zimbabwe in general and Nyanga in particular. In fact there is need to examine the role of land ownership and implications for Nyanga national park development as a tourist resort centre.

It is De Georges and Reilly's (2009) submission that, Africans practiced wild and aqua life conservations which were ignored by white settlers although Whites admired and wanted to conserve it for their friends and children for tourism. Africans conservation practices include the control of access to big dams, mountains and forests. It was considered a taboo for one to access such habitats as and when he/she wanted. In reality, the Nyanga mountain range contained in Nyanga National park forms the peak of Zimbabwe. It is covered in mist and fog most of the time. Zimbabweans include it among the sacred places that they conserved by control of access. As a tourist centre, then access control is based on ownership and having the money to pay.

For Africans, those who break the sacred rubrics are punished by nature. For example, Tsatsire (2014) who was the acting **Nyanga** district administrator reports that, "*Officially* three people have been recorded to have mysteriously disappeared on the mountain." These are the two daughters of former Finance Minister Mr Tichaendepi Masaya in the 80s and the latest victim was a 31 year old

Zayd Dada.” This is evidence of African traditional binding rules which contradict tourism access rules imposed by the Whites as owners of Nyanga National park land and resources.

The use of the word “Officially” in Mr Tsatsire’s (2014) statement, imply that more people could have disappeared in Nyanga mountains and were not considered as official statistic. The three who disappeared were not farmers, poachers or national park officers. They were tourists, curious to explore. From these tourists incidence of disappearing, Africans concluded that, tourism was not welcomed for Nyanga National park. Local farmers, poachers and park officials did observe the natural control of access taboo. That served a lot of animals which live and got refuge in mountains.

In addition, animals were conserved by observing habitats manipulation in the form of controls of such disasters as veld fires. Taboos which include harvests regulations were taught to hunters as a measure of conserving animals in Nyanga National park. Examples of such conservative taboos include prohibition of killing pregnant female animals and not hunting during animal breeding seasons. These were taught to hunters as part of their practice. No formal schooling or awareness campaign was needed. These were taught by word of mouth, enshrined in the hearts of hunters and kept as part of an individual hunter’s oral policing document. One wonders whether tourist hunters were taught these rituals. In fact one informant attributed the cyclone disaster as punishment for people’s failure to observe cultural practices in preference for foreign conservation methods based on tourism.

Rogerson and Rogerson (2010) suggest that, the European settler is the main perpetrator of wild and aqua life destruction. Europeans introduced livestock population explosion which competed with wildlife for space and food. The colonial market economy which required ivory, skins and meat from wild Africa compelled Europeans to intensify their hunting and depletion of wild and aqua life in Africa. They (Whites) had sophisticated firearms, which resulted in over-exploitation of wild and aqua life in Africa. One can conclude that, the colonial owner is selfish destroying tourist attractions for individual economic gains.

The Convention for the Preservation of Animals, Birds and Fish in Africa which was signed by England, France, Belgium, Portugal and Spain in 1900 is a sign of their admission of the fact that those countries depleted wild and aqua life in Africa. They were making decisions on Africa because they owned it. From that angle, they could identify and plan tourist resorts. No African country was involved in the drafting of the Convention although it was about Africans and implemented in Africa. Africans were side-lined in this deal because they owned no land. Since it was a Convention for Africa, the side-lining of Africans also overshadowed the Africans’ conservation methods and taboos. Equally important is the observation that, Africans’ interests and conservation practices were also excluded from the conservation and hunting deals although it is the African who is co-existing with the animals on Zimbabwe’s Nyanga National park. We can infer that, Africans are reluctant to support and sometimes sabotage tourism initiatives for Nyanga National park because they strongly feel that they were disposed of Nyanga National park land and its’ resources.

Rhodes Inyanga National Park

Rhodes Inyanga National park was established in 1926 long after the death of Cecil John Rhodes (1853-1902). According to *Summers (1958: 37)* in 1896, [Cecil John Rhodes](#) wrote to his agent:

"Dear McDonald, Inyanga is much finer than you described.....Before it is all gone, buy me quickly up to 100,000 acres (400 km²), and be sure to take in the Pungwe Falls. I would like to try sheep and apple growing."

Rhodes displaced the inhabitants and the chieftainship of the wonderful place- the Sakarombes of the Lion-Zebra (Shumba-Nyambizi totem) who found refuge in the semi-arid areas of Nyanga in Ruwangwe. The word “*displaced*” implies that, the locals were forced out of their land to benefit Cecil John Rhodes. The word “*buy me*” suggests that there was a financial transaction for the land. This supports De Georges and Reilly’s (2009) who suggest that, the Whiteman regard the African land as a commercial commodity rather than inheritance. This study on human-wildlife conflict, wonders who, it was that received the money. Study is not well informed of the costing done for the animals in Nyanga national park. Sure the Sakarombes who were evicted did not receive the money. The eviction strongly supports the view that, the blacks had not bought the land in financial terms and did not own any land or had the land but were not supported by the legal systems of that day.

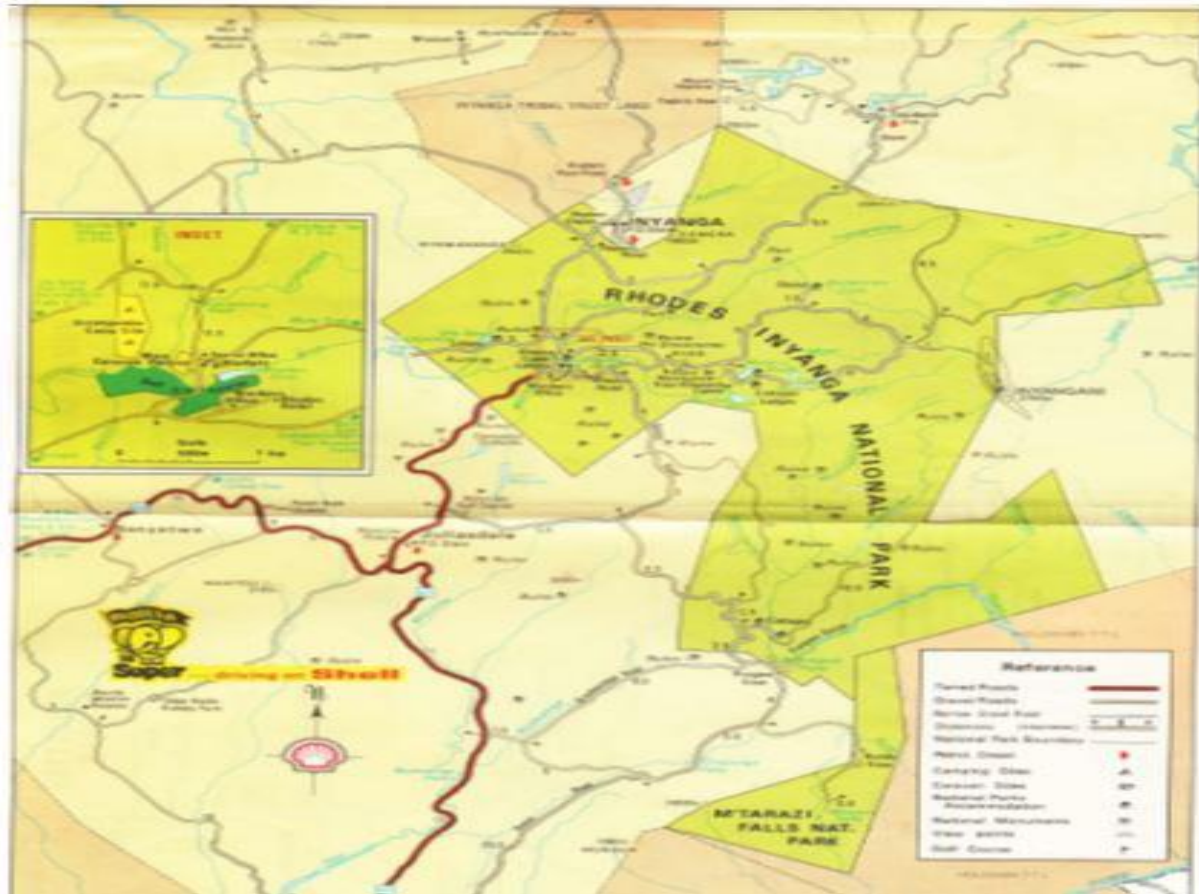
Rhodes purchased land in Nyanga to “**try** sheep and apple growing” and not for creation of a tourist resort destination. He then erected a stone house and stables, directing experiments with a wide variety of crops and initiating schemes for running livestock. One can be free to think that, the Sakarombes and Chief Tangwena’s people consider that, the wildlife in the park were not sold but stolen from them. It (all wild and aqua life) is theirs’ they inherited it from their ancestors hence they should use them as they find fit. According to *Stockmayer (1978)*, *Rhodes had no intention for a Wildlife park. He was more into agriculture than wildlife farming. The Nyanga National park land owner of that day was not interested in tourism and had no tourism plans for Nyanga.*

The stone building that Rhodes built is known today as Rhodes Stables, built in 1897 by R Marks a stonemason, for Cecil John Rhodes was used for the stabling of horses and mules during during 1897 and 1900 period. Rhodes was deeply impressed by the beauty of the countryside and the prospect of establishing a personal agriculture experiment centre in Nyanga.

On his death in 1902, Cecil John Rhodes’ Nyanga Estate was donated in trust to the Rhodesian nation. The original stables and shed were unused for years until a committee was set up under the National Trust to create a museum on this historic site. During the years 1971 to 1975 the committee, collected photographs and articles of historic interest relating to Rhodes and the development of the area from earliest times. These were the original indicators of Nyanga National park turning into a tourist resort centre. The land was now under the ownership of the Rhodesian government.

In May, 1974 the National Trust Zimbabwe acquired, from the Government, the right to occupy the building. In addition they restored the dilapidated structures and established a historical exhibition. We need to catalogue that, these negotiations and property transfers were done without involving the local peasant farmers who were holding on the view that, Nyanga national park is one of the Whiteman’s farms. They occupied it as their rightful land passed on from God, to

ancestors and down to them. To them, the war of liberation and independence (18th April 1980) awarded them the opportunity to repossess the Nyanga mountains and all wild and aqua life, that remained in it. Rhodes Inyanga National Park map



Source: *ZimField Guide.com 2019*

An Act to provide for the development and maintenance of Rhodes Estate by National Parks was passed in 1978, and both Rhodes Nyanga Hotel and Rhodes Nyanga Historical Exhibition (Rhodes Museum) are leased from National Parks. The 1978 National Parks Act implied that, the Rhodesian government owned Nyanga National park land and prioritised animals rather than people.

The Rhodes Nyanga National Park is often termed the Nyanga National Park. It encompasses Mount Nyangani - the highest peak of Zimbabwe which rises to approximately 2,600 meters above sea level. Africans consider it one of the sacred mountains and Whites rank it the major tourist attraction. Unfortunately, proceeds from tourism do not benefit the local Sakarombes and Chief Tangwene's people. The [Mtarazi Falls](#) which is also enclosed inside Nyanga National Park are the highest [waterfalls](#) in the country, cascading about 760 meters from top to bottom. The falls also add on to the natural tourist attractions in Nyanga.

The park is situated in Eastern highlands in Manicaland province making it one of the scenic destinations in the country with stunning mountainous views, waterfalls, varied activities and unique flora and fauna. Visitors to the park will enjoy game viewing, boating, fly fishing, bird watching, hiking and walks. The locals complain is that, they are not allowed to enter the park for ritual cleansing at the falls or to get their medicinal herbs from plants in the park. These restrictions reduce their interest in Nyanga national park as a tourist destination.

The National Park is dominated by Mount Nyangani which lies at its centre and is the highest mountain in Zimbabwe. The mountain stretches between 1,800 and 2,593 metres. Continuous rains enhance the abundance of plant-life. That renders Nyanga National Park home for several species of antelope, including the waterbuck, wildebeest, zebra, klipspringer, kudu and eland. Their numbers are greatly reduced through poaching. Although the locals are blamed for pot- poaching, their stance is that, the animals are theirs, the Whiteman stole them in the name of creating a national park. They do not fully support the park as a tourist centre because they are not benefiting from it.

Some of the predators found include leopards, hyenas and the occasional lion. The clawless otter and endangered Inyangani river frog can be found in the Park's rivers and streams. What is important to note is the fact that, Nyanga National Park animal population is composed of indigenous animals. The Whiteman did not bring any. The absence of foreign species of animals encourages local peasants to claim more ownership of them as part of their inheritance.

Statement of the Research Problem

Moore (1993: 380) noted that, since 1987, state administrators and peasants have clashed over the expansion of Nyanga national park's estate and proposed protected river corridor running through the park scheme. The locals' complains include the fact that, they are not allowed to enter the park for ritual cleansing at the falls or to get their traditional medicine herbs from plants in the park. The clashes show their horrible faces in the form of human-wildlife and human-human conflicts. Minutes of the 17th November 2019, District administrator's annual reports reveal cases of pot poaching, killing of wild game and cattle being pounded by park officers for straying into the park. Villagers complain of wild dogs and hyenas killing their livestock. Destruction of crops by large herbivores and livestock raiding by predators are the most common material drivers to human-wildlife and human-human conflict. If the issue of land ownership is not managed well, locals may not support the sustainability of Nyanga National park as a tourist resort destination.

Research Question:

- 1. How does land ownership contribute to contribute to human-wildlife and human-human conflict in and around Nyanga national park?**
- 2. What are the implications of land ownership to the development of Nyanga National park as a tourist destination in Zimbabwe?**

2.METHODOLOGY

Historical case studies rely heavily on the past. To that end, qualitative research philosophy encouraged this study to apply a triangulation of document analysis and interviews. Bowen (2009) defines document analysis as the researcher's interpretation of documents to give them the voice and meaning for the problem. White (2005) justified document analysis as a primary or complimentary data source for qualitative research. In fact O'Leary (2014), classified document analysis as a social research method and research tool in its' own right. According to Mawlood (2017), It is an invaluable ingredient in most research method triangulation for pragmatic approaches.

Advantages of documentary analysis considered in his study include these: documents access the past to seek background information for enhancing the contextualisation of the problem. More important is the fact that, document analysis contains data no longer observed, data with details that informants have long forgotten. In this study of human-wildlife and human-human conflict in Nyanga, document analysis tracked changes and developments. Interviews provided the rationale and interpretation. Bowen (2009) encouraged the use of document analysis as a precursor step at the beginning of an evaluation to provide an understanding of change origins, context and intentions. Such variables are critical ingredients for explaining human-wildlife and human-human conflict in Nyanga.

Data collection method started by the sampling of documents whose content included the land issues and wildlife management in Zimbabwe. These were in the public domain and achieved as official hence accepted with limited validation. A binary content analysis was carried out to identify themes exposing intentions to motivate human-wildlife and human-human conflict in and around Nyanga national park. Meaning was inferred from words, statements and themes which showed potential to support or sabotage the development of Nyanga national park as a tourist resort.

Interviews were carried out with five key informants who narrated the activities as provision of historic facts explaining human-wildlife and human-human conflict in the area. The researcher audio recorded their responses and played them back for verification. Interviews were prompted by the two questions:

1. *Why do you think there is human-wildlife and human-human conflict in this area of Nyanga national park?*
2. *What do you think are the implications of land ownership to the development of Nyanga National park tourism activities?*

3.FINDINGS

A historical analysis of Zimbabwe, shows that it is a landlocked country whose area is approximately 390 757 square kilometres. In it Nyanga National park has 47,000 hectares of mountain ranges and grasslands interspersed with dense forests. This is enough land and natural resources for Zimbabweans and their wild and aqua life. Being landlocked implies that, the *surface area does not increase to match its' human and wildlife population growth*. Limited space squeezed humans and animals thereby increasing their chances of conflict. Anyway, Zimbabweans and their wild animals were entitled to this land by birth. No funding was required before the Whiteman his money and tourism concept.

Zimbabwe Land Policy (1889–1979): A historical topography

The Whiteman used several instruments to rob the African natives of their land using an incremental model. According to Mutasa (2015), the occupation of Zimbabwe by European settlers in September 1890 marked the start of Africans' dispossession of their land and its' natural resources in Rhodesia. In fact, the dispossession had started ten years before, in 1889 when the *Lippert Concession allowed them (Whites) to acquire African land. War, violence and legislative enactments granted land and its' wildlife rights to a few privileged whites. Logically the Africans had no land and no tourism to talk about for Nyanga.*

In **1889**, The Land Act/Commission introduced The Lippett Concession which allowed White settlers to acquire land rights from Africans. It is important to note that, the acquisition transaction involved one Whiteman giving money to another Whiteman, not African. The Lippert Concession enabled the British South Africa Company (BSAC) to buy concessions and use it as a basis for their land appropriation. *Africans in Nyanga had no money and could not buy land and have wildlife rights.* Africans are worried by the use of the word "buy" since the money was not given to any of the Africans who were surviving in harmony with their wildlife. Africans wildlife culling was governed by traditional beliefs, customs and practices. That land dispossession also implied that, Africans in Nyanga were dispossessed of their tourism inheritance and its traditional conservation methods.

In **1898**, The Native Reserves Order in Council was instituted to create Native reserves. These were located in poor low fertile lands receiving low-rainfall and unsuitable for agriculture production. These subsequently become communal areas under the management of local chiefs and district administrators appointed by Whites. Such areas got the name Tribal Trust Lands (TTL) because the Whiteman entrusted the land to a particular tribe. Africans were trusted with land which was out of Nyanga National park. That separation dissociated Africans from the land which required their input as a tourist destination. The area for Nyanga was under Chief Tangwena and the Sakarombes. They had not started recording any human-wildlife conflict cases then. *People's movement from Nyanga to TTLs separated them from their wildlife thereby breaking the symbiotic relationship between them and their wildlife. In addition, the separation also destroyed their psychological need to conserve Nyanga National park as a tourist resort because they did not own that land.*

1930 saw the birth of The Land apportionment Act. To apportion is to allocate. The land apportionment Act then, separated and apportioned land between black and white people on paper. The very fertile areas become Whiteman's large-scale farms or privately owned land.

Under the Land Apportionment Act of 1930, the right of Africans to land ownership was rescinded. Implicitly, Africans' rights to Nyanga National park as a tourist attraction centre was also rescinded. Mutasa (2015) records that only eighty-one (81) Native Purchase Areas were allocated very close to Native reserve areas. The purchase areas were strategically sandwiched between the Whiteman's farms and Black African reserves. The Native purchase areas were to act as a buffer shielding the Whiteman from African stock thefts. According to Ndlovu (2016: 32), over 51 per cent of the land or 19,890,398 hectares of land was assigned as White area, whilst 29.7 per cent was given to indigenous people. It should be noted that during this period there were only about 50, 000 white settlers as opposed to 1,081,000 indigenous people. These figures show unethical

disproportionate sharing of the African land and its wild and aqua life in Africa. Resettlement to new land implied that they had to *develop new economic survival skills identify with new species of wildlife and animal surviving habits and relationships. The human-wildlife act of understanding each other within a new habitat created human-wildlife conflict.* Under limited area, completion for food and space could not promote ideas of tourism among Africans.

Most of the white settlers acquired this land for speculative purposes. Meredith (2002:113) states, ‘Within ten years of the arrival of the Pioneer Column, nearly 16 million acres– one sixth of the entire land area of 96 million acres – had been seized by whites’. The division of land between white settlers and indigenous people was formalised in the Land Apportionment Act of 1930.

There are a number of reasons why the indigenous people detested the Land Apportionment Act (Meredith 2002). First, it was segregatory and vicious in the sense that Africans were relegated to very infertile areas where they concentrated on wild and aqua life for food rather than tourism. Their white counterparts were given fertile land at very cheap rates or no payment at all. To be more precise, Africans *lost their land, its’ natural resources including wild, aqua life and inheritance from their ancestors.* Marongwe (2003) concluded that the other important factor against this Act was that it was clearly designed to push Africans into poverty. People struggling with poverty and hunger cannot think about tourism. Neither can they have the time to admire nature without food. As a result of land and its wild and aqua life dispossession, hatred between White and Blacks in Zimbabwe increased.

Moyana (2002:46) suggests that, “The pauperisation of the African was a necessary prelude to his conversion into a working hand to work the lands and mines of the ruling class.” Strategies to impoverish the African included forcing indigenous people out of their land, introducing cattle, hut, dog and church taxes payable in monetary form. Ndlovu (2016: 32) registered that hut tax was pegged at ten (10) shillings for every adult male. Those who could not afford it in the form of cattle, gold or goats were forced to work in colonial farms or face jail. Ndlovu (ibid) aptly says, “jail or free labour was an inescapable alternative.” When the Africans were forced into labour, they could not plan tourism nor think about it because they were disposed of the land in which Nyanga National park is.

Taxes had two functions; first to force Africans into being Europeans’ cheap farm and mine labourers. The nearest an African could do for Nyanga National Park tourism was to be the Whiteman’s worker. Second was revenue generation for the government. It is interesting to note that of the 12.8 million hectares assigned to the white settlers only 404,694 were cultivated, 40 per cent was used for pastures and the rest was unused land which was lying fallow. One assumes that, the land left uncultivated was for the benefit of wildlife. The land in which Nyanga National park is located is mainly mountainous, good for the African’s security in the caves. It is not the best arable land, Rhodes was attracted by its’ scenic views and continues rains which rendered it good for experimental crop farming rather than tourism.

Of interest to this study is Chief Rekayi Tangwena who is known for defying attempts by Ian Smith’s government to be moved from their ancestral lands north of Nyanga which was allocated to Rhodes National Park in 1930. The 1967 Court judgements ordered Chief Tangwena’s people to be evicted for unlawfully occupying land in contravention of the 1930 Land Apportionment

Act. They refused to be settled elsewhere, resisted eviction and applied to The High Court. Chief Tangwena won the case on the grounds of the land being theirs' before the coming in of the Europeans. There was no human-wildlife but human-human conflicts over the tourist Nyanga National Park. It is important to note that land ownership dictated who has a say on the development of Nyanga National Park land as a tourist destination in Zimbabwe.

In 1970, Rhodesia's president Clifford Dupont ordered Chief Tangwena and his people to be evacuated from their land in Nyanga. The eviction from this land implied their exclusion from participating in the development of Nyanga National Park as a tourist centre. Soper (2000) reports that, on the 13th August 1972, security agents from District administrator's office burned Tangwena's huts to ashes one morning. The New York Times (1972) mourned Chief Tangwena's people who were left with no choice but to hide themselves in the Nyangani hills, whilst others found sanctuary on Cold Comfort Farm with Guy and Molly Clutton Brock. Evaluative reading reveals two purposes of curves in Nyanga National Park. Tangwena's people saw refuge in the caves while the Whites saw and admired the scenery curves for tourism. Tangwena's people got life while the Whites got leisure. We need to record that as Chief Tangwena and his people scattered, what they called "their aqua and wildlife" remained in Nyanga national park and was literally stolen by the White invader. The movement forced Africans to leave their places of ancestral worship, their plant medicines and water spirits in Nyanga's mountain. They physically separated with their totem animals such as monkeys (Soko). It was a great loss of unaccounted inheritance which the Whiteman transformed to a tourist resort.

Murphree (1997) points out that, farmers in communal lands have rights over arable land and its natural resources but have no ownership over them. That contradicts God's will of man having authority and ownership of all resources. One wonders *how communal farmers in Nyanga are expected to conserve animals which they do not own*. A critical eye can discern that, land ownership in Nyanga national park had direct implications for the development of Nyanga national park. Those who owned it at any particular time dictated the need of the park as a tourist resort.

A precise analysis shows that, the Land Apportionment Act of 1930 designated more than half of Zimbabwe's fertile land to white settlers only. It made provisions for evicting indigenous black people from fertile to drier and infertile agro-ecological regions. Mutasa (2015: 3) summarised the land distribution as follows:

51% of the best land was reserved for White settlers

22% infertile land was reserved for Black Africans

27% was kept for forestry, national parks and other government developments.

Simple quantitative analysis reveals the significant observation that, such a *distribution of land prioritised animals over people*. This again contradicts God's law, if the Bible is anything to go by. Man (black or white) was given authority over all animals. The bestowing of authority seems to suggest that, God ranked man (Black or White) above animals. It is clear from this study analysis that, there was not human-wild life conflict but human-human conflict affecting the development of Nyanga national park as a tourist destination.

A comparative analysis of the apportionment ratios can lead one to *condone poaching as a form of human-wildlife conflict, as human gorilla-warfare for land equal distribution*. Its motive is to redress the unequal distribution (Blacks 22% and Animals 27% and Whites 51%) created by the Whiteman's Land Apportionment Act of 1930, in Rhodesia. Although the animals did not participate in the apportionment act, their share being bigger than that of human beings was enough for Africans to envy them. Africans sabotage the Whiteman's efforts to develop Nyanga National park as a tourist centre because they do not own the land where the park is situated.

After all, the central concern that can be identified from the land apportionment ratio is that of *perceived injustice in regard to wildlife conservation being pursued for tourism at the marginalization of human livelihoods*. The conflict thus raises issues around the concept of environmental justice in the context of biodiversity conservation goals. Under such circumstances, Loveridge et al (2010) charges that, the heightened *sense of injustice might trigger poaching*, the killing of wildlife using snares and extinction of preserved wildlife. Indeed, people feel that *priority is being given to wild animals because they are used as tourist attractions and the laws which govern their protection*. Exacerbating this predicate is the perception by local citizens that they cannot presently contest land ownership or influence either the content or the procedures associated with wild and aqua life conservation policy on land that they do not own.

In **1951**, The Native Land Husbandry Act was formulated to enforce private ownership of land. Controversial practices associated with Land Husbandry were destocking and conservation on (TTLs) black smallholders. The implication for destocking was a direct reduction of the Blacks only source of wealth (cattle). Destocking was implemented for Blacks only hence faced mass resistance to legislation fuelling nationalistic political unrest. The Native Husbandry act was scrapped in 1961. Its' fourteen years (1951 to 1961) had sunk the Blacks in poverty. Their *cattle had been drastically reduced, thereby forcing them to resort to wildlife killings for meat*. The deprivation resulted in Africans being portrayed as being nature destructive and unsupportive of National parks creation for tourism.

Then in **1965**, the Tribal Trust Land (TTL) Act was brought in to change the name of Native Reserves and create trustees for the land. Chiefs were appointed from among families who cooperated with the White settlers. It should be registered that, cooperation meant staying away from Nyanga National park land. Since they were trustees, they had no rights over the land. They administered it on behalf of the owner who entrusted them. Because of population increase pressure, TTLs became *degraded 'homelands' in which human-wildlife conflict was motivated by contest for wildlife exploitation for space and food*.

As if that was not enough, in **1969** the Land Tenure Act replaced the Land Apportionment Act of 1930 and finally divided land on a 50% white and 50% black. While this sharing was done on paper, what prevailed on the ground was that, *Blacks remained crowded in their reserves increasing human-wildlife interaction and its conflict*. Their being crowded away from Nyanga National park land was a cooperative move to allow the development of Nyanga National park as a tourist destination in Zimbabwe. These national issues on land, focused on two active groups of inhabitants, Whites and Blacks. Not much attention was given to the animals that God had on the land that they (humans) were sharing. Nobody specified their ownership, hence they were owned by everybody. *Whites legally owned animals on their farms while Africans legally were supposed*

to conserve the limited animals entrusted to them by virtue of being on the Tribal Trust Land that they occupied.

According to Zimbabwe Government (1996), The 1975 Parks and Wildlife Act conferred proprietorship over Wildlife to White farmers and ranchers. The facility enabled Rhodes Nyanga Estate trustees to allocate much of its forest and mountainous parts of the land for wildlife farming. *The Whiteman's Law enforcement agents arrested those who killed animals belonging to the park, whether found in or out of the park fences.* They were called poachers. Ndhlovu (2020: 5) complaints in these words: "laws should not protect wild animals but rather empower people to protect themselves against reptiles and wild animals." This utterance can imply that, *for sustainable human-wildlife conflict solution and development of national parks as tourist resort areas, strategies should encompass the value God assigned to both humans and animals on land.*

The prohibition of hunting and extraction limits locals' use of vegetation for medicinal purposes. Problems arise when the animals from the parks interfere with farmers by either eating their crops or killing their domestic animals. For example, elephants and hippos are known for destroying maize crops while lions and hyenas kill cattle and goats.

This study synthesised that, the land in which Nyanga national park is located has been owned first by the Black Africans. These did not think about tourism. Rather they saw shelter in the curves. The White forced the blacks out of this land and claimed its ownership. Rhodes wanted it for agricultural experiments. His death saw the land being owned by Rhodes trustee. This group created the Rhodes museum which then developed to Nyanga National park under the Parks and Wildlife Act. Black Africans cooperated by keeping themselves in the Tribal Trust Lands. The land reallocation after independence allowed Africans back to lands near Nyanga National park land. This discussion funnels to the conclusion that, those who own Nyanga National park can develop it to a world tourist resort when they cooperate locals and share tourism proceeds.

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