

BINDURA UNIVERSITY OF SCIENCE EDUCATION

FACULTY OF SOCIAL SCIENCES AND HUMANITIES



SACREDNESS

OF CULTURAL SITE: A CASE STUDY OF RAMBAKURIMWA Landscape

By

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A Dissertation Submitted to the Department of Culture and Heritage Studies in partial fulfilment for the requirements for the Bachelor of Science Honors in Culture and Heritage Studies Degree

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DECLARATION

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TITLE: SACREDNESS OF CULTURAL SITES: A CASE
OF RAMBAKURIMWA LANDSCAPE

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DEDICATION

I would like to dedicate this project to my Late Mother , to my father Mathew Makaza , ,my sister Chikomborero Makaza, my brother Tatenda Makaza ,my Twinny brother Takudzwa Makaza , Akudzweishe Murangari .

ACKNOWLEDGEMENTS

Firstly I want thank Dr Runzonza my supervisor. I would also like to thank my family, my late mother Beauty Makaza, my lovely brother Tatenda Makaza, takudzwa Makaza and chikomborero Makaza for giving me hope that I would make it. I would also like to thank my supervisor who went out of her way helping me with ideas and being there all the time that I needed assistance throughout this project. I would also like to thank Takudzwanashe Matthew for the inspiration and support .My gratitude extends to Bindura University of Science Education Department of Culture and Heritage. To all my lecturer I thank you all. Thank you to all members of the communities surrounding Rambakurimwa Landscape.

ABSTRACT

The aim of the study was to investigate the sacredness of cultural sites a case study of Rambakurimwa landscape. The objectives of the study were to examine the views of the local traditional believers about the sacredness of the cultural landscape and compare them with contemporary player such as Christian /religious group .To describe the benchmarks, the local people employ in describing the sacredness of the Rambakurimwa landscape. To inquire if the Christian Churches use Rambakurimwa cultural site as a form of a shrine or a platform for landscape for Church their outdoor prayers. To explore the relevance of the landscape to the community today and in the history of the community. The study was carried was carried out in Domboshava at Rambakurimwa landscape. The study used a qualitative methodology and utilized a case study as a research design. Interviews and focus group discussions were used as data collection methods. The response shows that Rambakurimwa is a sacred place. The research recommend that .The landscape requires monitoring and management in terms of preserving the forest.

ACRONYMS

NMMZ National Museum of Zimbabwe

NMZ National Museum of human Science

UNESCO United Nations Education, Scientific and Cultural Organization

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CHAPTER ONE

1.0 Introduction

The study focuses on the sacredness of cultural site using the case of Rambakurimwa landscape in Domboshava Zimbabwe. The Muzhanje trees dominate the sacred forest of Rambakurimwa, whose name literally means 'the unpolishable', the local societies say that this was the household for the spirits and hence, from prehistoric times people were not permissible to gather wood from the forest or damage with it in any way (Taruvinga and Ndoro, 2003). Sacred sites are created on original culture and old practices that value land and life and are measured an important contribution to the preservation of biodiversity. However, there is a lack of understanding of how these traditional systems work that is the distribution and size of sacred sites, how they are managed and their current state and the contemporary perspectives of the local people on the sacredness of these sites. Within the landscape there is a sacred sites are that must have a special significance or importance in the indigenous custom. Hills, rocks, water holes, trees, plains, lakes, billabongs, and other natural features can be sacred sites. They anchor cultural values and spiritual and family relationships in the country .Sacred sites can be dangerous places and can play a vital role in the people's fitness and well-being. Nevertheless, some see such views as old thoughts. Perhaps the sacredness has been buried by monotheistic Christian ideals. With this in mind, the study seeks to explore the sacredness of the cultural site Rambakurimwa landscape in the contemporary society, of Domboshava an area situated of the south Western fridge of the city of Harare.

Scared sites serve as hot spots in almost every culture in the world. Eliade (1959) postulates that, "All sacred place indicates a hierophant, and wave of the sacred, which leads to a territory that detaches itself from the surrounding cosmic environment and becomes qualitatively different."

Eliade (1959) further affirms that a sacred place differs from an ordinary space because it is the manifestation of the divine. Eliade reflects sacred spaces as places that are realistic, while profane spaces have no meaning or value (Eliade 1959). In other words, a sacred place is a concrete and permanent place to which generations point and say: "This place is sacred and holy", while profane space is a shapeless area without quintessence (Eliade 1959). This suggests that a non-sacred space is without orders, limits and exclusions of certain movements or words; however a sacred place is arranged and typical with established regulations that must be followed. Eliade (1959) concludes that a sacred space is understood to be a place where the divine meets humanity.

Many societies and cultures recognize sacred places and moments. Such places and moments are part of formative encounters that influence their vision of the world and their general orientation of life. Therefore, the mystical experience is an important share of the cultural heritage of a persons. The mystical experience with sacred places, such as the Shona people in Zimbabwe and the Rambakurimwa landscape, is a process in this research that can only be understood in a religious-cultural context. Therefore, this study offers a glimpse into the sanctity of the Rambakurimawa site among the Shona in Zimbabwe. The sacred places and moments in the Shona context are cultural landmarks that help to cognize and read the cultural, territorial and social situation of the country (Dawson 2011). The Rambakurimwa site is a manifestation of the spirituality of a group of people. Therefore, it represents the identity of a people and their spirituality and hence it is an interesting area of research.

The site of Rambakurimwa is considered sacred and highly valued and admired because it marks the point of man and the divine. The basic questions of this study are: What makes a place sacred? The locals do they believe in the sanctity of the landscape? The Johane Masowe Chishanu yeNyenyedzi Church forcibly grabbed most of the African indigenous sacred places, such as hills,

shadows and dams for night prayers and water baptisms and this has led to the questioning of the sacredness of the cultural sites among the contemporary people. It is this perception that makes the landscape a controversial place, especially from an indigenous and Christian perspective. The researcher selected Rambakurimwa in Domboshava Zimbabwe, a landscape which is considered famous and sacred by the locals. The study analyses and attempts to decipher more deeply the sacredness of the landscape. The study is a timely topic that is the focus of current worries. To archive the planned goal, this research study trusts heavily on participant observation and interviews for data collection, as there is almost no documentation available few the Rambakurimwa landscape.

1.1 Purpose of the study

To describe the sacredness of cultural site: a case study of Rambakurimwa landscape.

1.2 Statement of the problem

The sanctity of cultural sites in Zimbabwe is enigmatic to both traditional believers and Christian followers. The speed at which these sacred places are violated day in day out with the advent of the Pentecostal churches having all-night prayers on the sacred mountains has left more questions than answers. Culturally, sacred places were known as spectacles that made people see the invisible and hear the unheard and people punished for violating the rules. Myths also claims that troubles and unhappiness used to vanish into thin air, causing blessings and spiritual gifts to fall into the hands of believers. However, some cultural sites were turned into churches and eventually a center for prominent figures. This came to light in the case of other sacred places which were turned into religious shrines which in turn were accused of shifting their focus from spiritual gain to monetary gain and deviating from their primary goal of spiritual growth, praying for the damned, and blowing trouble and calamities out of thin air. Some contemporary traditional believers have lost

faith in the sanctity of cultural sites as some churches have managed to turn them into sanctuaries and charge exorbitant fees and make it difficult for locals to access these sacred sites. Therefore, the current study makes an attempt at exploring the sacredness and the sanctity of cultural sites in a contemporary context.

1.3 Research Objectives

To describe the benchmarks, the local people employ in describing the sacredness of the Rambakurimwa landscape

- To examine the views of the local traditional believers about the sacredness of the cultural landscape and compare them with contemporary player such as Christian /religious group.
- To inquire if the Christian Churches use Rambakurimwa cultural site as a form of a shrine or a platform for landscape for Church their outdoor prayers
- To explore the relevance of the landscape to the community today and in the history of the community.

1.4 Research questions

- Which are the benchmarks the local people employ in describing the sacredness of the Rambakurimwa Landscape?
- What are the views of the local traditional believers about the sacredness of the cultural landscape?
- Do the Christian Churches use Rambakurimwa cultural site for their any form of spiritual perspective related to the sacredness of the landscape?

- How effective is the landscape as a spiritual spot to the community and in the history of the community? And today?

1.5 Assumptions

The local people around the cultural sites are losing faith in the sacredness of the said sacred sites due to monotheistic Christian ideals that direct man to rule nature. The young generation hear the stories about sacred places as myth and creation of imagination to scare people hence they do not value these cultural sites.

1.6 Significant of the study

The study is significant because it focuses on the important issue that concerns the identity of the indigenous people. Sacred natural sites are important for the vitality and being of indigenous and traditional peoples' cultures. There is a fundamental link between the rights of people to control natural sites which symbolize their cultural and spiritual identity, and their continuing protection. Therefore the study is a great contribution to the discovery of the knowledge about culture and sacred sites and the way the contemporary society view and value their cultural sites. The study is also important in that it provide Bindura University of Science Education, as an institution of higher learning with information that will be used by students and other interested stakeholders about the sacredness of Rambakurimwa landscape.

1.7 Delimitations of the study

The research focuses on the sacredness of cultural site case study of Rambakurimwa. The study will be from period of 2020 to 2022. The study seeks to confirm the sacredness of Rambakurimwa.

1.8. Limitation of the study

The researcher is probable to face challenges of limited information since some of the participants may not be willing to provide some of the necessary data as a result of the fear that the researcher is linked with some government officials who may hinder the participants' operations. More so, to overcome this challenge, the researcher acquired a recommendation letter from the University. During the data acquisition period the researcher face challenges due to the Covid-19 pandemic. The time available to conduct the research and come up with conclusion for the research was inadequate considering that was carried out during the semester and there were other modules which were supposed to be done during the same period.

1.9 ETHICAL CONSIDERATIONS

Bells (1993) described ethics as moral principles guiding conduct, which are held by one group or group of professionals. During the study the researcher abide by the research ethics so as to protect the respondents and authenticity of the study. The researcher will gave assurance to the respondents that the information they provided would not be revealed to anyone and as a guarantee of confidentiality the researcher did not highlight individual's identity.

1.10 Definition of key words

Community are people living the same neighborhood, in physical or spatial terms, human settlements in closeness to a given heritage place, ICOMOS G.A (2014; 2).

Sacred to make holy, associated with God or a god or dedicated to a religious purpose and so deserving worship

Holy free from sin and evil morally and spiritually perfect and emasculate

1.11 Structure of the study

Chapter 1: Introduction

Chapter 2: Literature Review

Chapter 3: Research Methodology

Chapter 4: Results and Discussion/Data Analysis and Presentation/Research Findings and Discussion

Chapter 5: Conclusion

1.12 Summary of the study

The chapter discusses the main features of the study. To define key terms. Background of the study, the research questions, objectives and justification, limitations, delimitations, assumptions of the study.

Chapter 2 Literature review

2.1 Introduction

The study's background and orientation were presented in the prior chapter. The current chapter introduces and reviews the study's literature. The theoretical framework that underpins the research is outlined and justified in this chapter. The spatial theory informs this research. It also goes over the study's literature. The literature is reviewed under the following themes: the benchmarks that local people use to describe the sacredness of a site or landscape; the views of local traditional believers about the sacredness of the cultural landscape; and the Churches' use of sacred cultural sites for their Church services, which describes their perspective on the sacredness of the landscape and its effectiveness to the community and in the community's history. It is critical to have a working knowledge of the terms sacred and sacred space in order to comprehend the literature relevant to this study.

2.1.1 Sacred

"Sacred" is derived from the Latin word "Sacer," which meaning "to render sacred." It is simply described as consecrated, especially prized, or acceptable to a deity that is set apart or dedicated to a religious purpose, according to (Carmichael et al 2013). The term "holy" refers to something that is free of sin and evil, morally and spiritually faultless, and immaculate. As a result, this adds to the concept that sacred places are holy places or spiritually aspirational places. Although some atheists say that these are hallucinations, sacred locations have been built to bring religious people closer to the spiritual world they believe in (Caillois, 2001).

2.1.2 Sacred place

A sacred space draws attention to the shapes, objects, and activities found there, revealing them as bearers of religious significance. The symbols describe the essential aspects of reality as perceived by a religious community, define existence in light of that view, and offer a link between the human and divine realms (Holm & Bowker, 1998). As a result, sacred sites can vary in nature based on what people attribute to them or what is performed there. Some hallowed sites, particularly in historical religious traditions like Christianity, Islam, Judaism, Buddhism, and Hinduism, may have long histories. Others may be relatively new, with fleeting status as a sacred site (Holm & Bowker, 1998).

Sacred locations are commonly associated with structured religious practice, and their status is recognized by formal regulations. Sacred sites in the natural environment, such as mountains, streams, trees, fountains, caverns, and so on, frequently gain their status and value through informal spiritual connections to formal as well as unofficial and local classes of persons.

2.2 Spatial Theory

The study uses spatial notions to examine the sanctity of cultural sites, the nature of religion, and the material, social, and geographic aspects of religion, with a focus on the Rambakurimwa cultural landscape. Thinking via a spatial lens provides a framework for understanding the results from a current viewpoint in cultural and religious studies (Knott, 2008). Contemporary cultural religious studies necessitate an understanding of how religion operates on several levels, from the human body and objects to streets and places of worship, cities and nations, as well as global currents and transnational links (Grossberg, 1996). Making understanding of historical and contemporary religions and cultures requires paying attention to the position and mobility of culture in space, the influence of geography on culture, and the interplay of religious and spatial difficulties (Grossberg, 1996).

As a result, focusing on space does not have to imply neglecting time, as space theory recognizes the confluence of the two, particularly in the context of globalization. Because of the dynamic production of space, its diachronic extension and synchronous interweaving, as well as its diversity of representations, temporal traces, movements, and developments are never excluded from a spatial framework, which aided this study in capturing the current and original status of the landscape in terms of its sacredness. With its focus on history, tradition, change, and the present, this is an important consideration for cultural studies.

2.3 Benchmarks the local people employ in describing the sacredness of the Landscape

Sacred sites can be found all around the world, not just in Africa. Certain portions of land are considered holy and sacred by Native Americans. These locations are classified as sacred because they contain special natural components, because they are the dwelling place or embodiment of spiritual beings, because they surround or contain burial grounds, or because they are sites suitable to connecting with spiritual entities, among other reasons (Mazumdar & Mazumdar, 2004). Each sacred location has its own set of religious ideas that serve as the foundation for the religious rules that govern it. These laws may specify when and for what reasons the site may or must be visited, what celebrations or rituals may or must be performed at the site, what conduct must or must not be witnessed at the site, who may or must not visit the site, and the consequences to the person, group clan, or tribe if the laws are not followed.

Some sacred sites in the United States of America are defined as discrete geological formations, such as Bear's Lodge/Devils Tower in Wyoming, while others incorporate entire landscapes, like the Black Hills of South Dakota or the hundreds of miles of Indian Pass trails that stretch from southern California to the Mexican border (Chiat, 1997).

Prayer circles, graves, visioning, purification, and healing are some of the religious uses of sacred sites. Only religious experts or a tribe's spiritual elders may use the places in some situations. African religiousness is concerned with promoting fecundity and preserving the society through sacred locations, rather than commitment to a theology. African religions place a high value on preserving a peaceful relationship with the supernatural powers, and their rituals aim to harness cosmic powers and channel them for good through sacred locations, objects, and animals (Clemence, & Chimininge, 2015). Ritual is the process through which a person establishes accountable relationships with other community members, ancestors, natural spiritual forces, and gods.

The countless shrines and altars consecrated in sacred places reflect the cults of the divinities. Shrines and altars are usually not large or permanent buildings, and might be as insignificant as a tiny signpost at a hallowed location (Brunn, & Gilbreath, 2015). Prayers, offerings, and sacrifices, particularly blood sacrifices, are used to maintain good relations with the gods. Most rites in which blessings are sought from the ancestors or divinities begin with the shedding of blood in ritual sacrifice, which is thought to unleash the vital force that sustains life. The diversity of the South African environment and population has resulted in a plethora of sacred sites in all of the country's regions. These hallowed locations are as diverse as the beliefs and customs of South Africa's various ethnic groupings (Alamu, 2015). The various sacred sites imply that hallowed locales are imbued with various cultural and spiritual foundations, resulting in a variety of sacral conceptions. In the province of Limpopo, there are several sacred locations to the Venda people, the most well-known of which is Lake Fundudzi. People from outside Venda are rarely allowed to visit this lake since it is considered sacred. The Venda people believe that Lake Fundudzi is where the ancestors lived and that the white crocodile that lives beneath the water calls home.

The sacred sites of Zimbabwe were identified before Europeans came. Sacred forests, mountains, hills, caverns, and pools were all sacred to the indigenous people. Holy shrines are revered as holy, sacred, and dedicated sites. According to Elide (1959), a sacred place differs from regular space since it is where the divine expresses itself. As a result, Elide (1959) considers the fearful places to be sites that are always considered true sacred places, as well as long-term locations from which generations and generations of people gain information. As a result, the holy locations have rules and regulations, and anyone who disobeys them will suffer the penalties. As a result, a holy site is a location where divine manifestations interact with mankind. This research looked into the rules that govern the sacredness of the Rambakurimwa terrain.

The sacred place was an important part of traditional African religion in ancient times, before imperialism. Traditional guides frequented holy locations to placate ancestors or seek relief from their gods during times of civil strife and drought. According to the Chronicle, holy places like as the Njelele have regulations that were cited by one of the elders, Thobela Ncube, who claimed that pointing a finger at the holy mountain Njelele is a taboo in personal life (Norris and Ingle hart, 2011). It is deemed pagan by atheists, therefore the residents would be called myth believers who would refuse to face reality (Byers et al 2001). Some blamed the rioting for shutting down the sacred site if it didn't rain enough (Biri, 2014). As a result, it can be supported the fact that holy places exist and are holy to those who believe in them.

Sacred places have been protected by local people for decades because of their spiritual worth, and they may be the oldest forms of protected spaces in human history (Dudley et al. 2009). Many indigenous and traditional peoples use cultural social and environmental management practices to ensure that their sacred locations are preserved. These include religious and ceremonial practices, as well as an active interaction with biodiversity and place through agriculture, husbandry, and animal management, such as hunting. It has been demonstrated that the traditional practice of sacred site worship can contribute significantly to the conservation of endangered species and biodiversity (Decher 1997)

2.4 The views of the local traditional believers about the sacredness of the cultural landscape

Sacred sites are considered from a spiritual standpoint all throughout the world. People's spiritual ties to the environment through sacred sites are more than just a reflection of traditional ideas on nature; they are also important components of ethnic identity. Nature provides powerful symbols that are used to generate strong ties between the social and the natural in almost every community. The sacred grove is more than a mini-nature reserve to the people of Orissa, India (Ramakrishna, 2003). It's the foundation of a way of life. It is both the site and a symbol of the regeneration of the body, the land, and the community (Kawashima, 2017).

It represents the human community's integration with nature. Natural springs are considered the 'soul' of the Hopi people, representing their fundamental identity (Ramakrishna, 2003). Sacred natural locations are frequently used as focal points for social and cultural events as well as religious ceremonies, fostering community cohesiveness and togetherness. It's difficult to separate cultural identity, familial and social relationships, livelihoods, and traditional environmental knowledge from ritualistic land use and biodiversity protection in many indigenous and traditional groups since they're all so intertwined. Sacred sites are sometimes perceived as a point of reference for identification, and hence sacred places are viewed as having great importance, according to the literature. However, this viewpoint may not be shared by all societies, which is why the current study sought to learn about the inhabitants of Domboshava's feelings regarding the Rambakurimwa cultural site.

Native Europeans' perspectives on the sacred are vastly different from those of non-native cultures. According to Ricketts (2018), Europeans have a holistic perspective of the sacred, believing that all of nature and all life within it is part of the sacred universe. They are also passionate about living in tune with natural cycles such as seasons and resource harvests (Chizhevsky, 2019). That isn't to suggest that all locations are equally valuable. Some places are treasured for their relationship with a particular spirit in the United States and the United Kingdom; others are valued for their association with specific resources; and still others are valued for their association with ceremonial activities (Ricketts, 2018). The researchers face a challenge in understanding some of the multiple meanings linked with local people's conceptions of sanctity beyond a basic perspective of them. For example, in France, Turkey, and Germany, certain hallowed sites are left alone, while others have been altered by human involvement (Chizhevsky, 2019). This literature demonstrates that the concept of landscape holiness is not unique to the global south; people in the global north also believe in and have benchmarks for describing sacred areas. The current study, however, differs from the literature in that it looked into the perspectives of local Zimbabweans in Domboshava in order to describe the Rambakurimwa sacred site, which will be discussed in Chapter 4.

Sacred sites are seen as a reflection of the local people's identity on a regional level. For the local community and religious pilgrims, sacred locations play an important role in the establishment of place attachment and identity. The emotional tie with a place, the beliefs about its meaning, and the individual and social actions that occur there are all referred to as place attachment (Low, 1992). It promotes the development of individual identity and a sense of community by providing security and well-being, assisting in the definition of group boundaries, and fostering the development of individual identity and a sense of community (Mazumdar & Mazumdar, 2009). Because these places provide connections to a group's past and embody its customs, they help the religious community acquire a sense of place identity (Lewicka, 2008).

Every sacred site in Africa is tied to a specific people's history, and those people regard the site as a repository of their cultural identity. Applying this to the current study, the people of Domboshava who believe in the holiness of locations regard the Rambakurimwa landscape as the identity of their forefathers who chose to leave the area uncultivated so that it may supply fruits to the inhabitants as the Mazhanje forest.

Sacred locations are regarded as the residences of ancestral spirits in Zimbabwe. It was discovered in Mhondoro, near Chegutu, that there is a sacred forest with severe laws and regulations, and that if one does not follow the rules, one will vanish and never be found again (Munjeri, 1995). The majority of inexplicable events occur in these locations as a result of visitors and other outsiders. Some even believe that it is illegal to comment on the fruits found there, thus the employers require that anyone visiting the area first educate themselves (Taruvinga and Ndoro, 2003). Informing the elders or chiefs of the area assists the authorities in informing the area's ancestors that they have no plans to do anything illegal. It is undeniable that Mhondoro's sacred woodland is a religion with real superpowers, not a myth or superstition (Munjeri, 1995). As a result, it is apparent that many historic sacred places are still in use today. However, there is still a gap in the literature regarding the perspectives of Domboshava residents on the Rambakurimwa cultural environment. As a result, one of the key goals of the current study is to address this issue.

In Zimbabwe, some sacred sites are seen to be portals through which ancestors provided for the living. The Shona people have long recognized and believed in the ancestors who carried their requests; ancestors who lived in the deep and unknown depths of the past. "Because the Shona constantly speak of an indifferent god, too enormous, too almighty, too apart from the Shona family and communal affairs," writes Gelfand (1972). The Shona use their ancestors to help them with their daily issues and wants. Only ancestors can receive private requests, and they can either forward them to the unknown or act on them directly. With the permission of family and tribal spirits, a person can contact ancestors, who will make their own requests in the invisible realm, while messengers such as Manyusa and Mahosana spirit mediums, who are in charge of generating rain, will accept the tribute and make the request on behalf of the people (Fortune 1973). The holy places are then viewed as entrances to the divine realm from a traditional and cultural standpoint.

2.5 Christian Churches use of cultural site for their Church services and their perspective on the sacredness of the landscape

Literature reveals that the link between indigenous and traditional peoples' sacred natural sites and the world's major faiths has a complicated and troubled past. Many traditional sacred natural locations have been seized or destroyed by newly emerging world faiths, particularly the Christian faith, because they were considered pagan or idolatrous (Couroucli, 2012). In several cases, church structures were forcibly erected on traditional locations. While it is crucial to avoid 'demonizing' major faiths' interaction with indigenous and traditional peoples, it is also important to recognize that the destruction of sacred natural areas is often linked to the development of dominant faiths. To fill a gap in the literature, the current study looked into how Christian churches use cultural sites for Church services and how they view the sanctity of the environment Rambakurimwa in Domboshava.

The literature on Jewish Sacred Space is examined in order to have a better understanding of the relationship between churches and sacred locations. In Jewish Thought, Its Evolution Other traditions, such as Zoroastrianism, influenced Jewish conceptions of sacred and their relationship to it, according to commentators on the Hebrew bible (Eade, 2020). The earliest Jewish traditions reveal a vertical holiness system, which is appropriate for a mountain people. Nature was identified with the Divine and holiness when it was stroked by God, especially mountains. Wilderness itself was associated with the divine.

Eade (2020) "Wilderness... is a common metaphor for rites of passage's liminal phase." The sacred instruction on Mt. Sinai was followed by a hierophany, which resulted in new community relationships. "The Sinai theophany and the formation of the covenant are clearly the centre of the entire Pentateuch," write Levi and Kocher (2013). The runaway Hebrews march to Sinai, and from there, as God's newly formed people, they trek to Canaan." Canaan was a mountainous area, and mountains were associated with sacred space. Mountains play a crucial role in the biblical universe.

There are 520 times in the Bible where the most common Hebrew word for mountain appears (everywhere but in Ruth, Ecclesiastes, Esther, and Ezra). It connotes safety, a strong agricultural foundation, height, and antiquity (Levi & Kocher 2013). Mountains are holy, but God's Sacred Spaces and Sacred Places can cause them to quake... haughty individuals raise themselves on a pedestal (Levi & Kocher 2013). This literature demonstrates that Christianity, which has its roots in Hebrew history, was also associated with sacred sites, thus it is not surprising to see contemporary churches employ traditional sacred places as sacred holy places to meet their God.

Sacred Spaces in Early Christianity Many Jewish conceptions of sacred space were adopted by Christianity. Christians, for example, shared the mystical Jewish concept of Shekinah, or God's presence among the devout, which is most eloquently described in Matthew 18:20. Christians also introduced a new concept of sacredness: specific spots linked with prominent individuals and their teaching, healing, and/or martyrdom sites. There is also the associated question of whether sacred areas must exist in actuality in order to be revered (Couroucli, 2012). In their book *Sacred Place*, Levi and Kocher (2013) go into great length about the fascinating topic of Christianity and literal metaphorical interpretations of sacred sites. He mentions Jerusalem as an example. In Christianity, for example, Jerusalem, the real city, is believed to be especially sacred in many circumstances. This history has had a bigger impact on the perspectives of current churches supporting the use of traditional sacred sites such as mountains, caves, and pools in the literature.

There are numerous issues linked with the modern use of sacred sites in developed countries such as the United States and Canada. For starters, there are religious differences: natives and nonnatives do not necessarily agree on usage. The indigenous people are concerned that many of their sacred sites are becoming too well-known. Some sites have been vandalized, and locals assume they have lost their electricity (Lewicka, 2008). Non-aboriginal cultures' tourism and New Age practitioners are a mixed blessing. Climbers and other outdoor enthusiasts have argued in various regions in the United States and Canada that non-natives should be allowed full access to native sites, even if the natives believe that visitation is damaging. On both sides, this can lead to mistrust and animosity.

In practically all religious movements in Africa, terrified spaces function as focal centers. 'Every sacred location entails a hierophany, an eruption of the sacred that detaches a territory from the surrounding cosmic milieu and makes it qualitatively different,' wrote Eliade (1957). A sacred space, according to Eliade (1957), differs from an ordinary environment because it is the manifestation of the divine. It's worth noting that, according to Eliade (1957), sacred areas are always deemed authentic spaces, whereas profane spaces are vague and worthless (Eliade 1957). To put it another way, a sacred place is a solid and permanent location to which future generations will point and declare, "This place is hallowed and/or holy," whereas profane space is an amorphous expanse devoid of quintessence (Eliade 1957). This means that a non-holy environment can be approached without regard for regulations, restrictions, or prohibitions on certain behaviors or statements, whereas a sacred space is structured and unique, with specific rules to follow. A sacred space, according to Eliade (1957), is defined as a place where the divine meets human beings.

In the Zimbabwean setting, several churches use sacred sites as divine power centers. Traditional believers think that this is a transgression and that putting dirt on these areas necessitates cleansing, or people's suffering will worsen. Members of Masowe yeNyenyedzi are invited to visit the Chivavarira cave and be baptized at the Gonawapotera pool at least once in their lives (Dodo, Band and Dodo, 2014). Masowe yeNyenyedzi church members think that Mwari can be found in sacred sites, which is the basis for this encouragement. This belief is based on the old myth that a supernatural mist would blanket the hill during tribal attacks, protecting residents who had fled to the hill for safety. As a result, adherents of the Masowe yeNyenyedzi Church claim that anyone plagued by evil spirits who enters the Chivavarira cave has escaped spiritual anguish. Anyone who enters this cave will be free of bad spirits.

The Gonawapotera sacred lakes are used by the Masowe yeNyenyedzi Church for its baptismal rituals. Baptism, they believe, is a sacred act that cannot be performed in a regular river or pool. Members are baptized in the sacred waters to receive sacred abilities from the Water Spirit when they emerge from the waters (Dodo, Banda and Dodo, 2014). This is because they feel the place is hallowed because of God's gifts. As a result, people visit traditional sacred sites. They also do all-night in mountains that are considered holy and sacred.

2.6 Effectiveness of the cultural site to the communities and in the history of the community

Sacred locations are significant to local communities around the world because of the religious activities that take place there. People develop attachments to these locations as a result of the social groups to which they belong (Ruback, Pandey, & Kohli, 2008). Believers' social interactions at sacred locations are essential learning opportunities that help people deepen their religious ideas and form bonds with the group and the area (Mazumdar & Mazumdar, 2004). These are sites where individuals feel emotionally and spiritually connected to their faith and community, fostering individual and collective attachment and identity (Mazumdar & Mazumdar, 1993).

Sacred sites are important all across the world because they attract visitors. Visitors visiting sacred sites have a variety of motivations, interests, and activities, some of which have nothing to do with religion at all but are related to vacationing or social and cultural travels (Collins-Kreiner and Kliot 2000). As a result, Weidenfeld (2005) contends that there is no clear distinction between pilgrims and tourists, other from the fact that the pilgrim prioritizes the ability to perform his religious commitments without impediment, whereas the tourist travels for hedonistic reasons. In the case of tourism, it contributes to the community's economic development while also enhancing its culture and heritage.

Many sacred sites in Africa are important for ecological research and environmental conservation. Sacred places can be valuable genetic reservoirs in particular areas, as well as good indicator sites for gauging the potential native vegetation of damaged ecosystems. They are also valuable sources of genetic material that can be used to restore degraded ecosystems. Sacred locations in Ghana's savannah, for example, have been used to help restore degraded ecosystems (Mazumdar & Mazumdar, 2004). Afforestation projects such as the creation of animal fodder banks and the growing of cash crops on the periphery of forest reserves have also contributed to the expansion of sacred groves by creating a buffer zone around the holy place. In other cases, sacred sites may play a role in preserving the ecological integrity of entire landscapes or safeguarding crucial locations in watersheds.

Sacred natural areas also demonstrate how ecological and cultural history are intertwined. However, combining biodiversity, indigenous knowledge, and cultural preservation in ways that imply a form of "forced primitivism" should be avoided (Ruback, Pandey, & Kohli, 2008). Attempting to validate and integrate traditional ecological knowledge into conservation programs can also provide challenges. Such knowledge is not static or timeless, but rather is influenced by material conditions, changes in the environment, and the applications to which it is put. Furthermore, assuming that 'traditional knowledge' is shared by all groups in a village and may be used for development or conservation programs is deceptive. Traditional societies are not homogeneous entities, and while local knowledge draws on a common environment, it produces surroundings in distinct ways.

Sacred locations are seen as portals through which ancestors provided for the living in Zimbabwe. The Shona people have long recognized and believed in the ancestors who carried their requests; ancestors who lived in the deep and unknown depths of the past. According to Gelfand (1972), the Shona believe there were sites where individuals could get Sadza from a tree, as well as places where Zimbabweans might hide during the conflict and remain invisible while protected by the ancestors' mist and other amenities. The majority of Zimbabwe's sacred sites are linked to a specific resource or ancestor's one-of-a-kind gift. Rain ceremonies, known as "mutoro," are performed in sacred locations and are thought to be successful.

2.7 Literature gap

According to the literature, there are few research on the holiness of cultural sites. The views of local traditional believers about the sacredness of the cultural landscape; the Christian Churches use cultural sites for their Church services and thus describe their perspective on the sacredness of the landscape and the effectiveness of the landscape to the community and in the community's history; there is limited data on the benchmarks people use in describing the sacredness of sacred landscape; there is limited data on the benchmarks people use in describing the sacredness of sacred landscape; there is limited data on the benchmarks people use in describing the sacredness of Where this information exists, it comes from studies conducted outside of Zimbabwe, and thus from various cultural perspectives. As a result, the current study aimed to fill in the gaps by supplying missing data in the context of Zimbabwe.

2.8 chapter summary

The theoretical framework that guided the research has been discussed in this chapter. Because of its benefits in understanding religions, the spatial theory is applied in this study. The sacredness of the cultural landscape has been discussed in the chapter, as well as the views of local traditional believers on the sacredness of the cultural landscape, Christian Churches' use of the cultural landscape for Church services, and their perspective on the sacredness of the landscape and its effectiveness to the communities.

Chapter 3: Research methodology

3.0 Introduction

This chapter examines the study's theoretical framework as well as the literature on the sanctity of cultural locations. The qualitative research methodology is presented in this chapter. It examines the research methodology, research design, and study population sampling, as well as data and instruments, data analysis techniques, trustworthiness, ethical considerations, and the chapter summary.

3.1 Research approach

The sanctity of the Rambakurimwa cultural place was investigated using a qualitative research approach. In this study, the researcher is interested in describing the benchmarks that local people use to describe the sacredness of the Rambakurimwa landscape; describing the views of local traditional believers about the sacredness of the cultural landscape; inquiring whether Christian churches use the Rambakurimwa cultural site for their Church services and describing their view on the sacredness of the landscape; and exploring the effectiveness of the landscape to the coexistence. To accomplish this, qualitative research was chosen because, as Creswell (2006) puts it, qualitative research seeks to comprehend the perspectives of those being examined. The qualitative approach develops understanding and exhaustive description of a certain aspect. The participants were interviewed.

3.1 Research design

The study gathered information on the holiness of the Rambakurimwa cultural place. The goal of a case study is to gain as complete a picture of a scenario or event as possible. The researcher aimed to create an image regarding the sacredness of Rambakurimwa's cultural site with this design. The flexibility to manage and mix numerous data gathering methods in a single study is another advantage of the case study design (Noble & Smith, 2015). Data was gathered through interviews and focus group discussions in this study.

3.2 Population of the study

Traditional and community leaders, youths, church leaders who use the location for church activities, and museum employees are among the target group.

3.3 Sampling

According to Burns and Groove 2005, a sample is a subdivision of a population that is perfectly or a depiction of the complete population. For a focus group, a purposive sample of two community leaders and ten community members, both female and male, was chosen. It was also utilized to choose two museum participants and three religious leaders from various churches.

RESEARCH INSTRUMENTS

3.4. Interviews

Five traditional figures, two museum staff, six community people, and a cultural specialist took part in the interviews. Interviews are a qualitative research method that entails significant discussion with participants in order to convey their perspectives on a topic (Legard, Keegan, & Ward, 2003). The local people use the interviews to describe the sacredness of the Rambakurimwa landscape; the views of local traditional believers about the sacredness of the cultural landscape; whether Christian Churches use the Rambakurimwa cultural site for their Church services; and to describe their view on the sacredness of the landscape and its use to the community and in the community's history. Interviews enable the researcher to establish trust and rapport with participants (Stake, 2013). As result, the researcher managed to generate more aware data on the sacredness of the Rambakurimwa site.

3.5. Focus Group discussion

A total of ten individuals of the community took part. A focus group is a researcher-led discussion with a small group of people (Plummer-D'Amato, 2008). Focus groups are the most effective approach to share ideas and discuss issues. The Rambakurimwa cultural site was discussed by the attendees. In comparison to other research methodologies, they also offer the advantage of covering a vast range of material in a short amount of time. As a result, the study's budgetary burden was lowered. Open-ended questions are used in focus groups to allow participants to explore a variety of viewpoints in depth. The participants in the study traveled a wide spectrum of the Rambakurimwa cultural site's holiness. The conversations were dominated by a few people.

3.6 Ensuring trustworthiness

The term "trustworthiness" refers to the extent to which a research study's conclusions accurately reflect the nature of the issue under investigation (Noble & Smith, 2015). The strategies used by the researcher to improve the study's credibility are detailed below.

3.7 Ethical considerations

Ethical concerns are ideas and beliefs that researchers should follow to prevent infringing on the rights of research participants (Denzin & Lincoln, 2011). The ethical issues that were discovered in this investigation are listed below.

3.7.1 Permission to conduct the study

The researcher was granted permission to conduct the study by the University. Permission to conduct the study was also granted by the gatekeepers.

3.7.2 Privacy, confidentiality and anonymity

The researcher made sure that the identities of the research sites and research participants were kept anonymous. The participants true identity where not revealed in the research report. Both the research sites and research participants are identified using letters.

3.7.3 Avoidance of harm

The researcher can harm research participants emotionally and physically. The researcher avoided harming the research participants by following to ethical considerations during the study.

3.8 Chapter summary

This chapter justified the qualitative research methodology for the study. This chapter include the research design, population of the study, sampling, data instruments, ensuring trustworthiness, and ethical considerations .The next chapter focuses on data presentation and discussion of findings.

Chapter Four

DATA PRESENTATION, ANALYSIS AND INTERPRETATION:

4.0. Introduction

The chapter focuses on the presentation and analysis of data, on information and findings obtained from the Rambakurimwa case study. The chapter reviews data collected from observation, interviews, questionnaires to meet the aims of the, diagrams, graphs and tables will be together with presentation. The main attraction of the Rambakurimwa landscape is its fruit called Mazhanje and the sacred cultural value credited to it .The picture below shows the mazhanje fruits.



Mazhanje fruits.

4.1. Objectives

The study conducted to address the objectives below:

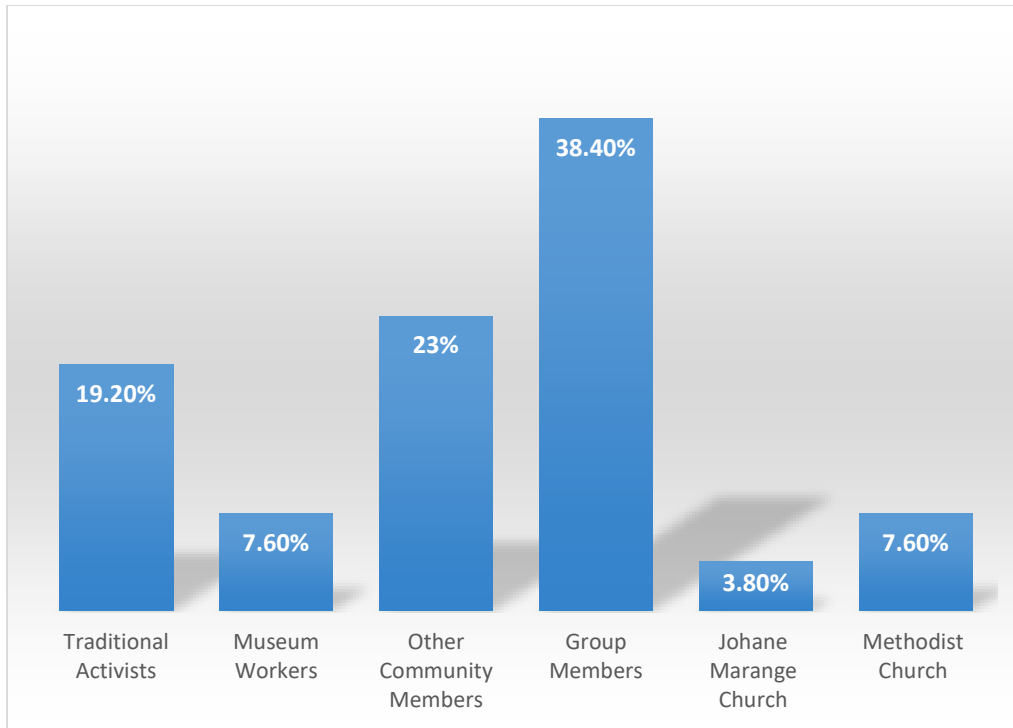
- To describe the benchmarks, the local people employ in describing the sacredness of the Rambakurimwa landscape
- To examine the views of the local traditional believers about the sacredness of the cultural landscape and compare them with contemporary player such as Christian /religious group.
- To inquire if the Christian Churches use Rambakurimwa cultural site as a form of a shrine or a platform for landscape for Church their outdoor prayers
- To explore the importance of the landscape to the community today and in the history of the community.

4.1.1. Research questions

- Which are the benchmarks the local people employ in describing the sacredness of the Rambakurimwa Landscape?
- What are the views of the local traditional believers about the sacredness of the cultural landscape?
- Do the Christian Churches use Rambakurimwa cultural site for their any form of spiritual perspective related to the sacredness of the landscape?

4.2. Response Rate

The data was collected through the use of interviews and questionnaires, I choose two communities as a research target which had a total of 10 members which classified as Focus Group Discussions .Other individuals apart from the communities were given questionnaires to answer while some among those preferred responding in form of interviews. The interviews extended to other participants in Harare at National Museum and Monuments of Zimbabwe. In addition, three church members were interviewed (1 from Jahane Marange and 2 from the Methodist Church). The chart presented below is representing the above stated data.



The respondents responded in different statements based on what they believed and had seen, the respondents are ordered bellow.

4.3. Classification of Respondents and their Responses

- 5 traditional Activists
- 2 Museum Workers at NMMZ
- 6 Community Members
- 10 group members (from two different communities: 4 male and 6 females)
- 1 Church member (Jahane Marange)
- 2 Church members (Methodist Church)

The respondents were approached in the use of interviews and questionnaires. Hence below is a table showing the different method of data collection working during the study:

People	Method Used
<ul style="list-style-type: none"> • Traditional Activists 	Interview
<ul style="list-style-type: none"> • Museum Workers (NMMZ- Museum of Human Science) 	Questionnaires
<ul style="list-style-type: none"> • Community Members 	Questionnaires
<ul style="list-style-type: none"> • People (from two different communities: 4 male and 6 females) 	Discussion
<ul style="list-style-type: none"> • Church member (Jahane Marange) 	Interview
<ul style="list-style-type: none"> • Church members (Methodist Church) 	Interview

The respondents responded differently as they are shown below:

4.4 To examine the views of the local traditional believers about the sacredness of the cultural landscape and compare them with contemporary player such as Christian /religious group.

Traditional Believers

The traditional elders said “Rambakuriwa is very sacred because it is named a people have been prohibited because Domboshava communities are characterized by performed within Rambakurimwa because Domboshava communities did rituals at the place, also many people tried to cut tree, in the next morning ‘vaiona yamera’ (trees would sprout by morning) The traditional people is of the opinion that the area is sacred due to the fact that if trees were cut they would sprout by night.



4.5 Museum Workers (NMMZ National Museum and Monuments of Zimbabwe)

As the members of the surrounding communities said that ‘mazhanje ari mumuti they are not supposed kutemhewa only ari pasi ndooanodyiwa’ he went on saying if someone tries to take unripe fruits mazhanje in the tree they would see nothing in the tree The elder generation living at Domboshava recount the story behind the name saying they were ‘ there to cut the trees in the groove so as to clear the area for farming in the area and therefore that they could plough the area ,the efforts proved effortless because the the day after cutting them down they would find the trees upright again and looking health as ever’ they concluded that the spirits did not want with the area and they left it alone . He also said the fruits are not supposed to be taken home so one should eat and go home without fruits. However, according to one of the workers at National Museum and Monuments about the fruits, he said “it is a way of protecting the heritage, they are just beliefs and there is nothing like that, they are taboos and sacredness to the landscape.

4.6 Community Members

According to one of the community members in this Rambakurimwa forest, long back there was a boy who used the forest as a toilet and hide what he did with the muzhanje leaves. When he left the place ‘tsvina yake yakatanga kumutevera’ (his feces began to follow him). He started crying and went home to his elders, his elders had to brew rukweza beer and went back to the Rambakurimwa forest and stated ‘kupira vadzimu vachikumbira ruregerero’ (appeasing the spirits asking for forgiveness). Therefore because of this incident there community concluded that Rambakurimwa landscape is very sacred.

4.7 To explore the importance of the landscape to the community today and in the history of the community.

Group members (from two different communities: 4 male and 6 females)

Respondents from communities surrounding Chinamhora said members of the close communities benefit in different ways. The benefits such as, social benefits, cultural, environmental benefits, and educational benefits. National Museums and Monuments of Zimbabwe play a role in managing preserve, conserve and maintain the Rambakurimwa landscape .At Rambakurimwa landscape visitors came to see, schools came to learn heritage and history they pay a certain fee. According to one of the communities members people from the community they come to sell sadza to the visitors, sometimes they cook sadza to sell for the tourist therefore earning a living through Rambakurimwa

Some workers at Rambakurimwa are members of the communities. There are also ZRP members also were employed by the National Museum of Human Science. In an interview with headman Chinamhora, he said that, “musha ndewedu takausiirwa nemadzitateguru edu” (the home is ours as it was left for us by our ancestors) we are benefiting because “tinotombopira vadzimu vedu

mugomo iri” (we often perform ceremonies and traditional rituals in the mountain. Therefore the community benefited.

4.8 To inquire if the Christian Churches use Rambakurimwa cultural site as a form of a shrine or a platform for landscape for Church their outdoor prayers

Church member (Jahane Marange)

The church members use Rambakurimwa cultural site as a form of shrine or a platform for landscape for recollection purpose and prayers because one from the church members of Johane Marange said ‘they want to feel the nature and the landscape The other church member said they want to worship munzvimbo dziri (places of) cultural significance because there are spiritual power (Munjeri, 1995) support the views saying sacred places are use them because they have superpowers. Thus, they work hand in hand with the spiritual places. The respondents also said that if they come for prayers “mademon anobuda” (demons manifest) because the mountain has powers.

One of the church members said if you climb the mountain at the north east there are two hills standing close together the larger hills is called Chavaroyi which means for witches long ago witches were forced to come to this hill after going around the hill they would bath in the near bye stream . “that’s where witches were thrown and buried” .They said if they pray at the place, they “see a lion” demonic figures they believed that the mountain is very sacred and they said one should not talk bad things if one talks bad things he or she will disappear in this mountain.

There was also a small hill called Chiburitsirwa meaning where burdens are offloaded .This is where the witches and the traditional healer rested after going around Chavaroyi hill

4.9 Church members (Methodist Church)

The church had come for camping in the mountain with their families. They spent the whole night praying in the mountain .They said while they were praying they saw visions which they refused to disclose. Therefore they believed that Rambakurimwa is indeed a sacred place that is spiritual.

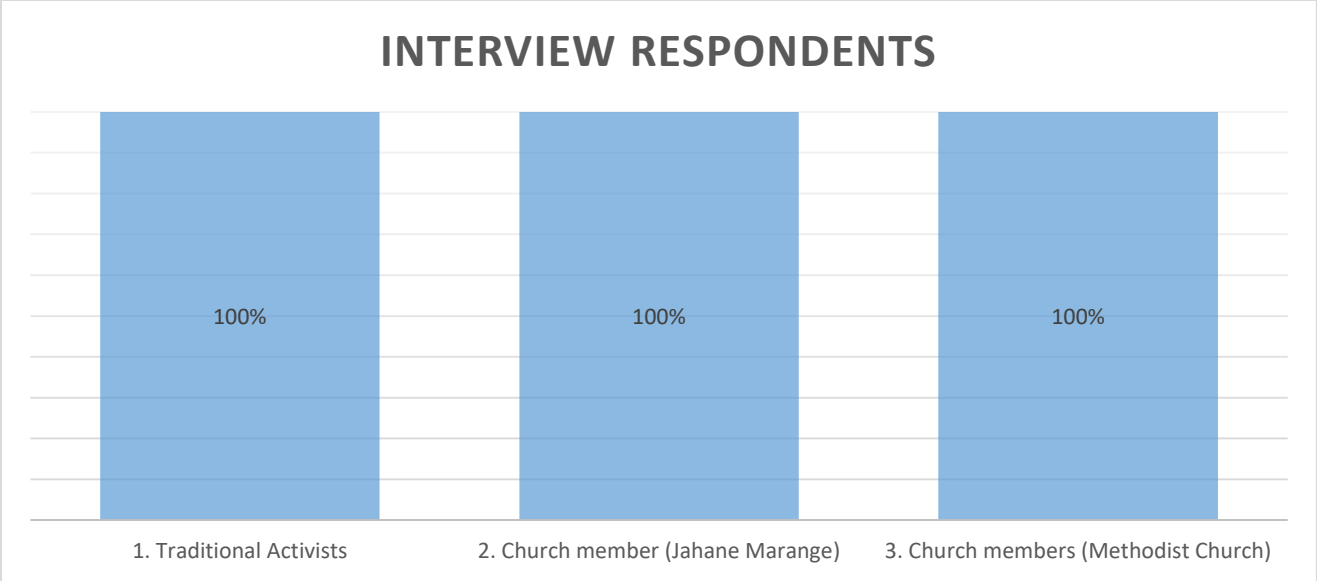
4.10 Interviewed Respondents

The respondents who were engaged in interviews include:

1. Traditional Activists
2. Church member (Jahane Marange)
3. Church members (Methodist Church)

4.11 Interview Response Rate

The interviews were conducted with the respondents mentioned above. The traditional activists responded dominantly using traditional events and incidents, while church members responded in a more like personal experience. Hence, the respondents were available for the interviews and they all met the intended response rate as shown below.



The above data shows that all the interviews conducted were successful and resulted in the results. All participants were available for interviews at each and every time they had promised that they would, the success interviews was measured to be 100%.

4.12 People who answer Questionnaire Response Rate

The other method that was used to gather data was through questionnaires. In this case, the questionnaires were issued to the 6 community members who made 23% of the total respondents and to the Museum workers who made 7.6% of the total respondents, only one museum worker was able to attend to the questionnaire and the other one never emailed back the questionnaire. The 50% of the Museum workers considered not to have participated in the process of gathering data. On the other hand, among the 6 community members selected to receive questionnaires, only 4 of them responded but among the 4 questionnaires, one was incomplete and was regarded unfit to be considered in the data collection process since the reliability and originality of the data counted most. Hence.

4.13 Community Members:

Respondents	Questionnaire Condition
Male 1	satisfied
Male 2	Satisfied
Female 1	Never Returned
Female 2	Never Returned
Female 3	Satisfied
Female 4	Incompletely Answered

The questionnaires, the males managed to bring to the satisfactory response results while female in this group failed to deliver clear and explicitly response results. The one who brought back the questionnaire answers did not manage to give complete answers.

4.15. Sacredness of Rambakurimwa.

The respondents in their diversity agreed that Rambakurimwa is sacred and of spiritual significance to everyone despite their relationship in terms of religion and beliefs. The study showed that the landscape is very sacred and scary. Elide (1959) sees the scared places as places that are always considered true sacred places. Among the respondents, only the Museum worker denied any spiritual significance as linked to the Rambakurimwa landscape .The results bellow show that museum workers believed that Rambakurimwa is spiritual they believed that stories at rambakurimwa are there to protect heritage .

Respondents	View of the Rambakurimwa Landscape
Traditional Activists	Sacred and Spiritually

Museum Workers	Cultural Meaning
Community Members of Chinamhora	Sacred
Group	Sacred
Johanne Marange Church Member	Sacred and powerful
Methodist Church Member	Sacred and very powerful

4.16. Chapter Summary

This chapter is presented data using collection tools which are questionnaires and interviews. These were presented in form of graphs and tables. The discussion held during the study with other respondent will be presented in the following chapter since it carries with it all the details of the discussion which in this case fits to be classified as research results. The objectives of the study were met. The discussion on the findings will be carried out in the following chapter and recommendations too will be given.

Chapter Five

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter gives a summary of the research carried out. The findings of this project are also presented in this chapter. It provides an outline of recommendations starting from the research findings possible solutions that can be used by different stakeholders in preserving the Rambakurimwa landscape. Thus, the chapter also identifies areas for further research to guide future researchers.

The study's goals were to identify the benchmarks that local people use to describe the sacredness of the Rambakurimwa landscape. To compare the views of local traditional believers on the holiness of the cultural environment with those of contemporary players such as Christians and religious groups. To find out if Christian churches use the Rambakurimwa cultural site as a shrine or a landscape platform for outdoor church prayers. To investigate the significance of the landscape to the community today and in the past. Therefore findings to be discussed below have answered and met the objectives of this study.

5.2 Summary of Findings

The findings of this study have been classified into four different parts, which include questions on whether the site is sacred, the landmark to determine the sacredness of the landscape, the importance of the landscape to the local people. The results are below.

5.3 To examine the views of the local traditional believers about the sacredness of the cultural landscape and compare them with contemporary player such as Christian /religious group.

- According to one of the Rambakurimwa forest's community members, there was once a boy who used the forest as a toilet and tried to disguise what he did with the muzhanje leaves 'tsvina yake yakatanga kumutevera' he said as he exited the place (his feces began to follow him). He began to cry and returned home to his elders, who had to prepare rukweza beer before returning to the Rambakurimwa forest and declaring 'kupira vadzimu vachikumbira ruregerero' (appeasing the spirits asking for forgiveness).

The local communities value the Rambakurimwa landscape with the idea that the land bears a connection between them and their ancestors. Therefore, the communities surrounding Rambakurimwa, the landscape provides a cultural rich attachment to their past and cultural

significance. Thus, if an individual is to disrespect Rambakurimwa, there would be need to sacrifice for the ancestors so as to make sure that they are appeased.

5.4 To inquire if the Christian Churches use Rambakurimwa cultural site as a form of a shrine or a platform for landscape for Church their outdoor prayers

- "The second church member stated that they wish to worship munzvimbo dziri (culturally significant places) because spiritual forces are at work.' As a result, they collaborate with spiritual sites. They also stated that if they come for prayers, "mademon anobuda" (demons manifest) will occur since the mountain possesses great power.

Thus, to the other believers of traditional religion, the site itself offers according to them a spiritual portal where their spiritual potential is activated if one is to evoke the spiritual matters while at such a place. Hence, the presence of someone praying in the mountain means that the spirits related to the site respond in strong ways so as to manifest in form of demons. The landscape at this point proves to be universal to both traditionalists and Christians. Therefore the significance of the Rambakurimwa through this study has been reviewed as serving all members of the community no matter their religious affiliation.

5.5 The value of the forest practically undermined by the responsible authority (NMMZ)

- "It is a means to conserve the legacy," one worker at the Museum of Human Science (NMMZ) said of the fruits. "They are only beliefs, and there is nothing like taboos and sanctity to the terrain."

The NMMZ has had the landscape listed as significant and of cultural value. This means that the site is considered to be a Heritage valuable place. The fabric of the site has totally relied on the taboos and the spiritualization of the landscape. Therefore, there are no proper plans or strategies

aimed at preserving the landscape. Thus, it is the community that safeguards the wellbeing and fabric of the site. However: Some of the Rambakurimwa employees are from the surrounding areas. There is also ZRP, which the National Museum of Human Science used for protecting the Rambakurimwa.

5.6 There is no practical guidelines on how to preserve the Rambakurimwa landscape

- On one occasion, a church had come to camp with their families in the mountains. They stayed up all night on the mountain praying. They claimed to have seen visions while praying, which they declined to reveal.

The fact that anyone can access the forest and do as they please means that they can access it at any given time. There are no proper security measures to monitor movement in and out of the forest.

5.7 Conclusion

The objectives of the site were met as shown above. The results of the study were discussed and solutions given. The solutions for the problems have been given and with the correct and close interpretation of the results. Thus, the chapter has concluded with the needed future study recommendations.

5.8 Recommendations

The landscape requires monitoring and management in terms of preserving the forest. thus the responsible NMMZ (National Museums and Monuments of Zimbabwe) needs to look for sustainable solutions to the issues to do with unmonitored interaction with the forest by religious people, both traditional and Christian. The issues to do with praying and worshiping has been

shown in this case study that people spend the whole night and some days in the forest and this happens without barthing. It is at this point that the local communities must agree on how best entry into the forest can be useful to the wellbeing of the site. Thus, all the community members who collect mazhanje from the forest must be charged a certain money to be used for the upkeep of the landscape. With these recommendations, the site would be safeguarded.

5.9 Recommendations for Future Research

Future researches need to cover the following issues:

- The universality of spiritualism in sacred forests.
- The analysis of the NMMZ policies on preservation and safeguarding of the sacred forests.
- Discussion surrounding the role of communities in monitoring sacred forests.
- Capacitation of local communities for fabric safeguarding of scared sites.
- The value addition on scared sites
- Interpretation of sacred landscapes

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APPENDIX 1: QUESTIONNAIRE FOR COMMUNITIES

Appendix 1 Questionnaire

My name is Chivimbisochashe T makaza (B1852452; I am an undergraduate student at Bindura University of Science Education pursuing a Bachelor's Degree in Culture and heritage Studies. I am required to carry out a research project in partial fulfilment of the requirements for the degree. As such the student is carrying out a research on sacredness of cultural site, case study of RAMBAKURIMWA landscape. The researcher is kindly asking for your assistance as respondents to the research understudy by filling in the questionnaire by filling in the questionnaire. The responses you will provide will be treated with utmost confidentiality and will be used solely for academic purposes. Your cooperation will be greatly appreciated.

INSTRUCTIONS

- You may answer all the questions honestly
- Please kindly indicate your answers by ticking where appropriate and writing in the spaces provided
- Your name or identity is not required.
- If you feel the need to withdraw kindly let me know

SECTION A Demographic Data

Age

8-16yrs

17-35yrs

36 +yrs.

Sex

Female

Male

AGE

18-24

25-34

35-44

45-54

55-64

65+

MARITAL STATUS

SINGLE

MARRIED

DIVORCED

NEVER MARRIED

WIDOWED

NEVER

MARRIED

APPENDIX 2: INTERVIEW QUESTIONS FOR COMMUNITIES 1.

How does Rambakurimwa benefit the community from the heritage tourism use?

2. What are the non-economic benefits that you as a community get from Rambakurimwa?
3. Have you ever benefited from Rambakurimwa cultural landscape non-economically? How have you benefited?
4. To what extent communities are involved in heritage tourism management? To what extent is the communities involved?
5. Is the community allowed to use Rambakurimwa cultural landscape?
6. Is there any other community living near Rambakurimwa cultural landscape that you think is benefiting more than your community non economically?
7. Is the community informed about any developments at the site which are of noneconomic benefit?
8. Who owns Rambakurimwa?
9. Are communities allowed to use their heritage place for cultural events, rituals, ceremonies and religious activities?

- Please do not write your name or identification in this form. Shortcomings
- If you feel the need to withdraw kindly let me know Tick in the provided box of your choice.

1. Is there a policy at Rambakurimwa cultural landscape which guides community
2. Who owns Rambakurimwa?
3. Is there anything that you do that benefits the sacredness of the Rambakurimwa culture landscape?
4. To what extent communities are involved in heritage conservation management? To what extent is the communities involved?
5. Is the community allowed to use Rambakurimwa cultural landscape?
6. Is there a management plan at Rambakurimwa cultural landscape?
7. Do you make reference to other National policies for community development?
8. Is Rambakurimwa cultural landscape a driver for community spiritual development?