

## Rethinking and Re-conceptualizing the Indigenization Paradigm as a Tool for Economic Development in a Few Countries of the Developing World

S. M. Kang'ethe<sup>1</sup> and Shingirai Paul Mbulayi<sup>2</sup>

<sup>1</sup>*Department of Social Work and Social Development, <sup>2</sup>Masters of Development Studies Student, University of Fort Hare, Private bag X1314, Alice. 5700, South Africa*  
*E-mail: <sup>1</sup><skangethe@ufh.ac.za>, <sup>2</sup><200910028@ufh.ac.za>*

**KEYWORDS** Indigenization. Indigenous Knowledge Systems (IKS). Pan Africanism. Traditional Knowledge. Sustainable Development. Millennium Development Goals

**ABSTRACT** This paper aims, through a review of literature, to discuss the prospects and fundamentals of development through indigenization in selected African countries. Research has established that several attempts at transforming African societies from the current state of underdevelopment using the current modus operandi of westernization and Eurocentric approaches have failed. This paper, therefore, prompts a debate on how indigenization can be harnessed as a tool for development in selected African countries. Apparently, Africans possess a wealth of knowledge, which if tapped and harnessed can go a long way in sprucing up the process of development. However, this knowledge has systematically been downgraded as being inefficient, demonic and barbaric. The paper ends by advocating for Africa to revert to indigenous ideas of development, or effectuate development paradigms by operationalizing both modern and indigenous approaches to development in tandem.

### INTRODUCTION

The overarching and pre-occupying obligation of governments of developing countries is to establish ways to ensure that their people get opportunities to set themselves free from the debilitating effects of social and economic deprivation (Mulinge and Mufune 2003; Todaro and Smith 2006).

Regrettably, while the world is now deliberating on ways to make development sustainable, most African countries are still struggling to make ends meet and cannot engage meaningfully in harmonizing their developmental policies with sustainable considerations. Peterson (2010) argues that there is need to redraft and rethink models of development in favor of strategies, which can fit and complement local cultures and the geo-political terrain of Africa. To this end, the World Bank (2000) underscored the view that indigenous knowledge is a powerful and often underutilized resource in the process of development. Following this, Dikirr (2008) poses that the notion of indigenization is fast gaining momentum in Africa where the value of indigenous knowledge and resources is beginning to be appreciated as the basis of economic viability to foster socially acceptable development. This paper will navigate the prospects of sustainable development through indigenization in Africa.

Apparently, there is increasing awareness that harnessing local knowledge systems and resources will go a long way in improving the quality of people's lives, and will also result in sustained development (Holmer 2011). According to the Collins Online Dictionary (2013), indigenization refers to the fusion of indigenous ideas, values, peoples, symbols, aesthetics, procedures and an authentic history into a society or organization so that it becomes an utmost product of indigenous imaginations and aspirations. Synonymous with the discourse of indigenization is the notion of African renaissance and Pan Africanism, which is the renewal and rejuvenation of African ideas, approaches and philosophies as part of the indigenization process (Owusu-Ampoma 2002). The latter is specifically a principle calling for unity of African purpose and advocacy for the recognition of indigenous ideas and cultures.

For a very long time, Africa has been in a developmental crisis characterized largely by poverty, high rates of mortality, poor infrastructure and wars (World Bank 2000). These challenges are continuing to plague the continent despite the economic interventions by international development agencies in developed countries, such as the Breton Woods institutions (IMF and the World Bank). With the world now anxiously looking forward to taking stock of the Millennium Development Goals (MDGs) in 2015,

these goals have remained elusive to most African countries (UNDP 2005). Abioye et al. (2011) attribute the challenges of Africa to the current mode of production and thinking which largely view Eurocentric models of development as the panacea for the crisis. He advocates for a paradigm shift and serious consideration of indigenization as a tool of social and economic development.

### **Problem Statement**

Indubitably, the legacy of colonialism in Africa has left some semi-permanent traits of underdevelopment making the continent face multitudes of developmental challenges and social unrests. However, there is increasing literature advocating for a paradigm shift in pursuit of indigenization, which constitutes embracing African values, and indigenous knowledge systems as models of development. Apparently, indigenous knowledge systems, which ancient African societies relied on, had been systematically replaced by foreign ideologies, and knowledge systems, which capitalized on indoctrinating foreign values at the detriment and demise of indigenous knowledge. People, both Africans and non-Africans have been subjected to curriculums, which demeaned indigenous knowledge systems to the effect and extent that it is now seen as irrelevant and the cause of the current developmental crisis. This paper will, through a systematic review of literature advocate that development can be achieved in Africa through adopting indigenization as a tool for socioeconomic development.

### **METHODOLOGY**

The paper has used a literature review methodology to discuss various facets of indigenization as possible tools of effectuating development. The paper has used journals and books to inform its debates and discourse on the niche of indigenization as a tool of effectuating development.

### **OBSERVATIONS AND DISCUSSION**

#### **Operational Definition**

##### ***Indigenization***

While indigenization is synonymous with making local people have bigger stakes in their local economies, in this paper, it is mainly conceptualized to include giving effect to local, so-

cial and cultural ideas, modes of production and related knowledge systems. In this regard, indigenization is perceived in the ambit of development rather than as a political process of addressing historical imbalances.

##### ***Panacea and Perfidy***

While the word panacea means the solution to all the maladies and difficulties, it is in this paper operationalized to mean good and desirable benefits. On the other hand, while the word perfidy means disloyalty and treachery, this paper operationalizes the word to refer to a bad or undesirable phenomenon.

#### **Facets of Indigenization as a Tool of Development**

##### ***Conceptualizing Sustainable Development vis-à-vis Indigenization***

Development is generally a multidimensional process, which largely entails a transformation from a lower standard to an advanced state in terms of complexity and efficiency. UNDP (2005) defines development as a process of improving the quality of people's lives through improving their welfare and opportunities. However, various scholars on the discourse of development seem to agree that there is no consensus on what constitutes development. In this light, Strange and Bayley (2008) argue that while infrastructural and economic development has been the focus of the 20<sup>th</sup> century, in the 21<sup>st</sup> century, the focus has significantly shifted to include distribution and sustainability of development. In this regard, development is said to be sustainable when it is not compromising the ability of future generations to meet their needs (Willis 2011). However, although widely acknowledged, the sustainable development paradigm has continued to sideline local ideas in favor of scientific knowledge and thereby resulting in the loss of this powerful resource of development. Equally, this disregard for indigenous knowledge is contributing immensely to the projected failure by most African states to make head way out of poverty and meet their MDG targets by 2015.

Anyormy et al. (2007) quote Kwame NKhrumah in conceptualizing the goal of development and argued that the vision of development is

not necessarily to have well developed infrastructure like roads, clinics, and many other things, but rather to have the ability to influence and have access and ownership of such apparatus of development. Interestingly, this view is continually being rejuvenated across the African continent although with varying implications and in some cases at frustrating paces. Robertson Economic Services (2013) on their blog argue that the tide of indigenization is becoming fast and more radical in southern Africa where a significant number of countries are opting to indigenize their economies. They refer to Zimbabwe where the country has set a ministry fully devoted to drive the indigenization process, although from a political stand dimension. Also, in South Africa, pro-indigenous policies like the Black Economic Empowerment (BEE) are seen as movements towards indigenization. More fully, Ndlozi (2013) cited the emergency of a political party (Economic Freedom Fighters) based on the drive to nationalize mines and other factors of production in South Africa as a move towards economic indigenization. Elsewhere, the Pan African Movement has been on a crusade calling for homegrown solutions to problems afflicting the continent (Oteh 2001). Regrettably, while these movements are following an agenda of indigenization, it is frustrating to note that they want indigenization, which gives people bigger stakes in the economy and continue to tread on and embrace Eurocentric models of development.

### *Conceptualizing the Notion of Indigenization*

The notion of indigenization was borrowed from biosciences where it was used to identify species of vegetation natural to particular environmental conditions (Weightman 2008). However, in social sciences, it is now being used to identify groups of people who are natural in a particular geographical location including their knowledge systems and cultures. The notion of indigenization is thus extensively used mostly in Pan African debates in opposing Eurocentric approaches and influences, which are perceived to undermine local values and development strategies. In this light, Ajei (2007) argues that history has recorded that Africans were exposed and subjugated to overwhelming colonial rule, which did not only colonize their geographical territory, but also systematically brainwashed

and downgraded their indigenous knowledge systems and practices. Furthermore, Hutchinson (2005) refers to systematic colonization of the body and the mind through propagator educational and religious institutions and systems, which were seen as superior than African knowledge systems and institutions.

Interestingly, the African Union and the United Nations are now acknowledging the value and merit of indigenous knowledge and are thus calling for a renaissance of African ideologies. To this end, UNDP (2005) argues that developing countries need to develop a new model of development, which takes the cultural milieu of Africa into perspective. These bodies above believe that it is possible to fuse scientific knowledge with indigenous knowledge in ways that can change the fortunes of developing countries mostly in Africa. Similarly, Willis (2011) argues that since development is a multidimensional process, everyone with his/her ability or knowledge, whether scientific or indigenous should contribute in their own ways to achieve a milestone in their lives. Further, Tshabalala and Lombard (2006) report that harnessing local potentials often cascade into active development. In that regard, Willis (2011) underscores the value of indigenization by purporting that it allows local populations to participate in their development. This means that indigenization has a community development component Tshabalala and Lombard 2006). Similarly, Ajei (2007) views that the current Eurocentric models of development such as the modernization paradigm, which conceive the African crisis as indicative of non adoptive culture are a testimony of the need to develop a model, which will allow significant participation of local people. Ajei (2007) further argues that the problem of dependence, which is countering developmental initiatives currently, is a product of Westernization. Most indigenous people are incapacitated to meaningfully contribute to development under the current regime of developmental models, which require knowledge and skills, which the locals do not have (Tevithick 2005).

### *Indigenization as the Panacea to African Problems*

To say the least, indigenization occupies a very special niche in the process of development of especially the countries of the develop-

ing part of the world. Some scholars such as Mupedziswa (2001, 2005), Osei Hwedie and Rankopo (2008) and Kang'ethe (2013a) allude to it as a possible plausible alternative to failed economies under the pursuit of Eurocentric guided mode of production. The advocates of indigenization argue that African economies, through the guidance, pursuit and patronage of Eurocentric ideals, have desperately failed in their economies making the countries poorer, albeit a global imperatives of countries making significant scores of poverty reduction (Mulinge and Mufune 2003). Also, the advocates of indigenization have called for change of curricula used in the institutions of learning, changing of mindset of viewing products and process from the developing countries as naïve, barbaric and second hand. They have also called for a paradigm shift that will advocate and effectuate change of educational curricula and ideologies to conceptualize the state of development (Mupedziswa 2001, 2005; Osei Hwedie and Rankopo 2008; Kang'ethe 2013a). As a matter of fact, Ajei (2007) argues that if indigenization is utilized as a development strategy rather than as a political weapon, it can be a panacea to the developmental crisis currently bedeviling African societies. He further alleges that harnessing the potential of traditional knowledge and skills can potentially aid African countries cross the 2015 MDG finishing line with some positive results.

### *Indigenization in the Medical Field*

Interestingly, research has established that indigenous knowledge and skills in areas of traditional/faith healing, caregiving, food security, forestry and resource management, education, governance, energy and various other community-based activities in Africa have vast potential to ensure sustainable and equitable development (Kang'ethe 2011; Mposhi et al. 2013).

From the argument above, these researchers would like to position and consider indigenization as a process of poverty reduction or mitigation. Perhaps looking at the underpinnings of poverty could help reveal the position and niche of indigenization as a tool of mitigating the effects of poverty. Poverty in Africa has several dimensions. However, its most apparent manifestations include hunger and malnutrition, lack of access to medical assistance and lack of access to education. According to FAO, WFP and

IFAD (2012), the number of people facing hunger and poverty in Africa is increasing at alarming levels. However, it is the belief of FAO, WFP and IFAD (2012) that the challenge of poverty and hunger in Africa is surmountable. To this end, Abioye et al. (2011) argue that Indigenous Knowledge in Agriculture (AIK) can be a very useful tool in eradicating poverty and hunger. Further, Sumner (2006) argues that indigenous people who over time had become attached to their environment know certain ways of surviving even during droughts or famines. Still more, Sumner (2006) found out that traditional farmers have a spiritual attachment to their production and survival mechanisms even during an adverse agricultural season. Interestingly, Abioye et al. (2011) poses that in Nigeria, useful indigenous knowledge on soil preparation, traditional planting methods, pests and disease control, maintaining soil fertility, controlling weeds as well as harvesting and storage of food has been documented. These had been found to be efficient both in terms of protecting the environment and costs. However, Mposhi et al. (2013) lament that despite indigenous knowledge being documented, apparently there has not been adequate goodwill and trust in its pursuit. This explains the impact due to which colonization eroded and indoctrinated the Africans into abandoning their indigenous systems they knew well, and had control of (Kang'ethe 2011, 2013a). Abioye et al. (2011) in this regard argue that AIK should be promoted so that it cannot only be important and invaluable in theory, but also to be used in improving agricultural output so as to enhance food security. Further, Abioye et al. (2011) note that putting AIK into practice will also mean that uneducated people will be able to draw income from their skills and knowledge and thus reduce poverty effectively.

More so, knowledge of traditional healing and caregiving, which has been documented in various parts of Africa, has remained redundant and often ostracized. Worryingly, FAO, WFP and IFAD (2012) document that the success of MDGs across the world has not been even, with the level of success has been satisfactory in the developed world, while in developing countries, the success has been dismal. The report by the global bodies above further elaborated that some African states are moving away from their MDG trajectory. In fact, public health sectors in Africa are reportedly deteriorating at alarming rates

(Mposhi et al. 2013). With the toll of HIV/AIDS increasing, more pressure for medical care services can be predicted, yet the capacity of hospitals continues to decline (Mposhi et al. 2013). As a matter of fact, Jackson (2002) alleges that traditional therapeutic services remain competitive in Zimbabwe where, an estimated eighty percent of patients seek traditional medical help before or after going to conventional health hospitals. In this light, it can be argued that legitimizing traditional primary health caregivers and practitioners can go a long way in ensuring that African countries, which have vast traditional knowledge in caregiving can achieve a milestone in pursuing the goal of improving public health. Perhaps the advice of Kang'ethe (2012) to the countries of the developing part of the world to consider using the services of biomedical services in tandem with the services of the traditional healers as a solution to their medical challenges in the face of unrelenting HIV/AIDS pandemic corroborates the ideas articulated above.

#### ***The Need to Indigenize Education Sector in Developing Countries***

Perhaps, in these researchers' contentions, educational sectors of many countries of the developing part of the world, needs to be indigenized. This is because one of the hugest challenges facing African countries is in the education sector, which is externally oriented. Many children who are handled through the conventional curriculums are equipped to enter into nonexistent industries. Piper (2006) argues that Africans are partaking in an educational system, which has no prospects of servicing indigenous needs. Ideally, this has resulted in Africa experiencing severe brain drain, as educated young people after attaining their qualifications, relocate to countries where their skills can be gainfully employed (Piper 2006). While conventional scientific education is critical in modern societies, it is also important to develop a local curriculum, which will service local needs. However, it is encouraging to note that in some countries like Zimbabwe, the role of traditional knowledge is now being recognized through a collaborative academic curricular designed to teach professional ethics of traditional healing at the University of Zimbabwe (Nkalas 2012). Also, in Zimbabwe a powerful association for traditional healers, the Zimbabwe National Traditional Heal-

ers Association (ZINATHA) is increasingly becoming visible in national matters and its membership is continuing to grow (Mukumbira 2000).

#### ***Culture as a Panacea of Indigenization***

According to Kang'ethe (2009, 2013b), culture constitutes of traditions, customs and belief systems that are passed across generations. He asserts that cultures inform, not only the dos' and don'ts of societies, but also the thinking and attitudes of the people. It is the mirror of the society.

Incontrovertibly, culture has remained one facet of Africa that has not yet been fully exploited to yield development for local populations. Africa is a dynamic society with varying cultural practices and beliefs. Maonera (2007) refers to cultural industries, which even during economic hardships would still thrive. Similarly, Ambert (2003) argues that in Zimbabwe, cultural dancers in resort areas like Victoria Falls and other heritage centers are contributing significantly to the Zimbabwean economy. Elsewhere, in Botswana, the Setswana cultural dance continues to provide economic opportunities for local people (WIPO 1998-1999). However, the challenge in cultural industries is that governments are failing to effectively support and strengthen them. In support of this, Ajei (2007) argues that most culture based economic opportunities are lacking support in capitalist economies where all sectors are funded on the merit of their competitiveness. WIPO (1998-1999) laments that African governments, even those, which purport to support indigenization, are pseudo indigenous as they continue to shun culture as a medium for development.

Objectively, indigenization if perceived from the standpoint of efficiency and in some instances environmental sustainability may not effectively reflect the desired development. It is in this light that a serious reconceptualization of indigenization is warranted. Some indigenous practices have been noted to be perfidious in the process of development. However, Mposhi et al. (2013) argue for the fusion of indigenous and scientific knowledge. This pseudo indigenization can go a long way in addressing the gap between science and culture. In the same vein, these researchers recommend a paradigm shift of the traditional practitioners such as the healers to change the way they do things and adopt

and embrace newer developmental ways of addressing the HIV/AIDS campaign (Kang'ethe 2012). For instance, traditional healers can be used to distribute condoms, be encouraging towards people to get tested. In the same light, Mposhi et al. (2013) argue that patenting cultural knowledge can make people believe in it and accept it as a formal way of earning a living.

### **Theoretical Frame**

#### ***Indigenous Knowledge Systems (IKS)***

Battiste (2002) argues that Indigenous Knowledge Systems (IKS) are now being increasingly used in various sectors of developing countries to counter the Eurocentric knowledge systems and gaps. She highlights that despite little or no recognition by most formal knowledge institutions and systems, IKS has always existed. Emphatically, Battiste (2002) argues that recognition and intellectual activation of IKS is an act of empowering indigenous people. Ajei (2007) defines indigenous Knowledge Systems as sets of understandings, interpretations and meanings that are part of a cultural complex that encompasses language, naming and classification systems, practices for using resources, ritual, spirituality and worldview.

According to the IKS model, people are historically and culturally bound and thus have a specific knowledge system, which enable them to survive and to define their civilization (Maila and Loubser 2003). Similarly, Battiste (2002) argues that IKS are embedded in the cultural milieu of all people and help in determining how people at a local level can engage in innovation. She further argues that IKS can be combined with external or scientific knowledge to come up with innovations, which satisfies various functions such as cultural preservation, improving efficiency and environmental sustainability. Mposhi et al. (2013) pose that embracing IKS in developing countries will amount to local people having a buy in and will also guarantee the sustainability of the development. Interestingly, Maila and Loubser (2003) pose that the notion of development is underlain by the principle of human participation, and stress that people who do not participate in their development lack affinity for such development, hence it is unsustainable. Further, Maila and Loubser (2003) view that the scientific models of devel-

opment that emphasize that developing countries should modernize by changing their cultural belief systems, adopting Western technologies and knowledge systems, fail to acknowledge that people should be able to identify with and participate in their development. In this light, for sustainable development to occur, the role of IKS should be defined and be embraced in all development projects.

#### ***Way Forward and Conclusion***

Taking Wallerstein's view cited by Nurse (2006) that sustainable development is linked to the geo-cultural construct of development as a point of departure, these researchers contend that Africa's development is possible if African states are to adopt indigenization as a model and tool for development. From the discussion above, it has been established that Africa does not only possess material resources, but also has vast knowledge, which if harnessed and given preference can change the face of development. If the objective of development in Africa as it currently stands is to achieve the MDGs, there is need to humanize and practically legitimize indigenous participation in the process of development. Legitimizing and recognizing indigenous participation should be more than just allowing people to have bigger stakes in the economies, but rather ensure that their values, beliefs and norms are embodied within the trajectory of the envisaged development.

There is need, therefore, for African governments to fund researches on how IKS had been used in different sectors of African economies to achieve developmental goals. It is regrettable that some indigenous knowledge has been lost in pursuit of foreign developmental strategies. These researchers do not in any way underestimate scientific knowledge, but rather advocate for its fusion with the geo-cultural terrain of the African context. Equally, there is need to re-conceptualize the meaning and exercise of indigenization. Often, indigenization has been associated with radical economic policies, which in some cases result in non-indigenous people losing their property to indigenous people. While ownership of the factors of production is important, it is rather crucial to focus on giving effect, and legitimizing indigenous knowledge so as to make it the basis for all development. Pursuant to this, development of indigenous curriculums should

be promoted and such curriculums should promote preservation and utilization of local cultures. Importantly, there is also the need to demystify and de-ostracize the practice of indigenous knowledge. Regrettably, in many parts of Africa, traditional knowledge is seen as naïve, barbaric, witchcraft and mere foolishness. If IKS is to be adopted as a developmental paradigm, local governments should be charged with the responsibility of marketing the indigenous sector in a good light.

### CONCLUSION

It is recommendable that African countries undergo a serious paradigm shift of their ideologies and approaches of conceptualizing development. They need to identify and accept to tap and harness their natural resources as avenues of sustainable development. They need to relent their developmental reliance solely on Eurocentric paths as the only feasible avenues of effecting development. Perhaps this is borne out of the realization that Eurocentric approaches alone have not made African countries realize huge and acceptable forms of sustainable development, with many countries reeling under the weight of poverty and other forms of miseries. There is dire need to strike a balance to use both the Afrocentric and Eurocentric approaches in tandem.

### RECOMMENDATIONS

- ♦ Importantly, Africans in order to increase their opportunity to turn around their current state of dwindling economies need to value and appreciate the indigenous ways of fostering and effecting development in tandem with the Eurocentric approaches.
- ♦ African governments need to increase the budget share to processes and programs of indigenization in order to give them an opportunity to contribute to development.
- ♦ Africans need to undergo a serious paradigm shift of accepting and embracing the potency and potential of indigenization as a path and vessel of effectuating development.
- ♦ African government should consider embracing the concepts and philosophies embedded in African renaissance and Pan Africanism as vessels to bolster and strengthen indigenization and Afrocentrism.

### REFERENCES

- Abioye A, Zaid Y, Egberongbe HS 2011. *Documenting and Disseminating Agricultural Indigenous Knowledge for Sustainable Food Security: The Efforts of Agricultural Research Libraries in Nigeria*. Puerto Rico: World Library and Information Congress (IFLA).
- Ajei MO 2007. *Africa's Development: The Imperatives of Indigenous Knowledge and Values*. South Africa: UNISA.
- Ambert C 2003. *Promoting the Culture Sector Through Job Creation and Small Enterprise Development in SADC Countries: The Music Industry*. Geneva: International Labor Office.
- Anyormi MK 2007. *Politics, Environment and Sustainable Development: A Survey of Ghana's Development Path: From Independence in 1957 to the Threshold of the 4<sup>th</sup> Republic 1990*. Stockholm, Sweden: Royal Institute of Technology.
- Battiste M 2002. *Indigenous Knowledge and Pedagogy in First Nation's Education: A Literature Review with Recommendations*. Canada: National Working Group on Education.
- Collins Online Dictionary 2013. From <<http://www.collinsdictionary.com/dictionary/english/indigenization>? (Retrieved on 12 August 2013).
- Dikirr PM 2008. The challenges of indigenizing Africa's environment conservation goals. *New York: The Journal of Pan African Studies*, 2(3): 81-91.
- FAO, WFP, IFAD 2012. *The State of Food Insecurity in the World 2012. Economic Growth is Necessary But Not Sufficient to Accelerate Reduction of Hunger and Malnutrition*. Rome. FAO.
- Holmer M 2011. *The Road to the Information and Knowledge Society: Indigenous Knowledge and the Millennium Development Goals*. Pretoria, South Africa: UNISA Press.
- Hutchinson F 2005. Mapping and imagined futures: Beyond colonising cartograph. *Sydney Australia: Journal of Futures Studies*, 9(4): 1-14.
- Jackson H 2002. *AIDS AFRICA. Continent in Crisis*. Avondale, Harare, Zimbabwe: SAFAIDS.
- Kang'ethe SM 2011. Evidences of indigenous knowledge systems driving care giving in care programs in Botswana. *Fort Hare Papers*, 18: 5-15.
- Kang'ethe SM 2012. Attitudes of PLWA and other selected communities in Tsabong towards operationalizing bio-medical and traditional therapies in tandem to face the AIDs epidemic. *Social Work/Maatskaplike*, 46(1): 55-69
- Kang'ethe SM 2013a. Exploring social work gaps with examples from South Africa and Botswana. *Journal of Social Sciences* (in press).
- Kang'ethe SM 2013b. The panacea and perfidy of cultural rites of circumcision in African countries: Examples from Kenya, Botswana and South Africa. *EASSRR Journal*, xxix(1): 107-123.
- Kang'ethe SM 2009. Inadequate male involvement in health issues: The cause of gender skewed HIV and AIDs situations in Botswana. In: T Maundeni, BZ Osei-Hwedie, E Mukaamambo, PG Ntseane (Eds.): *Male Involvement in Sexual and Reproductive Health. Prevention of Violence and HIV/AIDS in Botswana*. Cape Town: Made Plain Communications, pp. 7-28.

- Maila MW, Loubser CP 2003. Emancipatory Indigenous Knowledge Systems: Implications for environmental education in South Africa. *South Africa: EASA*, 23(4): 276-280.
- Maonera F 2007. *Zimbabwe's Cultural Products –Deserving of Protection*: Harare: Trade and Development Studies Centre.
- Mphoshi A, Manyeruke C, Hamauswa S 2013. The importance of patenting traditional medicines in Africa: The case of Zimbabwe. *Zimbabwe: International Journal of Humanities and Social Sciences*, 3(2): 236-246.
- Mukumbira R 2000. Zimbabwe: More People Turn to Traditional Medicine. Issue 54. *Africane*. From <<http://lists.peacelink.it/afrinews/msg00192.html>> (Retrieved on 13 August 2013).
- Mulinge MM, Mufune P 2003. *Debt Relief Initiatives and Poverty Alleviation. Lessons from Africa*. Cape Town: African Institute of South Africa.
- Mupedziswa R 2005. Challenges and prospects of social work services in Africa. In: JC Akeibunor, EE Anugwon (Eds.): *The Social Sciences and Socio-economic Transformation in Africa*. Nsuka: Great AP Express Publishing, pp. 271-317.
- Mupedziswa R 2001. The quest for relevance. Towards a conceptual model of developmental social work education and training in Africa. *International Social Work*, 44(3): 285-300.
- Ndlozi M Q 2013. Marrikana Massacre a Mark of Continuity Between Apartheid and ANC Regimes- EFF. South Africa: Politicsweb. From <<http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71654?oid=398563&sn=Detail&pid=71616>> (Retrieved on 15 August 2013).
- Nkala S 2012. Tmpc, UZ to Help Traditional Healers: Newsday. From <<http://www.newsday.co.zw/2012/12/27/tmpc-uz-to-help-traditional-healers>> (Retrieved on 13 August 2013).
- Nurse K 2006. *Culture as the Fourth Pillar of Sustainable Development. London as the Fourth Pillar of Sustainable Development*. London UK: Common Wealth Secretariat.
- Osei-Hwedie K, Rankopo M 2008. Developing culturally relevant social work education in Africa: The case for Botswana. In: M Gray, J Coates, MY Bird (Eds.): *Indigenous Social Work Around The World*. Cornwall: Ashgate, pp. 203-219.
- Oteh OAA 2001. *African Voices, African Vision*. Sweden Stockholm: Nordic Africa Institute.
- Owusu- Ampoma K 2002. *Being an African in the Twenty-first Century and the Prospects for Africa's Progress*. Durban: Sabinet.
- Peterson S 2010. *Rethinking the Millennium Development Goals for Africa*. USA: The African Child Policy Forum.
- Piper B 2006. Editor's Review of African Education and Globalization: Critical Perspectives. From <<http://hepg.org/her/abstract/231>> (Retrieved on 12 August 2013).
- Robertson Economic Services 2013. The Socio-economic Impacts of Indigenization. From <[http://www.economic.co.zw/index.php?option=com\\_content&view=paper&id=1190:the-socio-economic-impact-of-indigenisation-&catid=125:public-sector&Itemid=566](http://www.economic.co.zw/index.php?option=com_content&view=paper&id=1190:the-socio-economic-impact-of-indigenisation-&catid=125:public-sector&Itemid=566)> (Retrieved on 14 August 2013).
- Strange T, Bayley A 2008. *Sustainable Development: Linking Economy, Society, Environment*. USA: OECD.
- Summer J 2006. *Protecting Farmers' Indigenous Knowledge: Organic Agriculture and Environmental Adult Education*. Toronto: University of Toronto.
- Todaro P, Smith SC 2006. *Economic Development*. 9<sup>th</sup> Edition. New York: Pearson-Addison Wesley.
- Trevithick P 2005. *Social Work Skills. A Practice Handbook*. Maidenhead, Berkshire, England: Open University Press, McGraw-Hill Education.
- Tshabalala E, Lombard A 2006. *The Role of Community Participation in the Integrated Development Plan of Govan Mbeki Municipality*. Pretoria, South Africa: University of Pretoria.
- UNDP 2005. *Energizing the Millennium Development Goals: A Guide to Energy's Role in Reducing Poverty*. New York: United Nations Development Program.
- Weighman DA 2008. *Defining the Essential Components of Indigenization: A Roadmap for Parachurch Mission Agencies Serving the Bahamas*. An Integrative Thesis Submitted to the Faculty of Reformed Theological Seminary in Fulfillment of the Requirements for the Degree of Master of Arts in Religion. Bahamas.
- World Intellectual Property Organization 2001. *Intellectual Property Needs and Expectations of Traditional Knowledge Holders*. Geneva: WIPO.
- Willis K 2011. *Theories and Practices of Development*. 6<sup>th</sup> Edition. Abingdon, Oxon: Routledge.
- World Bank 2000. *Can Africa Claim the 21<sup>st</sup> Century?* Washington DC: The International Bank for Reconstruction and Development/The World Bank.

---

**Paper received for publication on October 2015**  
**Paper accepted for publication on August 2016**