

**Total
Heritage
Studies**

New Curriculum
HERITAGE STUDIES

Form 2

**User
Friendly**

**B B Matseketsa
S Mashaah
T Masikati**

Approved by the Ministry of
Primary and Secondary
Education

Priority  Projects
PUBLISHING

The Total Heritage Studies series is a new subject driven by the philosophy of the new curriculum approved by the Ministry of Primary and Secondary Education. It focuses on empowering learners to become responsible citizens of Zimbabwe who are loyal, skilled, resourceful and critical thinkers with a sense of belonging and self-worth. The series upholds the spirit of Unhu/Ubuntu/Vumunhu in learners by making use of learner-centred, hands-on methods in teaching and lesson delivery. Learners are assessed through continuous and summative examination. The book also affords learners with opportunities to practice, role play and research, solve problems, compare issues, carry out practical projects, analyse events and undertake educational excursions to stimulate cognitive development. The methodologies used include, but are not limited to;

- Information and Communication Technologies (ICTs)
- Self-discovery
- Research
- Discussion
- Debate
- Practical Exercises
- Problem solving techniques
- Educational tours
- Role playing
- Project work
- Group work
- Resource persons

Cross-cutting themes

The Heritage Studies series is aimed at producing innovative learners with the knowledge to discover and exploit available resources for survival in challenging environments. The cross-cutting issues covered in the series will stimulate in Zimbabwean youths an appreciation of:

- Heritage Studies
- Unhu/Ubuntu/Vumunhu (societal norms and values)
- Gender roles
- Children's rights and responsibilities
- Human rights
- Environmental issues
- Disaster and risk management
- Rites of passage for boys and girls (sexuality)
- Enterprise skills
- Financial literacy
- Chronic and infectious diseases such as diabetes, ebola, hypertension and HIV/AIDS

**Approved by the Ministry of Primary and Secondary
Education - April 2018**



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Introduction

What is Heritage Studies?

Heritage Studies is a subject which was approved by the Ministry of Primary and Secondary Education. It seeks to develop individuals who have a collective responsibility for protecting and investing in their cultural, natural and liberation heritage and wealth creation for posterity. The subject is part of the New Curriculum initiative. By definition, Heritage Studies is a discipline of study which focuses on our past, present and future as a collective people. It helps one with knowledge on the country's inherited traditions, monuments, what is produced and uniqueness on the international platform.

Practicals

This book is going to help learners appreciate practicality and implement it in real life. Learners need to take practicals seriously as they have become a mode of survival outside formal employment.

Opportunities available

This subject has been tailor made for learners to develop proposals for businesses at school and at home so that they can earn a living through these practicals. Whenever you make visits, try to think on how best you can preserve the existing heritage for the betterment of future generations.

Preface

Using this book

The Total Heritage Form 2 book is designed to teach learners the basic philosophy, the national history of the people of Zimbabwe, liberation struggle, natural resources, cultural norms and values, beliefs, historical sites, indigenous crafts and food heritage. The book is part of a series and it aims to further teach learners of the ideas of Heritage Studies this giving them a clearer understanding of the subject in continuation to what they have been taught in the previous year. The book is written in compliance with the new curriculum approved by the Ministry of Primary and Secondary Education and covers the following topics:

- Socialisation
- Identity: Family, Local and National identity
- Cultural Heritage: Norms and Values
- National History: Sovereignty and Governance
- National Heritage
- Constitution of Zimbabwe
- Rights and Responsibilities
- Production, Distribution of Goods and Services
- Global Issues

Structure of topics

The topics are structured in a progressive, easy to follow manner consisting of the following features:



Introduction

Introduces learners to the topic and explains what is to be covered.

Think ahead exercise

Learners are asked about their general knowledge and challenged to think ahead of the topic.





Key words

Defines and explains new words/expressions that learners might come across for the first time.

Case study

These give practical and real life insights into what would have been covered. This enables learners to marry theory and real life situations.



Revision exercises

These ensure spot-on understanding of skills/concepts learnt. Multiple choice and True/False focuses on learners' ability to deduce correct answers. Structured questions encourage memory skills.



Further research

This aspect brings in the discovery part of learning, teamwork and innovation even among learners.





Practical

Practical assignments allow learners to role play and participate. In the process, they exercise the reality aspect of the subject. This will enhance more understanding and build up a positive and participative outlook of the subject, making it more exciting and engaging.



Problem solving

Learners are immersed into the real world scenario. They are then tasked with providing both theoretical and practical solutions to social, cultural, economic and political problems that face the community and nation on a daily basis.



ICT exercises

These make learners employ their ICT skills to solve problems, generate, send or display information. The exercises also lead learners to internet websites whenever they can, to find information and research on issues relevant to the topic.



Educational tour/class visit

Provides learners with the opportunity to experience and see what they would have discussed during lessons.



Drama

Makes the learners role play on different issues thereby providing an interactive approach to the subject.

Project with financial benefit

Enables learners to participate in projects/activities which impart financial literacy skills, promote group work and make them perform psychomotor skills as espoused in the Ministry's guidelines. This makes learners acquire entrepreneurial skills for use in future.



Summary

Condenses all the objectives and concepts of the topic so that learners get to grips with the most prominent issues.

Assessment tests

These test learners' ability to recall, differentiate, explain, discuss, debate, identify, work out and resolve problems. There are 3 End of Term Tests and Exams for the end of year. This is in compliance with the Ministry's continuous assessment model of teaching.



1

Socialisation

Unit 1: Unit objectives

By the end of the unit, you should be able to:

- explain the role of the school in socialisation.
- assess the impact of the school in socialisation.
- state the role of peers in socialisation.
- analyse the impact of peers in socialisation.
- identify various types of media.
- describe the media's role in socialisation.
- illustrate the responsible use of media as a socialisation agent.
- utilise appropriate media content.

Introduction

In this unit you are going to positively embrace socialisation in schools and relate it to peers and the media. These are called socialisation agents. Sessions will be made in unpacking their role, impact and influence in socialisation. You can refer to Total Heritage Book 1 to

help you appreciate socialisation as you progressively carry on.

Topic 1: Role of the school in socialisation

Think ahead

1. Do you socialise at school?
2. What do you understand by the term punctuality?
3. Do you think the school affects socialisation?

Key terms

Socialisation agents – platforms or institutions where people interact.

Education sector – economic platform for the provision of education like colleges, universities and schools.

Homosexuality – abnormal sexual behaviours of same sex.

Interaction – actions occurring between two or more people as they share ideas.

Discipline – acting in accordance to stipulated regulations.

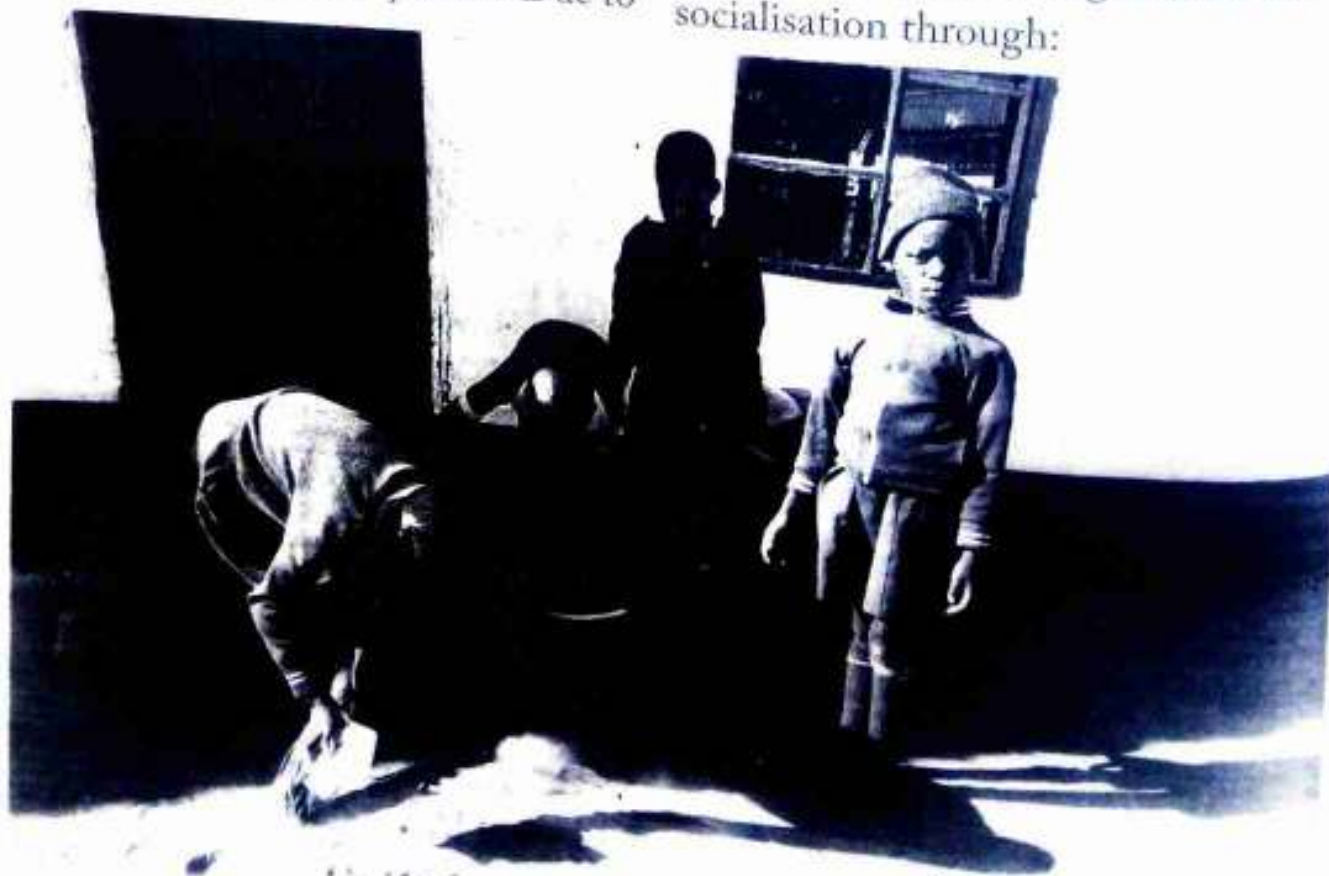
Socialisation – process of interaction from infancy to death.

The school as a socialisation agent

A school is defined as an institution for educating children. In Zimbabwe we have primary, secondary and tertiary levels. In this section we shall discuss the primary and secondary levels. According to the education statistics report (published by ZIMSTATS), there were 5 753 primary schools in Zimbabwe by 2012 and 2 312 secondary schools during the same period. Due to

developments in the education sector since 2012, the number of schools has increased significantly. This increase has led to more learners being enrolled, thus making the country be recognised as one of the best in Africa in terms of literacy. On average, learners spend 15 years to complete primary and secondary levels. This means more of the time is spent at school and this is when most of the socialisation takes place. Socialisation at school plays a very important role in our lives.

The school plays a significant role in socialisation through:



Children socialising whilst sweeping at school

(d) School rules

They are rules or regulations that guide the conduct of school learners. They guide learners at the school on what to do or what is expected of them. Some of the general school rules include:

- i. teachers' houses are out of bounds
- ii. no fighting at school
- iii. no begging but sharing
- iv. respect and greet your teachers
- v. no absconding of classes
- vi. do not litter the school yard

Analytical skills:

School rules are meant to help you do the right things both behaviour and character wise in the future. The rules are for a life time and are inculcated at school. You learn to love and forgive each other. These become great lessons for unity and assist peace to prevail.

(d) **Punctuality** – Punctuality refers to the quality or habit of adhering to an appointed time. The school teaches you to be punctual. It can be time to start school, assembly times, sports time and the lesson timetables; it means the school is trying to encourage you to meet set time frames without excuses. In some schools, arriving late for lessons

attracts heavy punishments as a way of rehabilitating the late comers.

Heritage overview: During the 1980s, 1990s and early 2000s, punctuality was a rule to both primary and secondary schools. Our experience in the rural schools is that a big metal bell was rung by a timekeeper to signal preparation for assembly or lesson time. We used to run to school so as to arrive earlier than the prefects and teachers on duty who at times ordered the gates to be closed. Some were beaten or taken for punishment regardless of the distance travelled. Others travelled for 5 to 15 km and they would arrive at school on time.

Instilling a punctual mindset will help learners in the business world in the future.

Punctuality is the stern virtue of men of business, and the graceful courtesy of princes (Edward G Bulwer-Lytton 1803-1873)



Corporal punishment

(c) Discipline

This is acting right to stipulated regulations.

(d) Socialisation

It is the process of interaction from infancy to death.

(d) Respect for authority

This refers to appreciating the decisions of those in authority at school, for example, the school Head and staff including prefects. As you grow up, you need to subject yourself to traditional and political leadership in your community including respecting your parents. If a child does not respect authority, he or she is sanctioned or punished. At times, some are rewarded for being submissive to authority.

(e) Hygiene



Washing hands with running water

At school you need to look smart and ensure that the place around you is clean. Always throw litter in the bin. You are also encouraged to bath everyday and keep your rooms tidy.

Revision exercise

Pracademic questions

Section A: Multiple choice

1. A school is regarded as a socialisation agent because _____.
 - A. the number of schools are increasing
 - B. learners are there everyday
 - C. it provides a platform to share values, beliefs and interact
 - D. there are school rules
2. Why are school rules necessary?
 - A. They are principles and regulations
 - B. They are lifelong and socialise people to do the right thing
 - C. Schools are big so rules are important
 - D. They help one to respect elders
3. How is socialisation promoted in schools?
 - A. By love affairs
 - B. By strict parents at home
 - C. By the use of policies in the constitution of the country
 - D. By respecting authority
4. Coming early to school and attending all lessons on time is called _____.
 - A. discipline
 - B. respect for authority
 - C. punctuality
 - D. hygiene

5. A school can produce an errant individual if order is not well maintained. Examples of such behaviour include all except

- A. discipline B. bullying
C. gangsterism D. truancy

Section B: Structured questions

1. Define a school. (2)
2. Why is a school regarded as a socialisation agent? Explain (4)
3. List any six school rules. (3)
4. How does punctuality obtained at the school impact on socialisation? (5)
5. Explain how hygiene and discipline affect socialisation. (6)

[Total marks: 20]

Section C: Essay

Discuss the view that schools have positives to socialisation. (15)

Problem solving

You have realised that the school is now a platform for students to negatively socialise. Teachers and students are having sexual relationships. You have been appointed to be a senior prefect at your school. Can you provide solutions to this negative socialisation and proffer solutions on what needs to be done. Suggest this to the District Schools Inspector (DSI).

ICT exercise

Using the internet, research on punctuality, discipline and hygiene. Share your research with the class.

Topic 2: Role of peers in socialisation

Think ahead

1. What do you understand by the term peer pressure?
2. Why do we need friends?
3. Do your friends exert influences on you?

Key terms

Adolescent – physical and psychological development during puberty

Interaction – action occurring between two or more people as they share ideas.

Peer – a person who is of equal standing with another in a group.

Socialisation – process of interaction that begins from infancy to death.

Influence – having effect on character

Role models

A role model is someone who is admired by others. When looking for a role model, one has to be aware of that person's personality, what that person represents, where the person derives his/her status and their way of life. One can imitate the way his/her role model walks, dresses, or talks.

A person's chosen role model may have a considerable impact on one's career opportunities and choices. For instance, a person's self-confidence in pursuing careers in Science, Technology, Engineering and Mathematics (STEM) fields can significantly be affected by the person's role models.

There are many different types of role models one can choose from. Examples include:

a) **Parent role models** – these influence one's education and training aspirations,



Mother and baby

self-efficacy and expectancy for an entrepreneurial career.

b) **Celebrity role models** – the media and constant exposure to celebrities has resulted in a change of mindset towards them by adults and youths. Most people



Zimbabwe national soccer team player, Knowshele Musona

choose celebrities as role models with the objective to become famous or rich.

c) **Community role models** – the community plays a major role in the upbringing of children. It has central influence to the future success of the child. Community role models such as



Vice President, Retired Army General Constantino Chirwenga



Charles Manyuchi, Zimbabwean boxer

teachers and doctors encourage better behaviour more effectively than policy promotions.

d) Athlete role models – elements of competition, excitement and success are what makes people want to emulate athlete role models.

Examples of role models include:

- i. Strive Masiwa – leadership, entrepreneurship
- ii. Dr Killer Zivhu – assisting the needy
- iii. Oliver Mutukudzi – good advice, consistency and perseverance
- iv. Amara Brown – independent and women empowerment
- v. Dudu Manhenga – dressing decently

- vi. Mr and Mrs Charamba – steady couple

Negative traits from role models that affect socialisation include:

- i. Having multiple sexual partners
- ii. Drug abuse
- iii. Semi-naked dressing
- iv. Pre-marital sex
- v. Violent behaviour



Young peers

Peer pressure

The online Merriam Webster defines a peer as 'one that is of equal standing with another'. The Oxford dictionary defines a peer as 'a person who is the same age or who has the same social status as

high risk in sexual behaviour among adolescents in Cape Town, South Africa. It revealed that negative peer pressure among adolescents may promote the high risk sexual behaviour resulting in contracting the pandemic of HIV/AIDS. Adolescents listen more to their peers than they do to their elders. The negative norms in peer pressure have resulted in the promotion of the Abstain, Be Faithful and Delayed messages.

Youths tend to exaggerate their illegal sexual encounters to their peers resulting in their friends wishing to experiment. In South Africa, some adolescents confided that they are shy to be looked down upon hence they indulge in sexual activities as a way to get accepted in groups. They do not want to be viewed as outcasts. The same peer pressure is not limited to youths but can be extended to mature adults.

Great Zimbabwe University (GZU)

Peer pressure research

A research conducted by Elliot Nkoma and Dadirai Bhumwe published in the journal of Educational Policy and Entrepreneurial Research (2014) to first year students at Great Zimbabwe University determined the prevalence

Great Zimbabwe University



Great Zimbabwe University

of drug use among first year students in the Faculty of Social Sciences.

The study drew participation from 157 students (82 males and 75 females). The results revealed that students start drinking beer at the age of 19 and this is mainly due to peer pressure. The research further pointed out that some students are influenced to take illicit drugs. Consuming such drugs resulted in other students dropping out of school, absconding lectures and failing exams.

Kenya

In a research conducted by Omollo Antieno Evaline and Dr Yambo Onyengo on the influence of peer pressure on secondary school students, Rongo Kenya, 235 respondents that consisted of students, principals and class teachers were surveyed. It emerged

you'. From the above definitions, one can deduce that we need to have peers in our life regardless of our age. Peers are an important feature in socialisation.



Elderly peers

As you grow up you may find that at times you have latitude to choose peers to associate with, while at other times they naturally come because of the environment. Sometimes they are imposed by your elders, siblings or circumstances. When you mix in that way, there are influences that naturally pop up because of diverse backgrounds, and life experiences. You are not given time to think about it. This is called peer pressure. Peer pressure can positively or negatively affect socialisation.

Positive peer pressure groups

Peer pressure is not always bad but you can derive some positives as well. The following are some of the positives;

- Encourages hard work as you compete with others
- Avoids trance
- Encourages others to prosper
- Inculcates positive attitude on everything done
- Promotes discipline
- Avoids truancy/sex escapades through counselling each other
- Shuns drug intake or voluntary intoxication

Research studies on negative peer pressure

Peer pressure has several bad consequences if not well managed. Below are real life examples of studies carried out on peer pressure in Cape Town (South Africa), Great Zimbabwe University (GZU) and Kenya.

South Africa

Terry Ann Selikow conducted a qualitative research study on peer pressure in 2009, (the article was published in the *Scandinavian Journal of Public Health*). The research focused on how negative peer pressure causes it

- Interaction helps people to understand each other.
- It creates a platform to share ideas that allow personal growth and focuses on one's social and academic life.
- It encourages the spirit of sharing and fosters unity among peers.
- Interaction initiates discussions among classmates.
- Through interaction, people also solve each other's problems and collaborate on issues that require such efforts.

Negatives of peer interaction in socialisation

- Interaction is negative when it affects other members of the group to indulge in certain indecorous behaviour.
- It introduces gangs amongst peers, drug abuse, prostitution, conmen, harassment and other forms of gangsters.
- Allows predation that is when one group becomes so powerful to the extent that it exploits others.

In conclusion, Daniel Dennet states that, "A child raised on a desert island, alone, without interaction, without language, and thus lacking empathy, is still a sentient being".

Clichés

Clichés are defined as phrases or terms that are thought provoking. These are phrases which are over used to the extent that they are no longer noticed if they are used in conversations. They are common phrases used in our daily lives.

Origins of clichés

Clichés are known to have originated from France in the printing industry. The printing presses used long ago had a cast iron plate that produced phrases, words and even images. The casting plate made an irritating sound over and over again and printers got used to the cliché/click. Therefore, cliché denotes something repeated so often. Regarding the printing industry, the same noise was heard over and over again. Clichés are found in love, friendship, business environment and different communities.

Examples of clichés

- Read between the lines
- Placing tail between the legs
- A waste of time
- A matter of time
- All is well that ends well
- Writing on the wall
- Fit as a fiddle
- Ugly as sin
- Every cloud has a silver lining

that peer pressure among secondary school students was influenced by behaviour, dress code and attitude in order to be accepted as part of a group. This has resulted in early pregnancies, premarital sex and diseases thereby burdening health institutions.

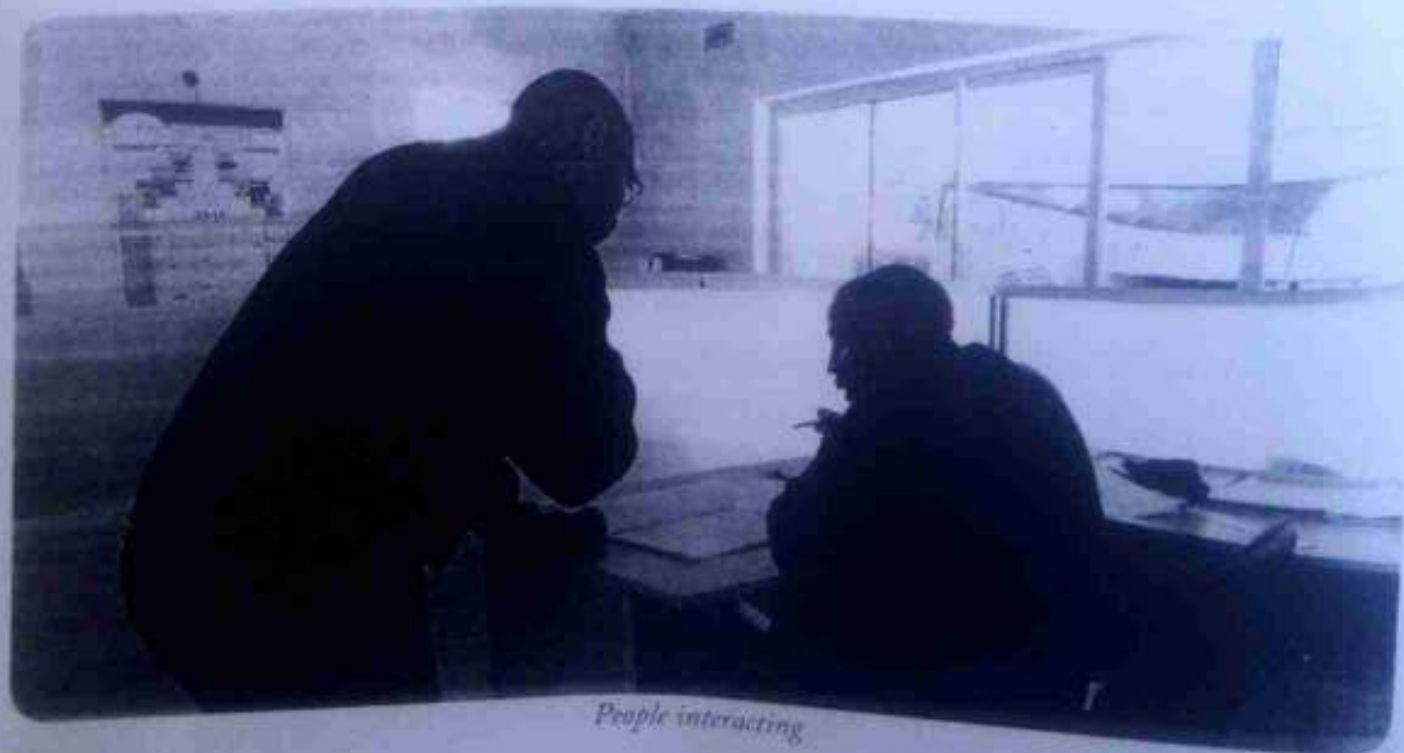
Interactions

These are ways to communicate or make conversations with each other. There are different types of interactions, for example, one person asking for directions may lead to two people interacting with each other on other topics that have nothing to do with directions. These people may continue to have regular interactions after their interaction on directions. Human beings

in the social world are referred to 'social animals' in that we converse with others and share information. As we socialise we tend to group each other according to age, sex, character, religion, educational background, interests and preferences among others.

Margaret Heffernan's quote on interaction is very incisive, "*for good ideas and true innovation; you need human interaction, conflict, argument and debate.*" This quotation sums up the interaction process by bringing out the need to share ideas. As we interact, there are conflicts, arguments and debates. Interaction can either be positive or negative. Below are some of the pros and cons of interaction.

Positive gains of interaction in socialisation



People interacting

- Interaction helps people to understand each other.
- It creates a platform to share ideas that allow personal growth and focuses on one's social and academic life.
- It encourages the spirit of sharing and fosters unity among peers.
- Interaction initiates discussions among classmates.
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- Writing on the wall
- Fit as a fiddle
- Ugly as sin
- Every cloud has a silver lining

- Laughter is the best medicine
- Made of steel
- Final girl
- Love triangle
- Dream cat/girl
- Underdog
- Happy ending
- If life gives you lemons, make lemonade (drink)

Clichés and socialisation

Clichés are found in socialisation. They are used to denote various meanings when used. At times, clichés can be sarcastic, stereotyping, gender insensitive and in some cases have undertones of tribalism. Among peers, clichés can be used to motivate each other, accomplish set objectives, demean others and bring unity among divided communities.

Positives of clichés

- They form rules of expression.
- They guide behaviour.
- They can motivate others to accomplish tasks.

Negatives of clichés

- They can be stereotyping.
- They are used to demean others.
- They can be offensive, for example, the 'woman's office is the kitchen' or 'hard work deserves men'.

Revision exercise

Pracademic questions

Section A: Multiple choice

- Which definition best suits a cliché?
 - A phrase that has a deeper meaning.
 - An old term that is useless.
 - An expression that has become overused to the point of losing its meaning.
 - An old statement that has been overused but still retained its original meaning.
- The idea of giving back genuinely to the needy cannot be described as _____.
 - love
 - philanthropy
 - generosity
 - pomposity
- Which statement is false about peer pressure?
 - It relates to age mates
 - It is inevitable in the social life cycle
 - Pressure from peers can be rejected easily
 - It encourages competition among peers

4. The negative norms and values
 (a) peer pressure have resulted
 in _____.
- (A) abstinence
 (B) permitted sexual encounters
 (C) delayed marriages
 (D) diseases and sexual risk among youths
5. The following are problems of peer interactions except _____.
- (A) sharing ideas
 (B) indulgence in bad behaviour
 (C) uncultured behaviour
 (D) predation

Section B: Structured questions

1. Define peer pressure and stereotype. (4)
2. Explain how the following affect peer socialisation;
- (a) Peer pressure (4)
 (b) Role model (4)
 (c) Interactions (4)
 (d) Clichés (4)
3. Using a case study of your choice, outline how peer pressure affects socialisation. (4)
4. List any two positive interactions in socialisation. (2)
5. Define clichés. (2)

6. What are the origins of clichés? (3)
7. Give two examples of socialisation
- (i) Socialisation
 (ii) Stereotyping
 (iii) Clichés (6)
8. Relate clichés and peer pressure. (2)
9. What are the negatives and positives of clichés in socialisation? (6)

[Total marks: 45]

Group work

In groups of five, describe in detail how interactions at your school are viewed as

- (i) negative
 (ii) positive make you cite concrete evidence.

Problem solving

You realise that at your school, the Ordinary Level students are moving in groups influencing each other to consume drugs and alcohol. You think of alerting school authorities about how peer pressure is affecting socialisation.

Write quick notes on how you can end negative peer pressure and put your suggestions in a Suggestion Box for the attention of school authorities

Heritage studies extra

Prepare an interview with three elderly people from your community at your own spare time. Try to understand how they were disciplined during their school times. Ask them whether they were happy with that kind of discipline.

Topic 3: Role of the media in socialisation

Think ahead

1. Define the term media.
2. List the types the media you know.
3. Does media have a role in socialisation?

Key terms

Media – the collective communication outlets or tools used to store and deliver information or data.

Social media – technologies that use computers and smartphones to share information.

Socialisation – process of interaction from infancy to death.

Sensational stories – events and topics that are exaggerated to present biased impressions on events.

Scare – fearful or cause nervousness.

Role of the media in socialisation

Media is a powerful tool in socialisation. It is the collective communication outlets or tools used to store and deliver information or data. The two types of media are print and electronic media.

(a) **Print media** – This refers to mass communication channelled through printed publications such as newspapers, magazines, books and published journal articles.

(b) **Electronic media (e-media)** – It refers to the media shared via an electronic platform (e-platform) for the audiences to view. Examples include radio, television and the internet.

Newspapers

A newspaper is a periodical printed publication that contains news, articles of opinion, features and advertisements. A newspaper is published either daily, weekly or monthly. Examples of daily newspapers include, *The Herald*, *The Chronicle* and *NewsDay*. Weekly newspapers include *Sunday Mail*, *Sunday News*, *Kwayedza* and *Manica Post*.



Newspapers

Magazines



Magazines

Positive roles of newspapers in socialisation

- Help disseminate information
- Entertain
- Interpret events and provide opinion and analysis.
- Assist in accountability.
- Makes checks and balances on government officials' conduct.
- Bring to light corrupt, or bad behaviour in general.

Negative roles of newspapers in socialisation

- Sensational stories and headlines can cause chaos within a country.
- Headlines scare away investors thereby starving the country of much needed investments and foreign currency.
- Negative perceptions are created by those writing falsehood.
- Divide the nation.

These are periodical publications with articles on certain issues be it sport, bridal, environment, tourism and leisure. Magazines have positive and negative impacts on socialisation

Positive roles of magazines in socialisation

- Magazines attract the younger market thus authors may write articles that help teens to take charge of their lives.
- Because of their colourfulness, most magazines attract the youth which gives them exposure to a great deal of educational themes.

Negative roles of magazines in socialisation

- Magazines are more appealing to the eye thus they may be used as tools to emphasise glamour, sexual satisfaction, comedic vulgarity and violence.

- Since there is no strictness to who can access magazines, inappropriate information is easily delivered to teens for example nudity.

Electronic media

Electronic media are platforms used to access information by electronic means. These include radio, television, smartphones and the internet. There is a great deal of information that one can find on the electronic media platforms. Some of this information may not be good thus one has to be careful when accessing information electronically.

Positive roles of electronic media in socialisation

- Electronic media can be easily targeted to the exact people one may wish to socialise with.
- It is an audio, visual media which help people to easily understand information.



Television

- It provides a wide range of entertainment, information and knowledge.

Negative roles of electronic media in socialisation

- Media can be used as a tool to spread cultural influences, dressing and other behaviour which is contrary to Ubuntu.
- Terrorists and cyber attackers may also take advantage of electronic media to lure innocent people.

Social media

Social media refers to computer technologies that allow people to communicate in numbers (groups) or virtual communities. They share ideas, information, videos and photos.

Positive effects of social media

- It allows people to share cultural, political and economic information.
- People can share events as they happen.
- It provides a lot of platforms where people can meet (friends, dates, business partners, etc)
- Social media is used as a tool for citizen journalism to bring out stories



WhatsApp



Facebook



BBC



WeChat



Instagram



Twitter

Negative effects of social media

- It can be used to spread hate and discriminating information.
- It can be used to spread threatening messages that make others live in fear.
- Can be used to circulate propaganda.
- Can be used as a platform for publishing falsehoods prejudicial to the state and other innocent people.
- Classified security and government documents can be posted creating alarm and despondency.

Revision exercise

Pracademic questions

Section A: Multiple choice

1. Why is the media regarded as a powerful tool in communication?
 - A. Everyone has access
 - B. It is a cheap way of communicating

- C. It has print and electronic media
- D. It is responsible for churning out information worldwide

2. The following are the roles of the media except _____
 - A. entertaining
 - B. information dissemination
 - C. frightening listeners
 - D. interpreting events
3. Which of the following is the most used form of communication in Zimbabwe?
 - A. Radio
 - B. Newspapers
 - C. Television
 - D. Internet

Section B: Structured questions

1. Define media. (2)
2. List three forms of the media. (2)
3. Give two examples of electronic media. (2)
4. Explain the following roles of the media
 - (i) Agenda setting (3)
 - (ii) Inform (3)
 - (iii) Entertain (3)
 - (iv) Interpretive (3)
5. Describe and explain with concrete examples how social media affects socialisation. (7)

[Total marks: 35]

Heritage Studies extra

Interview teachers who have been teaching at your school for a period of between 5 to 10 years. Ask them on the following issues regarding media usage at your school.

- (i) Whether your school used to have radio or television lessons.
- (ii) Whether your school had a news bulletin or the forms of communication they used.
- (iii) Also find out whether students were allowed to read newspapers like *The Herald*, *The Sunday Mail*, *The Chronicle*, *NewsDay*, *Daily News* and *Manica Post* among others.
- (iv) At administration level, try to understand when the school intends to have copies of magazines and newspapers delivered to your school.
- (v) Enquire about the school magazine.

Topic 4: Responsible use of the media

Think ahead

1. What do you understand by being responsible?
2. Are you responsible when using media?
3. What do you think are the negative effects of media?

Key terms

Academic material – information of educational value.

Pornography – material intended to arouse sexual feelings. It can be visual or printed.

Responsible – being accountable.

Mind corruption – conduct of dishonesty or deception of one's mind.

Strive – making an effort.

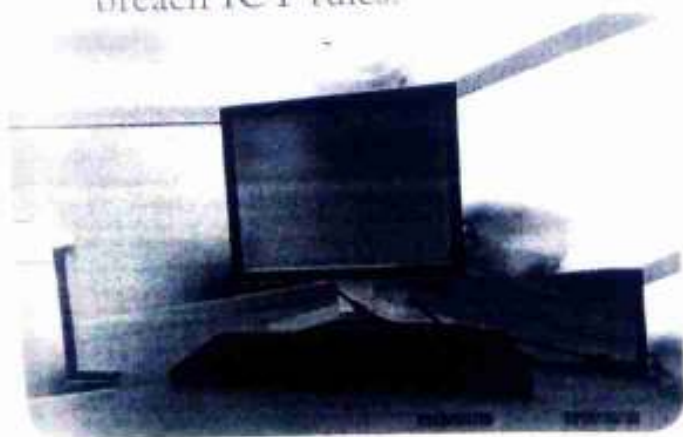
Introduction

When you are using the media, you need to be aware of the consequences that accompany it. This is because you do not have control of anything you post on any platform. Servers are managed by Information Technology (IT) technicians hence you have to be very careful when using media platforms. It is important to note that the media is one of the socialisation agents. As media users, we have the choice to send any information we want but we do not have control of the sent information.

In the interviews conducted at Biruta Secondary School, it came out that schools can implement measures to allow students to use the media responsibly. The same was echoed at schools like Harare High School, Mount Pleasant

High School, Allan Wilson High School and Manjolo High School. Some of the measures undertaken at these schools to encourage responsible media usage are;

- Only allowing senior students to bring their electronic gadgets to school.
- Registering student's laptops and cell phones.
- Punishing students for writing in or tearing textbooks.
- Restricting internet sites to allow research and cut off other leisure sites by the administration.
- To boarding students watching television is restricted according to levels. For example, Form 1-3 students may watch up to 2000 hours and other levels are allowed to watch news up to 2100 hours.
- Use the internet in computer laboratories under the supervision of a teacher.
- Punishing sincerely those who breach ICT rules.



Computer, a media platform that can be abused

Media responsibility

Media responsibility entails one having control over the media and not allowing it to have control over you. Using the media responsibly may affect one's life negatively, for instance, isolation. The idea of being responsible is something one should strive for. It is a combination of truthfulness and honesty such that even when one is at home they must use the media responsibly.

Good citizen corner

- Shun corrupting your mind with media.
- Close bad sites on the internet.
- Follow instructions at school.
- Defend everything that does not distort your culture.

Heritage preservation and relevance to life

Regardless of one's location, there is need for people to embrace culture and take charge. Although some issues now border on human rights, we can still do a lot by adopting our culture and traditions. The unit discussed the process of socialisation and socialising agents. We need to socialise and at the same time, not allow socialisation agents to discord our norms and values as we embrace them in this globalised village.

Summary

The role of the school, peers and media in the socialisation process have been discussed in this unit. The school is known for imparting discipline, punctuality, hygiene and respect for elders. Also, peers experience both negatives and positives in terms of socialisation. The important lesson is for one to avoid negative peer pressure. The unit further exposed the role of media in socialisation and this entails the use of televisions, newspapers and magazines. They all have pros and cons. Above all, one is to take a responsible role in the use of all media.

Revision exercise

Pracademic questions

Structured questions

1. Why is it difficult to control media usage? (2)
2. List various ways implemented by other schools to regulate the use of media. (10)
3. Why is it important to be selective in the use of the media? (3)

[Total marks: 15]

Problem solving

You entered the Computer laboratory one of these days and saw that some Form 1 and Form 3 students were busy watching nude photos while others were visiting dating sites. On the extreme side, you observe a Form 5 student trying to search on types of illicit drugs and how they are sold. Suggest ways the school can adopt in order to fight this bad behaviour. Forward your suggestions to the Computer laboratory teacher for attention.

Further research

Suggest ways you can adopt, as a school to promote responsible use of media. Forward your suggestions to your Heritage Studies teacher who will hand over the suggestions to the school authorities. Choose a female representative to forward the suggestions on behalf of the class.

2

Identity: Family, Local and National Identity

Unit 2: Unit objectives

By the end of this unit, you should be able to:

- identify forms of personal identity.
- explain the importance of personal identity.
- list totems.
- recite totem praises.
- trace the genealogy of totems.
- explain the significance of totem systems.
- identify indigenous herbs.
- explain the use of various indigenous herbs.
- list indigenous languages.
- explain the importance of upholding indigenous languages and cultures.

Introduction

In this unit, you will gain knowledge on the forms and significance of personal identity. You will become familiar with totems, totem praises and also trace

their genealogy. You will learn about indigenous herbs and their various uses. Finally, you will also learn about the importance of upholding indigenous languages and cultures.

Topic 1: Forms of personal identity

Think ahead

1. Who are you?
2. What makes up your identity?
3. Does personal identity matter?

Key terms

Pre-colonial – relating to the time before the country was colonised.

Correlated – having a mutual relationship or connection in which one thing affects or depends on another.

Ceremonial – a system of rules and procedures to be observed at a formal or religious occasion.

Identity – who you are.

What is personal identity?

Personal identity is the concept you develop about yourself that evolves over the course of your life. This may include aspects of your life that you have no control over such as where you grew up or the colour of your skin.

Forms of personal identity

- Name
- Surname
- Totem
- Religion
- Nationality
- Language
- Dress

a) Name

Names can be considered labels which both identify and distinguish an individual from others. There is a great deal of difference from one culture to another in how names are given. In cultures with a keen sense of ancestry, children get their names from totems and family trees of their parents. In others, names are divined through magic and incantation. African names are culture-specific. The Shona gave names and some still do up to today, based on events. It could be events before the child was conceived or even born, or it could be events when the child was born. Others get names from personalities that the parents may idolise. Like these days, a lot of baby

boys are being named after European soccer players such as Ronaldo, Rooney and Lionel. You may come across people with names of Chimurenga heroes like Parerenyatwa, Tongogara, Lobengweni, Chibwechitedza, Gonakudzingwa, Maqhawe or Nhamodzenyika and this immediately tells you that they were either born during the struggle or that their parents were somehow involved in the liberation war. Some names reflect the mood or circumstance of the family at the time of birth. Some of them serve as warnings or rebukes.

Examples of names and their meanings

Nhamo means misfortune.

Maidei asks the question 'What do you want?'

Manyara tells someone 'You have been humbled'.

Ndabezinhle means great news.

Sometimes these names are translated into English, for example: Airforce, Kissmore, Brilliant, Psycholect, Hatred, Nomatter, Jealous, Furious, Hardlife.

A Shona naming belief

One Shona naming belief was that if a child cries incessantly for a very long time, the elders would say that there

an ancestor who wants their name to be given to that child. It may not just be a matter of the child crying incessantly, but the child could also get very sick and the sickness could confound doctors and herbalists. The belief was that, after consulting diviners, an ancestral spirit would be identified as the cause. It was only after the consultations that the child was given the name of the ancestor with certain rituals being done. They eventually stopped crying and recovered.

With time, most Africans abandoned their traditional religions preferring Christianity, which cuts ties with dead ancestors. Usually, ancestral names are very long and narrative because they are trying to capture a story. Ancestral names reflect the history and context of the person who was originally given the name.

b) Surname

Surnames define a person's identity. Our surnames are interwoven with our beliefs, systems and cultural ritual practices. In pre-colonial times, Africans did not have properly defined surnames. They chose a surname based on events in the family. This way, they kept the memory of those events alive. Some surnames reflect cowardice, bravery,

timidness or tell stories of migration, power contestors or even popularity on certain issues.

c) Totems

Some people in Zimbabwe adopted totems as their names or surnames. A person is usually called with his or her totem when they do great things for the family or community. Marrying many wives, getting high yields and breeding a lot of livestock determines the respect of that individual. People of different totems also have different types of behaviors which identify with only them. For example, people of a certain totem can be known for polygamous marriages while others can have a strong belief in traditional medicine.

Totems can also be used when appreciating someone who has been victorious or has achieved something in life. A wife can demonstrate respect to her husband by calling him with his totem and the reverse is also true. During meal times, family members can use totems to appreciate the person who cooked or brought food on the table.

Activity

One totem which is popular in the Shona culture and means a lot is Mboha or Chihera. Find out why? And also find

popular totems in the following cultures: Ndebele, Kalanga, Tonga

d) Religion

Religion is a piece of everyone's social identity that is important as much as gender, ethnic and national identity. For example, in Zimbabwe we have African Indigenous Religion (AIR), Christianity and Muslim religions. AIR depicts our traditional way of life that is guided by ancestors. Christianity on the other hand connects people with the Creator through Jesus. Muslim's religion connects people to Allah through Mohammed. Religion is a form of identity that guides people on how to dress, pray, what to eat, relate and on the whole, the way of life.

Often, religion is correlated with ethnic and/or national identity, if not one and the same. If you are Jewish or Hindu, your religion and ethnic identities are inextricably intertwined. If you are Tonga, Ndebele, or Ndau chances are that you have a religion completely intertwined with your tribal identity. Even those who have become Christians, more often than not, interweave Christianity with traditional religion.

e) Nationality

National identity is one's identity sense of belonging to one state or one nation. If one is from Zimbabwe, he or she is identified as Zimbabwean. If one is from South Africa, he/she is identified as South African.



An identity card

e) Language

For some people, language is the most important factor when forming their personal identity. One is identified by the language he or she speaks. Section 6(1) of the Constitution of the Republic of Zimbabwe Amendment (No. 20) officially recognises 10 languages namely, Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndau, Ndebele, Shangani, Shona, Sotho, language, Sotho, Tonga, Tswana, Venda and Xhosa.

F) Dress

The way people dress can reflect their character, culture and beliefs. In some countries, dressing goes beyond fashion tastes to create a national identity. Dressing that portrays national identity ensures that people from some countries can be easily recognised internationally. For example, African dressing communicates age, gender, occupation, ethnicity, power and religious commitment for every day, celebratory, ceremonial and ritual occasions. African clothing is the traditional clothing, often vibrantly coloured, worn by the indigenous peoples of Africa. In North-eastern Africa, particularly in Egypt, styles of traditional dress have been influenced by Middle Eastern culture. This can be exemplified by the simply embroidered Jellabiya which are similarly worn in the Gulf states.



Ndebele women's dressing

In Southern Africa, distinctive shirts are worn. For instance, South Africa is known for the Madiba shirt, whereas, Zimbabwe is known for the Safari shirt.

Revision exercise

Pracademic questions

Section A: Recall questions

1. What is personal identity? (2)
2. List five forms of personal identity. (5)
3. When is a person usually called by his or her totem? (3)

[Total marks: 10]

Section B: Essay question

1. a) Identify any five official languages spoken in Zimbabwe. (5)
- b) Describe any two forms of identity. (10)
- c) Why is identity important? Give two reasons. (5)

[Total marks: 20]

Group activity

In groups of five, play a 'Who am I' game whereby you reveal your identity.

Class discussion

Discuss the following questions:

- What role do other people have in shaping our identities?
- Why do identities change over time?

Topic 2: Totems, totem praises and genealogy

Think ahead

1. What is your totem?
2. Tell the class your totem. Do some of you have the same totems?
3. What does this mean?

Key words

Ancestor – a person related to you who lived a longtime ago.

Custom – a way of behaving that is usual and traditional among the people in a particular group or place.

Mourning – an expression of sorrow for someone's death.

Short-coming – failure to meet a certain standard.

Taboo – forbidden.

Totems: Our cultural heritage

Heritage Overview: Different people in the world are identified by certain practices and beliefs that define their essence. During the pre-colonial era, the Shona people followed different beliefs, customs and practices that made them a unique people. These customs did not only define them, but guided them through their daily lives. The practice of

celebrating totems is synonymous with the African societies.

Sigmund Freud, in his book *Totem and Taboo* defined a totem as an animal either edible or harmless or dangerous and feared, more rarely it is a plant or a force of nature (rain, water) which stands in a peculiar relation to the whole clan.

Historically, the choice of an animal, reptile, fish or bird for a totem was driven by a survival instinct. The belief that the chosen creature contributed in some way to the survival of the clan influenced their choice.

For example, the Lion totem is anchored on skill of art of survival, vigilance, patience and rightful time to destroy. So the ancestors chose this totem given the above attributes in their life. Another aspect was that a clan would model itself after an essential attribute of the chosen animal, particularly bravery, courage, speed and wisdom. While the Shona people use *mitupo* based on animals and nature, Ndebele *izangelo/izibongo* were derived from names of ancestors, power, looks and deeds. For example, 'abakoKhumalo ngondlangamandla' (those of the Khumalo totem 'live by the sword'). Totems illustrate how people settled in present day Zimbabwe and established

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their kingdoms. It is through the use of totems, *mitupo/izibongo* that the unique way of living of the Shona and Ndebele people is reflected.

Definition of totems

Totems are animals, or (animal) body organs believed to be sacred to family, clan, or lineage. Totems should not be consciously consumed by a member of the clan. Sexual relations between persons of the same totems is forbidden, since they share a common ancestor.

Totems also serve as an account of a lineage's history and character. For example, the Moyo (heart) totem people are known for the Rozvi Empire they built, their kindness and bravery.



Elephant/nzou/indlovu-totem

The origins

The use of totems by our ancestors showed the relationship of Africans through the Bantu factor. This has made the tribes found in Zimbabwe connect easily with people found in Zambia, Malawi as well as South Africa through

the use of totems. Thus, totems are important as they help to bring people together and cement social relations.

In the Ndebele culture *izangela/izibongo* are derived from the names of the ancestors, from power, looks and deeds (Mugovera, 2017). However, there are some Ndebele people especially some Shona captives in the Ndebele state who relished being Ndebele to the extent that they willingly translated their totems from Shona to Ndebele ones. The following were some of the changes that took place as a result of the need to identify with the Khumalo people who came from Zansi.

Shona	Ndebele
1. Shumba	Sibanda
2. Shiri	Nyoni
3. Dzira	Siziba
4. Shoko	Ncube
5. Moyo	Nhliziyo

Soko /Phiri/ Ncube

The Soko/Ncube are the guardians of birds.

Hungwe/Nyoni

The Hungwe or Nyoni people are the protectors of the birds.

Shumba/Sibanda/Banda

These are the guardians of the lion.

Nyathi

These are the protectors of the buffalo.

Nzou/Ndlovu(Karanga)/Ndhlovu

(Ndebele/Ndon (Venda)

The people of the elephant totem have the duty to protect the elephant from destruction. Thus, the elephant is important to the people of the elephant totem.

Dziva/Siziba

These are the guardians of the rivers and all the other sources of water such as springs, waterfalls and lakes. These people are the custodians of everything that is found in water and they are unhappy if they see water creatures being destroyed, (Professor Mpeperekwi).

Activity: Using the format above, research on totems (all cultures) that were translated to isiNdebele *izangela/izibongo*.

Totem praises

Shona praise poetry is referred to in Shona as *nhetembo dzemadzinza*, which means clan praise poetry. In the Shona traditional context, it was the medium for expressing genuine and heartfelt sentiments of appreciation, homage and

gratitude for any commendable action done by someone to his/her relatives or even non-relatives. Generosity and concern for others are celebrated virtues at the core of Shona philosophy of life. Below are some examples of Shona praise poetry.

Tembo Wakapiwa

Tembo Wakapiwa is a Zimbabwean totem/*mutupo/isibongo*. The totem has a very long history among the indigenous societies which include the Shona, Ndebele, Tonga, Venda, Kalanga, among others. Every totem has a branch which distinguishes it from the others. In Shona, these small branches are referred to as *chidarwo*. In this particular instance, Wakapiwa is the *chidarwo* of the totem. Tembo Wakapiwa, which belongs to the main Tembo cluster has a close relationship with the zebra and its taboos include refraining from zebra meat. It has for long been used as a



Zebra - totem

form of identity; identifying people of a particular totem with a unique social, economic, or historical background and past. The Tembo Wakapiwa totem is used in addressing elders and is also associated with family dignity and respect. It has also been used in praise poetry, thanksgiving, even in times of mourning.

Tembo Mazvimbakupa Clan

The origins of the name Mazvimbakupa

Heritage overview: Mazvimbakupa is a name that refers to generosity and being charitable. The name carries the message that the bearer is one who has a strong urge to give. While in other dialects of Shona, *kuzvimba* means to swell. In the Korekore dialect and other totems of old Shona, the word *kuzvimba* means to have a strong yearning or desire. This name is a clan praise name of those of the Tembo-Samaita totem. Their totemic animal is *mbizi* (the zebra). The other variant name of this is *Zvimbakugova* (swelling with the desire to share/distribute). It means having a strong yearning or urge to distribute. While the name may have been used to refer to a progenitor of the Tembo-Samaita who had a lot of wealth, it is not surprising that today, some of the

people who have this same praise name may have names like Mautsahuku (owl herder), Mushayabhachi (One without a coat), or any other such name that may reflect extreme poverty. Those who use the name Mazvimbakupa today largely use it with full knowledge that they do not lack materially and financially. Some of them may also use it in reference to the abundance of love that they claim to have for their women, so they declare that they yearn to share that love with them.

Although names like Mazvimbakupa and Nyamupangedengu are boasts of what the name bearers claim can do, there are other names among the Shona that put emphasis on the importance of working hard. Even though among the Shona there are trade different specialists, almost every family is involved in subsistence agriculture. There are however, some people who are lazy and are not interested in cultivating their pieces of land. Such people have not been spared in the naming culture of the Shona but have had nicknames. These are additional names that the society has bestowed on them for purposes precisely identifying their shortcomings. Some of the names that are given include the following: Karadzandima, Kasivandima, Karimanzira, Kagurabadza and Mutyamaenza.

Ndebele Clan Totem

Izithakazelo zakwa ndebele

Ndebele

Mabaye ka Mvanandl

Ukubhala Mantsibanga ka Ntsele

Mwelase!

Abangweli ngazibuko,

Abawela ngezinsungula.

Wena owakwasiblatshi esibamba ngendlela,

Wena wakwa funisa umuntu inkonzo.

Wena kaMagwaza engugwini,

Umagwaza utomile nesoka. Mazankasi!

Nina abakwaDindela,

Nina abakwa Mgofolelewa Ngokuzalau Khondlo

Inkosi yaseMantsibaleni.

Amabawela phezulu ngokumbindlu.

Amabethela isigogo.

MaBhele balekani imilenze ibomvu.

Ndaba!

Nina abakwaBhensa.

Nina abakwaMabaye.

Niba bakaMakhaphazela.

Untonyelelwa woyeyisijamona.

Ivande latbethwauMantsibinganaNtsele.

UMkeza kaMshido.

AbakwaNdaba ngokugaba amadala.

Imudidwa edidwa ngamahala.

Revision exercise

Pracademic questions

Section A: Recall questions

1. What is a totem? (2)
2. List five totems and give their male and female praise names. (5)
3. What is the totemic animal of the Tembo Mazvimbakupa clan? (1)
4. What does Mazvimbakupa totem refer to? (2)

[Total marks: 10]

Section B: Essay question

1. a) Identify any five totems. (5)
b) Describe the origins of your totem and write your clan praise poetry. (10)
c) Why is it a taboo to eat your own totem? (5)

[Total marks: 20]

Group activity

In groups, recite your own totem praise poetry.

Practical

Compose a song which is based on your totem praise poetry. Sing it to the class.

Further research

Carry out a research on the origins of other totems from other cultures that are not yours. Consult elder members of your family and the internet.

form of identity; identifying people of a particular totem with a unique social, economic, or historical background and past. The Tembo Wakapiwa totem is used in addressing elders and is also associated with family dignity and respect. It has also been used in praise poetry, thanksgiving, even in times of mourning.

Tembo Mazvimbakupa Clan

The origins of the name Mazvimbakupa

Heritage overview: Mazvimbakupa is a name that refers to generosity and being charitable. The name carries the message that the bearer is one who has a strong urge to give. While in other dialects of Shona, *kuzvimba* means to swell. In the Korekore dialect and other forms of old Shona, the word *kuzvimba* means to have a strong yearning or desire. This name is a clan praise name of those of the Tembo-Samaita totem. Their totemic animal is *mbizi* (the zebra). The other variant name of this is *Zvimbakugova* (swelling with the desire to share/distribute). It means having a strong yearning or urge to distribute. While the name may have been used to refer to a progenitor of the Tembo-Samaita who had a lot of wealth, it is not surprising that today, some of the

people who have this same praise name may have names like Mautsahuku (fowl herder), Mushayabhachi (One without a coat), or any other such name that may reflect extreme poverty. Those who use the name Mazvimbakupa today largely use it with full knowledge that they do not lack materially and financially. Some of them may also use it in reference to the abundance of love that they claim to have for their women, so they declare that they yearn to share that love with them.

Although names like Mazvimbakupa and Nyamupangedengu are boasts of what the name bearers claim can do, there are other names among the Shona that put emphasis on the importance of working hard. Even though among the Shona there are trade different specialists, almost every family is involved in subsistence agriculture. There are however, some people who are lazy and are not interested in cultivating their pieces of land. Such people have not been spared in the naming culture of the Shona but have had nicknames. These are additional names that the society has bestowed on them for purposes precisely identifying their shortcomings. Some of the names that are given include the following: Karadzandima, Kasiyandima, Karimanzira, Kagurabadza and Mutyamaenza.

Ndebele Clan Totem

Izithakazelo zakwa ndebele

Ndebele!

Mabaye ka Mvanande

Othethela uMantsbingu no Ntsele

Mxelase!

Abangaweli ngazibuko,

Abawela ngezinsungulu.

Wena swakwasibhathi esihamba ngendlela,

Wena wakwa funisa umuntu inkonzo.

Wena kaMagwaza engugwini,

Ozwagwaza intombi nesoka. Mazankosi!

Nina abakwaDindela,

Nina abakwa Mgolodolwa Ngokuzalau Khondlo

Inkosi yaseMantshaleni.

Amashayela phezulu ngokumbindlu.

Amabethela isigogo.

MaBbele balekani imilenze ibomvu.

Ndaba!

Nina abakwaBhensa,

Nina abakwaMabaye.

Niba bakaMakhapbazela,

Umranyedlwa waweyisijamona.

Umranyedlwa waweyisijamona

UMkwezwa kaMshido.

AbakwaNdaba ngokugoba amadolo.

Imididwa edidwa ngamabala.

Revision exercise

Pracademic questions

Section A: Recall questions

1. What is a totem? (2)
2. List five totems and give their male and female praise names. (5)
3. What is the totemic animal of the Tembo Mazvimbakupa clan? (1)
4. What does Mazvimbakupa totem refer to? (2)

[Total marks: 10]

Section B: Essay question

1. a) Identify any five totems. (5)
b) Describe the origins of your totem and write your clan praise poetry. (10)
- c) Why is it a taboo to eat your own totem? (5)

[Total marks: 20]

Group activity

In groups, recite your own totem praise poetry.

Practical

Compose a song which is based on your totem praise poetry. Sing it to the class.

Further research

Carry out a research on the origins of other totems from other cultures that are not yours. Consult elder members of your family and the internet.

Topic 3: Totems and their purposes

Think ahead

- 1 What do you understand by the term totems?
- 2 Can you say out your totem?
- 3 What is the importance of totems in your community?

Key terms

Edible – something that can be eaten.

Anthropologists – people who study cultures.

Species – animals and plants of different types.

Ritual ceremonies – customary ceremonies which are held by people.

Inculcated – taught to the younger minds so that they grow with the teachings.

Heritage overview of the origins of totems

Individual members of a family used traditional medicine to perform miracles to identify their unique powers with characteristics of a particular animal. Totems were documented as

early as the time of the Roman Empire. Symbols were used as coats of arms, a practice still in use today. The concept of using totems demonstrated the close relationship between humans and animals. Totem use was a universal phenomenon among early societies according to anthropologists. These early societies had some form of totem that was associated with spirits and religion.

Totems came in different languages used by African people and are defined by mother languages and places of origin.

People used totems based on animals and nature. Chiefs decorated their tools and other court items with personal totems or tribal totems. The use of totems by ancestors also highlighted the link of Africans through the Bantu element. Most tribes which are found in Zimbabwe are connected with tribes in Malawi and Zambia. Totems identify the different clans that historically made up the dynasties of ancient civilisation.

People of different totems have different types of behaviours which identify with only them. People of certain totems can be known for being polygamous while others can have a strong belief in traditional medicine. Totems are at great risk because of

social change. Some totems may not survive the challenges created by global changes. Christians discourage people from believing in African totems of clans as they associate them with sin. Totems are treasured and preserved for the community's good. People are encouraged to save them and protect them from harm. Totems are also described as traditional environmental protection tools.

Purposes of totems among indigenous people

Totems identify different clans. It is believed that people of the same clan will possess attributes of their totem. For example, the Shona attributes are being experts in hunting, powerful and fearless. Minkor attributes are being cunning, invisible and unscathed. Those of the Minkor clan are the result.

Animals chosen to be totems were believed to be instrumental in a clan's survival. It was considered that the clan, if it lost its totem, would cease to exist.

Totems have been used to thank people associated with the animal and also to show respect. The use of totems among the indigenous people showed Unhu/Ubuntu/Vumuntu.

Totems as conservation tools

Wildlife was considered as part of the property in indigenous communities which was subject to strict controls and failure to do so resulted in spiritual and worldly penalties. Animals were adopted as clan deities (*mutupo*) and thus became an important conservation tool for they knew that if an animal became attached in some way to humans, the species would survive.

Totems long ago were used for conservation purposes. A clan carried a specific animal name and vowed not to eat that animal. As a totem they carried hence an animal from extermination. Those that chose to ignore the call of the animals that they were associated with invited misfortunes to them. Individuals would lose their totem if they chose to eat the animal that they linked with. Totems were an effective tool of conserving and preserving wildlife.

Totems promote unity

Totems are objects which serve to identify clan lineages or tribes, reminding them of their ancestry. They also serve as a emblem or symbol through which a clan or tribe has a connection with its spirit-being.

Totems establish relationship/kinship

Those with the same totem regard each other as relatives even though they are not blood relatives. If a boy and a girl share the same totem they may find difficulty in getting approval to marry. Through totem use, one can practically establish some form of kinship with everyone else in the same region. Establishing relationships this way made it easier for a traveler or stranger to find social support wherever he/she went.

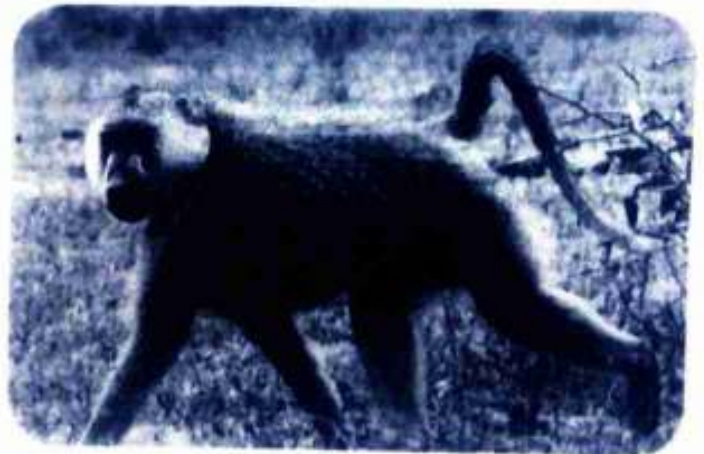
Ritual purposes

Totems are important for ritual purposes. When, for example, one is going to pay *lobola*, they take the money and plead with ancestors citing their totems. This is meant to secure the money from any misfortunes like theft. Another example is when one is lost in the jungle, elders

conduct rituals by appeasing spirits, calling back the name of the missing person using their totem. Totems are also used to link the dead and the living.

Totems used to show respect

A wife demonstrated and still shows respect to her husband by calling him with his totem. This inspired other people to adopt totems as their names or surnames. The wife can call her husband 'Shumba' and in turn the husband can call his wife 'Masibanda' or 'Manjenje'.



Baboon-totem

Treatment

The practise of using traditional medicine is applied differently by people of different totems, even when treating the same disease. Totems are also essential to cast out curses. In the event of avenging spirits, traditional practitioners are consulted and ritual ceremonies involving the use



Traditional ritual before installing a chief in West Africa



African traditional healer

of traditional medicine are done to safeguard families making use of totems.

Appreciation

Totems can also be used when for example, appreciating someone who has been victorious or has achieved something in life. Totems are used for appreciating the person who cooked or brought food on the table.

Totems meant to avoid inbreeding

Totems protect against taboos such as incest among people with like totems. Marriages among blood related people/people with like totems were/are discouraged to avoid the dangers of inbreeding which would/may result in deformities in children.

Totem system

Totems are inculcated in children by elders as they grow up. They are a crucial aspect of African heritage. It is through the use of these totems that civilisation and development of Africans is safeguarded. The young ones were supposed to know these totems as it helped them in hunting. They would call out to their ancestors under sacred trees to open up the forests and for protection. They also used totems to seek guidance when travelling and to get protection from enemies. Totems helped to define heirs too. A person of a different totem who inherited or took up chieftaincy was seen as usurping the natural order. The totem system was and still is of paramount importance. Not only does it promote order but it also helps in the conservation and protection of the ecosystem.

Relevance of the topic to Heritage Studies

The topic is relevant because it shows that:

- Africans were environmentally conscious as they established totems as a tool of conserving and preserving their environment.
- Indigenous people were aware

of the problems of inbreeding hence they used totems to preserve the continuity of their clans and tribes.

Learners must get to appreciate the different uses of totems as practised by our ancestors which helped to promote *Ubuntu/Unhu/Vumunhu*. Societies today can also use totems to promote societal cohesion and preserve our culture. Totems were not only unique to African societies, they were also practised by the so called civilised societies today. The 'coat of arms' is an example of the use of totems though it has assumed a different name today.

Revision exercise

Pracademic questions

Section A: True /False

1. Totems were documented as early as the time of Roman Empire.
2. Social change is not affecting the existence of totems.
3. Totems demonstrated the relationship between men and the environment.

4. In the Ndebele culture, totems are derived from powerful animals.

5. One can practically establish some kinship relationship through the use of totems.

Section B: Recall questions

1. Define a totem. (1)
2. State five uses of totems. (5)
3. Describe how totems are used as a conservation tool. (5)
4. Explain why totems are important to the indigenous people. (4)

[Total marks: 15]

ICT exercise

Carry out a research on totems and their use in your community and using ICTs, make a PowerPoint presentation on the totems and their use.

Recitation

Recite your totem to your classmates.

Debate

Divide yourselves into two groups and have a class debate on the topic: Totems are no longer necessary as they are outdated.

Topic 4: Indigenous herbs

Think ahead

1. Do you know of any plants in your area that are used for medicinal purposes?
2. List these plants.
3. Which diseases are commonly treated with these plants?

Key terms

Nutritional – obtaining the food necessary for health and growth.

Antioxidants – a substance that slows down the rate at which something decays because of oxidation.

Anti-inflammatory – a type of medicine that treats swelling and redness.

Introduction

Plants have been used for medicinal purposes long before recorded history. Ancient Chinese and Egyptian papyrus writings describe medicinal uses of plants as early as 3 000 BC. Indigenous cultures such as Africans and Indians used herbs in their healing rituals, while others developed traditional medical systems in which herbal therapies were used. Researchers found that people in different parts of the world tend to

use the same or similar plants for the same purposes. Below are some of the indigenous herbs found in Zimbabwe.

a) Aloe vera (*garavakava*)



Aloe vera plant

The aloe vera plant is found in most gardens in our homes. The plant's cosmetic and medicinal purposes are endless. It treats burns, rashes, eliminates eczema, lowers blood sugar levels, alleviates asthma and arthritis and fights prostate problems.

b) Pigweed (*morwa*)



Pigweed plant

It is an African vegetable with a high nutritional value. Pigweed is very high in calcium, potassium, magnesium, copper and zinc. Its leaves can be used to make tea to treat headaches, sore throats, diarrhoea, heavy menstruation and internal ulcers among other ailments. Pigweed is readily available all year round in Zimbabwe and some vegetable vendors sell it on the streets.

e) Kale (*tsunga*)



Kale plant

Kale is regarded as the 'queen of greens' or the 'new beef'. This vegetable is high in sulphur, fibre, iron, vitamin A, C, K and calcium. It is a great detox that helps keep one's liver healthy. *Tsunga* also prevents lung and oral cavity cancers, fights asthma, arthritis and lowers cholesterol levels.

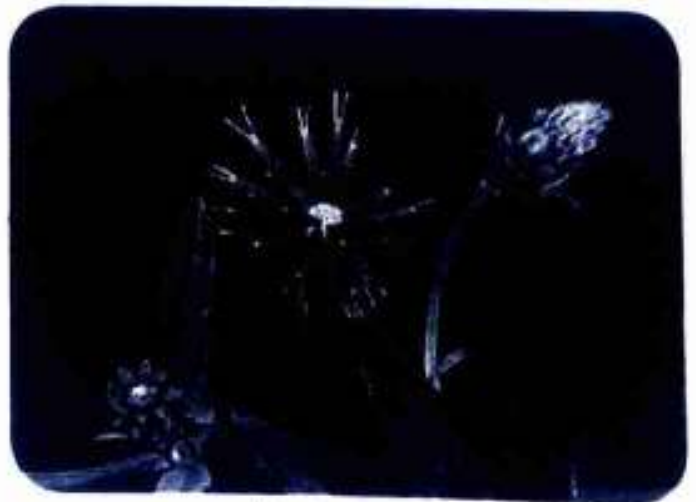
d) *Lippia javanica* (*zumbani*)



Lippia javanica/Zumbani plant

Zumbani is a mosquito repellent. Its leaves are made into herbal tea that treats headaches, diarrhoea and dysentery. It also brings down fever and treats coughs and colds.

e) Black jack (*mutisine*)



Blackjack plant

Like many indigenous vegetables, black jack has an impressive nutritional profile that comes with a very wide variety of benefits.

The benefits of black jack

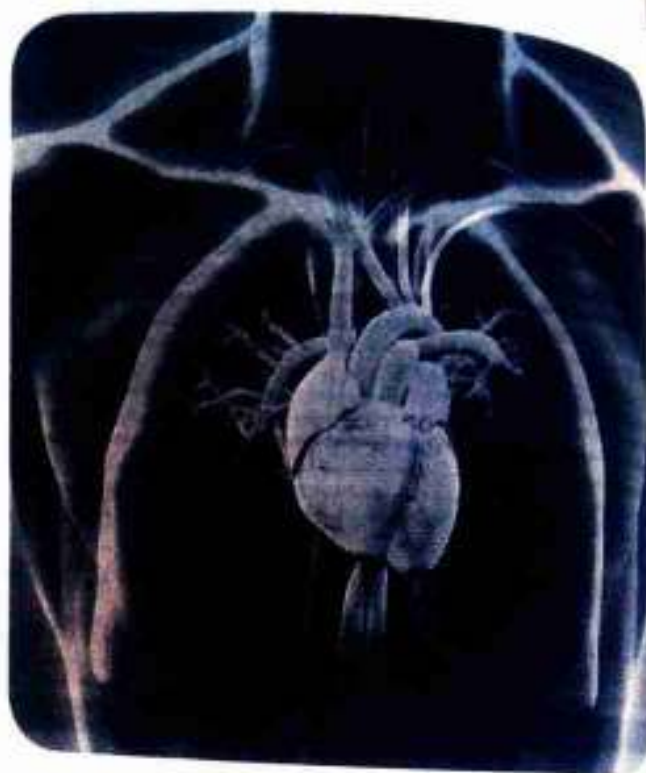
(i) Diabetes

Black jack is a great choice for the prevention and treatment of diabetes due to the presence of various nutrients. Firstly, black jack is rich in fiber, a nutrient that makes insulin efficient at controlling blood sugar. Insulin is a hormone that moves sugar from the blood stream into body cells where it can be utilised. Black jack also has plenty of antioxidants which are involved in regulating blood sugar.

Antioxidants improve the body's ability to control blood sugar, so the higher the amount of antioxidants in the body, the greater the body's capacity to keep blood sugar under control. Studies show that people whose diets are rich in antioxidants have a dramatically lower incidence of diabetes.

(ii) Cardiovascular health

Black jack is greatly beneficial to the cardiovascular system which relates to the heart and blood vessels. The fiber present in black jack tremendously boosts heart health. Many studies show that the rate of heart disease is very low among populations that follow fiber-rich diets, like the rural African diet. Lack of fiber in modern diets has also



Cardiovascular system

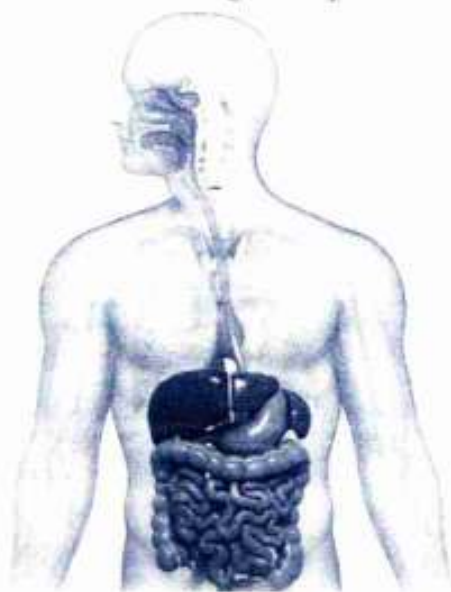
been blamed for the high rates of heart disease. Fiber is known to lower bad cholesterol while also increasing good cholesterol. This kind of cholesterol balance prevents plaque build-up in blood vessels thereby significantly cutting the risk of heart attack and stroke as well as promoting heart health.

More so, fiber provided by black jack minimises belly fat, a dangerous form of fat. Belly fat, also referred to as visceral fat, surrounds vital organs like the heart and liver. This situation increases the risk of heart disease, heart attack, stroke, diabetes, cancer and other chronic diseases. The antioxidants in black jack also help keep the cardiovascular system in good health. Studies continue to show a strong relationship between

diets rich in antioxidants and very low rates of cardiovascular diseases such as heart disease, high blood pressure, cholesterol abnormalities and stroke. Other unprocessed plant foods also provide plenty of antioxidants.

(iii) Healthy digestion

The black jack promotes healthy digestion because of the fiber in it. Fiber is known to improve bowel regularity as well as preventing and easing constipation. Exposure to fiber stimulates digestive muscle movements and generally improves the way these muscles work thus preventing acid reflux, bloating and many other digestion disorders. When digestive disorders go on for a long time, the risk of more serious problems like esophageal cancer and stomach cancer goes up.



Digestive system

Another way fiber promotes digestion is by minimising the growth of colon polyps. These are abnormal growths on the inside of the colon and they may turn cancerous if not dealt with. This partly explains why colon cancer is very rare among people who eat lots of fiber-rich foods. Other ways black jack promotes healthy digestion include warding off piles or hemorrhoids and acting as a prebiotic by creating a suitable environment for proper multiplication and function of healthy gut bacteria. These bacteria are essential for healthy digestion and the overall wellbeing.

(iv) Cancer

Black jack has powerful anti-cancer features too. Again, fiber takes on a leading role in countering cancer by preventing insulin resistance, a condition found to increase the risk of hormone-related cancer like breast and prostate



Cancer cells

cancer. Insulin resistance occurs when the ability of insulin to control blood sugar is impaired. The high content of antioxidants in black jack is another reason this vegetable is a powerful anti-cancer agent. Antioxidants protect cells against damage from harmful cancer causing radicals. By controlling damage to cells, antioxidants are able to also minimise systemic inflammation. This refers to heating, redness and swelling in different body locations in response to cell damage. Continuous inflammation is a huge concern because it adds to cancer risk.

Besides preventing cancer, antioxidants in black jack are powerful enough to stop cancer growth and kill cancer cells. Different studies indicate that antioxidants disrupt the cycle of cancer cells and this process is vital for weakening cancer.

Black jack has a collection of various antioxidants and the major ones include beta carotene, vitamin C and vitamin E. Besides conducting antioxidant activities, these nutrients keep the immune system very strong, allowing the body to quickly detect and destroy cancer cells. With such a potent anti-cancer profile, black jack is an excellent food choice for the prevention and treatment of any type of cancer. High rates of cancer can be directly connected

to unhealthy diets lacking in vegetables like black jack.

(v) Multiple benefits

There are so many more benefits associated with black jack. The anti-inflammatory powers of this vegetable also offer protection against cognitive decline. This means that eating black jack can prevent memory loss related to age and chronic diseases such as diabetes. Anti-inflammatory properties also significantly cut the likelihood of auto-immune conditions like type 2 diabetes and lupus. Antioxidants in black jack slow down aging and are able to reduce appearance of wrinkles. Black jack is also believed to fight off bacteria and fungal infections. Black jack leaves are also used for making herbal tea. Since black jack has fat soluble nutrients like beta carotene and vitamin E, it should be eaten along with a healthy



Blackjack plant

fat-containing food like groundnuts in order to improve nutrient absorption.

f) **Ginger** (*tsangamidzi*)

Ginger is used for treating numerous ailments and is one of the most commonly traded plants in Southern Africa. It is used to treat coughs, colds, malaria and to ease menstrual pain. In addition to being used as a protective charm, it also has veterinary value. Some people believe ginger protects them from snake attacks and lightning. The underground stem and roots are chewed to treat asthma, hysteria, colds, coughs and flu. Several studies have demonstrated ginger's ability to defeat several types of cancer cells, including some of the most aggressive and difficult to treat. Ginger is believed to fight lung, ovarian, colon, breast, skin carcinoma, prostate and pancreatic cancer cells. Ginger is also used to add flavour to culinary dishes but can also be used to treat digestive problems and heartburn (*nyirib*).



Ginger

g) **Wild garlic** (*isihaga*)



Wild garlic plant

Wild garlic is important for flavoring and is used medicinally by various tribes. Internally it is used for colds, coughs, flu, asthma, tuberculosis, fevers and cancer of the esophagus. Externally it is used as a bath or wash for rheumatism, paralysis and feverish illnesses and as an enema for digestion problems.

Revision exercise

Pracademic questions

Section A: Recall questions

1. Identify any five indigenous herbs found in Zimbabwe. (5)
2. What are the benefits of eating aloe vera? (3)
3. Zumbani is a _____ repellent. (1)
4. Define the term herb. (1)

[Total marks: 10]

Section B: Essay question

1. a) Explain the benefits of using black jack as an indigenous herb. (15)
- b) Herbs increase the life expectancy of humans. Discuss. (10)

[Total marks: 25]

Using ICT

Carry out a research of indigenous herbs in your area. Using the internet, find out the benefits of consuming those herbs. Design a chart with the most important herbs in your community and their uses.

Further research

Consult elders in your areas, preferably a herbalist or your grandparents and find out more about herbal remedies.

Practical

Start a herbal garden at your school with all the herbs that are found in your area. Use the herbal garden to educate others about various herbal plants indigenous to Zimbabwe.

Topic 5: Indigenous languages and cultures of the people of Zimbabwe

Think ahead

1. Name the official languages of Zimbabwe.
2. Do you think you should be taught in your home language?
3. What do you think are the advantages of being taught in your home language?

Key terms

Indigenous languages – languages that are original to geographical regions and are often spoken by people indigenous to those regions.

Language – signs and symbols that transmit meaning and enable human beings to act together, organise themselves into social groups and units, put into effect group decisions and foster group identity.

Minority language – a language that is spoken by a small group of people in the country.

Introduction

A language is a body of words and the systems for their use that is common to a people who are of the same community or nation, the same geographical area, or the same cultural tradition. Language spells the lives of any ethnic group and lays the foundation for respect, acceptance, understanding and even interaction with other societies. Zimbabwe is a relatively monolingual country.

Preserving minority languages is a valid goal hence the new supreme law which repealed the Lancaster House Charter, the Constitution of the Republic of Zimbabwe Amendment (No. 20), accords official status to sixteen (16) languages. Most of them are spoken in Matabeleland South and Matabeleland North provinces. The old constitution only recognised English, Ndebele and Shona as the official languages of Zimbabwe. However, Section 6 (1) of the current Constitution reads: 'The following languages namely, Chewa, Chibarwe, English, Kalanga, Kossan, Nambya, Ndau, Ndebele, Shangani, Shona, Sign language, Sotho, Tanga, Tswana, Venda and Xhosa are the officially recognised languages of Zimbabwe.' Under the same section, 6 (4) the supreme law stipulates that the

State must promote and advance the use of all languages used in Zimbabwe while creating conditions for their development.

Languages of Zimbabwe

Chibarwe

Chibarwe is mostly spoken in Manicaland province in areas such as Nyanga district, Nyamaropa area in the Mukwewa, Mukatsa, Mashumba, Sangoma and Mbiriya wards.

Chichewa

Chichewa is mostly spoken in Mashonaland Central province and communities in Harare and other urban areas of the country.

English

English is spoken by almost all Zimbabweans. Due to Zimbabwe's history as a British colony and as state of Rhodesia, English is a widely spoken language in the country. It is mostly spoken in urban areas.

Kalanga

This language is mostly spoken in Matabeleland South and Matabeleland North provinces; southwest of Bulawayo and Botswana border area.

Nambya

It is mainly spoken in Matabeleland North province primarily Hwange, Lupane and Binga districts and in Bulawayo.

Ndau

Ndau is spoken in Manicaland province, south of Mutare, Chimanimani area and Masvingo province in Bikita district.

Ndebele

It is mainly spoken in Matabeleland North and Matabeleland South provinces, Bulawayo area, Midlands and Mashonaland West provinces namely Gokwe South, Kwekwe, Gweru, Shurugwi, Mberengwa and Kadoma districts.

Shona

Shona is the most widely spoken Bantu language as a first language and is native to the Shona people of Zimbabwe. The term is also used to identify people who speak one of the Central Shona varieties: Zezuru, Karanga, Manyika and Korekore.

Tonga

This language is mainly spoken in Matabeleland North province, southshore of Lake Kariba and inland.

Mashonaland West province in Kariba district and the Midlands province.

Tswana

It is spoken in Matabeleland South province namely, Beitbridge and Gwanda districts and between Limpopo and Umzingwani rivers.

Venda

It is mainly spoken in Matabeleland South province, Masvingo province, Mwenzezi district, Midlands province, Mberengawa district and South African border area.

Zimbabwe Sign Language

Several Zimbabwean sign languages developed independently among deaf students in different Zimbabwean schools for the deaf starting in the 1940s. Masvingo School Sign is known to be different from that of other schools. Each school apparently has a separate sign language and these are different from the community languages or languages used outside of the schools.

Khoisan

It is a minority language spoken by the San people who live in the Southern Western region of Zimbabwe towards the Botswana border.

Shangani

It is a minority language spoken in the South Eastern region of Zimbabwe towards the border with Mozambique and South Africa. It is spoken in places like Chiredzi. Shona is however dominant in these parts.

Xhosa

It is spoken in the Xhosa settlements just outside the city of Bulawayo in Mbembesi or Insiza (Matabeleland North province).

Sotho

The language is spoken by the Sotho in the Gwanda region of Zimbabwe and the southern parts.

Other languages spoken in Zimbabwe

Dombe

Dombe is mostly spoken in Matabeleland North province: Hwange district, Lukosi area and southwest of the confluence of Zambezi and Shangani rivers.

Kunda

It is spoken in Mashonaland Central province, Mashonaland West province, Harungwe district and the Mwazam'tanda area.

Lozi

It is mostly spoken in Matabeleland North province and the Zambia border, west of Victoria Falls.

Manyika

It is spoken in Manicaland province namely, Nyanga, Makoni, Mutasa and Mutare districts, northwest of Mutare, Mashonaland East province and small border areas.

Nsenga

It is spoken in Mashonaland Central province, Mozambique border, Rushinga, Mount Darwin and Muzarabani districts.

Pidgin Bantu

It is spoken in Mashonaland Central province and widespread in Shona speaking areas, mining camps, and urban centers.

Tsoa

It is spoken in Matabeleland South province: Bulilimamangwe district; Matabeleland North province: Tsholotsho and Hwange districts; Botswana border.

Tsonga

It is spoken in the Manicaland province near Mozambique border.

Tswa

It is popular in the Manicaland province: southern area; Masvingo province; Matabeleland South province: Beitbridge; Midlands province: Mberengwa.

The importance of upholding indigenous languages and cultures

William Z. Shetter observes that, "When a language goes out of use, something central in human thought has vanished." Ingrained in every language is a set of cultural values that embody the society within which the language is spoken. Language provides the tools for meaning to be shared between and among its speakers.

A language possesses some level of personified attributes since it lives, dies or moves from one place to the other. A living language is that which develops continuously and remains in use. Its usage is virtually non-existent and does not undergo any process of development. Undoubtedly, most of Zimbabwe's indigenous languages are fast running into extinction.

- Language is the carrier of the cultural heritage of societies thus the death of a language constitutes the annihilation of

norms, values, attributes and beliefs of a people.

- In the global economy, one must be equipped with something unique if he or she is to be of value and in that regard, one's unique language can be a great asset.
- Language is an embodiment of culture. A preserved language is a preserved culture and the opposite of this is true.
- As Zimbabweans, we cannot afford to allow our languages to undergo extinction when we already suffer some forms of denials and estrangements in our own lands. Most of our rich cultural values and systems have diminished through the forces of western culture.
- Our language is the enclave of our heritage and therefore losing it to western languages is like submitting oneself to cultural and mental slavery. Indeed, it is an outright sale of our birthrights.
- Our ability to preserve our indigenous languages is one way of empowering future generations to respect who they are and what they stand for.

A preserved language thus provides for the easy transfer of indigenous skills, values and traits to the coming generation.

In preserving languages, schools and colleges should promote the teaching and speaking of indigenous languages in educational establishments and universities and colleges need to fashion out strategies to promote their usage.

Zimbabwe was bold enough to implement a language policy which recognises sixteen (16) official languages with the constitution clearly stating that all the languages be accorded equal official status.

Language is the principal factor enabling individuals to become fully functioning members of the group into which they are born. Nations are able to develop because language provides an important link between the individual and his/her social environment. It acts as a link to social equity.

When a language dies, a world dies with it, in the sense that a community's connection with its past, its traditions and its base

of specific knowledge are all typically lost as the vehicle linking people to that knowledge is abandoned.

Heritage preservation and relevance

Totems help to nurture sustainable use of natural resources for future generations. Totems are used to prohibit and restrict some activities which can be detrimental to society. A preserved language thus provides an easy transfer of indigenous skills, values and traits to the coming generation. Language is an embodiment of culture. A preserved language is a preserved culture.

Summary

Personal identity is the concept you develop about yourself that evolves over the course of your life. The practise of celebrating totems is popular with African societies. Many show appreciation of their totems by addressing each other with praise names. Indigenous cultures use herbs in their healing rituals and developed traditional medical systems in which herbal therapies were and are still being used. Language is the way we

communicate with each other. It helps us to pass on our values, beliefs and traditions. It links people with their past and connects them with the future.

Revision exercise

Pracademic questions

Section A: Recall questions

1. Define language. (2)
2. Zimbabwe is relatively a _____ country. (1)
3. Name any four official indigenous languages in Zimbabwe. (4)
4. Identify three wards in the Nyamaropa area who speak Chibarwe. (3)

[Total marks: 10]

Section B: Essay question

1. a) Explain the importance of preserving indigenous languages and cultures. (10)
- b) Is it true that when a language dies, the world also dies? Discuss (10)

[Total marks: 20]

Group work

In groups of five, compare and contrast the cultural practices of different people in Zimbabwe.

Practical

Design different crafts which represent cultures of your choice.

Discussion

Schools should use indigenous languages for teaching and learning. Discuss

3

Cultural Heritage: Norms and Values

Unit 3: Unit objectives

By the end of this unit, pupils should be able to:

- identify the different norms and values in the community.
- demonstrate different norms and values in the community.
- analyse the importance of norms and values.
- identify the main features of indigenous Zimbabwean culture.
- describe birth and death rites.
- identify the types of inheritance.
- describe the various inheritance and heirship practices of indigenous families and societies.
- distinguish between tangible and intangible inheritance.
- list contemporary courtship practices.
- compare the contemporary and indigenous courtship practices.
- evaluate the contemporary courtship practices.
- identify indigenous marriage counsellors.

- explain the role of indigenous marriage counsellors.
- describe the indigenous marriage counselling process.
- identify forms of indigenous entertainment.
- explain the significant forms of entertainment.

Introduction

This unit is going to expose you to the cultural heritage as well as norms and values of Zimbabwean society. In terms of cultural heritage, you will appreciate the way we greet and thank others in an indigenous way. You will learn about the features of the Zimbabwean culture specifically the initiation ceremonies, birth and death rites.

Everyone dies and as such, inheritance should be shared or given to the appropriate heir. The unit will help you understand inheritance issues. It will also shade light on the past and current courtship practices. Lastly, it is going to identify forms of indigenous entertainment and explain its significance.

Topic 1: Norms and values

Think ahead

1. What do you understand by norms and values.
2. Give examples of norms and values in your community.
3. What can you say is the difference between norms and values in your community?
4. In what ways do you think norms and values are important in your community?

Key words

Norms – standards governing behaviour.

Values – beliefs of a given community or society.

Aesthetic – appealing to the eyes and viewed as beautiful.

Capital punishment – physical punishment meted out on an offender/death by hanging.

Deviance – going against the set standards of a community or society.

Conform – follow the rules and regulations of a community or society.

Unpacking norms in our community

Norms are a guide of behaviour setting

limits within which individuals seek alternate ways to achieve their goals and they are often derived from values. Norms represent universal generalisations and they set a limit on individual behaviour, hence they denote behaviour which is expected.

Norms which are based on social values are justified by moral standards or aesthetic judgment. Social norms denote a sense of responsibility and they lay the standard of behaviour as a duty. They are standards that regulate behaviour. Norms differ from society to society and group to group, and are less general than values. They are linked directly to a particular type of action. For instance, there might be norms relating to the killing of people that are generally acceptable, for example in situations such as self-defence, war and capital punishment.

Defining values in a community

A value is a belief in the desirability of a mode, means or end of action. These values indicate the degree to which something is regarded good or bad. Values are the cultural standards that show the common considerations and desires of a structured society and they tend to be general rather than specific.

These are rules of what is considered correct and essential in society. That social values are prepared with the personality of a person and therefore regulate behaviour.

The table below shows the differences between norms and values.

Differences between norms and values in a community

Norms	Values
Children to obey their parents.	The child belongs to the community and every elder in the community has power over him/her.
Children to greet elders.	Zimbabweans are known to take care of each other including the extended family.
Children to help their parents to do household chores.	Communities cherish hardwork.
Children to love and take care of their parents.	Communities promoted respect, ' <i>Unhu/Ubuntu/Vumunhu</i> '.
Children to be punctual at school.	Father deserves respect from the wife and children.
Girl child should serve food while kneeling with the head covered.	Zimbabweans are known to dress decently.
Boy child to crouch when greeting elders.	Take pride in indigenous traditional practices.
Children not allowed to talk to elders whilst standing and not to look at them straight in the eyes.	Promote understanding among members of the same community.

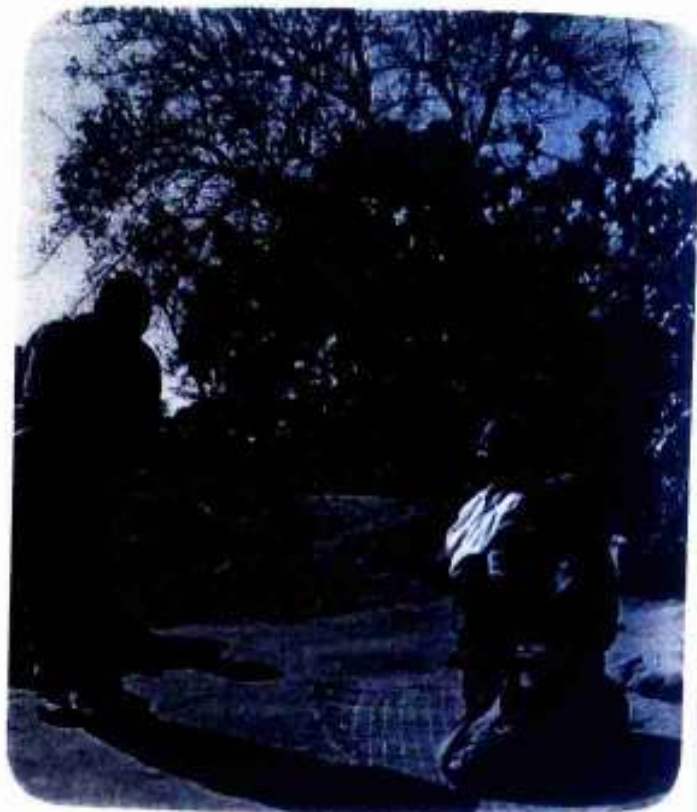
Greeting and thanking: norms and values

In the Zimbabwean culture, people greet each other every time they meet. Usually the young greet first. This hierarchy ensures order and respect. Depending on the culture, some sit down first not facing each other and greet. Some clap their hands and others kneel in a respectful position and greet. When greeting, males are to remove their hats and remove their hands from the pockets. Failure to do so is a sign of disrespect.



An elder male showing appreciation by clapping hands

People who do not greet each other show some loopholes in their culture. Thanking is very important in some cultures for it shows appreciation and gratitude. A habit of being thankful must be instilled in each and every one of us.



Women greeting an elder

Importance of norms and values

Importance of norms

- i. Norms mould behaviour.
- ii. Norms give order to social relations.
- iii. Norms promote social cohesion as human beings need to live in a regulated society.
- iv. Norms influence an individual's attitude and intentions, thus guiding all feelings one may have.
- v. Norms are formed in accordance

different groups and they vary from group to group, thus one social norm which applies in one society may not apply in another. For instance, polygamy.

- vii) Norms promote behaviour that guarantees maximum satisfaction of one's needs and discourage behaviour that might interfere with satisfaction.
- viii) Norms guarantee fair treatment especially in the family and discourage competition and aggression.
- ix) Those who abide by norms enjoy the support of others in society as they are positively rewarded through awards, bonuses etc.
- x) Social norms are important in developing one's personality.
- xi) Norms influence every part of our lives, for example, what we value, our attitudes and how we behave.

Failure to conform to norms

Deviance is defined as failure to conform to the norms of society and the behaviour disturbs social stability. Examples of deviant behaviour are dishonesty, corruption, cheating, unfairness, wickedness and sin. Deviant behaviour is sanctioned as a way of controlling human behaviour. Thus

sanctions take different forms such as rewards and punishment as they are used to force or punish an individual group to conform to the expectations of society.

Values

Values have evolved over a long period of time and are very important for the survival of a society. Different societies have different moral values. Moral values are related to religion. For instance, do not tell lies, do not steal and respect for parents are all derived from religious beliefs. Values are cherished through the observance of norms as they provide a general guide of behaviour.

Importance of values

1. Values act as the glue that holds a society together. This is made possible as people in a society perceive each other in the same way because they are governed by the same values.
2. Values promote justice to the rules that govern specific activities.
3. Values help to bring about a compromise in different rules hence help in promoting understanding in society.
4. Values influence good behaviour.

Norms and values in our community

Norms and values are intertwined and in some cases conformity is expected. Communities are made up of people from different backgrounds. The people are associated with different religions, manners, literature, festivals, customs and traditions. Every citizen in a community has equal rights and responsibilities. Thus social norms and values are an essential part for developing one's personality. An ideal citizen is the greatest asset a society can have. He or she can perform well for the development of the community through being honest and hardworking. Parents have the responsibility of taking care of their family, socialising their children and loving their spouse and children. Children are to honour and respect their parents.

Revision exercise

Pracademic questions

Section A: Multiple choice

1. Norms set limits on _____.
A. human behaviour
B. children's behaviour
C. society's behaviour except elders
D. none of the above

2. One important characteristic of norms is that _____.
A. they are similar throughout the world
B. they differ from society to society
C. they are similar throughout the country
D. they differ from continent to continent
3. The following are examples of deviant behaviour except _____.
A. dishonesty, unfairness, wickedness and corruption
B. goodness, fairness, truthfulness and honesty
C. evil, fairness, dishonesty, untruthfulness, deceitfulness
D. honesty, corruption, cheating, unfairness, wickedness and sin
4. Values are important because _____.
A. they promote understanding
B. they guide behaviour only
C. they hold the society together, promote justice to the rules and influence behaviour
D. none of the above
5. Norms and values are derived from _____.
A. books
B. social environments to which one is exposed to
C. elders
D. elders and books

Section B: Structured questions

1. Define the following terms:
 - a) norms
 - b) deviance
 - c) values (3)
2. State any three importance of values in a community. (3)
3. Using examples explain the difference between norms and values. (3)
4. Briefly explain the importance of norms and values in your community. (6)

[Total marks: 15]

Research

Identify elders and leaders in your community and interview them on norms and values. In your interviews, ask the elders how the norms and values have been threatened. Using ICTs, compile the values and norms of your community and display them in your culture hut.

Discussion

What can be done to protect your norms and values from foreign threats? State the importance of maintaining your society's norms and values.

Musical interlude

Compose a song highlighting how your societal norms and values have been eroded by westernisation. Record the

song and play it on Culture Day to raise awareness on the need to keep intact norms and values in your community.

Topic 2: Main features of indigenous Zimbabwean culture

Think ahead

1. What is indigenous Zimbabwean culture?
2. What do you consider as the main features of the Zimbabwean culture?

Key terms

Enthronement – putting on the throne in a formal installation ceremony.

Ordained – made a chief/ruler.

Reburial – burying for the second time following proper burial rites.

Civilisation – developing from a primitive stage to a sophisticated level.

Assassinated – murder someone, especially an important person by a sudden or obscure attack.

Introduction

In this topic we are going to discuss chieftaincy and processes done for one to be accepted in a group. The Merriam

Webster dictionary defines initiation as a ceremony or a series of actions that make a person a member of a group or organisation. The ceremony is the religious or public occasion, especially one celebrating a particular event.

Heritage overview of chieftaincy in Zimbabwe

Chiefs fall under traditional leadership. There is a held belief among chiefs that a country is led by four groups of people. These are:

- a) The Presidency
- b) Chiefs
- c) Headmen
- d) Village heads

From the four groups, the presidency represents a blend of traditional and western leadership. Western leadership is the one that is based on the dictates of the Constitution, is subjected to elections and involves bilateral and multilateral membership whereby the President represents the State. The other three signify traditional leadership whose authority is vested in traditional leaders who are not elected by anyone, but follow a traditional succession based on selected families. They are initiated first before they take their tasks and

the spirits or the ancestors (long dead) should approve the selection.

The Chiefs we see today are a replica of the original Chiefs of the past. They brew beer and appease the ancestral spirits according to the hierarchy of their ancestors. Chiefs Mutekedza, Saba, Kareya, Gutu, Nyamande, Chikwaka, Nematikonde and Zvimba concur that there must be a traditional ceremony to notify the ancestors that so and so is now the chief. This is a form of initiation.

Some traditions use spirit mediums and spiritual birds to select a candidate for chieftaincy. The majority of chieftaincy succession in Zimbabwe looks at the number of sons the predecessor had. For example, if a chief has three sons, it therefore implies that chieftaincy is for three generations. It is a collateral way of succession that has been practised in most Zimbabwean societies.

Case study: Chikwaka and Gutu chieftaincies

In the majority of the Shona culture, chieftaincy follows an ancestor (or the one who started that chieftaincy) from the father's side. In the case of Chikwaka chieftaincy, the grand founder had three sons who adopted the following surnames:

Bungu, Muturike and Jangamaswa or Chidye. The Gutu chieftaincy had five families according to Chief Gutu (Amon Edmund Masanganise) April 2017. He has been on the throne since 2009 having inherited the kingship traced to around the 1700s. It is rotated among five families namely, Chirambamuriwo, Zibengwa, Matonhodze, Chirika and Chagwiza. However, Zibengwa was barred long back from chieftaincy for reasons not known to the current generations. In some instances, some families are sidelined from chieftaincy because of the mistakes their forefathers would have made. However, in the early 1980s, former President Robert Mugabe intervened in the Gutu case and lifted the ban. The Gutu chieftaincy is traced back to Mabwazha Gutu who had two sons namely; Risina and Goronga. Risina went on to bear Chirambamuriwo, Zibengwa and Matonhodze while Goronga had Chagwiza Chirika. In 1981, the family agreed that The Gutu chieftaincy be passed on to the two sons of Mabwazha. This resulted in the enthronement of Musarurwa, who was the elder son in the family of Chirambamuriwo. Chirika, the eldest in Goronga family followed. In 2009, it was the turn of the Zibengwa family through Edmund Masanganise's young brother (acting Chief then) who later died resulting in the elevation of Edmund Masanganise to acting Chief Gutu.

Information gathered from an interview with Chief Gutu (Edmund Masanganise) and Chief Chikwaka (2017).

Vapfumbi are Zimbabweans who live 70km east of Beitbridge town in Matebeleland South. According to a well known historian, Phathisa Nyathi, the Vapfumbi came from central Africa about 1000 years ago, earlier than the Shona and the Venda. Chief Matibela's homestead is the royal home of the Vapfumbi clan. The Vapfumbi have been preserving their culture despite the advent of ICTs and assimilation by other major tribes. For one to assume the position of a chief in the Vapfumbi culture, he has to swallow a stone called 'ngwedi'. This stone is collected from the former chief's bowl. This special stone was believed to have been retrieved by the pioneer chief of the Matibe clan from a crocodile. When their chief passes on, his body is taken into a small hut called 'pfamo' and is kept there for a year before choosing a successor.

It can be discerned from the few examples of chieftaincy above that the concept started way back and some can trace it to biblical times. What is the point of this discourse of kingship is that the colonisers destroyed the structure of chieftaincy and distorted it by installing

“surrogate” chiefs whom they used in their colonisation agenda. On the other hand, the chiefs who resisted the coloniser’s maneuvers were assassinated or deposed. Chief Chinengundu and Chief Chingaira are examples of Chiefs who were beheaded because of their resistance to colonial influence. Chiefs Mudimuranwa, Masariranwa, Chiwashira and Maromo were killed and cruelly buried at what is known as Drong or Makoshore area in Mashonaland East.

According to a heritage perspective orally passed by Chief Chikwaka, the whites destroyed the reference of Kingship thus degrading it to chieftaincy. The downgrading was intentional as they did not want African to be at the same level with their king, King George. The black “kings” were referred to as “savages, useless, wretched people”. Degrading them was a way of dividing and alienating them from their masses. Therefore, the use of the word “chief” had a limiting effect of the powers of the “king”.

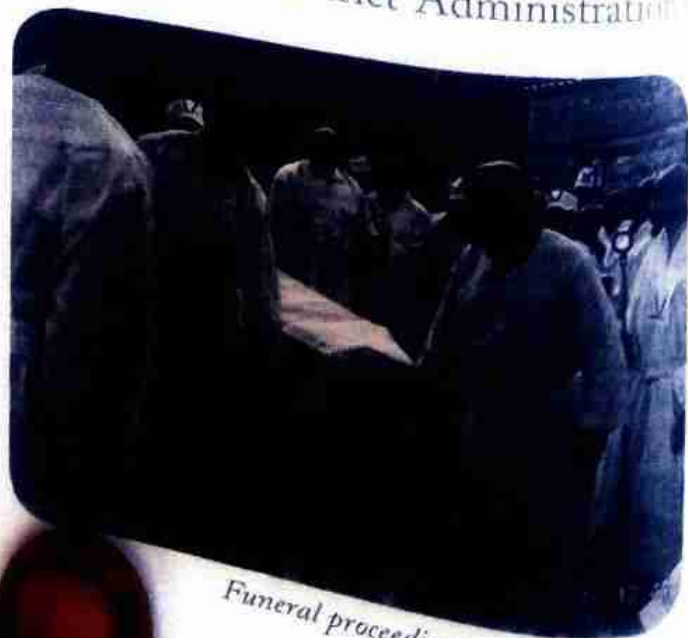
Death rites

Death of chiefs and their burial

A lot of cultural values are becoming profane due to civilisation, globalisation, democracy and human rights. Values that

were guarded in the past are becoming irrelevant in the contemporary setting. Christianity has heavily eroded some death rites aspects that were key in the past. Chiefs’ corpses are viewed after death whilst some people are buying their graves in advance, something that was not unheard of before. For example, Chief Nyoka was buried in Gweru where he had bought his grave in advance. Some of the death rites are being ignored. (*Interview was granted by Chief Mutekedza*)

In Magoto area, Mashonaland Central, often referred to as Nyombwe, when a Chief dies, a messenger is sent to alert the traditional authority that the Chief is no more (*kuparura*). Only elders are allowed to be in the house with the deceased. Duties are delegated to those of the family line (referred to as *tsaka*). The District Administration



Funeral proceeding

DA office is notified and invited to the funeral. They will also notify surrounding chiefs to come for the funeral. The DA's office interprets the law of chieftaincy to the surviving members. (*Interview conducted by elders in Boeke area*).

Burial of Rozvi chiefs

Rozvi chiefs are not buried in an ordinary way, but have rites that are strictly followed for their burial. They are not buried in the afternoon and only relatives are allowed to know the exact place where the chief is buried. For example, following the death of Chief Chikhamora (Goromonzi) and Chief Mhangwende, people congregated but the body had "disappeared" during the funeral. No one knows the exact place where they were buried except close relatives. The Rozvi do not extend condolences. They kill a cow, take the skin, wrap the dead body in it and bury.

According to Chief Chikwaka, Chief Kanyva and Chief Mutekedza (2017), kings are buried in "Ninga", a cave tunnel, where there is a room like space with stones sloping backwards. At first, a dead king was embalmed, that is to dry the body by removing all fluids in it. A cow was slaughtered for the people

involved in the embalment process. The process would take about a month and it was done in a forest. A lie was told, for example, that the King was away on a hunting expedition. After the process was complete, the body was carried in a sitting position. Animal skin was used to cover the face. In ancient times, one of the chief's surviving soldiers was killed so he could be a watchdog to the Chief. However, because the watchdog was not embalmed, he was buried in a cave at the entrance of "ninga". Burying a dead soldier at the entrance of *ninga* was for the purpose of providing security to the chief who was buried further inside. The Chikwaka chieftaincy rotates within three (3) families, buried in different "ninga".

Death rites

Dying in another country or in another area

In Zimbabwean culture, two things can happen to those who die in another country. Regardless of age, they can be buried there, but a cultural ritual is conducted. A few relatives can go there to conduct a burial in accordance to the laws of that country. They take a handful of soil from the ground and put it in a plastic bag or an envelope and bring it back home. They tell the dead person that they are taking him/

her to his/her home country. Upon arrival, a grave is dug. A goat or cow is slaughtered, skinned and the goat/cow's head is wrapped inside the skin. This is still being done largely by those in Muchimatali Province including the Budya people. On the other hand, the body can be carried back to Zimbabwe and buried according to the family traditions.

Burial rites of young children

Upon the death of babies with or without teeth, they are buried on wetlands which are believed to be a cool place. The age groups are referred to as "water" because the babies' body are still wet. In most cultures in Zimbabwe, only menopause women conduct such burials. Mourners are not allowed to cry because of the belief that the mother will give birth to children who will die. Culturally, no other ceremonies are conducted like *kurovagurva* or *nyaradzvo*. However, if a woman gives birth to a dead child, the child is cremated at the hospital. Culture is evolving and things are also changing.

Pregnant women

If a pregnant woman dies, a caesarian operation is done to remove the baby from the womb. Traditionally, two



A pregnant woman

people are not allowed to be buried in the same grave except in the case of mass graves. Both the mother and child are all buried in wetlands. The child is wrapped in cloth and blankets and then buried. If it is in hospital, she/he is cremated. The mother is buried in a coffin.

Those who commit suicide

Suicide is the voluntary taking of one's own life. There are various reasons why other people think of killing themselves. Some common cases include love

troubles, fear of prosecution, heavy indebtedness, pressure at work, disowned pregnancies, spiritual and general misfortune in life. Suicide points to lack of proper counselling and socialisation. There are various forms one can use to kill him/herself, including strangling, shooting and taking drugs.

In some cultures, when one dies by hanging him/herself, authorities (elders, heads) are called in and the rope is cut, letting the body hit the ground hard. Before this happens, an elderly person shouts and condemns the act while looking at the dead body. The body is taken straight to the grave site and is not properly buried. People are not allowed to cry. No other activity or ceremony is conducted. In the past, the person was buried with his/her belongings and the branch of the tree he/she was hanging from as it was believed to bring bad omen in the family.

The traditional leadership called indigenous healers, who would come and conduct a cleansing ceremony to prevent suicide from happening again. Examples of such important spirit mediums in Mutekedza area in Mashonaland East are Mr Marimari (at Chikunhenzva) and Masanganise (in Ruzinhire area). They help in cleansing families from bad spirits.

Reburial rites

Reburials are common in Zimbabwe although they are not encouraged. Authority is sought first from the government of Zimbabwe which may or may not give the green light. During the war of liberation, thousands of black Zimbabwean people were indiscriminately attacked and killed. They were not afforded proper burial and after independence some of the combatants were decently reburied.

Spirit mediums are called to appease the dead. Rituals are done using beer and Chiefs of the local community are invited. Reburials can occur when there are major projects being implemented in an area such as dams, roads and building of hospitals and clinics. For example, in Nyamande area, Gutu, the local Chief Nyamande talked of reburials when Mudzanganja Dam was being built. When constructors reached the grave site, the excavators were mysteriously halted and they stopped functioning. They failed to remove a tree that was close to the graves. The graves were there since 50 years ago. The constructors decided to approach traditional leadership who conducted rituals. Beer was brewed using rapoko. After the beer had fermented, the traditional leaders took beer to each grave and asked the dead for permission

to move them to another place for reburial.

(Information provided by Chiefs Chikwaka, Kareya, Mutekedza and Nnamande.)

Tonga death rites

Tonga death rites are categorised into two;

- a) Burial and
- b) *Makkhade/malila*/reincarnation

a) Burial and mourning period

The mourning and burial period after someone has died extends to five days.

Day 1: This is when the burial of the dead person is done. It is done in the morning due to the high temperatures in the Zambezi Valley hence the deceased's is not held for long because it will decompose.

Day 2: On this day an animal is slaughtered depending on resources. A cow or goat is slaughtered and people gathered eat the meat. The meat is called *bulungu* or *ddungu*. The events on this day are referred to as *Kusamba*.

If the deceased is a man for example, the widow is smeared with *bulungu* or mud as a way of accepting that she will carry the spirit of her husband. The woman has a right to accept or reject. Culturally she was bound to accept for fear of stigmatisation or else she would

not be allowed to indulge in sex or be married before being cleansed during the reincarnation ceremony done after a year. Elders confirmed that if the widow indulged in any sexual activity the man would inherit bad omens from the husband or in the extreme cases he would die.

Day 3: This day is referred to as *kulungu*. A piece of bark from *mulungu* tree is taken and dipped into water. The water is sprinkled right around the homestead by elders. The reason is to chase away the spirit of the dead husband from home.

Day 4: Mourners dismiss but close relatives remain behind.

Day 5: Relatives discuss family issues and possible dates for the reincarnation ceremony. They distribute tasks among themselves in preparation for the ceremony.

b) *Makkhade/Malila*/reincarnation ceremony

This is the last tribute to the dead in the African Indigenous Religion (AIR). This is done as a way of extending love between the dead and the living. In AIR there is a belief that death is not the end of one's life, but they still live on in spirit. Their spirit needs to be

incorporated back in the family. A process of opening communication between the physical and spiritual beings is called reincarnation.

Under the reincarnation ceremony the following happens:

Day 1: Tobeka buswezyo

This is the process of beer making. A selected couple conducts a sexual act which is part of *kulila mufwi*. The act is conducted in a temporary structure that is built at the homestead specifically for the event. The structure is made up of withered millet, maize stalks or grass. Under the sheets elders put beads. Elderly people will be seated outside waiting for a light signal from the shelter which signifies that a sexual act has occurred. After the act they check the beads to see if indeed a sexual act was fulfilled. In the event that immediate family members are not willing to perform the act, extended family members may step in.

Day 2: Maswezyo aluma nongo

Soaked millet is allowed to ferment.

Day 3: Kupalula makkhade

The official process kicks off and beer is brewed. Boiling water is added to porridge like formula.

Day 4: Kutwiza buswezyo/kuvwala

This involves pounding fermented millet and it is mixed with the porridge-like formula.

Day 5: Kuluma nongo

Beer is left to ferment.

Day 6: Kutwiga buswezyo

This is the mixing of fermented beer. On this day, the couple that conducted *kulila mufwi* leads a delegation to the grave site. Water is sprinkled on the gravesite. The process is called *kutwiga*.

Day 7: Makkhade nkwalu

This is a joyous day where people drink beer, play drums of varying sizes, sing and dance. The drums are played right around the yard, in every corner and place the deceased used to walk. This is called rubbing the deceased's footprints. The couple which conducted the *kulila mufwi* process are asked to sleep together again in a process called completing the issue. This marks the official closure of one's life. The idea behind this act is that a human is a product of sexual intercourse thus their chapter must be completed the same way.

Day 8: Nsangu

This is the day when close relatives drink left over beer and discuss inheritance issues. The estate of the deceased is then distributed.

NB: The days of conducting burial rights and reincarnation are reduced depending on the status of the family. Due to work demands relatives may not have all the time for the whole reincarnation ceremony

Reincarnation among the Korekore/Bona

In Shona mythology death is regarded as an act of witchcraft and misfortune. Therefore, when one regardless of age dies, the belief is that they continue to live somewhere in a different form. This belief system makes the Shona people in general and the Korekore in particular to put utensils at the graveyard (such as *buri*, *mukombe*, cups, plates). Placing utensils is reminiscent of tools given to a couple or anyone who is about to start a new home. This belief system is referred to as *Mundani* whose ideas revolves around "now and here" meaning people should live forever.

The bringing back of the deceased's spirit ceremony is known as *Bona* in Korekore. This ceremony brings back the spirit of the dead to keep and guide the living. The *Bona* ceremony is not done for every person who has died. It is not performed for witches, wizards, those who took their lives (suicide cases), the unmarried and barren as they are believed to bring bad omens in the family.



People at a funeral

Bona is performed a year after a person has died. The family of the deceased gathers to discuss the process of bringing back their relative's spirit. This is referred to as *dare remusha*. It excludes women and girls. The men consult a traditional doctor whose job includes identifying the deceased person with his/her family. It is a taboo within the Korekore people to conduct *Bona* to someone who is not related to you. After consultations are complete, elders approve beer preparations also known as *kubata chimera*. Beer preparations are done by a female cousin who is a virgin. Reasons for choosing the female cousin relate to genuinity that indeed the child was born by their daughter (If they take from the males's side it's tricky).

The second stage of the *Bona* ceremony is *konyikazviyo*. It is done by old women who have reached menopause. Beer is brewed for seven days. The beer is referred to as *bwahwa bwematanda*. During the seven days of beer readying, young people gather and to dance and sing. The stage that follows next entails the inspection of the grave. If there are any cracks it means the dead person is angry. A traditional doctor is consulted to resolve this. If all is well, a process of selecting the heir apparent follows. Beer is poured on a male goat, if it shakes it means the spirit has been accepted by ancestors. The dead spirit speaks through the goat. Once the process is over, the proceedings continue. On this day, inheritance issues are finalised. An heir is chosen and the widow/widower is given the freedom to re-marry. The goat is killed and eaten without any salt. A beast can also be slaughtered for the people gathered in celebration. The celebrations proceed throughout the night.

In the early hours of the next day, the family goes to the grave site where each family member takes a ladle of beer, drinks some of it and pours the rest on the grave. A tree branch is taken from a nearby tree by an elderly person who will be leading the activities. The elder

sweeps the grave with the branch and then drags it back to the house. The gathering starts ululating and singing in celebration. This activity symbolises the return of the deceased person's spirit.

After all this, the deceased's belongings are distributed amongst friends and relatives. People then disperse.

(This section came as a result of one-on-one interview with Matthew Mare in June 2017).

Revision exercise

Pracademic questions

Section A: Multiple choice

1. Traditional leadership has the _____ at the bottom.
 - A. Chief
 - B. Village head
 - C. President
 - D. Headman
2. Matrilineal chieftaincy denotes that _____.
 - A. it is passed from father to son
 - B. it follows the father's genealogy
 - C. it traces the mother's genealogy
 - D. it disregards customs and tradition
3. The following are threats to initiation ceremonies in Zimbabwe except _____.
 - A. religion
 - B. globalisation

- C. advent of human rights campaign
 D. cultural groups
4. _____ chiefs are buried secretly.
 A. Hera B. Kalanga
 C. Ndebele D. Rozvi
5. Any downpour during traditional ceremonies signifies _____.
 A. the process is half way through
 B. acceptance and blessings from the spirits
 C. an incomplete process
 D. the spirits are angry

Section B: Structured questions

1. Leadership which is based on history, customs and values is referred to as _____ (3)
2. Describe how a Rozvi king is buried (7)
3. Briefly explain the birth rites for the following:
 a) Those who die in other countries or area
 b) Pregnant women
 c) Children without teeth
 d) Those who commit suicide
 e) Those who die without children (you can relate to your culture) (25)
- [Total marks: 35]

Section C: Analytical skills

Using one culture of your choice, describe how birth rites are conducted.

Further research

The issue of indigenous culture is becoming a contested issue whereby some people have totally disregarded the traditions while others have turned religious. Advise the Minister of Home Affairs and Culture on how Zimbabweans can be assisted to consider their culture.

Topic 3: Inheritance and heirship practices of indigenous families and societies

Think ahead

1. What do you understand by the term inheritance?
2. Discuss in groups the inheritance practices of your ethnic group.

Key terms

- Ancient times – the past.
 Extended family – family members extending beyond the nuclear family.
 Genealogy – a line of descent traced continuously from an ancestor.
 Precedence – priority in time.

Tangible – something that can be touched.

Intangible – cannot to be touched.

The concept of inheritance

When someone dies, his or her property, (tangible and non-tangible assets) are given to their children, spouse, wives and relatives. Inheritance refers to a process of passing or receiving something following the death of a relative or parents. We have two inheritance forms namely:

(a) **Indigenous inheritance** This refers to the inheritance that is hinged on the traditional philosophy whereby elders use discretion, history and their knowledge to distribute the deceased's estate. In some cases the person would place some items before she/he dies and people would honour the deceased's will. There is no will writing in indigenous inheritance and mainly children of the deceased benefit from their parent's estate.

(b) Contemporary inheritance

This refers to inheritance that is controlled by law. Under this form, the immediate members of the nucleus family such as surviving spouse, child or children are the first beneficiaries or any other person empowered to inherit in the



A house – part of contemporary inheritance

event that there is no spouse. A couple for example, can register to the Master of High Court or a lawyer for a will.

Because there is the application of the law, the surviving spouse and children have to positively identify themselves as valid beneficiaries of the inheritance by producing a valid marriage certificate or a witness to prove that the spouse is married to the deceased. On the other hand, the children (sired out of the current marriage or outside) are supposed to produce birth certificates to prove that they are the children of the deceased.

Under the inheritance practice, there is tangible and intangible inheritance.

Tangible inheritance

These are things that can be seen or touched and given to the heir (someone who inherits). In the traditional indigenous set up, the last born of the deceased (male) is required by culture to inherit his father's tools. These tools

can be a hoe, knobkerrie (*tsvimbo/intonga*) or a shovel. Some of the items to be inherited if the mother is the one who has passed on include the kitchen which is left in the hands of either the eldest brother or the younger brother depending on the culture. This kitchen is supposed to be maintained as a way of respecting the mother. In other cultures, the bed, blankets, cooking utensils, clothes and produce from the mother's fields are sold and the money is distributed among her relatives.

The Inheritance Act is normally used to determine the heir in the contemporary setting but in the traditional setting, precedence and history is used in distributing assets of the dead. In many Zimbabwean societies, the surviving wife and children are inherited in a traditional sense. A wife is inherited mainly by the immediate elder or younger brother of the same family.



Knobkerrie (tsvimbo/intonga) - part of tangible inheritance

Intangible inheritance

This refers to inherited customs, beliefs and traditions that we cannot touch or see and are given as inheritance. These include the titles, language, norms and values. Intangible inheritance keeps the surviving members together, united and bound by these invisible inheritance mechanisms. For example, the notion that the elder son takes over as the figurehead is not only intangible, but ensures the channel of authority and protocol of a family. In a family with traditional authority like a headman, chieftaincy is passed on according to the tradition. In the Tonga culture, chieftaincy is passed on by looking at the mother's side (matrimony) while among the Shona; it follows the father's side (patriarchal). Among the Shona, kingship inheritance is not transferred from father to son, but follows genealogy of the houses of the great grandfather to the one who founded that Kingship.

Revision exercise

Pracademic questions

Section A: Recall questions

1. Define inheritance. (2)
2. What is tangible inheritance? (2)
3. Differentiate tangible inheritance from intangible inheritance. (4)

4. Give any three examples of
 - (a) Intangible inheritance (3)
 - (b) Tangible inheritance (3)
5. _____ is the law used under contemporary inheritance. (1)

[Total marks: 15]

Section B: Structured questions

1. List and explain the two forms of inheritance. (6)
2. Explain the types of inheritance, giving examples for each. (9)

[Total marks: 15]

Drama

Identify good script writers who will develop an inheritance and heirship drama. They can come up with a theme of their own. If the drama is good, act it out for the school and identify one person who will tell the audience the theme of the drama and why it is useful.

ICT exercise

Watch films and movies on inheritance. The Zimbabwe Broadcasting Holdings (ZBH) under ZTV used to play an inheritance drama. Try to find out if you can buy/borrow one. Show the class and share it on the Heritage Studies Group for others to see. If you fail to find the video, search for any insightful films on inheritance.

Topic 4: Contemporary courtship practices

Think ahead

1. What are contemporary courtship practices?
2. List the types of courtship practices you know.

Key terms

Contemporary – something that is modern.

Courtship – development of a romantic relationship between two people of the opposite sex.

Dating – going out with someone you are romantically linked to.

Traditional – following the old ways of doing things.

Primitive – something that is backward.

Contemporary courtship practices

Heritage overview: Contemporary courtship is the way and means recognised by different groups of people as they scout for marriage partners in life. It is the period in a couple's relationship which precedes their engagement and marriage. Although courtship practices vary from geographic place to place, the most important thing is to know each other better before the decision to be together.

as a couple is made. Courtship is not limited to young people, but can extend to adults who can try to find partners after (i) divorcing (ii) death of partner (iii) polygamy preferences.

Contemporary courtships practices are largely influenced by westernisation and the adoption of practices that are not in sync with our indigenous practices.

Contemporary courtships will be compared with indigenous courtship practices. The following contemporary courtships will be discussed:

- (a) Religious
- (b) Social
- (c) Western

(a) Religious courtship practices

Religious courtship practices are dominant in Christianity, Judaism, Islam and even Rastafarian religions. Practices differ according to the different beliefs. Christianity for instance, bases its faith on the Bible. When it comes to courtship, mature young men can directly approach a girl of their choice and propose love. This is mainly done after consultation with church elders, pastors or the reverend about the character of the young woman who would have been identified. However, in other churches an expecting young man sends an

elderly or mature fellow Christian (either male or female) to approach an identified girl on his behalf. This is done as a way of assisting the girl and assuring her of the seriousness of the part of the interested suitor. Once the two agree to be in courtship, they are counselled using biblical teachings until *lobola* is paid and they wed and engage.

Activity

You can further research on Muslim, Rastafarian and Jewish courtship practices. Share findings with your class.

(b) Social courtship practices

Social courtship practices refer to ways and means used to live, engage and marry each other at social level using go betweens *sahwira*. They are defined according to societal beliefs, for example, they believe that regardless of how long people have been dating or seriousness of the relationship, once there is proof that the two have slept together they are compelled to marry each other. Usually the girl's brothers or aunts are expected to talk to the girl and once she agrees that she slept with the young man, she is accompanied to the boy's homestead. This was meant

for people not to take sexual intercourse as a casual thing, but a sacrosanct issue reserved for marriage. In other settings, community members organise a social dance for the girl and boy so that they get to know each other better. At times elderly women facilitate events that give boys and girls opportunities to meet. This enables them to identify each other and propose or be assisted to propose.

Another form of social courtship that is prominent in the digital era is through social media platforms like *WhatsApp*, *Instagram* and *Facebook*. One can register by creating an account where you can market yourself by providing a picture, age and interests. After completing the registration process, you get to meet the kind of person you are looking for or one that matches your needs. The bad part of this form of courtship is that people tend to falsify information and not all people found on these platforms are there to find partners. This form of social courtship is not considered African.

(c) Western courtship practices

The western courtship practices are spread through television, movies and international media platforms. Boys and girls get to stay with each other as they date. There are no advisors or

go betweens. Largely, these courtship practices encourage openness and have no restrictions on the body of the other partner. This is slowly coming to the African continent.

Indigenous courtship practices

In the past, when a mature boy saw a dream girl he liked, he approached her and proposed his love. The girl would turn away the boy even if she was interested. If a girl accepted the proposal immediately showed she had loose morals. She therefore would reject the boy for about three or four times to gauge the boy's seriousness. A serious boy was seen by persistence. If the girl could not be easily convinced, the boy would engage his sister, the girl's friend, uncle or aunt. It was expected that the two (boy and girl) would exchange belongings with an aunt being a witness. Jewellery, watch, beads, shirt a hat were some of the belongings that could be exchanged. *Lobola* marked an official engagement between the two and it involved both families.

Traditional courtship practices are fast disappearing due to a number of factors. Some of the factors include negligence by elders to pass the tradition to the next generation, a wave of human rights

and democracy in the new constitution, Christian beliefs, economic hardships and westernisation of our societies through globalisation.

Evaluating contemporary courtship practices

The contemporary courtship practices as has been demonstrated are replacing the traditional courtship practices. Under the traditional courtship practices, issues like romance and sex were regarded as sacrosanct and a preserve for marriage. If a woman was not a virgin, she was considered unwholesome and loose. She would be sent back to her parents' home.

Although religious courtship practices use the Bible or Koran teachings, the practices are blamed by the indigenous people for diluting the long standing culture. The culture is shifting from customary practices to white weddings and aunt's roles are being replaced with the Bible/Koran.

The western courtship practices are equally blamed for moral worthlessness and social decay in courtship. They promote multiple sexual partnerships that have resulted in the spread of various sexual diseases. The present courtship practices are influenced by physical appearance (body structure, beauty)

and sexual appeal whilst traditional courtship was based on abilities to maintain relationships, *Ubuntu*, respect and hard work.

Case studies of contemporary courtship practices

South Africa

Courtship practices in South Africa vary according to different groups, religions and social beliefs. According to online vision of the Afrikaans by Carol Beckwith and Angela Fisher, courtship practices in South Africa not uniform as some people are still following the traditional ways when proposing love. The son-in-law to be seeks permission from the girl's parents particularly her father. If they manage to date, they are allowed to wed in church. Among black South Africans, 'lobola' similar to lobola/bride price is paid as a token of appreciation by the son-in-law to the wife's parents.

Nambyan courtship practices

The following information was gathered from the Nambya speaking people of Matabeleland North province, Hwange. Senior citizens were engaged and particularly Lawrence Chinyati who was born in the area, through a one-on-one interview provided most of the information.

In the Nambya culture, aunties had the responsibility of initiating their brother's daughters into womanhood. In the event that there were no aunts, grandmothers took up that role. This was meant to ensure the girl grows upright and would not bring shame to the family. The girl was initiated after having experienced her first menstrual cycle. She had to tell her brother's wife who would take the news to her aunt or grandmother. The girl did different chores such as fetching water and firewood, cooking and washing. The girl was supposed to introduce her fiancé to her aunt or grandmother for approval. The boy, after getting approval, would send a go between who would communicate with the aunt of the boy's intention to marry.

The boy would bring clothes for the girlfriend and stay at the girlfriend's



Mr Chinyathi on the left being interviewed



Aunt advising her brother's daughter

place for one year for the girl's parents to assess him. For instance, he would be given cold water in winter and if he shivered he was considered weak. He would not be allowed to marry their daughter.

He would also be tasked to clear the fields and his ability to do that was interpreted as someone who was hard working and who could work for his family. If he was given *sadza /isitswala* and he finished all of it, it meant that he could not take care of his wife and was uncaring. This was enough ground for refusing his request for a hand in marriage. Whilst at his in-laws to be, the boyfriend was supposed to prove his manhood by impregnating his wife to be. If his wife failed to get pregnant, he was given her sister to prove his manhood.

In the event that he found out that his wife to be was not a virgin, his

unt would present a clay pot of sweet beer, three quarter full to the girl's home which communicated that their daughter was not a virgin. This brought shame to the family and it was up of the husband to marry the girl or not.

After proving to be a capable man and a perfect one, the boy would marry his girl. This was after the woman had given birth. The boy would leave the girl's family after one year. *Lobola* would be paid and the mother and father also got their share from the bride price.

A ritual of coming into the family was carried out and the woman had to sit outside the family yard. She was paid in cash or kind for her to get into the family home. The following morning, the daughter-in-law was supposed to provide warm water to the father-in-law. In the Nambya culture, if a woman was married, she was not married, for the husband only but for the whole family. The Nambya people encourage same culture marriages from the same culture. The culture is now under threat because of inter-tribal mixtures in the area.

Revision exercise

Pracademic questions

Section A: Recall questions

1. a) What is courtship? (3)
b) Define the following terms:
 - i. contemporary courtship (2)
 - ii. traditional courtship (2)
2. Explain the following courtship practices:
 - i. Religious (2)
 - ii. Social (2)
 - iii. Western (2)
 - iv. Indigenous (2)

[Total marks: 15]

Section B: Structured questions

1. Using a case study of your choice describe contemporary courtship and traditional courtship practices. (10)
2. Evaluate the contemporary courtship practices. (15)

Section C: Essay

1. Describe the assertion that there is erosion of traditional courtship practices. (15)

Topic 5: Indigenous marriage counsellors

Think ahead

1. Define the term counselor.
2. In groups, role play what a counsellor and client does.

Key terms

Counselling – the act of teaching and advising people who have problems.

Counsellor – a person who teaches and advises people with or without problems.

Marital problems – marriage problems that are encountered by husband and wife.

Divorce – splitting up after being husband and wife.

Maternal uncle – an uncle from the mother's side.

Conceive – period from conception to birth.

Sacraments – marriage rituals that are carried out.

Indigenous marriage counsellors

Since time immemorial has marriage been practised in societies the world over. It is through marriages that both females and males are taught

about their gender roles and how they are expected to behave in marriage. Marriage counsellors were therefore important in ensuring that marriages lasted as long as the people involved were still alive. Counselling has been common in African societies as people have always given each other advice, shared their sorrows, mentored and empowered each other.

In the indigenous communities of Zimbabwe like the Kalanga, Sotho and Ndebele, couples are advised and counselled if they have problem in their marriages. In all these cultures, problems were shared meaning that solutions were unlimited. Traditional counsellors were schooled through experience to deal with some of the marriage problems, hence they easily helped couples to solve their marital problems.

Marriages promoted the stability and continuity of societies. Divorce was the last thing that the indigenous societies would want to hear. It was only in cases of infidelity that a woman was divorced. With any other cases, members intervened in order to save marriages.

Indigenous counsellors played the role of teaching and assisting boys and girls to choose partners. They taught maturing relatives lessons of

expectations in marriage, handling of disputes and rearing of children. Female counselors advised females while male counsellors advised males.

Some of the indigenous counsellors are still playing their role as per traditional expectations but in other areas, the role is obsolete. Mothers and fathers have sought to play such roles. This is due to factors such as globalisation, religious teachings, family disunity, issues of witchcraft, economic hardships and lack of unity among family members.

The following are indigenous marriage counselors:

- *Sabwira* (family friend)
- *Tete/ububabakadzi* (aunt)
- *Sekuru/umalume* (maternal uncle)
- Grandparents/*mbuya/ugogo/sekuru/ubabaomdala*
- *Sadombo/munyai/umnyayi* (go-between)
- *N'anga/innyanga* (traditional healer)
- Sisters and brothers
- *Mbuya/banyinakulu*
- Community counsellors
- Family counsellors

a) Tete /ubabakadzi (aunt)

In all the different cultures, these played a very important role in seeing to it

that the institution of marriage was saved. The aunt would give advice to her brother's children from a very young age through marriage, especially the girl child. They taught girls to be chaste until they got married and helped to solve marital problems.

The aunt also found out more information about the prospective son-in-law. She also approves the man for her brother's daughter. She has to be present for the next stage which involves the girl and boy exchanging tokens.

When the son-in-law is ready to marry, he liaises with an aunt who through protocol of their families advises the girl's mother. The aunt arranges for the two to be introduced to parents. She also advises the son-in-law about the marriage practices and how *lobola* negotiations are done in the girl's family traditions.

On the day of *lobola* payment, it is the aunt who introduces the son-in-law to the family as they pay their *lobola*. Once *lobola* is paid, the aunt teaches her "daughter" how to handle her husband in marriage and on issues around respecting her husband.

The aunt then accompanies the girl to her husband. She keeps checking on



Aunt advising her niece

her daughter regarding issues of fertility and managing her marriage.

b) Sekuru/umalume (maternal uncle)



Uncle advising his nephew

Maternal uncles are important as marriage counsellors in indigenous societies. They guide the young men as they grow up to the time they get married. They also help when the young man encounters marital problems and help in solving them. They offer advice

and solutions to any marriage problems. Maternal uncles also advise young men to stay clean, be faithful to their wives and how to fend for their families. He also passes on some dispute resolution skills and ways to raise money for the family.

c) N'anga/inyanga (traditional healers)



Traditional healer

Traditional healers were very important in keeping marriages together when marital problems occurred. The healer would give spiritual explanations to marital problems. They healed and soothed tormented marriage partners which helped in keeping marriages healthy.

Relevance of the topic to Heritage Studies

Professional counselling today borrows heavily from the traditional counselling approaches in the effort to save marriages from collapse. Collapse of marriages would result in bad relations between members of the community.

Traditional counselling had equivalents for roles such as prophets, doctors, marriage counsellors and peer educators, though the elderly were the most important traditional counsellors due to their life experiences. The counselling given by the elderly was not only preventive, but was also crisis counselling which was normally given after a problem arose. As such, the young generations are encouraged to appreciate and make use of traditional counsellors such as aunts, uncles and the elderly found in their communities and with professional counsellors found today.

Revision exercise

Pracademics questions

Section A: True/False

1. It is through marriages that both females and males are taught what their gender especially, their roles and responsibilities are in a marriage.

2. Family, friends, parents, aunts, church priests and grandmothers are all examples of traditional friends.
3. Maternal uncles were important marriage counsellors in indigenous societies.
4. Boreness and other diseases did not threaten marriages as they were solved by traditional healers.
5. Wives were taught to endure their husbands' behaviours.

Section B: Structured questions

1. Identify five traditional marriage counsellors. (5)
2. Describe the roles of any of the five traditional marriage counsellors identified in topic. (6)
3. Explain the advantages of the traditional marriage counseling sessions. (4)

[Total marks: 15]

Research work

Carry out research on how some of the traditional counsellors conduct their counselling sessions to marriage couples.

Resource person invitation

Invite a traditional counsellor, either an aunt or grandfather/mother to your school and ask him/her to give advice to the young learners on ways to keep themselves upright and give marriage counseling sessions.

Debate

Modern day marriage counselors are better than the traditional counsellors.

Topic 6: Forms of indigenous entertainment

Think ahead

1. What is entertainment?
2. Give any forms of entertainment that you know.
3. Which ones do you regard as indigenous entertainment?

Key terms

Congregate – come together.

Persist – carry on.

Possessed – controlled by evil spirits temporarily or permanently.

Indigenous forms of entertainment

Heritage overview: Long ago, indigenous entertainment played a major role in relaxing people's minds, relieving people from pressure and to show appreciation. The following are the forms of indigenous entertainment that we are going to discuss in this topic;

1. Folklore
2. Games
3. Dance and songs

Folklore



Grandmother telling stories

These are traditional tales, sayings, riddles or art forms that are preserved by the indigenous people. Folklores were a form of entertainment in the evening after work. A grandmother or grandfather would tell tales to his/her grandchildren usually around a fire. The grandparents told myths, art and tales of animals, people, ghosts, weather elements and threatening life situations. Folklores taught vigilance, love, peace, positive and negative interactions, working together, hard work, chieftaincy, resilience, control and conquering skills.

Games

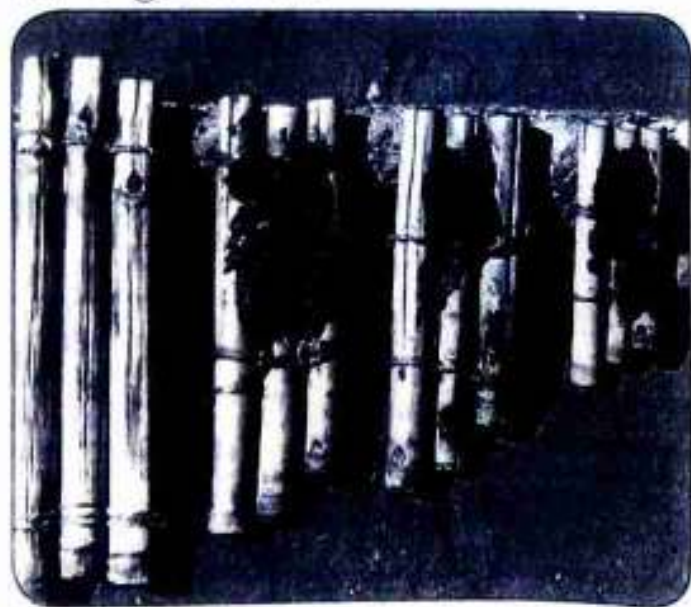
Games were also played by the indigenous people as a form of entertainment.

Young people played games. The elderly also had their own games. Others had hunting expeditions as part of their games. Games helped develop counting, creativity, reasoning and survival skills. (Refer to Total Heritage Studies Book 1 for more on dances and folklores)

Dance and songs

Dances were also a form of entertainment by the indigenous people.

(a) *Ngororombe*



Ngororombe sticks

Ngororombe is played by elders in *Nyumbwe* (Mashonaland Central Province), *Dotito*, during funeral sessions. According to community elders, people use sticks like reeds which have on them a thick piece of wood or metal which shakes very quickly when blown. People dance to the sound produced by the *ngorombe*.

(b) *Mafuwe*

This is a ceremony by done by the *Korekore* people towards the rainy season. The ceremony is conducted to appease the spirits so that the rains will come. *Tsoro*, a (big drum) is usually played by men and women. After the drum playing, elders approach spirit mediums (*mbondoro*) of the area and consult them about rains. The *mbondoro* will instruct the elders to prepare for *Mafuwe* ceremony in consultation with village heads and headmen or other elders who oversee the area.

(c) *Katekwe*

Katekwe is a type of drum beat played in the *Korekore* culture during festivals by elderly people. The drums are played after in the afternoon after activities like tilling the land. Men and women congregate and dance. Anyone can pick a woman or man of their choice and dance to the drum beats.

(d) *Ngomabuntibe*

These are dances and joyous moments practised at most ceremonies by the *Tonga*. Horn-like instruments will be blown producing melodious sounds with a combination of drums. The songs communicate joy, sorrow or hopes for the future.



Members of Simonga Cultural group in Binga (October 2017) preparing their drums for Malila ceremony and dance in Siachilabu, Binga

Heritage preservation and relevance

We need to preserve the following as a collective people:

- Greeting values and norms
- Thanking norms and values
- Our birth rites and death rites
- Our inheritance systems that leave people in unity

- Our valuable courtship practices
- Listen to indigenous marriage counsellors and follow their advice so as to keep marriages healthy
- Enjoy ourselves through playing indigenous games, singing and dancing.

Summary

The unit discussed death rites of indigenous people as well as those of the chiefs. Inheritance issues were discussed in relation to indigenous cultures. In this era, the issue of courtship practices is very important. It requires the involvement of counsellors, both indigenous and modern to help keep the fire burning in marriages. Lastly, dances and song are forms of entertainment that help people celebrate for various reasons. Breaking of different kinds of drums allows people to portray different dances that see men, women and children enjoying themselves.

End of 1st Term Examination

Heritage Studies Paper 1

Multiple Choice

Time 1: hour 15 minutes

INSTRUCTION TO CANDIDATES

- Answer all questions.
- Each question carries equal marks.
- Read carefully through the whole paper before answering the questions.

This section carries 40 marks.

1. Schools are important institutions because _____.
 - A. that is where you cultivate friendship
 - B. you meet new friends and enemies
 - C. you learn new rules and regulations
 - D. all of the above
2. Which term best explains why punctuality is important in an organisation?
 - A. It encourages people to be honest.
 - B. It encourages people to meet set frames without excuses.
 - C. It attracts punishment.
 - D. It promotes hard work.
3. Discipline in schools refers to _____.
 - A. ways that make children obey set rules and regulations
 - B. corporal punishment
 - C. behaviour which leads to dismissal of learners from school
 - D. coming to school on time
4. In schools, learners need to subject themselves to _____.
 - A. class monitors, prefects, ancillary staff, class teachers, senior teachers, deputy and head
 - B. class monitors, prefects, senior teacher, deputy head
 - C. prefects, ancillary staff, class teachers, teachers and head
 - D. class monitor, ancillary staff, class teachers and deputy head
5. What was used to alert punctuality in rural schools?
 - A. siren
 - B. metal bell
 - C. whistle
 - D. voice

6. A school can produce an errant individual if order is not well maintained. Examples of such behaviour include all except _____.

- A. discipline
- B. bullying
- C. gangsterism
- D. truancy

7. The idea of giving back genuinely to the needy cannot be described as _____.

- A. love
- B. philanthropy
- C. generosity
- D. pomposity

8. The following are problems of peer interactions except _____.

- A. sharing ideas
- B. indulgence in bad behaviour
- C. uncultured behaviour
- D. predation

9. Bullying and gangsters develops in schools which have _____.

- A. strict discipline
- B. poor discipline with learners doing what they want
- C. teachers who do not administer corporal punishment
- D. learners who are ill socialised and poor school discipline structures

10. A good friend is one _____.

- A. who assists with positive ideas and help you realise your dreams
- B. checks on your dreams
- C. introduces you to indecorous behaviour
- D. assist you in times of need

11. If social media is not properly managed, it can lead to _____.

- A. the spread of hate speech, discriminating information and vulgar language
- B. sharing of events as they happen
- C. sharing of cultural political information
- D. none of the above

12. Names in some indigenous societies are derived from all of the following except _____.

- A. public figures
- B. events which happen during the pregnancy
- C. personalities in the communities
- D. the mood of the expecting family

13. Why is the media regarded as a powerful tool in communication?
- Everyone has access to it.
 - It is a cheaper way of communicating.
 - It has print and electronic forms
 - It is responsible for churning out information world wide.
14. The following are the roles of the media except _____
- entertaining
 - information dissemination
 - deceiving listeners
 - interpreting events
15. The following help to identify people except for _____
- totems
 - religion
 - nationality
 - skin colour
16. A totems is _____
- an animal that is feared by many people
 - an animal or body organs believed to be sacred
 - an animal either edible or harmless or body organs believed to be sacred
 - taboos
17. Totem praises means _____
- clan praise poetry
 - poems of the family
 - clan praise poetry which expresses genuine and heartfelt sentiments of appreciation
 - they show only the good of the clan
18. The concept of using totems demonstrates _____
- a close relationship between humans and animals
 - relationship between different cultures
 - the names of ancestors, deeds and power
 - the creativity of people
19. Pigweed is an African vegetable which is used to treat the following problems except _____
- diarrhoea
 - heavy menstruation
 - headaches and internal ulcers
 - backache
20. Which of the following is a health benefit of black jack?
- It prevents diabetes and promotes cardiovascular health, healthy digestion and cancer

- c. It prevents diabetes and cancer only
- d. Prevents cardiovascular health and helps healthy digestion
- 19. It prevents cancer and promotes cardiovascular health

20. Language is important in that it _____
- A. helps in interaction
 - B. spells the lives of any ethnic group and lays the foundation for respect, acceptance, understanding and interaction
 - C. spells the lives of any ethnic group
 - D. helps interaction and understanding.

21. Shona is the mostly spoken by the _____
- A. Nambya, Karanga, Zezuru and Manyika
 - B. Zezuru, Manyika, Karanga and Korekore
 - C. Manyika, Karanga, Tonga and Korekore
 - D. Tonga, Tswa, Venda and Ndebele

22. The following signifies traditional leadership except _____
- A. Village head

- B. Headmen
- C. Chiefs
- D. Presidency

24. In the selection of traditional leadership some use _____
- A. the District Administrative Officer
 - B. spirit mediums and spiritual birds
 - C. the constitution
 - D. none of the above

25. Chieftaincy in Binga is matrilineal. This means that _____
- A. it is from the father's side.
 - B. it is given to the son by the father
 - C. it is from the mother's side
 - D. all of the above

26. The surrogate chiefs who were used by the colonisers were meant to _____
- A. promote the traditional values
 - B. promote the colonial agenda
 - C. administer their own people
 - D. promote independence

27. The rites of passage and initiation ceremonies are neglected in some quarters because of _____
- A. the advent of human rights
 - B. globalisation

- C. Christianity
- D. the advent of human rights, globalisation and Christianity

28. Different chieftaincies have _____

- A. the same burial rites
- B. different burial rites
- C. chiefs buried in the afternoon
- D. chiefs buried in caves

29. The bringing of soil from the grave of a person buried in a foreign place is meant to _____

- A. show those that have remained behind
- B. remind the family of their beloved one
- C. bring back the spirit home
- D. none of the above

30. Inheritance refers to a process of _____

- A. receiving something following the death of a relative or a parent
- B. giving of the deceased's goods to his/her children
- C. respecting the dead
- D. distribution of property between surviving spouses

31. _____ and _____ the two forms of inheritance.

- A. Indigenous inheritance and contemporary inheritance
- B. Indigenous inheritance and acquiring of tools by the last born
- C. Birth rite and death rite
- D. Intangible inheritance and contemporary inheritance

32. Contemporary courtship is the _____

- A. forms of dating
- B. forms of finding a partner
- C. forms of dating and finding a marriage partner
- D. forms of finding a marriage partner

33. The courtship that is common in the digital era is through social media platforms like _____

- A. *WhatsApp*
- B. *Instagram*
- C. *Facebook*
- D. All of the above

34. Traditional courtship practices are fast disappearing because of the following except _____

- A. human rights and democracy
- B. Christianity

27. economic hardships
D. the presence of uncles and aunts

The Makarabwa and Machembere groups are community based counsellors found in _____.

- A. Dotito
B. Hwange
C. Gwanda
D. Nemaikonde

30. Indigenous marriage counselling practices are essential in that they _____.

- A. help to keep marriages intact
B. help to keep the roles of aunties and uncles
C. help to make women aware of their roles
D. assist men to take care of their families

The following people played an active role in traditional counselling except _____.

- A. *n'anga*
B. *malume*
C. professional doctors
D. parents

38. The following forms of entertainment were carried out in Mashonaland except _____.

- A. *Ngororombe*
B. *Muchongoyo*
C. *Mutambo wemapfeni*
D. *Katekwe*

39. The people of Binga carried out the following activities and dances:

- A. Ntuutu
B. Ngomabuntibe
C. Bankombwe and Ciimiba
D. All of the above

40. Personal identity entails the _____.

- A. surname
B. name
C. nationality
D. all of the above

End of First Term Test

Heritage Studies

Structured Questions

Paper 2:

Section A

1. a) Define the following terms:

i. Norm (2)

ii. Value (2)

b) Identify any three differences between norms and values. (3)

c) Describe greeting and thanking norms and values. (5)

d) What is the importance of norms in a society? (4)

e) Why are values important in our society? (4)

[Total marks: 20]

2. a) Identify four groups of people that lead the country. (4)

b) Briefly describe the burial rites for
i. children with or without
"teeth" (6)

c) Give any three reasons why people commit suicide. (3)

d) If a pregnant woman dies, how is she buried? (3)

e) What is reincarnation? (2)

f) What is the name given to beer brewed for seven days? (2)

[Total marks: 20]

3. a) List two forms of inheritance. (2)

b) Describe tangible inheritance. (3)

c) What does inheritance refer to? (3)

d) What is courtship? (5)

e) Describe social courtship practices. (5)

f) Briefly describe the Nambya courtship practices. (5)

[Total marks: 20]

4. a) Identify any four indigenous marriage counsellors. (5)

b) State any four roles played by aunties in indigenous marriages. (4)

c) What role does the maternal uncle play in an indigenous marriage? (4)

d) Describe the role played by a friend in indigenous marriages. (3)

e) In what ways does professional counseling today borrow from traditional counselling? (3)

f) What are family counsellors? (2)

[Total marks: 20]

5. a) List five traditional games played by young people in Zimbabwe. (5)

b) Identify any four indigenous dances in Zimbabwe. (4)

c) Give three activities and dances practised in Binga. (3)

What role is played by religion in counselling? (6)

What is folklore? (2)

[Total marks: 20]

Section B:

1. List any six school rules. (6)

2. Outline the negatives of the school as a socialising agent. (11)

3. To what extent does the school positively affect a child? (8)

[Total marks: 25]

4. Identify any six forms of personal identity. (6)

5. Describe how any three forms of one's personal identity. (11)

6. Why is identity important? (8)

[Total marks: 25]

7. List any six purposes of totems. (6)

8. Describe the origins of the Tembo Mazvimbakupa clan. (11)

9. c) Why is it a taboo to eat your totem in some cultures? (8)

[Total marks: 25]

4. a) State any six herbs found in Zimbabwe. (6)

b) Describe the benefits of the black jack. (11)

c) To what extent has globalisation affected the use of herbs in Zimbabwe? (8)

[Total marks: 25]

5. a) Identify any six languages that have not been officialised by the 2013 Zimbabwean Constitution. (6)

b) Outline the importance of upholding indigenous languages and culture. (11)

c) To what extent does language promote culture? (8)

[Total marks: 25]

4

National History: Sovereignty and Governance

Unit 4: Unit objectives

By the end of this unit, you should be able to:

- identify the Early Iron Age societies.
- outline the social, economic and political activities of these societies.
- identify the Late Iron Age States.
- outline the social, economic and political activities of the Late Iron Age States.
- list the contributions made by the Late Iron Age communities to contemporary development.
- assess the significance of these contributions to the contemporary societies.
- identify various foreign groups involved in colonisation of Zimbabwe.
- examine the role played by these groups in the colonisation of Zimbabwe.

Introduction

In this unit, you will be introduced to the Late Stone Age, the Early Iron Age

and the Late Iron Age. The features and characteristics of these periods will be discussed with a focus on the political, economic and social organisations. The unit will also discuss the contributions of the Iron Age period to contemporary societies. Finally, the unit will identify the early missionaries, hunters, concession seekers, explorers and adventurers as well as their contributions to the colonisation and occupation of Zimbabwe.

Topic 1: Early Iron Age Societies

Think ahead

1. Why is this period called the Early Iron Age?
2. What do you think people of this period did to earn a living?
3. Suggest reasons why they kept livestock.
4. Name at least five areas of specialisation during this period.

Key words

Economy – involves the factors of production and activities that make one earn a living.

Food security – state of having adequate food supplies.

Domestication – taming of wild animals and crops.

Exploitation – making the poor and weak work for meagre returns.

Specialisation – concentrating in one area of knowledge/skill.

Patrilineal society – society that is male dominated.

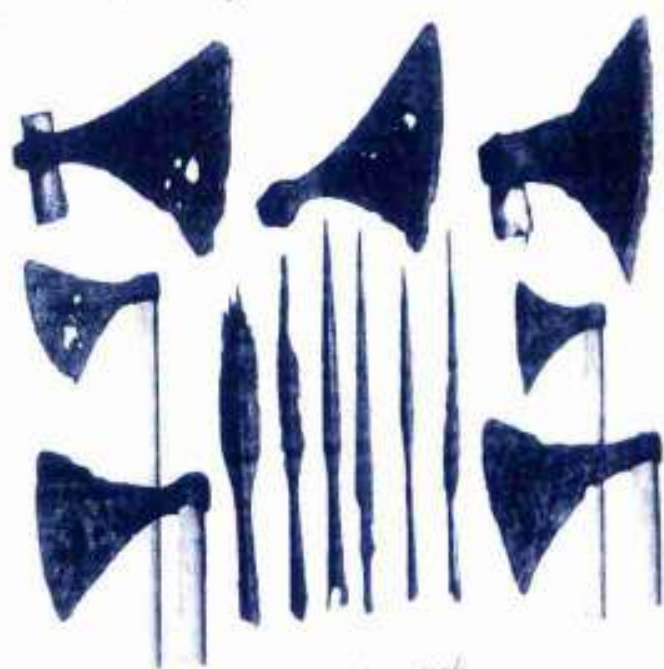
Monopolised – having total control over something.

The Early Iron Age involved the mining of iron, making of iron tools such as bows, axes, spearheads, arrowheads and fish hooks. The Early Iron Age replaced the Late Stone Age. The Late Stone Age people used tools made from wood and stones such as digging sticks, axes, shrapnels, knives, hammers and clubs. The tools used by the Late Stone Age people were inefficient. Late Stone Age economy was mainly based on hunting and gathering. The Early Iron Age emerged as people wanted more food security. This led to iron mining and making of iron tools which were more efficient. New methods of production

also came into existence as a result of the development of iron technology. However, the tools produced in the Early Iron Age were a mixture of wood and iron with the bulk of the tools being wooden. Knowledge of iron had not been widespread. Iron tools were a preserve of the few.

Why iron tools were preferred?

- (i) Iron was easy to shape than stone.
- (ii) Iron tools were efficient.
- (iii) Iron could be used in making more advanced tools such as arrow heads, spearheads and swords.
- (iv) Use of iron tools increased food security.



Ancient iron tools

The use of iron tools made it possible for the people to be involved in agricultural activities on a large scale. They could now clear the forests and make way for fields. Under the "slash and burn"

method, Early Iron Age people cut down trees which they burnt and used the ashes as fertiliser. This allowed people to cultivate the cleared land for four to five years before moving on to another piece of land for agricultural activities. The people grew small grain crops such as millet and sorghum which were the main crops. They also grew cowpeas, various roots and melons. The slash and burn method was sustainable because the population was small. However, as it grew large, it was no longer possible to practise this method of farming as the demand for land increased. However, hunting and gathering remained very important in the Iron Age societies since it helped to supplement the diet.

Changing methods of production

The changes in agricultural production also resulted in animal rearing. Cattle and goats were kept. They had many advantages for the Early Iron Age people.

What were the advantages of keeping livestock?

- (d) Provided an alternative source of food throughout the year in the form of meat and milk which supplemented their diet.
- (e) Herded by boys and this freed the older people to work in other areas.
- (f) Used as some form of wealth since a man with a lot of livestock could marry many wives, which meant more children. This enabled the man to have enough labour to work in the fields, which translated to more yields.
- (g) Provided manure that was used to fertilise the fields, thereby increasing the yields.

Crop and livestock production had a huge effect on the socio-political organisation of Iron Age people. They started to settle permanently in one area which led to the construction of permanent homes made of dagg and wood. This was different from the Stone Age people who made temporary huts made from tree branches and grass, with some living in caves. The population increased because of improved food security. Large communities began to grow. Exploitation also emerged as a result of specialisation. People started taking up mining, blacksmithing, hunting, weaving, trading and farming.

those who had surplus started to exploit those who did not have. This resulted in division of labour based on specialisation and sex.

Division of labour in Early Iron Age societies

With the rise of specialisation, exploitation in the Early Iron Age economy became more apparent. Men became more dominant as women were assigned tasks such as child rearing and working in the fields. Women were perceived as objects and were equated with wealth in the marriage process and as such, they were expected to be submissive to their husbands.

A man with a lot of wealth could marry as many wives as his wealth allowed



Men hunting



Early iron age tools

him. Men were involved in wealth creation through surplus production in their different areas of specialisation such as farming, mining, hunting and trading.

Different members of the society concentrated on producing commodities that one was a specialist in at such as iron tools, baskets, pottery and mats. Specialisation allowed certain people to do one type of work. Blacksmiths, potters and basket weavers were rewarded by the community for making different products. They exchanged products through barter trade.

Social classes

Division of labour promoted internal trade and this led to the formation of social classes. This promoted exploitation of people by others who had a higher social standing and more power.

These classes began to emerge as different people with different specialties such as farmers, hunters, blacksmiths and traders began to produce surplus. The surplus produced was subject to seasonal and annual variations. The rulers obtained the surplus through tribute paid by everyone in the state. The different social groups exchanged some of their surplus goods for other

goods which they did not have, such as cattle and grain.

Family in the Iron Age

The family in the Iron Age societies



San people

comprised of the man and his several wives. They lived in one homestead and formed the basis of production. Marriage created close ties with other lineages which were important for economic and security reasons. Lineages were formed when numerous homesteads of the same family members related through the males and with the same male ancestors came together. The eldest member of the lineage was in charge of the means of production as he controlled the land, mines, trade routes and cattle. However, members of other lineages were allowed to have access to farmland, trade routes and mining areas as long as they accepted to be under the control of the recognised

lineage. As a result, members of weaker lineages were offered protection by members of the stronger lineage. Clans were formed from lineages which in turn formed villages. Villages were made up of different clans and these clans were not equal. This was because the powerful clans controlled the weak clans, especially those clans that claimed ancestry from the main forefather of the village.

Concept of a state

A state is made up of boundaries, a ruler, religion, language, culture, laws and the army. Developments of states with boundaries, rulers, religion, language, culture, laws and the army started as villages grouped together to create resources which in turn made up a state ruled by a ruler. A ruler's lineage was considered as the most important of all the lineages that were found in the state as it was more close to the ancestors. Religion was used to control the subjects of the state. This assisted in cementing the state together.

There were various groups of people who were found in the state and these

- King and his family members
- Senior chiefs
- Spirit mediums

(d) Royal advisors

(e) Subjects/ordinary people

The means of production in the state were controlled by the king who monopolised everything in the state. He had access to land, cattle, trade and received tribute from all members in the state. As a result, the king accumulated a lot of wealth which enabled him to control all his subjects. The king used wealth as a control tool and cattle were often loaned to his subjects under a system of *kuronzera* in return for allegiance. The subjects were allowed to use the cattle for draught power and get milk from them but they were not allowed to kill them for meat.

Accumulation of wealth freed the royal family from work as they focused more on the administrative duties of the state. They lived in secluded places in privacy from the ordinary people. The society was male dominated with women playing a background role. Women were mainly involved in reproducing while men were involved in various economic activities such as blacksmithing, hunting, craftwork, mining and trade. This means that women were marginalised in the Iron Age societies.

Mapungubwe



Mapungubwe Hill

Mapungubwe was the capital of the first southern African state which flourished up to 1290 AD before declining and subsequently dying out. Mapungubwe includes an extensive valley system around the Shashe-Limpopo confluences as well as the surrounding plateau in Botswana, South Africa and Zimbabwe. Mapungubwe was established by the Eastern Bantu speaking people (Shona and Venda). It had a class based bureaucracy and a sacred leadership.

Mapungubwe was chosen deliberately for its suitability to accommodate large populations and also to give a spatial expression to a new social order in which leaders were now physically removing themselves from the ordinary people by moving to higher and inaccessible areas behind stone walls demarcating the elite residential areas.

Socio-economic and political activities



Rock paintings at Mapungubwe

At Mapungubwe, walling is quite common as compared to earlier sites in which the stone walls were used to control the movement of livestock. Stone walls served the purpose of dividing up places of residence and to control pedestrian movement within the community.

At the top of the hill was a small wall which could have had a symbolic religious function. The purpose of the walling seemed to have a definite status. Huts were built of pole and dagga. Considering the difficulties associated with carrying large amounts of building materials, archaeologists have interpreted this to mean that rulers who resided at Mapungubwe might have had a lot of control on labour. This suggests that there was a political body that controlled others. It was the



Map of Mapungubwe

First Early Iron Age society which developed in the area. It developed the first architectural expression which was further developed at Great Zimbabwe. They spoke a Shona language related to that of the people of Great Zimbabwe. Mapungubwe was a patrilineal society in that leadership and ancestors were interconnected. The rulers used religion as a control instrument. It was mostly men who made decisions and attended to the matters of the State.

The people of Mapungubwe were involved in elephant hunting as the area supported large elephant herds. They were also involved in agriculture evidenced by grain bins which were used for the long term storage of grains. They also practised cattle rearing and blacksmithing. Mapungubwe developed trade contacts with more developed societies. They were also involved in gold and ivory trade. The

availability of glass and beads, mainly of Chinese origin, suggests existence of long distance trade. Mapungubwe is the first site in Southern Africa to produce evidence of gold items. Gold mining was common though it became one of the most important features of the Great Zimbabwe tradition. Gold became a major item of trade because it was a major export from the interior. This trading was associated with Arabs and other traders on the East African coast and beyond.

The people of Mapungubwe conducted rain making ceremonies which were part of the normal agricultural season. These were presided over by kings. Mapungubwe kings became rain makers and prayed to God through ancestors. This explains why probably the stone walled palace was constructed on the rain making area. The rulers were a link between the land, ancestors and God and they ensured fertility by turning to God through ancestral spirits who were once rulers. Households were arranged according to seniority. It was expressed through the right and left location of the houses, starting with the "great hut" built upslope of the court and the kraal. Mapungubwe was abandoned by its people in 1300 AD because of

over rainfall and drought. This greatly affected agriculture, leading to the eventual collapse of the state.

The Chipfumbadze tradition

Gokomere

Chipfumbadze is a site where the first traces of iron-using communities were discovered. All the other sites which have the same type of material are now being grouped as Chipfumbadze Tradition. Within Chipfumbadze, there are various regional distinctions in terms of cultural variation and these have been identified using the culture found in them.

In Zimbabwe, the Chipfumbadze tradition is represented by sites like Gokomere which was excavated in the 1970s and yielded a layer of Iron Age occupation overlaying the Stone Age. The vessels excavated there have thick walls. Some of the pots were shouldered

with concave necks and raised bases. Undecorated bowls were also uncovered at Gokomere. In Zimbabwe, more sites yielding similar types of pottery were also discovered at Leopard Kopje in Matebeleland, Mabveni near Gokomere, Ziwa in Nyanga and Holabola in the Lower Save Valley.

Ziwa

Ziwa is an Early Iron Age site which is found in Nyanga. Near Ziwa is Nyabukwe (300-1000AD) which is also an Early Stone Age site. The site has stone terraced fields which show that the people at Ziwa were involved in agriculture. It is believed that the terracing was used as a conservation tool as this was done to prevent the soil from soil being washed away. However, some explanations maintain that terracing had nothing to do with conservation. They maintain that there were land shortages and people had no choice but to clear this rocky area for agricultural purposes, hence the stone terraces. They also constructed cattle and goat pen pits. The entrance to the pit kraals were narrow, making it difficult to steal the livestock from the pens as they were encircled by walls as a way of securing them against any form of loss. Thus, livestock rearing



Pottery

was also an important economic activity.

The stones were also used to construct walls for defence purposes with the largest stone walls being found at the hilltop which shows that they were both defence and security conscious. At the sites they excavated iron implements like bangles and arrowheads. The arrowheads were used to hunt small game animals. The

presence of these iron implements show that the people were involved in iron mining, smelting (presence of a blast furnace) and iron working. There is also evidence that the people at Ziwa were involved in pottery making. The pottery remains found at Ziwa and surrounding areas were of high quality and the shapes, forms and techniques show great expertise. The method of pottery decoration is most distinctive.



Blast furnace

Heritage relevance

This topic is relevant to the study of Heritage Studies in that:

- it makes you aware of the developments that took place over time on the Zimbabwean plateau, mainly about state formation and material culture.
- the topic is also significant as it helps you to understand the importance that was placed on religion in the Early Iron Age societies. It also shows how kings in these periods controlled their subjects using different methods of control which are still in use today in contemporary society.
- it makes you aware of the different sites that document Zimbabwean cultures such as Mapungubwe and Gokomere and that these places are important as heritage sites.
- finally, the topic is important in that it demonstrates that people on the Zimbabwean plateau were very enterprising because they were involved in different economic activities and traded with people from the Far East who even happen to be our traditional trading partners to this day. This will help you to appreciate why we have people from Asia involved in business activities throughout Zimbabwe.

Revision exercise

Pracademic questions

Section A: Multiple choice questions

1. The Early Iron Age people made the following tools except _____
 - A. hoes
 - B. axes
 - C. screwdrivers
 - D. spearheads
2. The Early Iron Age came after the _____
 - A. Late Iron Age
 - B. Late Stone Age
 - C. Ice Age
 - D. Early Stone Age
3. Some of the various people found in the states were _____
 - A. chiefs, spirit mediums and subjects
 - B. chiefs, women and subjects
 - C. subjects, blacksmiths and spirit mediums
 - D. spirit mediums, chiefs and weavers
4. The capital of the first southern African state was _____
 - A. Chipfumbadze
 - B. Great Zimbabwe
 - C. Khami
 - D. Mapungubwe

In Zimbabwe, sites which have been found to have Chipfumbadze tradition are _____.

- A. Gokomere, Ziwa, Leopold Kopje and Holahola
- B. Holahola, Zvimba, Leopold Kopje and Gokomere
- C. Khami, Gokomere, Ziwa and Great Zimbabwe
- D. Nalatalie, Dhlodhlo, Great Zimbabwe and Khami

Section B: Structured questions

1. Define the term division of labour. (2)
2. What were the roles of women in the Early Iron Age societies? (2)
3. State any six economic activities of the Early Iron Age people. (3)
4. In not more than five lines, explain why marriages were important in the Early Iron Age societies. (3)
5. Explain the duties of the king in the Early Iron Age State. (5)

[Total marks: 15]

ICT group work

In groups of not more than five and using ICT research tools, design some of the tools/implements made by the Early Iron Age people in Southern Zimbabwe.

Role play

Imagine you lived in the Early Iron Age period. State the reasons why you adopted iron tools and explain how iron tools transformed your life. Record this using any of the ICT gadgets you are familiar with.

Educational tour

As a class, arrange an out of class visit in your local area to any Early Iron Age site(s). Take notes on your observations and make a PowerPoint presentation using any of the relevant ICT tools.

Topic 2: Late Iron Age States

Think ahead

1. Explain why there was a transition from the Early Iron Age to Late Iron Age.
2. State the characteristics of the Late Iron Age.
3. State three Late Iron Age sites that you know.

Key words

Transition – change from one stage to another.

Migration – movement of people from one place to the other.

Ceramic typology – type of earthenware made during the Iron Age.
 Centralised – controlled from the center especially by a king.
 Tribute – payment in kind to show respect and loyalty to a king.

Late Iron Age states

There is debate that there was a smooth transition from the Early Iron Age to the Late Iron Age period. This has come to be known as the continuity theory which stresses that there was a transition from the Early Iron Age to Late Iron Age that did not involve population movement. This has been taken up by local archaeologists who have studied north and north-eastern Zimbabwe in particular Pwiti and Pikirai. Their studies were centered on the Kadzi.

Studies have further strengthened the continuity theory. They maintain that there was a smooth transition from the Early Iron Age to Later Iron Age communities. This debate has been heightened by neither the ceramic typology nor chronology which provides a clear cut transition on all regions. Historians such as S Mudenge and D N Beach argue that the movement of new people in the area, namely the Shona who were of the Bantu origin, into



Monomotapa state is a late Iron Age State

Central and Southern Africa brought new changes as they displaced the Early Iron Age people. This was so because they had superior weapons, wealth and were better organised.

Bantu people, who originated on the borders of Cameroon and Eastern Nigeria were tall, dark in complexion and had a fist-like nose. There was a rapid change in the means of production and productive relations as the new inhabitants brought with them iron technology, new crops such as cassava and bananas and livestock keeping knowledge. The migration took a long period of time as people settled in an area for a few years before moving on to another area, displacing the San who were the original inhabitants of the area.

Characteristics of Late Iron Age societies

- i. Stone walled structures
- ii. Hill top settlements
- iii. Long distance trade
- iv. Increased specialised local production
- v. Centrality of cattle as a symbol of wealth and power
- vi. Growth of village settlements
- vii. People living in large numbers
- viii. Movement towards centralised state systems
- ix. Religion

Social activities of Late Iron Age states

Outside the main stone structures there was an area characterised by small huts built very close to each other which suggests that it was occupied by commoners. Beyond this, there were other small sites. The existence of such residential pattern showed there were class differences.

The ruling class lived behind stone walls on the hill while the ordinary people lived in the valley. Since the king monopolised trade, members of the royal family wore cloth obtained from trade with foreigners and expensive jewellery made from gold and copper.

They fed from tender beef while the ordinary people fed on old cattle and game meat. Marriages were a way of cementing relations in the society and men with a lot of wealth had many wives. This meant many children who were then used to provide labour. Bride price was paid using iron hoes, axes or cattle. The children belonged to the father.

The Late Iron Age people believed in ancestral spirits and they worshipped *Mwari* (God) through the ancestral spirits. They worshipped *Mwari* in good and bad times. Good times were when they received good rains and bad times were when they experienced a lots of misfortunes. Misfortunes were interpreted as punishment from God. Work parties (*nbimbe*) were also carried out to assist each other in clearing land, planting or harvesting. The work parties also helped in cementing social relations amongst people in the state.

Great Zimbabwe State

Great Zimbabwe was the centre of power where the king resided in the privacy of stone walls. The king was the head of state, the army commander, the chief distributor of land, chief judge as his word was law and was also a religious leader. The kings of Great Zimbabwe had a lot of wealth as they



Great Zimbabwe stone walls

monopolised resources in the state such as land, controlled trade and received tribute from all people in the state. This enabled them to control their subjects. They ruled with the help of a Council of Chiefs which showed that there was some democracy even though the kings had the final say.

The king's wives also played important roles in the politics of the state as they advised the king and entertained visitors at the court. Thus, the royal members' duties in the state were mainly administrative. The army protected the state and the king and also helped in the enforcement of laws.

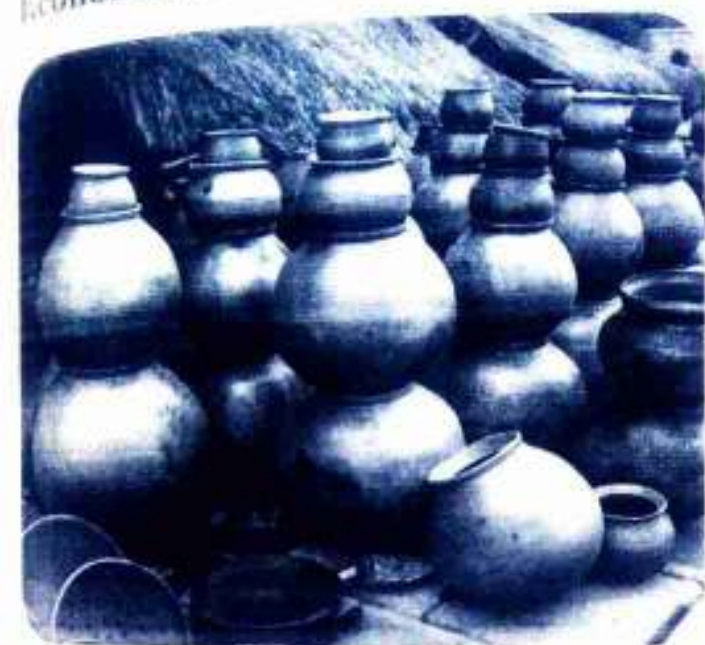
The walls of the Late Iron Age societies were primarily built to show the power of the state and the king, especially the walls of Great Zimbabwe. The walls were meant to offer privacy to the members of the ruling class and to show their rank and power over their followers. They might also have been used to show religious power over their people, especially the conical tower in the Great Enclosure. The Zimbabwe birds found at Great Zimbabwe might also have been



Great Zimbabwe ruins

... for religious purposes as well as
... symbols of the royal ancestors.

Economic activities



Pottery

The Late Iron Age states practised
different economic activities such as
agriculture, cattle rearing, mining,
blacksmithing, trade, tribute payment,
hunting, weaving, pottery making
and fishing.

iii Agriculture



Pumpkins

This was a major economic activity as
the people grew small grain crops such
as millet, sorghum, rapoko, cowpeas,
sweet potatoes and pumpkins for
consumption. Women were the most
involved in agricultural activities,
making them important role players in
the economy of the state. They helped to
ensure food security. Surplus grain was
stored for future use in granaries with
some being used for trade and tribute
payment.

(ii) Mining

Mining was also an important economic
activity. Gold obtained from the mines
was used to trade with foreigners. The
king monopolised the mining and
trading of gold. It was also used to
pay tribute to the king. Since mining
was a dangerous economic activity, it
was carried out by men, usually after
harvesting in winter. It ended before



Mining

the start of the rainy season. Iron was also mined and it was used to make iron tools and jewellery.

(iii) *Blacksmithing*



Blacksmithing

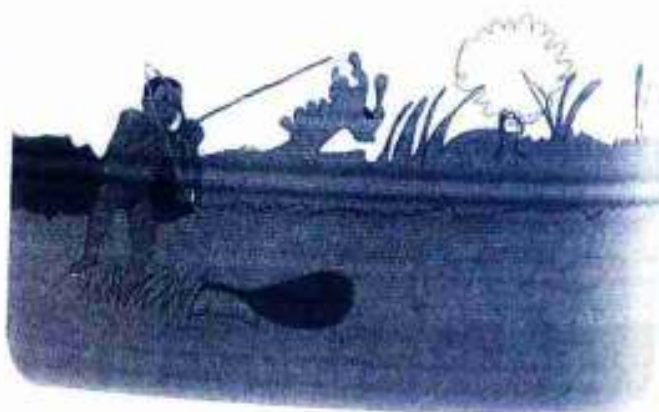
Blacksmithing was another economic activity practised during the Late Iron Age. Blacksmiths made iron tools such as hoes, axes, spears and arrowheads, hammers and knives. The use of these iron tools improved the different economic activities in the state such as hunting and farming. Blacksmiths used iron tools to trade and pay tribute to the king.

(iv) *Tribute payment*

Tribute payment was very important in the state. It was paid by everyone as a sign of loyalty. Farmers paid tribute in the form of crops, hunters used ivory and animal hides and those without

anything to offer used labour to pay tribute by working in the king's fields known as "*zunde ramambo*". Failure to pay tribute was seen as disrespectful and was often punishable by death. Tribute payment enriched the king and his family.

(v) *Hunting*

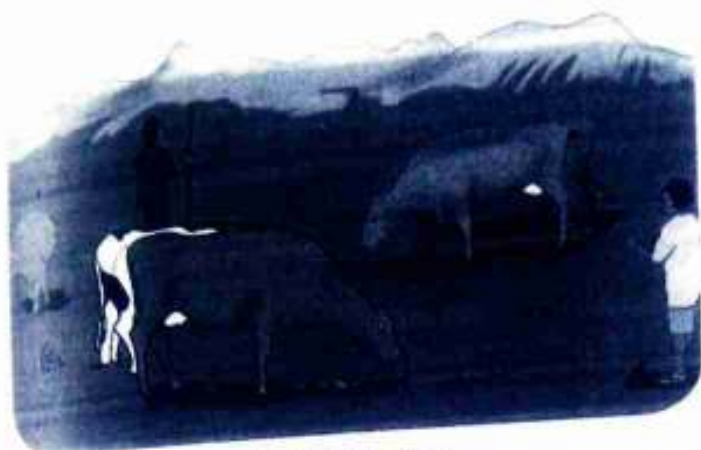


Hunting

Hunting was carried out by professional hunters who hunted elephants for their ivory and hides. They also hunted game for meat to supplement their diet. Professional hunters paid tribute to the king in the form of ivory and animal hides.

(vi) *Cattle rearing*

Cattle keeping was an important economic activity and cattle were kept for different purposes. Cattle were used to show one's status in society and a man with many cattle had many wives and the children became a source of labour.



Cattle rearing

Cattle were also used for meat, milk, for their hides, draught power, paying *lobola*, ritual purposes, paying fines at the king's court as well as paying tribute.

(vii) Weaving

People in the Late Iron Age societies also practised weaving as they made cloth and blankets from the bark of certain trees. Both men and women were involved in this economic activity. The cloth and blankets were used for trade with the surplus being used to pay tribute to the king.



Weaving

Revision exercise

Pracademic questions

Section A: Easy recall questions

1. Where did the Bantu people who settled in Central and Southern Africa come from? (1)
2. List three things that the Bantu people brought to Central and Southern Africa. (3)
3. Briefly describe the duties of the following in the political organisation of the Late Iron States:
 - a) the king
 - b) the king's wives
 - c) the army
 - d) drummers
 - e) the Council of Chiefs (10)
4. Outline the characteristics of the Late Iron Age States. (6)

[Total marks: 20]

Project

Design a chart showing the economic activities of the Late Iron Age people. Under each economic activity, write not more than five lines describing it.

Practical work with financial benefits

As a class, form a Culture Club. Model some of the tools that were made during

the Late Iron Age using resources found in your local environment. You can display the tools in your culture hut. The best models can be sold to raise funds for your club or you can donate them as souvenirs to respected visitors to your school.

ICT exercise

Watch videos/films/documentaries of Late Iron Age states. Afterwards, hold discussions on what you would have seen.

The Mutapa State

Heritage overview: The Mutapa State was an offshoot of Great Zimbabwe. It was established by Prince Nyatsimba Mutota around 1400 after he moved away from Great Zimbabwe with a group of people. Nyatsimba Mutota was the son of the Great Zimbabwe king Chibatamatosi. He ruled for about 50 years and at its peak, his territory stretched from the Indian Ocean to the fringes of the Kalahari Desert, from Zambezi River to the Limpopo River. (Needham).

Nyatsimba Mutota's movement to in the Dande area was as result of the decline of the Great Zimbabwe state due to the shortage of resources such

as salt, firewood, land, gold, elephants overpopulation, diseases, droughts and the decline in trade with the Arabs and Swahili traders in the east coastal.

According to oral tradition, Mutota moved north in search of salt and he also wanted to get much closer to the Portuguese trading posts which were found along the Zambezi Valley. Salt was found in large quantities along the Zambezi Valley. Other sources maintain that he moved north because he was over ambitious. He conquered the Tonga and Tavara people who lived along the Zambezi valley. The conquered people gave him the name "Mwenemutapa" which means the "ruler of the conquered people."

Mtota went on to establish his capital Madzimbabwe at Chitako Hills near Uteve River. He also formed an alliance with Dzivaguru who was a Tavara high priest. This was meant to promote peaceful co-existence. After his death,



Portuguese map of the Mutapa State

Nyatsimba Mtota was succeeded by his son Nyanhewe Matope who ruled with the help of his half-sister, Nyamhita Nchanda. This is unique in that women had an important role in the politics of the state up to present day.

Territorial extent of the Mutapa state

Nyanhewe Matope and Nyamhita Nchanda ruled over Mutapa state which stretched to Angwa and Manyame rivers, east to the Mukumbura and Mwengezi rivers. They spread across the Zambezi River stretching into present day Mozambique. Matope and his half-sister also incorporated Chidima which was bound to the east. These conquered states paid tribute to the Mutapa as a sign of respect and loyalty. The chiefs became the vassal chiefs of the Mutapa. The state lost some of its territory after the two great leaders died.

Neshangwe took over after the death of Matope. However, he was unable to maintain the state and as a result it started to disintegrate. The southern part broke away at the end of the 15th century due to the rise of Chingamire Dombo who established the Rozvi State in present day southern Zimbabwe.

Munhumutapa

This was a title that was given to the king. He was the head of state, the army commander, chief judge and the chief distributor of land. The king ruled with the help of advisers and ministers which shows that there was some democracy. Women in the Mutapa State also played an important role as they welcomed and entertained visitors.

The army

The army was very important in the Mutapa state. It was used to defend the state, maintain order and enforce laws. It was also used to collect tribute and conquer neighbouring states. The army was armed with outdated guns obtained from trade with the Portuguese, bows and arrows, axes, spears and clubs.

Rulers of the Mutapa State

The following were the rulers of the Mutapa state from its founder to the last ruler:

1. Nyatsimba Mutota
2. Nyanhewe Matope and Nyamhita Nchanda
3. Neshangwe
4. Chivere Nyasoro
5. Nogomo Mapunzagutu

6. Gatsi Rusere
7. Nvambo Kapararidze
8. Mavhura Mhande (Portuguese puppet)
9. Chioko (he was the last Mutapa who used the Munhumutapa title and he led a revolt against the Portuguese and the British).

Economic organisation

The Mutapa State had a mixed economy which was based on the following economic activities:

- i. Agriculture
- ii. Animal husbandry
- iii. Trade
- iv. Tribute payment
- v. Mining
- vi. Hunting
- vii. Fishing
- viii. Craft industry

Agriculture

Agriculture was the most important economic activity in the state. It was carried out by both men and women. The farming season started in late September and ended in April. The Mutapa people grew small grain crops such as finger millet, sorghum and maize for consumption and the surplus



Sorghum

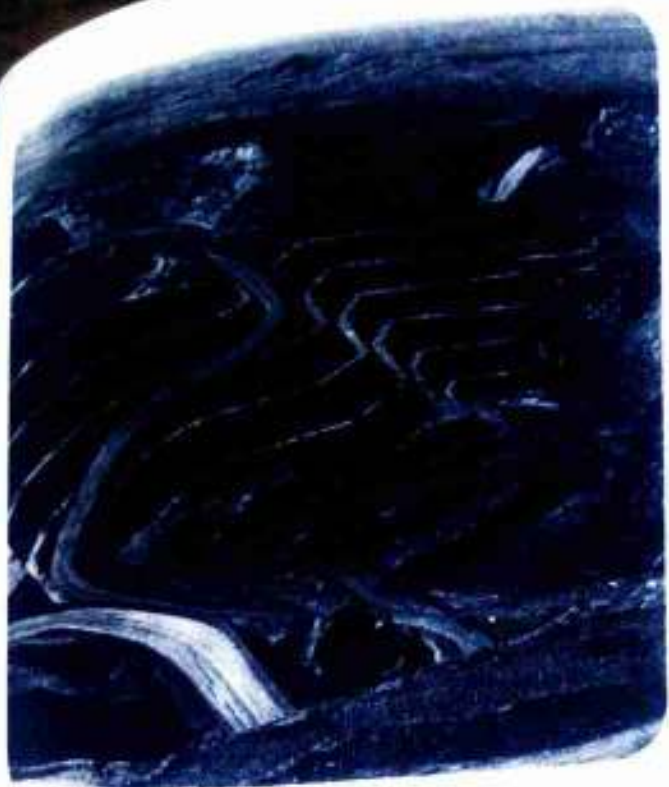
was used for trade and tribute payment. Maize was introduced at the end of the 19th century by the Portuguese. Surplus grain was kept in granaries for future use. The king had the royal fields and produce from the royal fields was stored in granaries. The king distributed the food in times of droughts.

Cattle rearing

Livestock especially cattle, played an important role in the Mutapa State. Cattle just like in any other Shona society, were kept for their meat, hides, payment of bride price, for ritual purposes, used as some form of currency and as a control tool by the Mutapa. The Mutapa loaned his cattle to his subjects people under the *kuronzera* system.

Mining

The people in the Mutapa State mined for gold, iron and copper. Gold was an important mineral which was used

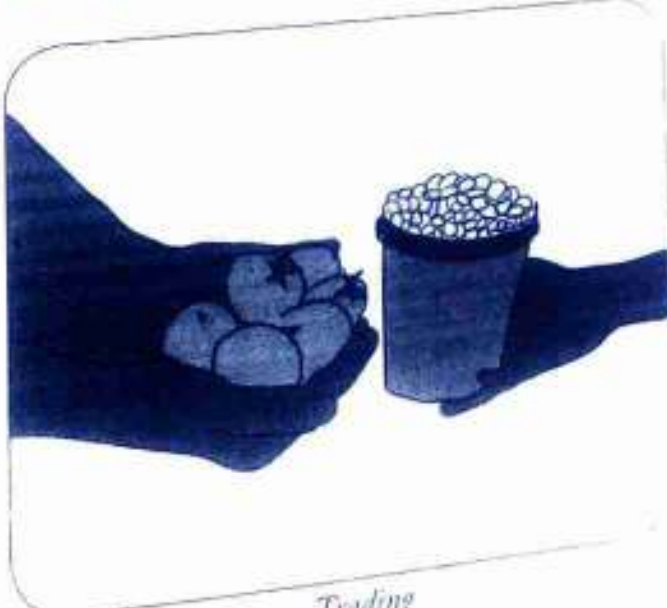


Mining

Trade

Trade was the backbone of the Mutapa State. The Mutapa people practised both internal and external trade. Internally, they traded amongst themselves. Externally, they traded with neighbouring states, the Portuguese and Arabs. They traded in gold with the Arabs and the Portuguese for chinaware, beads, alcohol and cloth. However, the Arabs were pushed out by the Portuguese who later monopolised the trade in the area.

trade. You should also realise that the king monopolised gold mining in the state as he owned all the gold mines. Mining was a dangerous activity and it was carried out by highly skilled miners. It was practised after harvesting from May to October. The miners used picks and hammers to extract gold. The miners were at risk from mines collapsing as they did not have protective clothing.



Trading

Portuguese in the Mutapa State

The Portuguese came into the Mutapa State with the aim of displacing the Arab traders. They also wanted to spread Christianity in the state. Antonio Fernandes was the first Portuguese to arrive at the Munhumutapa court. He came with

tribute was paid annually by every vassal as a sign of respect and loyalty. It was paid in the form of ivory, cattle and slaves. Tribute was also paid in the form of labour by the poor in society.

guns and gun powder which he gave to the Mutapa. The Portuguese were able to convert Nogomo Mapunzagutu and his mother Chiuyu to Christianity. Nogomo and his mother were baptised and given Christian names by Father Goncalo da Silveira. Nogomo and his mother were given the Christian names Sebastian and Maria respectively after the baptism.

However, Father Goncalo da Silveira was killed at the instigation of the Arabs who misinformed the Mutapa that he wanted to destroy his kingdom. The Portuguese sent an army to avenge Father da Silveira's death. The Portuguese army was easily defeated because they did not know the area and the soldiers easily succumbed to tropical diseases.

The Portuguese were invited by some of the Munhumutapas such as Gatsi Rusere to help him fight against other contenders to the Mutapa throne. In return for this help, Gatsi Rusere gave the Portuguese some gold mines, but he refused to show them where they were located. The Portuguese became so powerful such that they started taking the Mutapa land under a system known as the *prazo* system.

Under the *prazo* system, the Portuguese started to grab more cattle and land

from the Mutapa kingdom. The Mutapa people were forced to work in the *prazos* by the *prazeros*. This was because the *prazeros* had private armies which they used to raid for labour and force the people to work in sugar plantations.

The Portuguese imposed their own rulers such as Mavhura Mhande after defeating Nyambo Kapararidze who had tried to expel them. It should be noted that the Portuguese were now a law unto themselves and were no longer obeying the Mutapas. The puppet rulers put to the throne by the Portuguese agreed to obey the Portuguese king. Thus, the Mutapa state declined in the late 18th century mainly because of the Portuguese interference in the internal affairs of the state.

Social life in Mutapa State

As an offshoot of the Great Zimbabwe state, the Mutapa state followed the same customs and culture as the people of Great Zimbabwe. It was a patrilineal society. They believed in *Mwari* (Great God) and spoke to him through spirit mediums. The Mutapa people respected their ancestors, listening carefully to them through spirit mediums. The Mutapa was respected and feared as he was believed to have been appointed by *Mwari*. He ruled with the blessing

the ancestors. They worshipped at shrines and also held rain making ceremonies.

Nehanda, Dzivaguru and Chaminuka were the most prominent spirit mediums in the Mutapa state. These spirit mediums continued to exist even after the collapse of the Mutapa State.

Polygamous marriages and *lobola* was paid by the man in marriage ceremonies. The people used totems. Marriage between people of the same totem was forbidden. Division of labour in the state was based on both gender and specialisation. Women were expected to work in the fields, look after children and to do other household chores. The people lived in thatched pole and dagga huts. The Mutapa and other chiefs constructed their own houses of stone, though they were small as compared to those found at Great Zimbabwe. This was done to show prestige in society. The rich exploited the poor especially in times of drought and famine.

The fall of the Mutapa State

The fall of Mutapa state was due to a number of factors. The Portuguese contributed to a greater extent to the decline of the state when they took land of the Mutapa by force and refused to pay tribute. They also interfered

in the succession disputes of the state. Succession disputes, droughts, exhaustion of resources, weak leaders and the emergence of the Rozvi State are also factors that contributed the decline of the Mutapa State.

Revision exercise

Pracademic questions

Structured questions

1. Give a heritage overview of the development of the Mutapa state. (4)
 2. Who was Nyatsimba Mutota? Explain the circumstances leading to his death. (2)
 3. List the territories of Mutapa state at its peak. (4)
 4. Describe the political organisation of Mutapa State. (5)
 5. Outline the economic organisation of the Mutapa state. (5)
 6. What brought about the downfall of the Mutapa State? (3)
- [Total marks: 25]

Further research

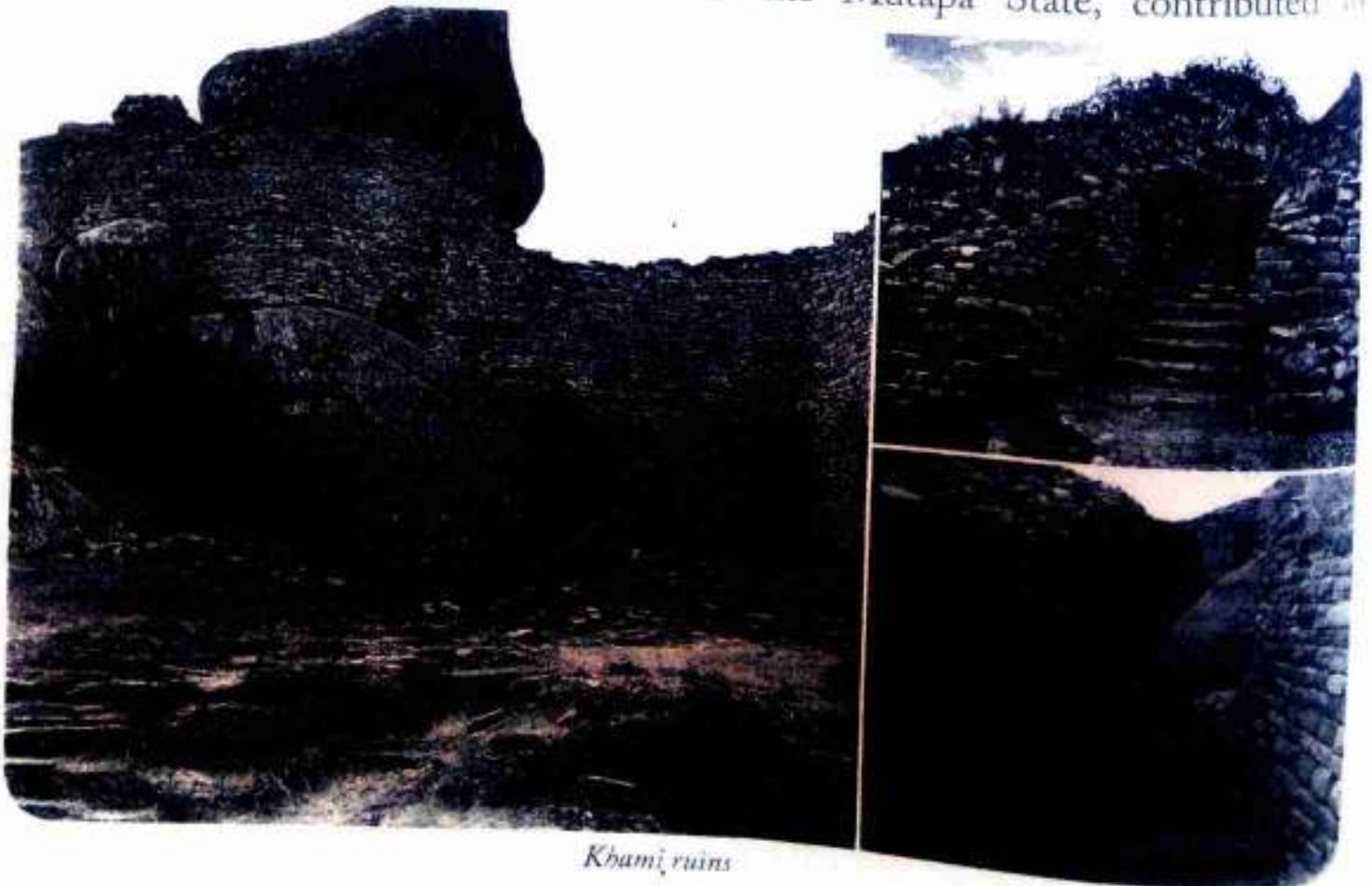
Conduct a research on the social life of the Mutapa people. Do you think they enjoyed their lifestyle? What is the difference with the contemporary life style? Do you admire anything from the Mutapa social life? What is supposed to be preserved for future generations?

The Torwa State

Origins of the state

There is a lot of debate as to when the Torwa State was established. It is believed that the Torwa State was founded at the same time Nyatsimba Mutota established the Mutapa State in the Zambezi valley. However, other sources say that the state was established by a rebel of the Mutapa State who was called Dlembeubu in about 1450. The name Torwa comes from the Shona word "vatorwa" which means "strangers" who come from a distant place. Therefore, the Torwa came from a very faraway place. The state was established in Butua

which means area of "tall grasses." This area in Shona is called Guruuswa and is found in south western Zimbabwe. Thus the Torwa dynasty was based in Khami which was a stone city from around 1450 to 1683. After its establishment, the Torwa State experienced political instability at the beginning of the 1640s. This resulted in the defeat of one of the Torwa leaders who was forced to flee. The Portuguese interfered in the affairs of the Torwa State by sending a small army which was led by Sismundo Dias Bayao to intervene in the political disturbances that had affected the state. The Portuguese intervention just like we have witnessed in the Mutapa State, contributed to



Khami ruins

collapse of the Torwa state. It is interesting to note that Changamire Hambu also took advantage of these disturbances to establish the Rozvi dynasty which replaced the Torwa state.

Political organisation

The king of the Torwa state was the head of the state, army commander, religious leader, the chief judge and land distributor of land. He ruled with the help of a council which was made up of chiefs. The king's wives were also important in the politics of the state. The army was used to protect and defend the state. It was also used to enforce laws and punish offenders. The king often rewarded the army with cattle as a sign of appreciating its service to the state.

Economic activities

Cattle rearing

Cattle keeping brought prosperity to the Torwa State. As mentioned before, the area the state was established in was called *Guruuswa*. There was a lot of grass for cattle rearing. Cattle were used for different purposes. For instance, they were used to show one's status in society, for paying *lobola* and they also provided meat and milk. The kings used cattle to reward the army, iron workers,

traders and miners. He also used cattle to control people in the state.

Agriculture

The area that the Torwa established themselves received low rainfall. This resulted in people growing drought resistant crops such as sorghum and millet. The people also grew cowpeas, roundnuts and groundnuts. Surplus crops were used for tribute payment and trade. Men, women and children were all involved in the clearing, tilling and taking care of crops. They tilled the land using iron hoes that were made by blacksmiths. Grain was stored in granaries which were constructed very close to the huts for easy accessibility. Grain was also stored in granaries to protect it from wild animals.

Trade

The Torwa people were involved in both internal and external trade. Trade brought prosperity to the state. Internally, the people traded amongst themselves exchanging local items. They were also involved in both regional and international trade. There is evidence that the Torwa people traded internationally as artefacts from both Europe and China were found in the capital, Khami. Artefacts like

drinking pots, copper tools, iron and bronze weapons were found at Khami which confirms that it was a trading centre.

The Arabs also traded with the Torwa although they were displaced by the Portuguese who had strong commercial interests in the area. Gold was traded in dust form and was kept in vulture and porcupine quills for safe keeping. Traders paid tribute to the rulers and they were also rewarded with cattle by the leaders of the state as a way of motivating them.

Mining

Mining was also an important economic activity in the state though it was a part time activity. The people mined from underground reefs. Open and underground shafts were also used to extract minerals. They used mining tools like gads and picks. A gad was a tool with a wooden handle and iron-like chisel which was used for picking and chiselling. Miners also extracted alluvial gold from rivers through panning.

Gold mining brought prosperity to the state. They also mined iron and copper. Iron and copper were shaped into hand and leg bangles. These bangles were used for body enhancement. Iron tools

like hoes, axes, spears, arrow heads and knives were also made. Thus, mining was very important as it brought wealth to the state.

Blacksmithing

People in the state knew how to smelt iron and copper ores. They constructed furnaces which were connected to clay pipes. The clay pipes at the end were connected to goatskins below to introduce oxygen into the furnace. This was done to create very high temperatures which would make it easy to separate the metal from its impurities. Purified iron was worked by blacksmiths who shaped it into different forms like hoes, axes and spears. Copper bangles beads were also made and worn by women.

Hunting

Hunting was a dangerous activity which was carried out by professional hunters. Large animals were killed mainly for their ivory, skins and meat. Ivory was a very important commodity for trade. Ivory was also used locally for religious purposes. The Torwa people used ivory to make divination pieces.

Pottery making

Pottery making was done in the state mainly by women who were expert

in this area. Women made clay pots for storing water, brewing beer and other purposes. The clay pots were commodities of trade in internal and external trade in the state.

Social organisation

The Torwa constructed their own stone city which was similar to that of Great Zimbabwe though it was smaller in size. The people spoke baKalanga which is a Shona dialect. Khami, which was the king's residence, was constructed on different platforms. The king lived on the highest platform. This was done to show his royal position. He was the religious leader and he led religious ceremonies held in the state. The ordinary people in the state lived on the lower levels outside the stone walls.



Traditional cleansing ceremony

There was division of labour based on gender and skills specialisation. Men paid *lobola* in form of hoes and cattle to in-laws. The Torwa were religious people as evidenced by the divination artifacts that were found at the king's residence at Khami. Just like the Mutapa and Rozvi people, they believed in *Mwari* (God) and communicated with him through ancestral spirits. They appeased the ancestors in times of need.

Collapse of the Torwa State

The decline of the Torwa state occurred over a long period of time. A number of factors were responsible for this among which were:

- a) Fighting within the state which led to the scattering of its people.
- b) Changamire Dombo replaced the Torwa dynasty with his own Rozvi dynasty after taking advantage of fighting in the Torwa State.
- c) The Portuguese interference also contributed to the collapse of the state.

Revision exercise

Pracademic questions

Structured questions

1. Describe the origins of the Torwa state. (5)
2. Discuss the socio-economic and political activities of the Torwa state. (15)

[Total marks: 20]

Project

Construct models of Late Iron Age Madzimbabwe settlements. Make models of iron tools and place them inside the stone structures.

ICT exercise

Go to the internet and look for artefacts, pictures and structures of Late Iron Age settlements. Print and paste them in your exercise books.

The Rozvi State

Heritage - overview: The Rozvi State emerged in the late 17th century on the Zimbabwean plateau. Changamire Dombo was the leader. He was of the "Moyo" tribe. He created a powerful empire which existed for 150 years. Changamire's people were called the Rozvi or "Destroyers" by the Portuguese. This was

because the Portuguese were defeated and driven out of the Zimbabwean plateau by Changamire Dombo and his army in the late 17th century.

Changamire Dombo

Little is known about the background of Changamire Dombo. According to Portuguese records, Changamire Dombo might have emerged after a civil war that took place in the Torwa State (Barnes et al 2010). Some sources say he rose to power between 1648 and 1695. It is also argued that Changamire Dombo might have been a descendent of a Torwa leader or Changamire. Barnes et al (1993) argue that the Rozvi emerged after a fight between the Portuguese and the Torwa and the Mutapa State.

Thus the Rozvi took advantage of the fighting and acquired a lot of wealth and power. This helped the Rozvi to become a dominant force on the Zimbabwean plateau. Changamire Dombo became so powerful that he was able to unify the Rozvi and the Torwa through marriage alliances. We learnt that the Mutapa State collapsed because of some vassal states which had broken away from it. The Rozvi State under Changamire Dombo happened to be one of these

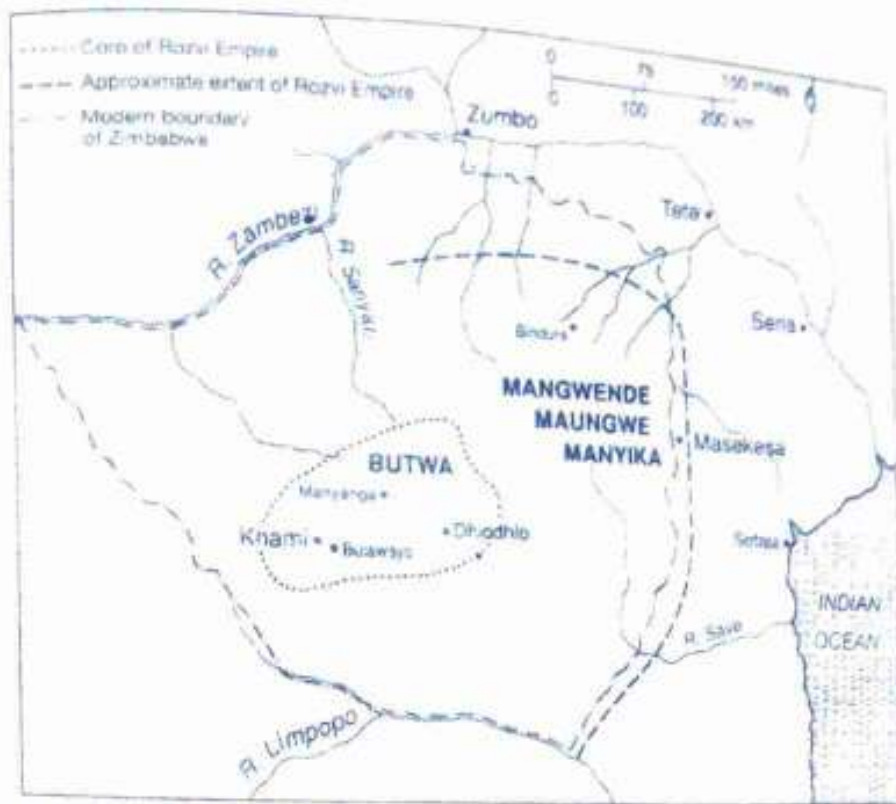


FIG. 22.3 *The Rozvi empire*
 Source: adapted from D. N. Beach, *Zimbabwe before 1900*, 1984, p. 38, Harare, Mambo Press

Rozvi state map

After breaking away from the Mutapa State, Changamire Dombo was able to conquer the Manyika kingdoms and Uteve which were in the east. The Portuguese were defeated by the Rozvi and they submitted to Rozvi authority. Portuguese records also show that Changamire Dombo was once a cattle herder of the Munhumutapa.

Local tradition has it that Changamire Dombo was a magician who had special powers which made people fear him. It is said that the Changamire could make his soldiers brave, bring rain and change the colour of cattle. The Portuguese called Changamire Dombo a wizard. This may have been so because he was defeated and driven away by

the Rozvi and it was difficult for them to accept this defeat.

Political organisation

The Rozvi State stretched as far as Duma, Bocha and Buhera and to the south eastern areas of present day Zimbabwe. In the north-west, it stretched as far as the Kalahari Desert and in the south to the Limpopo river. The Rozvi became very powerful because they incorporated the Zezuru, Ndau and Karanga people who were running away from the Portuguese.

The priests were powerful as they conducted rites at the shrines. The priests carried messages from Mwari that they in turn relayed to the people

Generally, Rozvi people obeyed and respected their ancestors. The priests strengthened the King's power by confirming him as king.

Role of Changamire Dombo

Changamire was both a political and religious leader. He communicated with the ancestors. He was the head of the state and he ruled with a council of advisors. This shows that there was some democracy. He was also chief distributor of land and the army commander. Because of the immense power he wielded, the Changamire was both feared and respected by all his subjects.

The Rozvi army

The Changamire's army was made up of young men. The army used bows and arrows, assegais, spears and guns acquired from the portuguese. However, these guns were only used by those who were close to the Mambo. The soldiers would also arm themselves with shields which were made from animal skins in times of war.

Duties of the army

Just like in the Mutapa state, the army was used to extend the boundaries of the

state and to fight foreign invaders. The army was also used by the Changamire to involve himself into the politics of his minor chiefs. The commander of the army was known as the Tumbare. The Tumbare often acted as the *Mambo*(King) after the death of a king until a new *Mambo* was chosen.

Economic activities of the Rozvi state

Agriculture and animal husbandry were the backbone of the Rozvi economy. However, they pursued other economic activities like mining, hunting and trading.

Agriculture

Just like the Great Zimbabwe and Mutapa states, the Rozvi grew small grain crops which formed the basis of



Finger millet

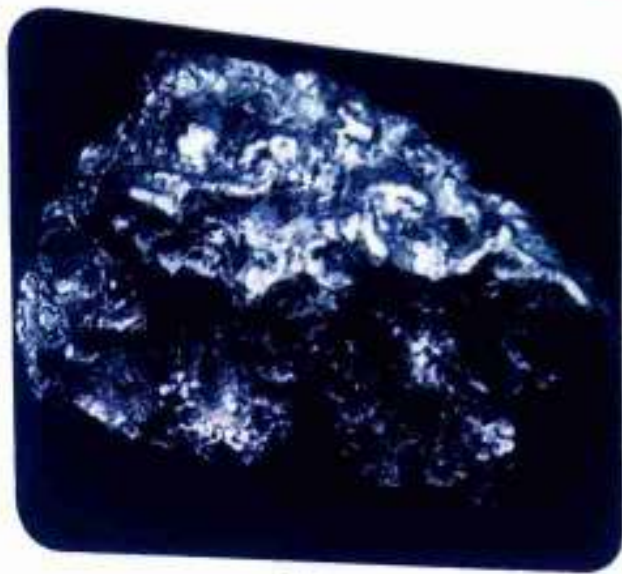
their diet. They grew millet, sorghum and rapoko. Surplus grain was used to pay tribute to the Mambo. Grain paid as tribute was used by the Mambo to feed his army as well as visitors to the Madzimbabwe. The Rozvi people practised shifting cultivation. They used hoes made by blacksmiths to till the soil. Later, they grew crops introduced by the Portuguese such as maize.

Cattle

Cattle were very important in the state. They were kept for meat, milk and for paying *lobola*. They were used for religious purposes and also kept as a symbol of wealth. Cattle were also used to pay tribute to the *Mambo* and to pay fines at the *Mambo's* courts.

Mining

Mining was also a major economic activity in the Rozvi State. The Rozvi people mined minerals like gold and iron. Gold was used for trade with foreigners like the Portuguese and Swahili and in return, the Rozvi traders got beads, cloth and guns. Gold was also used for making jewellery, with iron being used to make tools like spears, arrows, hoes and



Gold mining

Hunting

Hunting was a dangerous economic activity which was carried out mostly by professional hunters. They hunted large game for meat, hides and ivory. Even the king was also involved in this activity. The hides from lions and leopards were used for trading and paying tribute to the king.



Men starting a fire during their hunting trip

Trade

Trade was also important in the Rozvi State as the Mambo used his army to protect trade routes. The army was also used to raid the Portuguese trading stations such as Zumbo and Dambarare.

Trade was both internal and external. Internally, they traded amongst themselves exchanging different items like hoes, grain and many other smaller items. They were involved in long distance trade with the Portuguese who were stationed on the Zambezi. From this trade, the Rozvi obtained chinaware, beads, candles, cloth and sea shells. The trade was not fair on the part of the Rozvi as they obtained consumer goods of less economic value while the Portuguese obtained goods of high value like gold and ivory.



Trade

Social organisation

The Rozvi State was made up of different villages and these made up chiefdoms. The chiefdoms were headed by chiefs who constructed their own Madzimbabwe. Thus, it was a patrilineal society. The stone structures resembled those found at Great Zimbabwe. Stone structures were built to show a distinction between the different classes found in the state; that is the rulers and the ruled. The Rozvi Empire had different people who spoke different Shona dialects namely Zezuru, Ndebele and Manyika.

People in the state were involved in different activities with ironworkers specialising in the production of iron tools such as axes, spears, hoes and arrows. Villagers traded amongst themselves and they also traded with foreigners. All the people in the Rozvi state with the exception of the royal family paid tribute to the local chiefs who in turn paid it to the Mambo. Rozvi people also participated in work parties (*nhimbe*) where they assisted each other in harvesting and threshing grain. Those gathered for the work parties were given beer or sweet beer while doing the work. Work parties promoted unity in the state.

Marriages took place between people of different clans and *lobola* was paid in the form of hoes and cattle. Poor people had their own ways of getting wives, and no one was discriminated when it came to marriage. However, marriages of people of the same totem were prohibited.

The Rozvi were also very religious people and they worshipped *Mwari* or God through the ancestral spirits. The *Mambo* was an important religious figure as he communicated with God through the ancestors. Different rituals were carried out such as *shwerera* (rain making ceremony). Also, when natural disasters like drought struck, Rozvi people sought religious explanations.

The king presided over rituals which were meant to appease the ancestors. Shrines in the state such as *Njelele* were under the watchful eyes of powerful priests of the *Mwari* cult. These priests passed messages between *Mwari* and the people, be it in good or bad times.

The Collapse of the Rozvi state

The decline of the Rozvi State occurred over a long period of time. A number of factors were responsible for this, amongst which are the following:

- serious droughts

- Civil wars in the late 18th and 19th centuries
- Exhaustion of the gold fields
- Population decline due to vassal chiefs proclaiming their independence.
- The Mfecane also contributed to the decline of the Rozvi State. The state was attacked by six different Nguni groups which were fleeing from Shaka. The groups were led by Zwangendaba, Maseko, Ngwana, Nxaba, Nyamazana and the Ndebele led by Mzlikazi who dealt a final blow to the Rozvi state by conquering and eventually settling in the area occupied by the Rozvi.

Revision exercise

Pracademic questions

Structured questions

1. In brief, provide a heritage overview of the Rozvi state. (3)
2. Using Barnes's observations, describe the emergence of Changamire Dombo. (4)
3. What was the political role of Changamire Dombo? (3)
4. Explain the duties of the Rozvi army. (3)

5. Describe the (i) political (ii) social (iii) economic activities of the Rozvi state. (15)
6. State the factors that led to the decline of the Rozvi state. (4)

[Total marks: 32]

Topic 3: Contribution of Iron Age communities to contemporary societies

Think ahead

1. What do you understand by the phrase "contemporary societies?"
2. What have contemporary societies borrowed from the Late Iron Age societies?
3. What do you think is the difference between the Late Iron Age and contemporary society's political organisation?

Key words

Contemporary- refers to modern day/ present era.

Technology - equipment made to make work easy.

Administration - how an institution is run.

Craftwork - work of art using traditional methods.

Liberation struggle - the fight for independence.

The Iron Age communities contributed immensely to the contemporary developments since their knowledge about crops has been passed on to the modern society. Furthermore, Iron Age technology and craftwork is still being used today to earn revenue for the country. Its being used in the construction of huts and making of iron tools such as swords, hoes and axes. Some of the products made are sold to tourists as souvenirs to earn the country the much needed foreign revenue. Many people are earning a living through innovations that were made in this period. Furthermore, structures like Great Zimbabwe which were constructed in the Iron Age era have helped us to be identified as a nation and attract tourists to the country as well as to understand life as it was long time ago.

The leadership and the democratic institutions that are found in the modern societies borrow heavily from the Iron Age communities. The king ruled with the help of the Council of Chiefs and the same is true of the current leadership which rules with the help of a Parliament and Cabinet. In terms of religious beliefs, some people still believe in *vadzimu* and for the independence of this country to be won, spirit mediums

consulted. The importance that is attached to land, cattle and children in the indigenous societies today have their roots in the Iron Age era. In as much as new technology is taking hold, there are still some Iron Age activities that contemporary societies cannot do without since these are ingrained in the societies since the earliest times.

Significance of Iron Age contributions to contemporary societies

Craftwork

Craftwork, apart from making people earn a living from it, has also helped Zimbabweans to identify as a nation and in the process, this has become a source of pride. Craftwork products such as soapstone and wooden sculptures, basketry and pottery have been exhibited at national and international exhibitions. These exhibitions have helped to market the country.

Traditional medicine

Traditional medicines which were used during the Iron Age era have been passed on for generations and contemporary societies are still using them up to this day. The presence of traditional medicines in modern Zimbabwe show the

continuation of the Iron Age traditional medicine practices. Apart from earning a living, traditional doctors are helping to cure ailments in the modern age.

Political structure

The current political structure is modelled along Iron Age political systems. The duties of kings during that era are similar to the duties of the president in the modern society. The kings were the head of state, chief distributor of land, chief judge and army commander. Equally, these are the same duties exercised by presidents and kings in contemporary societies such as Zimbabwe and Swaziland. The kings ruled with the help of a Council of Chiefs which comprised of all the provincial chiefs. These chiefs advised the king on matters of the state.

The Iron Age societies had democratic institutions and likewise, contemporary societies are modelled along these lines. The Members of Parliament (MPs) and the Council of Chiefs all help in the administration of the state with the Head of State listening to their advice. However, just like during the Iron Age, he/she has the final say. Chiefs in Zimbabwe are revered as they are considered custodians of our culture. The method of choosing chiefs as well as their burial rites in contemporary

Zimbabwe still follow the customs that were observed during the Early Iron Age period.

Religious beliefs

Iron Age era religious practices have also withstood the taste of time. There are some indigenous people in Zimbabwe who are still following the religious beliefs of the Iron Age people. They still pay visits to the important shrines such as Njelele to consult their ancestors. These religious practices and rituals are still being used in marriage ceremonies and burials.

Iron Age beliefs and customs are also performed at national functions by territorial spirits such as when burying the sons and daughters who died in the liberation struggle. During the liberation struggle, leaders had to seek permission from territorial spirits to operate in their areas. Failure to do so often resulted in a lot



Njelele mountains

of misfortunes. The spirit medium Nehanda Nyakasikana is still respected because she played an important role in defeating the white oppressors.

Revision exercise

Pracademics

Section A: True or False

1. Iron Age technology is still being used in Zimbabwe.
2. Long ago kings did not rule with the help of councils.
3. In the Iron Age period the king was a head of state, chief distributor of land and commander-in chief of the army.
4. Chiefs are not custodians of culture.
5. The Shona and the Ndebele are still paying visits to Njelele.

Section B: Structured questions

1. State two ways in which the Iron Age societies have contributed to contemporary society. (2)
2. List three duties of kings in the Iron period. (3)
3. Why are chiefs still respected in Zimbabwe? (3)
4. Explain why land, cattle and children are still important in indigenous societies in Zimbabwe. (7)

[Total marks: 20]

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[Total marks: 25]

ICT exercise

Use ICTs like laptops and cellphones, to research on important religious shrines that are found in Zimbabwe.

Interaction with resource person

Invite a chief or an elderly person from your local community and ask him/her to explain how chiefs are custodians of culture. Make sure that you take some notes of the important issues raised.

Topic 4: Missionaries, explorers, traders, concession seekers, adventurers and traders

Think ahead

1. What is your definition of a missionary?
2. What is the role of a missionary?
3. Is there a link between missionaries and the colonisation of Zimbabwe?

Key words

- Accommodated** - accepted/welcome
to people.
- Deceived** - cheated into doing
something.
- Concession** - an agreement to carry out
a business.
- Granted** - given permission to do
something.

Colonise - the act of taking control of a weak state by a powerful state.

Missionaries

Missionaries paved way for the British occupation of Zimbabwe. The early missionaries such as Father Gonzalo Da Silveira served Portuguese interests.



John Smith Moffat

The later missionaries who came to the Zimbabwean plateau were serving mainly British interests. Mzilikazi had established good friendly relationships with Robert Moffat by allowing him to open a missionary station at Inyati in 1859. Lobengula, Mzilikazi's son continued with this policy of cooperating and accommodating the missionaries. He therefore granted Charles Helm of the London Missionary Society (LMS) land to open a second mission at Hope

Fountain in 1870. Lobengula also accommodated John Smith Moffat and Charles Helm and took their advice in dealing with Cecil John Rhodes.

This proved to be disastrous as Helm and Moffat were agents of Rhodes. Moffat wanted the destruction of the Ndebele State so that it would be easy for the missionaries to spread Christianity. Helm deceived Lobengula by persuading the king's trusted Induna Lotshe to convince The King to sign the Rudd Concession. Thus, the missionaries played an important role in the colonisation of Zimbabwe as they were agents of imperialism.

Mineral concession seekers

Karl Mauch and Henry Hartley were granted a concession to mine gold at Tati in 1870 and this became known as the Tati Concession. Mineral concessions were also granted to Thomas Baines in 1876. The Rudd Concession, signed on 30 October 1888, was the most important of these concessions. It was granted to Charles Rudd and his team which included Rochfort Maguire and Francis Thompson. These were agents of Rhodes who were sent to Lobengula's court to sign the concession which paved the way for the occupation of Zimbabwe by the British in 1890.



Lobengula



Charles Rudd

Hunting concessions

Fredrick Courtney Selous and Henry Hartley were the European hunters who were granted permission to hunt wild animals which included elephants.

their ivory. Lobengula also gave them permission to construct a road linking Mashonaland and Matebeleland in order to facilitate the movement and transportation of hunters and their goods. The construction of the road enabled the British to know the country better, leading to the colonisation of Zimbabwe.

Trading concessions

European traders like George Westbeech, Tainton, Philips and Thomas Leask were each granted a trading concession. By granting trading concessions, Lobengula hoped to control the inflow of Europeans into his country. However, this strategy did not work as these concession seekers went on to sell their concessions to Rhodes. Who then used these concessions together with the Rudd Concession to request for a Royal Charter from the British Queen. The Royal Charter was then used to occupy Zimbabwe on behalf of the British Government.

Land concessions

Different Europeans were granted land concessions. The London Missionary Society was granted land to construct their second mission at Hope Fountain

in 1870. Edward Lippert was granted a concession known as the Lippert Concession in 1890. The granting of land concessions by Lobengula was meant to make it difficult for Rhodes to operate his mineral concession without coming into conflict with Edward Lippert. However, this did not work as Lippert later on sold his concession to Rhodes and this sealed the fate of Lobengula's kingdom.

Lobengula's strategy of granting concessions to different Europeans as a way of saving his kingdom failed as the different concession seekers ended up selling their concessions to Rhodes. Rhodes used these concessions to colonise the country. The missionaries whom Lobengula trusted betrayed him. Thus, the different concession seekers played a huge role in the occupation of Zimbabwe as they furnished the British back home with information about the geography of the country, with some concession seekers opening roads to facilitate the movement of the British people, hence the colonisation of Zimbabwe.

Relevance of the topic to Heritage Studies

The unit is insightful because it gives a heritage appreciation of the Early Iron

Age and Late Iron Age societies. Their political, economic and social structure is very important as it explains our past, present and future. We have many things to borrow from these ancient societies. Activities like artwork, trading, craftwork and traditional medicine are real areas we can preserve and work on to improve our well-being. Traditional medicines have gained popularity in the 21st century and they can be preserved for future use.

We also need to protect our heritage and culture as a people by understanding that religion can be used as a tool for neo-colonialism, the same way our forefathers were tricked in the name of religion. We thus need to be watchful and preserve our culture and heritage traditions.

Unit summary

In this unit, you have learnt how the Early Iron Age period came into being, its characteristics and why there was a transition from Late Stone Age to the Early Iron Age and then Late Iron Age. The features of the Late Stone Age were also discussed in this unit, focusing on the political, economic and social organisation of the era. The contributions of the Iron Age communities to contemporary societies were also discussed. The unit ended

by looking at the role played by the early Europeans such as missionaries, hunters, concession seekers, explorers and adventurers in the colonisation of Zimbabwe.

Revision exercise

Pracademic questions

Section A: Multiple choice questions

- _____ were the early missionaries in Zimbabwe.
 - Charles Helm, Cecil John Rhodes and Father Goncalo da Silveira
 - Robert Moffat, John Smith Moffat and Edward Lippert
 - Father Goncalo da Silveira, Robert Moffat and Charles Helm
 - Charles Rudd, Charles Helm and John Smith Moffat
- The earliest mission was established at _____.
 - Inyathi
 - Hope Fountain
 - Dadaya
 - St Ignatius
- The following missionaries were granted mineral concessions in Zimbabwe except _____.
 - Karl Maunch
 - Henry Hartley
 - Thomas Baines
 - George Westbeech

The London Missionary Society was granted land to construct a mission at Gopie Fountain in _____

- A. 1870
- B. 1890
- C. 1893
- D. 1859

Lobengula signed the _____ which led to colonisation of Zimbabwe

- A. Grobler Treaty
- B. Moffat Treaty
- C. Rudd Concession
- D. Lippert Concession

Section B: Structured questions

Which early European did Mzilikazi establish relationships with? (1)

Name other Europeans who were part of the Rudd Concession. (2)

List four different concessions that were granted to early Europeans in Zimbabwe. (4)

Describe how Lobengula was deceived by the Europeans. (4)

Explain how missionaries and hunters contributed to the colonisation of Zimbabwe. (4)

[Total marks: 20]

Project

Make a compilation of treaties that were signed by African chiefs in Zimbabwe. Outline the terms of the agreements or treaties they signed.

Drama

Act out a play on the signing of the Rudd Concession. Clearly bring out all the concept of how Lobengula was deceived into signing the treaty.

Problem solving

Missionaries are using the pulpit to communicate political messages and spreading supremacy of the whites. How do you solve this problem?

ICT research

Using available ICT's go to the internet and research on the different treaties that Lobengula signed with Europeans. Make a Power Point presentation of your findings in class as groups.

5

National Heritage

Unit 5: Unit objectives

By the end of this unit, you should be able to:

- identify national events and celebrations.
- explain the significance of these national events and celebrations.
- describe the commemoration process.
- identify roles that different people play during commemoration.
- explain the significance of participating in national events.
- recite the National Schools Pledge.
- explain the importance of the National Schools Pledge.
- identify natural resources in Zimbabwe.
- explain the importance of natural resources as a heritage.

Introduction

In this unit, you will identify national events and celebrations in Zimbabwe and explain their significance. You will also

describe the commemoration process, identify different roles that you can play during commemorations and explain the significance of participating in these national events. You will also be familiarised with the National Schools Pledge and understand its contents and significance. You will get to know the national pledges of selected countries of the world. In the end, you will be able to identify natural resources in Zimbabwe and explain the importance of these natural resources as a heritage to the country.

Topic 1: National events and celebrations

Think ahead

1. Identify national events celebrated in Zimbabwe.
2. Why are these events celebrated?
3. How does your community prepare for these celebrations every year?

New words

Independence – freedom from foreign rule.

Oppression – a situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom.

Unification – the act, process or result of bringing or coming together into a single unit.

Regime – a system of government or rule.

Biodiversity – a variety of plant and animal life in the world or in a particular habitat.

Zimbabwe celebrates a number of important national events throughout the year. These include, Independence Day, Heroes' Day, Defence Forces Day, Martyr Day, Tree planting Day and Robert Mugabe Youth Day.

(a) Independence Day



Independence Day celebrations at the National Sports Stadium (Harare)

Heritage overview: This holiday marks the independence of Zimbabwe from British colonial rule on 18 April 1980. It is a national day. On this day, Zimbabweans remember the anniversary of their country's independence and reflect on the sacrifices made by those who fought and died to free the country from the yoke of oppression. The national celebrations are usually held in Harare where the President addresses people at the National Sports Stadium. Similar celebrations are also held in the nine provincial capitals of the country where the President's speech is read by his/her representative. At district level, celebrations are also held.

Zimbabwe was colonised by Europeans with the arrival of the British South Africa Company in September 1890. The company had been founded by Cecil Rhodes in 1889 to colonise the Central African region. Zimbabwe became known as Southern Rhodesia, in honour of Cecil John Rhodes. It was governed by the British South Africa Company until 1922. This is when the European settlers voted for self-government under the auspices of the British government. In 1953, Britain created the Central African Federation made up of Southern Rhodesia (Zimbabwe), Northern

Rhodesia (Zambia), and Nyasaland (Malawi). The Federation broke up in 1964 when Zambia and Malawi attained independence. Ian Smith became Prime Minister of Southern Rhodesia which became Rhodesia after the breakup of the Federation. Smith began to campaign for independence from Britain, but the British refused to grant Rhodesia independence because its government was run by the white minority.

On 11 November 1965, Smith declared the Unilateral Declaration of Independence (UDI) but it was not recognised by the Britain, United Nation, OAU and the world at large. This led to sanctions being imposed against the country by the international community. The waging of the Second Chimurenga from 1966-1979 by Zipra and Zanla led to the end of minority rule in Rhodesia and to the independence of Zimbabwe on 18 April 1980. In February 1980, ZANU PF won the elections by 57 seats. Robert Mugabe as the leader of the party was invited to form a government and became the Prime Minister. The other political parties that contested the elections were ZAPU (20 seats), UNAC (3 seats) and The Rhodesian Front led by Ian Smith which got 20 seats which had been reserved for whites.

The significance of Independence Day

- It signifies the liberation of Zimbabweans from the colonial yoke.
- It signifies the end of colonial oppression and the liberation of the country from British colonial rule.
- It signifies the acquiring of a sovereign status in a community of nations.
- It marks the unification of all races, regardless of religion, race, tribe or political affiliation.
- It commemorates the heroes and heroines who fought and sacrificed their lives to liberate the country.

(b) Heroes' Day

Zimbabwe celebrates Heroes' Day to honour the heroes/heroines of the nation who sacrificed their life or those who would have done something exceptional for the country Zimbabwe.



Tomb of the unknown soldier

celebrates Heroes' Day during the second week of August every year. This is a time to pay homage to the great sons and daughters who struggled under difficult circumstances and ultimately sacrificed their life during the country's liberation war. It is very important to know what made some of them to be the national heroes/heroines.

Heritage overview: In July 1978, about 20 Zanla freedom fighters went to Majira village in Mhondoro equipped with weapons such as AK-47 rifles and light machine guns. The villagers were astonished since it was the first time for them to see such weapons. The arrival of the group marked the beginning of the war in parts of Mhondoro by Zanla freedom fighters. Zanla and Zipra, the military wings of Zanu and Zipra respectively, spearheaded the fight against white supremacists in areas such as Chiweshe, Chipinge and Hurungwe.

The remains of some heroes and heroines lie buried at the National Heroes' Acre in Harare, Provincial Heroes' Acres and several District Heroes' Acres dotted around the country. Some lie in mass graves in the country and in Mozambique and Zambia. Celebrations take place at various heroes' acres throughout the

country. The main celebration takes place at the National Heroes' Acre in Harare. Below are some of the heroes and heroines buried at the National Heroes' Acre.

- Cephas Cele
- Felix Ngwarati Muchemwa
- Sabina Mugabe
- Edgar Tekere
- Samuel 'Mayor Urimbo' Mamutse
- Lameck Makanda
- Daniel Nyamayaro Madzimbamuto
- Stanford Shamu (Solo Maimbodei)
- Joshua Mqabuko Nyongolo Nkomo
- Simon C Mazorodze
- Josiah Magama Tongogara
- Sally Hayfron Mugabe
- Jason Ziyaphapha Moyo
- Alfred Nikita Mangena
- Herbert Wiltshire Chitepo
- Leopold Takawira
- Masotsha Ndlovu
- T M George Silundika
- Johanna 'Mama' MaFuyana Nkomo
- Major General Charles Njodzi Dauramanzi
- Edson Jonasi Mudadirwa Zvobgo
- Julia Tukai Zvobgo
- Simon Vengai Muzenda
- Lookout Masuku

- Herbert Sylvester Masiyiwa
Ushewokunze
- Moven Mahachi
- Ernest R Kadungure
- Sydney Donald Malunga
- Joseph Culverwell
- General Solomon Rex Nhongo
Mutusva-Mujuru
- Brigadier General John Zingoni
- Josiah Tungamirai
- Brigadier General Gumbo
- Zororo Duri
- Christopher Machingura
Ushewokunze
- Sikwili Kohli Moyo
- Vitalis Zvinavashe
- Chenjerai Hunzvi
- Border Gezi
- Andrew Sikajaya Muntanga
- Robson Manyika
- Josiah Mushore Chinamano
- Swithun Mombeshora
- Sabina Mugabe
- Maurice Nyagumbo
- Bernard Chidzero
- Elliot Manyika
- David Ishemunvoro Karimanzira
- Livingstone Mernard Negidi
Muzariri
- Brigadier General Armstrong
Gunda
- Misheck 'Makasha' Chando
- Guy Clutton-Brock
- John Landa Nkomo
- Herbert Mahlaba
- Lieutenant General(Rtd) A
Chingombe
- Edson Neube
- Elias Kanengoni
- Nathan Shamuyarira
- Kantibhai Gordanbhai
- Major General George Lifa
- Cornelius Nhloko
- Lieutenant Colonel Harold
Chirenda
- Mike Karakadzai
- Kumbirayi Kangai
- Enos Nkala
- Solomon Chirume Tawengwa
- George Bodzo Nyandoro
- Joseph Msika
- Witness Mangwende
- Gary Settled Tamayi Hlomayi
Magadzire
- Vivian Mwashita
- Victoria Chitepo
- Charles Utete
- Cephas G Msipa
- Peter Chanetsa

These heroes and other brave fighting
soldiers are remembered on the Heroes

Some of the heroes and heroines buried at the National Heroes' Acre



General Solomon Rex Nhongo Mutusva-Mujuru



Felix Ngwarati Muchemwa



Joseph Msika



T M George Silundika



Simon C Mazorodze



Joshua Mqabuko Nyongolo Nkomo



Edgar Tekere



John Landa Nkomo



Herbert Wiltshire Chitepo



Edson Jonasi Mudairwa Zvobgo



Fred Nkhata Mangena



Josiah Magama Tongogara



Julia Tukai Zwobgo



Victoria Chitopa



Mamd Muzenda



Vivian Mwashita



Johanna 'Mama' MaFuyana Nkomo



Sally Mugabe

Day. They lived for the sake of other people and gave away their lives so that we would enjoy the freedom and peace that prevails in the country today. Heroes' Day is a national holiday. These heroes/heroines are remembered and due respect is granted to them as all of them are recognised on this day. There are few Zimbabweans who are brave enough to stand out of the crowd and be called heroes.

The significance of Heroes' Day

- It celebrates all the declared and undeclared heroes of the liberation struggle who fought against colonial exploitation and oppression.
- It symbolises unity as we celebrate those who passed on during the liberation struggle both on the Zanla and Zipra sides.
- People pay homage to the great personalities who struggled selflessly and ultimately sacrificed their life for the country's liberation.
- The heroes/heroines day celebrations take into account the great strides the country has achieved in education, health and all sectors of the economy. This shows the benefits of the sacrifices of heroes/heroines who fought during the liberation struggle to free this country.

(c) Defence Forces Day

The Defence Forces Day is a day when all people of the nation come together to appreciate and support the armed forces.



Defence Forces Day celebrations

and to pay homage for the sterling work they do to defend the country. This day is a national day and was declared a public holiday. In Zimbabwe, the day is celebrated on the second Monday every August. It is called the Zimbabwe Defence Forces Day.

It is typically marked by a military parade that takes place in the capital city of Harare. The Zimbabwe Defence Forces (ZDF) was established in 1980 following the end of a brutal civil war and the official recognition of the country's independence. The ZDF comprises of the Zimbabwe National Army and the Air Force of Zimbabwe. The government of Zimbabwe spends

considerable amounts of revenue on training its military personnel and the buying of military equipment.

Defence Forces Day is one of the most important holidays in Zimbabwe. While festivities are held throughout the country, the largest celebration takes place at the National Sports Stadium in Harare. The president delivers a solemn speech, which is followed by a flag hoisting ceremony and a colorful military parade.

Heritage overview: In order to safeguard Zimbabwe from any unforeseen security threats, defence forces such as the army, air force and many other branches of defence need to take up their roles and responsibilities. Their job is to protect the nation against threats or aggression.

The Defence Amendment Act led to the unification of Zimbabwe Defence Forces under a single command. The Army and Air Force work under the command of one commander of Zimbabwe Defence Forces.

The Zimbabwe National Army (ZNA) was established in 1980. The elements that helped make up the ZNA were from the former Rhodesian Army, the two former military wings of ZANU and Zipra and the Zimbabwe Republic Police. The ZNA was initially formed into four brigades with a total strength

of 28 battalions. The armed forces parade is very important. After the parade, the flame of independence is lit and the national anthem is sung by the people and the armed forces together.

The significance of Defence Forces Day

- People come together to appreciate and support the armed forces for a day, paying homage to them for preserving national peace and sovereignty.
- The day was set aside to commemorate the role played by the armed forces in defending the territorial integrity of the country.
- The ZDF members are honoured for their exploits while executing several missions, especially during the Democratic Republic of Congo's Operation Sovereign Legitimacy and the Mozambican campaign.
- The Defence Forces Day is meant for Zimbabweans to pause, reflect and cherish the peace and tranquility that prevails in the country due to the diligence of the force.

Significance of the Tree Planting Day

- It motivates the nation to plant and conserve trees.
- It enlightens the nation on the importance of forest and woodland resources so as to enhance biodiversity and food security.
- It marks the start of the tree planting season which runs from the onset of the rainy season right up to the end in April.
- It highlights the need for sustainable management and protection of forests to preserve their benefits, including that of water provision.
- Every year the country selects an indigenous tree that is given the status of "Tree of the year" thereby encouraging the growth and preservation of indigenous trees.

Revision exercise

Pracademic questions

Section A: Multiple choice

1. Zimbabwe attained independence on

- A. 18 April 1980
- B. 9 October 1979
- C. 22 December 1987
- D. 1 January 1980

2. The Zimbabwe guerilla war led to the

- of minority rule.
- A. 1896 to 1897
- B. 1893 to 1894
- C. 1966 to 1979
- D. 1980 to 1987

3. Who of the following is not a hero?

- A. Victoria Chitepo
- B. Sally Hayfron Mugabe
- C. Zororo Duri
- D. Vivian Mwašhita

4. When is Unity Day celebrated?

- A. 25 December
- B. 18 April
- C. 22 December
- D. 25 May

5. The National Tree planting day is commemorated

- A. 1 December
- B. the first Saturday of December
- C. the first Sunday of December
- D. the first day of December

Section B: Structured questions

1. a) Identify five national events celebrated in Zimbabwe. (5)

Outline the significance of the Tree Planting Day. (10)
To what extent has the Zimbabwean government been able to stop the illegal cutting down of trees? (5)

[Total marks: 20]

ICT exercise

Using your computer or laptop, make a short video about any hero/heroine of the liberation struggle, highlighting his/her contributions towards the liberation of the country.

Handicraft

Create crafts that will enhance your knowledge and love for your country. Choose a flag or a mural of some sort about your country.

Interviewing and report writing skills

The majority of Zimbabweans are no longer giving importance to national events like Independence Day, Heroes' Day and Unity Day. Conduct interviews with Zimbabweans from different backgrounds to establish the reasons for this. Make a write up to the relevant authorities on what should be done to rekindle interest in national events. Give reasons why people need to participate in these national events.

Interaction with heroes/heroines

Identify a hero/heroine in your area. Invite him or her to your school and ask him/her about his/her experiences during the liberation struggle.

Educational tour

Visit your local communities to educate people on the importance of preserving trees. Choose a Liaison Officer of your choice who will push for approval.

ICT exercise

Watch a video/documentary/film on any of the national events in Zimbabwe. Share observations with your colleagues.

Topic 2: Participation in and commemoration of national events

Think ahead

1. Has your school ever participated in national events?
2. If yes, were you also one of the participants?
3. Relate to the class your experiences.

Key words

Commemoration – a ceremony or celebration in which a person or event is remembered.

Celebrations – the action of celebrating an important day or event.

Patriotic – strong loyalty to one's country.

Mass displays – a form of performing arts or gymnastics in which large numbers of performers take part in a highly regimented performance that emphasises group dynamics rather than individual prowess.

Dignitaries – people considered to be important because of high rank or office.

(a) Independence Day

The commemoration process

The main celebrations are held at the National Sports Stadium in Harare, but each of the country's provinces also host similar celebrations to mark the grand occasion.

The celebrations are as follows:

- Before Independence Day commences, the President meets school children from across the country where he/she pronounces how they should view the great day and cherish the morals of the liberation struggle.
- On the actual day, the main event is commemorated at the

National Sports Stadium. At the President's arrival, the national anthem is sung with all present standing at attention.

- The President as the Commander-in-Chief of the army inspects the Guard of Honour accompanied by the Commander of the Defence Forces.
- The President proceeds to light the Independence Flame (also known as the Eternal Flame)
- The President addresses the nation.
- The President concludes his/her speech.
- The National Anthem is sung again.
- The uniformed forces march past.
- The crowd is entertained by various mass displays, music, dances and a soccer match at the end of the day.

(b) Heroes' Day

The commemoration process

The main celebrations are held at National Heroes' Acre in Harare where the President, as Head of State and Commander-in-Chief of the Government and Commander-in-Chief of the Defence Forces, leads the commemorations. Other celebrations will be held simultaneously nationwide at provincial heroes' acres across the country where provincial governments



Tomb of the unknown soldier

resident Ministers read the President's speech. The celebrations are as follows:

- The President arrives.
- The national anthem is sung and the helicopters fly past in two diamond shapes.
- The President inspects the Guard of Honour accompanied by the Presidential Guard.
- Two gun salutes are fired in honour of the fallen heroes.
- A Bible reading is given by a Minister of religion.
- A song is sung by a church choir.
- The Director of Ceremonies invites the President to give his keynote speech.
- The President concludes his address.
- Choir sings.

- The President lays a wreaths on the Tomb of the Unknown Soldier.
- Other dignitaries also lay wreaths on the Tomb of the Unknown Soldier.
- The national anthem is sung to mark the end of the proceedings.

(c) Defence Forces Day

The commemoration process

The main gathering is held at the National Sports Stadium in Harare, but other festivities are held throughout the country and are presided over



H.E. President Mnangagwa inspecting the Guard of Honour

by Provincial Affairs Ministers. The celebrations are as follows:

- The President arrives at the stadium.
- The Zimbabwe National Army leads the gathering in singing the national anthem.
- The President inspects the Guard of Honour accompanied by the

Zimbabwe Defence forces and instrumental musical by the Zimbabwe National Army (ZDF) band.

- The parade marches past the Commander-in-Chief after being granted permission by him.
- Chaplain General gives a Bible reading.
- The Minister of Defence invites the President to address the nation.
- The President concludes his address.
- Zimbabwe Defence Forces (ZDF) mass displays, music and a football match follows till the end of day.

(d) Unity Day

The commemoration process

The main celebrations are held at the National Sports Stadium in Harare, but each of the country's provinces also host similar celebrations to mark the grand event. The celebrations are as follows:

- The President arrives and the national anthem is sung.
- The President as the Commander-in-Chief of the army inspects the Guard of Honour accompanied by the Commander of the army.
- The President proceeds to light the Independence Flame (also known as the Eternal Flame)

- The President addresses the nation.
- The President concludes his speech.
- The national anthem is sung again.
- The uniformed forces march past the President.
- The crowd is entertained by various mass displays, music, dances and a soccer match is held at the end of the day.

National Tree Planting Day

The commemoration process



First Lady, Auxillia Mnangagwa planting a tree at the National Tree Planting day

The official ceremony differs from year to year. In 2011 it was held in Manicaland and in 2015 the official ceremony was held at Chikurubi Maximum Prison in Harare. The President officiates at the ceremony and plants a tree after his keynote address.

planting preparations are done by the Forestry Commission. This special event is supported by a number of different organisations including the Ministry of Environment, the Environmental Management Agency (EMA), Environment Africa and numerous schools, colleges and community groups.

Rules that can be played by school children during the commemorations

- Singing songs related to the national celebrations.
- Taking part in mass displays.
- Acting out dramas.
- Acting out dance dramas.
- Reciting poems with tree preservation themes.

Importance of participating in national events

- It helps us to keep connected to our roots, culture, values, origins and explains how to preserve our culture.
- National events unite people as they are a time to get together and remember the sacrifices by those who took part in the fight for freedom.
- They solidify the patriotic spirit of the country.
- They connect people to important moments of the nation's history.

Revision exercise

Pracademic questions

Section A: Structured questions

1. a) Identify five roles you can play during the commemoration of national events. (5)
- b) Outline the Independence Day commemoration process. (10)
- c) Why is it important to participate in national events? (10)

[Total marks: 25]

Drama

Arrange a dance drama based on independence day.

Musical composition and performance

Compose a song based on fallen heroes and heroines, highlighting their contributions towards the liberation of Zimbabwe. Take turns to perform the song to classmates. Choose a genre of your choice.

ICT exercise

Watch videos/documentaries of national events of your choice.

Topic 3: National Schools Pledge

Think ahead

1. As a class, revise the National Schools Pledge.
2. Why is it important to recite the National Schools Pledge?

Key words

National – something or someone that belongs to a country.

Loyal – showing consistent and constant support or allegiance to a person or institution.

National Schools Pledge – oath of allegiance

The National Schools Pledge is an oath of allegiance to our great nation, Zimbabwe. It is a pledge of patriotism that is recited in all schools. It was officially launched at Harare High School by the Permanent Secretary in the Ministry of Primary and Secondary Education, Dr Olivia Utete- Masango on 3 May 2016. The wording of the National Schools Pledge was extracted from the Preamble of the Constitution of the Republic of Zimbabwe Amendment (No. 20).

English version of the National Schools Pledge

(Junior and Secondary level)

Almighty God, in whose hands our future lies

I salute the national flag

Respecting the brave fathers and mothers

Who lost their lives in the Chimurenga War

We are proud inheritors of the richness of our natural resources

We are proud creators and participants of our traditions and cultures

So I commit to honesty and the dignity of hard work

Shona National Schools Pledge (Junior and Secondary level)

Mwari Samasimba

Upenyu bwedu huri mumoko enyu

Ndinaremekedza mureza wenyika yeZimbabwe

Tichiremekedza vanababa natamaana

vakazvipira kufa mubonde yeChimurenga

Tinodada kuwa vagari venhaka yeupfumi bwa Zimbabwe

Tinodada kuwa vachengetedzi vetsika nemagari

Natsoozvo ndinozvipira kutendeseka

kuremekedza kusanda nesimba

Tonga National Schools Pledge (Junior and Secondary level)

Leza simanguzu onse, munaboko wese

momuli buumi bwesu bwajuraza

*Ndilemeka ndembela yachisi
Vedemeka mataata amamama makozu
akaswekelwa buumi bwarwo*

*Munkondo yakwaangunuko
Tulibakoni balaa mantukwe babuvubi
azilengwa zyanyika*

*Tulibasimantukwe abagwaziyi
bakweendelezuya tunsiyansiya tweu
tulombezeke*

*Nkaako ndikonkezya mubusyomezi
abulemu bwakubeleka changuzu*

Xichangana National Schools Pledge (Junior and Secondary level)

Vkwembu xa Matimba, vumundzuku

bya hina byi le mandleni ya wena

Ndza xixima Mujeko wa tiko

ku ku hlonipha tinhenha ta vatatana

gumanana lava loveleke enyipini ya

..... ntshuxeko

Ha tinyungubyisa hi ku va

bandzhaka va rifuwo ra ntumbuluko

hi tinyungubyisa hi ku vatumbuluxi ni

gingiriki eka ndhavuko na mfuwo

Hikokwalaho ka sweswo, ndzi

vikela eka vutshembeki ni ku tirha

hi matimba

Significance of the Zimbabwe National Schools Pledge

- The National Schools Pledge brings out the spirit of togetherness that binds the nation together for it is the summary of values and norms that give our great nation an identity.
- It inculcates a sense of patriotism among Zimbabweans.
- It motivates Zimbabweans to cherish their Zimbabwean identity and value their heritage.
- It prepares totally committed citizens who are aware and able to defend national interests whenever they are threatened. These include national unity, peace and stability, fair regional representation, foreign policy and good governance.
- It assists individuals to give allegiance to God and our country.
- It instils the spirit of hard work and dignity in young people.
- It instils value of hard work and honesty in every Zimbabwean.
- It reminds that Zimbabwe has plentiful natural resources to be exploited for our benefit today and in the future.
- It makes us respect the philosophy of Hunhu/Ubuntu/Vumunhu.
- It educates us of our duties by participating in traditional and

cultural heritage ceremonies.

Comparative case studies of National Pledges

The Jamaican's national schools pledge is recited at the beginning and end of the term and on other special occasions. It is a call on the part of the nation's youth to be proud of being Jamaican and to work towards the betterment of the country. It was crafted to prepare the nation's youth for nationhood on the eve of independence in 1962.

Jamaica's National Pledge

*Before God and all mankind
I pledge the love and loyalty of my heart
the wisdom and courage of my mind
the strength and vigour of my body
in the service of my fellow citizens
I promise to stand up for Justice
Brotherhood and Peace
to work diligently and creatively
to think generously and honestly
so that Jamaica may, under God
increase in beauty, fellowship and prosperity
and play her part in advancing the welfare of the
whole human
race*

Nigerian National Pledge

The National Pledge is recited by all school children at the beginning and

end of each school day. The wording of the National Pledge is as follows:

*I pledge to Nigeria, my country
To be faithful, loyal and honest
To serve Nigeria with all my strength
To defend her unity and uphold
Her honour and glory
So help me God*

Revision exercise

Pracademic questions

Section A: Recall questions

1. What is a National Pledge? (2)
2. Who launched the National Schools Pledge? (1)
3. Where was the National Schools Pledge officially launched? (1)
4. Why is the National Schools Pledge important? (6)

[Total marks: 10]

Group work

Compare and contrast the National Schools Pledge of Zimbabwe and Jamaica.

Recitation

Recite the National Schools Pledge in your own language.

ICT exercise

If you have internet facilities at your school or close by, research on the National Schools Pledge of other countries and share with others what you would have learnt.

Topic 4: Natural resources

Think ahead

1. What comes into your mind when you hear each of these words: plants, land and water?
2. What is a natural resource?
3. List all the natural resources found in Zimbabwe.
4. Could we live without these natural resources?

Key words

Resource – part of the natural environment that people value and use to meet needs.

Gross Domestic Product (GDP) – the total value of goods produced and services provided in a country during one year.

Renewable resource – a resource that can be replaced/replenished.

Demystifying natural resources

Natural resources are defined as materials or substances occurring in nature which can be exploited for economic gain. Examples are land, water, minerals, forests and wildlife which can be used to improve the wealth of a country. It is important to ensure that natural resources continue to benefit the generations of humankind. Zimbabwe is endowed with these natural resources in abundance. Some of the natural resources that the country has include rich mineral deposits, huge arable tracks of land, flora and fauna, abundant sunlight and water.

(a) Land

Heritage overview: Land is a very important resource in Zimbabwe. It is a symbol of life and inheritance from the ancestral fathers. Land has been a source of political conflict in Zimbabwe since colonisation, when the country was known as Rhodesia, both among indigenous black communities and especially between white settlers and the black communities. Under British colonial rule and the white minority government that unilaterally declared independence from Britain in 1965,



Most tourists come to Zimbabwe to see elephants

white Rhodesians seized control of the vast majority of good agricultural land, leaving black peasants to scrape a living from marginal "tribal reserves."

An end to white minority rule came after a long-drawn-out war of liberation in which land was a major issue. This war was eventually negotiated through talks led by the British government. This led to a settlement known as the Lancaster House Agreement of 1979. This agreement brought about independence to Zimbabwe on 18 April 1980 when Robert Mugabe, leader of the Zimbabwe African National Union Patriotic Front (Zanu) won elections.

However, the new government was constrained by clauses in the Lancaster House Agreement that gave special protection to white Zimbabweans for the first ten years of independence. These included provisions that the new government would not engage in compulsory land acquisition. If land was acquired, the government would provide adequate compensation for the property. This meant that land redistribution in the new country would take place on terms of a "willing buyer, willing seller" basis.

In 1990, the Zanu-PF government changed the provisions of the constitution concerning property

Compulsory acquisition of land for redistribution and resettlement now became possible. In 1992, the Land Acquisition Act gave the government powers to acquire land for resettlement, subject to the payment of "fair" compensation fixed by a committee of six persons using set (non-market) guidelines, including powers to limit the size of farms and introduce a land tax.

A 1994 land tenure commission also recommended that the best way to achieve equal redistribution of land was through a land tax, though no tax was in fact put in place. Despite the new laws, government land acquisition and resettlement in practice slowed down. In the first decade of independence, the government acquired 40 percent of the target of eight million hectares, resettling more than 50,000 families on more than three million hectares. By the end of the second decade of independence, the pace of land reform had declined. Less than one million hectares was acquired for distribution during the 1990s and fewer than 20,000 families resettled.

By the end of what became known as "phase one" of the land reform and resettlement programme in 1997, the government had resettled 71,000

families (against a target of 162,000) on almost 3.5 million hectares of land. Only 19 percent of this was classified as prime land, the rest was either marginal, or unsuitable for grazing or cultivation. About 400 black elite farmers were leasing 400,000 hectares of state land and about 350 black people had bought farms.

There were positive results from the resettlement process, though problems affected the resettled communities who lacked infrastructure. Moreover, population density in the "communal areas," the former tribal reserves, actually increased. More than one million families lived on 16 million hectares of poor land. Despite wealth in one sector of the economy, Zimbabwe remained one of the most unequal countries in the world in terms of land ownership.

The Zimbabwean government formally announced the "Fast track" resettlement programme in July 2000, indicating that it would acquire more than 3 000 farms for redistribution. Between June 2000 and February 2001, a national total of 2 706 farms, covering more than six million hectares, were listed in the official government journal for compulsory acquisition. According to the Commercial Farmers' Union

(CFU), which represents the large-scale commercial farming sector in Zimbabwe, more than 1,600 commercial farms were occupied by settlers led by war veterans in the course of 2000. However, not all of these occupations were accompanied by violence.

In April 2001, the objectives of the land reform and resettlement programme were, among other things, said to be to acquire not less than 8.3 million hectares from the large-scale commercial farming sector for redistribution. In October 2001, the government announced that it intended to list for acquisition 4,558 farms, covering 8.8 million hectares. In the same year, based on a survey of its members, the CFU estimated that 1,948 farms had been physically occupied and that the number of people occupying farms had risen to 104,000 from an estimated 25,000 at the end of 2000, with an overall average of fifty-three occupiers per farm.

By the end of 2001, about 250 farmers out of the CFU's total membership of 3,500 had left their farms over the previous year and the Ministry of Lands, Agriculture and Rural Resettlement had recorded that 114,830 households had physically moved and resettled on 4.37 million hectares. By January 2002,

up to 6,481 farms had been listed for acquisition. Of these, 918 had been removed because they were occupied twice and 689 were de-listed because of lawsuits or negotiation, leaving a total of 4,874 listed farms, or 9.23 million hectares of land.

(c) Minerals

Zimbabwe has significant mineral resources. Zimbabwe's output includes globally important amounts of asbestos, chromite, platinum, vermiculite and lithium. In recent years, Zimbabwe has produced diamonds, graphite, phosphate rock, chromite and platinum has grown. Other important minerals include gold, iron and steel and coal. Prior to the political and economic crisis (1990 - 2017), gold production was an important source of foreign currency. There have been



Processed diamonds

discoveries of commercially-viable petroleum deposits, but the country is rich in unexploited coal-bed methane. In 2007, mining contributed 11% to GDP (Gross domestic product). However, the exploitation of minerals has been cited as one major cause of land degradation.

(d) Birds

Zimbabwe has over 650 bird species and is an excellent birding destination. Although there are no endemic birds, several near-endemics can be found in the globally important Eastern Zimbabwe Mountains, Endemic Bird Area (EBA) and many migratory birds are present from November to April. The number of birds that can be seen in Zimbabwe is remarkable. The best time for bird watching is during the rainy season and summer from October

to April. Many birds are resident and breed in Zimbabwe throughout the year, but the summer residents come to breed before migrating north in winter to other parts of Africa and the visitors who come mostly from Eurasia during the summer months before migrating north to breed. The Eastern Highlands are well-known birding hotspots, but most national parks including Mana Pools, Hwange and Matobo National Parks have a very rich birdlife.

(e) Plants and forests

As of 2005, Zimbabwe's forest area was 49% of total land area with original forests constituting 7% of land area. Two percent of Zimbabwe has been designated as gazetted/protected forests and 13% as national parks. Forested areas of Zimbabwe are mainly savanna woodlands with a few patches of sub-



Southern yellow-billed hornbill



Forests

tropical forests in the eastern sections of the country. Most intact forest areas are within gazetted state forests, national parks, the eastern highlands and large-scale commercial farms. Zimbabwe's forests provide its population with timber, fuelwood, wood for charcoal-making and crafts, fodder, fruit, honey, medicinal plants, mushrooms, insects, bark, leaves and gum. Forest land also provides valuable protection for watersheds and wildlife habitat and assists in preventing soil degradation and erosion.

(f) Rivers

Zimbabwe has a total annual internal renewable water resource of 12.26 cubic kilometres - 11.26 cubic kilometres are surface water resources and 6 cubic kilometres are groundwater, with an estimated 5 cubic kilometre overlap



Zambezi river

between the two sources. The country has an average annual rainfall of 1,200 millimetres, but rainfall can range from over 1000 to only 300 to 400 millimetres, depending on local conditions. Rainfall figures decrease steadily across the country from north to south and also from east to west. Thirty-seven percent of the country can sustain rain-fed agriculture, while the remainder is dependent on supplemental or full-time irrigation.

In 2002, total water withdrawn in Zimbabwe was approximately 4.2 cubic kilometres. Seventy-nine percent of this water was used for agriculture, including irrigation, fish-farming and livestock production. Zimbabwe has an estimated 550,000 hectares that are irrigable. Only 200,000 hectares have been developed for only 200,000 hectares.

Of the developed systems, many have deteriorated or been destroyed in the years of conflict related to land reform efforts. Zimbabwe is bordered by the Zambezi River to the north and by the Limpopo River to the south. Both rivers flow into Mozambique and are fed by Zimbabwe's internal river systems. Zimbabwe's seven major rivers flow into seven river catchments: the Save, Runde, Mzingwane, Gwayi, Sanyati, Manyame and Mazowe. Reservoirs have been and are being developed to better exploit

country's water resources. Zimbabwe's major reservoir capacity comes from Lake Kariba, which the country shares with Zambia. The country's irrigation potential draws primarily on these water resources.

Wildlife

The wildlife of Zimbabwe is mostly located in remote or uneven terrain in the national parks and private wildlife ranches. It is spread over the landscapes of woodlands and thorny acacia or karee. The prominent wild fauna includes not only the 'Big Five' - buffalo, elephant, leopard, lion and rhino but also antelopes, zebras and giraffes. The passing of the Wildlife Conservation Act in 1960 resulted in limiting the loss of wildlife in Zimbabwe since the 1950s. In the 1990s, Zimbabwe became one of the leading countries in Africa in wildlife conservation and management



with a reported income generation of US\$300 million per year from the protected areas of the state, rural community, wildlife management areas and private game ranches and reserves.

The Zimbabwe Parks and Wildlife Management Authority under its Board has the difficult task of overseeing the activities related to ten national parks. The Wildlife Estate includes ten national parks which are the Chimanimani National Park (including the Eland Sanctuary), Chizarira National Park, the Gonarezhou National Park, the Hwange National Park, the Kazuma Pan National Park, the Mana Pools National Park, the Matusadona National Park, the Matobo National Park, the Nyanga National Park, Victoria Falls National Park and Zambezi National Park.

The information on natural resources is from the following sources:

- African Economic Outlook (2003)
- Post Independence Land Reform in Zimbabwe: Controversies and impact on the Economy, Edited by Medicine Masiiwa (2004)
- New Zimbabwe 19-07-2012 by Gilbert Nyambabvu
- USAID Land Tenure Zimbabwe, 2016/09

The importance of natural resources as heritage in Zimbabwe

- Rivers are a major tourist attraction because they provide recreation facilities, are a means of transport, bring a sense of heritage and link the environment with the natural world.
- Land is a fundamental component of our life - it is our future and is the anchor of the country's economic success, a heritage bequeathed to the people after a long-drawn-out struggle.

Heritage preservation and relevance

- The National Schools Pledge introduces values of hard work and honesty in every Zimbabwean. As citizens of a prosperous Zimbabwe, we must remove the dependency syndrome in our minds and work hard to economically empower ourselves and develop our economy.
- National events help us to keep connected to our roots, our culture, our values, our origin and to preserve them.
- Tree planting day highlights the need for sustainable management and protection of forests to preserve

their benefits for future generations.

- There is need to guard our natural resources for generations to come.

Summary

This unit identified national events and celebrations in Zimbabwe and explained their significance to the country. You were also made aware of the commemoration processes of different national events and identified different roles you can play during the commemorations. You were made familiar with the National Schools Pledge, its contents and significance. The unit made you appreciate the national pledges of selected countries in the world. In the end, you identified natural resources in Zimbabwe and explained the importance of these natural resources as a heritage in Zimbabwe.

Revision exercise

Pracademic questions

Section A: Recall questions

1. List seven major rivers found in Zimbabwe. (7)
2. State the "Big five" wild animals found in Zimbabwe. (5)
3. Identify five national parks in Zimbabwe. (5)

State five things that Zimbabwe's forests provide to the population. (5)
[Total marks: 22]

Section B: Essay questions

- List five minerals found in Zimbabwe. (5)
 - Outline the steps taken by the Zimbabwean government in providing land to the local people. (5)
 - Has the government been successful in providing land for all people in the country? (10)
- [Total marks: 20]

Play

Perform a play about the importance of natural resources.

ICT exercise

Design, print and display posters on how to conserve natural resources in your local area.

Project proposal writing

Write a project proposal on the sustainable use of natural resources in your local environment. Using the proposal, petition your Member of Parliament (MP)/Councillor/Provincial Education Director to source funding for the project.

6

Constitution of Zimbabwe

Unit 6: Unit objectives

By the end of this unit, you should be able to:

- define the concept of human rights.
- identify the human rights.
- outline the provisions of the declaration of rights.
- explain the significance of human rights.
- define the concept of citizenship.
- state and explain the different forms of citizenship.
- explain the significance of citizenship.
- define rules and laws.
- identify the different types of courts in Zimbabwe.
- describe the functions of the courts in Zimbabwe.
- explain the significance of the courts.

Introduction

This unit will discuss the concept of human rights. It will further outline

the provisions of the declaration of rights. Furthermore, the unit will look at the concept of citizenship, explain its different forms and the importance of citizenship in the study of Heritage Studies. The unit will define rules and laws, explain the different forms of courts found in Zimbabwe and describe their functions. Finally, the unit will explain the significance of the different courts found in the country.

Topic 1: Declaration of the Rights of Man

Think ahead

1. What are your rights as a learner?
2. Why are the rights important to every citizen?
3. In what ways are your rights abused?

Key words

Humane - treating a person in a way that does not cause harm.

Infringe - breaking of the law/
violating the rights of others.

Violation - going against the law.
Dignity - state worthy of giving honour.

Discrimination - unfair treatment of a person based on race, tribe, class etc.

Prosecution - being brought before a court of law and tried.

Perpetrators - people who do wrong/break the law.

Infringe - interfere with.

Constitution of Zimbabwe



The Zimbabwe Constitution

Heritage overview: Societies world over have always had rules and laws which were put in place to maintain order and safeguard the rights of people. In Europe, Asia, the Americas and Africa, Zimbabwe included, people have always enjoyed their right to life and violations of this right has often led to punishment.

In the traditional Zimbabwean society, a person was heavily fined for denying another the right to life. During around times in Judaism and Islam, it was an 'eye for an eye' and this was in pursuit of the "Mosaic law" which did not allow one to kill another. Thus people were entitled to life and fair treatment as scriptures had it that all men were equal, hence the need for humane treatment of a fellow human being by another.

Despite the existence of all these laws to protect people against human right violations, there are still cases of ill-treatment of other people by either the powerful or wicked in society. It is this inhumane treatment that led to the Universal Declaration of the Rights of Man document that was adopted on 10 December 1948 at Palais de Chaillot, France, by the United Nations General Assembly at its third session. This was a way of protecting the vulnerable in society and promoting fairness and justice. The document, translated in 360 languages, articulates the rights and freedoms to which every person across the length and breadth of the world is entitled to. It should be noted that the Declaration of the Rights of Man did not in any way end human rights violations but instead, it has

helped in reducing these violations and abuses because perpetrators are afraid of prosecution.

Unpacking the concept of human rights

Definition of rights

Rights are entitlements of people such as freedom, legal and social principles. They are the general rules which are fundamental to the survival of the people and they can be ethical, legal and social. Thus, rights cannot be taken away from people by others and even governments cannot take away people's rights. Rights therefore, cannot be infringed upon. The following are examples of rights:

- i. The right to life.
- ii. The right to security.
- iii. The right of freedom of movement, liberty and association.
- iv. Equality before the law.
- v. The right to a fair trial.

Note: It is important to take into consideration that these rights are not absolute as they can be limited. Therefore you are also urged to desist from violating other people's rights.

Human Rights

These are the basic rights that belong to all people in the world regardless of nationality, gender, position in society or age which means the basic rights and freedoms apply from birth until death. The rights are based on values which include fairness, dignity, respect, equality and independence. Below are examples of human rights:

- i. The right to life.
- ii. The right to liberty and freedom.
- iii. The right to pursue happiness.
- iv. The right to live your life free of discrimination.
- v. The right to control what happens in your body.
- vi. The right to a lawyer.
- vii. The right to a trial by a jury.
- viii. The right to education.

Violations of human rights

This is when the rights of citizens of a country are encroached upon by fellow colleagues, family, organisations and the State. In as much as people are entitled to these rights, they are often violated in many ways. Below are some of the human rights violations that occur on a day-to-day basis:

- i. The right to dignity
- ii. The right to own property

The right to inherit from a spouse
the right to fair treatment by officials

The right to education

the right to give proper care to children

The right of people with disabilities

The right to medical treatment

The right to redress

At family level, parents in many cases violate children's rights by denying them proper care such as providing them with food, love, security and denying them the right to education. In cases of death and marriage breakups, spouses deprive each other the right to property and to inherit. The State's quest to maintain hegemony is found violating people's rights as it violates people of their rights like the right to liberty, freedom of association, security and life.

Children's rights

Children below 18 years of age are considered as minors under the United Nations Convention on the Rights of Children. Children are the future of any country, hence they need to be protected and to be taken care of. Under the United Nations Convention, children have the right to:

- i. Health.
- ii. Education.
- iii. Family life.
- iv. Play and recreation.
- v. Adequate standards of living and to be protected from abuse and harm

Children's rights are reinforced by four general aims which are: non-discrimination, doing things in the best interests of the child, the right to survival and development and the right to be heard.

a. Non-discrimination

Every child should have access to education regardless of the child's race, ethnicity, gender, nationality, parentage, political opinion, religion and disability.

b. Children should be heard

The voice of every child should be heard and respected in all matters that concern his/her rights. Those in power should make decisions after consulting the children.

c. The right to survival and development

This underscores the importance of making sure that children access basic services. It also emphasises on equal opportunities for children to achieve

tion full potential for development. For instance, children with disabilities should have access to education and healthcare to achieve their full development.

d. Children's considerations

In all actions of decisions concerning/affecting the child, primary thought must be made in the best interests of the child.

Relevance of Human Rights to the study of Heritage Studies

It is of paramount importance that you should learn and appreciate the subject of Rights. You need to appreciate that people's rights have always been safeguarded since time immemorial across the globe as all people are entitled to life. Taking another person's life was a punishable offence which often resulted in the perpetrator losing his or her life as punishment for murdering another human being. The Declaration of the Rights of Man was meant to further protect people's rights from violation by those in positions of authority. The poor and the weak are beneficiaries of this declaration as they are often oppressed. This topic is also important as it makes you aware of your rights and the need to safeguard them at all costs. The

knowledge about rights will help you realise your full potential as a human being and also respect your schoolmates and members of your community. In the process, you become a better citizen.

Revision exercise

Pracademic questions

Section A: Multiple choice questions

1. Rights are _____
 - A. dignity and life
 - B. entitlements of people to issues like freedom, legal and social principles
 - C. adequate standards of living
 - D. positions of authority
2. The following are basic rights that belong to all the people of the world regardless of nationalities except _____
 - A. the right to dignity
 - B. the right to own property
 - C. the right to inherit from a spouse
 - D. the right to illtreat people
3. Rights of a citizen of a country are violated when _____
 - A. the people are deprived of the right to liberty, freedom of association, dignity and life
 - B. people are deprived of food and shelter

citizens. However, with the coming of colonisation, indigenous people in Africa, Asia and the Americas lost most of their privileges since they were treated as second class citizens in their countries of birth. Indigenous people lost their land, independence, freedom and were subjected to inhumane treatment as they were abused and exploited in workplaces. Africans were marginalised and segregated against because they were not allowed into certain areas such as First Street. Residential areas were arranged in a way that did not allow a racial mix such that Africans were often asked to carry passes when conducting business especially in areas that were reserved for Europeans. The colonial government used the two tier system in education, employment and residential areas. This came to an end with the attainment of independence in 1980 as all citizens henceforth were treated as equals in everything.

Citizen

A citizen is a person who is a member of a state, nation or a country. As a member of that country, the citizen gives full loyalty and pledges that he/she will defend his/her country against enemies and serve it by all means



Zimbabwean passport

necessary. In return, citizens expect to be provided with employment, education, protection, travel documents such as passports, birth certificates and education/training by the State.

Citizenship

Citizenship refers to a person's nationality. Citizenship therefore gives a person responsibilities, duties, rights and privileges which one should use for the good of his/her country. The Constitution of Zimbabwe sets the conditions by which one can become a citizen of the country or loses his/her citizenship. This means one can lose his/her status as a citizen of Zimbabwe. Zimbabwe has three different forms of citizenship namely; Citizenship by birth, by descent and by registration.

Citizenship by birth

A person born in Zimbabwe by a father or mother who is a Zimbabwean citizen or has any of their grandparents who was or who is a Zimbabwean by birth or by descent is a citizen of Zimbabwe.

A person who is born outside Zimbabwe by Zimbabwean parents is considered a Zimbabwean citizen even if they work outside.

A child who appears to be less than 15 years and is found to be in Zimbabwe but whose parents and nationality are not known is recognised to be a citizen by birth.

b. Dual citizenship

The word dual means two and dual citizenship refers to a person who is a citizen of two countries or more. This arises to be when a person holds a citizenship in one country and can also apply to become a naturalised citizen of another. Thus, this citizenship is permitted in respect of Zimbabweans by birth. Only minors under the Zimbabwean constitution are allowed to have dual citizenship. However, these minors before turning 18 years must make a choice on which citizenship they need to take. This should be done within a year before they turn 18 years.

Dual citizenship is becoming more common because of globalisation and it comes with its advantages.

Advantages of dual citizenship

- Dual citizens are treated in the same manner as normal citizens especially when it comes to benefits such as employment and welfare which might not be given to immigrants.
- Dual citizenship prevents the hassle of applying for a visa status to enter either country of citizenship.
- A dual citizen can either work or live in the country of citizenship.

Disadvantages of dual citizenship

- It fosters criminality as people will be double faced.
- It encourages fugitive behaviour – if one commits a crime in country A, he/she can run for refuge in country B.

c. Citizenship by descent

The term descent means parentage. Citizenship by descent is defined by Section 37 subject to Section 36 (2) as persons born outside Zimbabwe and are Zimbabwean citizens by descent of whom they were born:

- One of their parents or any of their grandparents was a Zimbabwean citizen by birth or descent

- Either of the parents was a Zimbabwean by registration and the birth is registered in Zimbabwe in accordance with the law relating to the registration of births.

d. Citizenship by registration

This is a legal process whereby a citizen of one country becomes a citizen of another country.

- One can become a citizen by registration when he/she has been married to a Zimbabwean citizen for a minimum of 5 years, whether before or after the effective date and who satisfies the conditions prescribed by an Act of Parliament. The person can apply to be registered as a Zimbabwean citizen.
- Any person who has been continuously and lawfully been a resident in Zimbabwe for the past 10 years, whether before or after the effective date, and who meets conditions prescribed by an Act of Parliament, is entitled, on application, to be registered as a Zimbabwean citizen.
- A child who is not a Zimbabwean citizen but is adopted by a citizen

of Zimbabwe, whether before or after the effective date, is entitled, on application to become a Zimbabwean citizen by registration.

Significance of citizenship

Citizenship is important because you get to know the different types of citizenship, how they are acquired and their entitlements. You also get to know the advantages and disadvantages associated with each and every form of citizenship. Furthermore, you get to know that one can lose his/her status especially citizenship by registration.

This can be withdrawn if it is dishonestly acquired by false representation or was acquired by hidden material facts. It is also withdrawn if a person assists, associates, trades and communicates with anyone who is an enemy of the State (Zimbabwean). You will also appreciate that the law of the country may prohibit the acquisition of citizenship in respect of citizens by registration. However, if the person concerned is Stateless, citizenship may be revoked.

Revision exercise

Academic questions

Section A: True/False

1. Whether the following statements are true/false.

1. A member of a country or nation is called a citizen.

2. In Zimbabwe there are four different forms of citizenship.

3. A child who appears to be less than 15 years who is found in Zimbabwe and whose parents and nationality are not known is not recognised as a citizen by birth.

4. Dual citizenship means that a person is only a citizen of one country.

5. A person has to wait for a minimum of two years after marriage to be registered as a citizen of Zimbabwe.

Section B: Structured questions

1. Describe the four different forms of citizenship found in Zimbabwe. (4)

2. Describe two ways in which a person can acquire his/her citizenship. (2)

3. List three entitlements of a Zimbabwean citizen. (3)

4. Describe dual citizenship, stating its advantages. (6)

[Total marks: 15]

Heritage extra

Research on your family constitution. Come out with the entitlements of each and every member of the family. Document this for future use by family members.

Debate

Dual citizenship should be banned in Zimbabwe. Discuss this in class and let your teacher be the moderator.

Educational tour

Visit the Registration Department offices and observe how the registration process is done. Take notebooks with you. Ask the officials the requirements and documentation needed for one to obtain;

- a) A birth certificate.
- b) A national identity document.
- c) A passport.

Suggest to them how the process can be improved and made citizen friendly.

Topic 3: Rules and Laws of Zimbabwe

Think ahead

1. What do you understand by the word law?
2. Why do you think laws are important in any society?
3. Identify the different courts found in Zimbabwe.
4. What do you think are the functions of these courts?

Key words

Deterrent - restrictions that discourage someone from doing something bad/unlawful.

Preside - being in authority over a meeting or gathering.

Treatise - written article/paper dealing with a specific subject systematically.

Assented - an act of approval, usually signed by one in authority who might be a President/Prime Minister/King/Queen.

Mandatory - required by the law.

Judiciary - government arm that is in charge of interpreting the law.

Extra-territorial - valid outside a state and beyond local territorial jurisdiction.

Legislature - arm of government responsible for formulating laws, it is usually the Parliament.



Parliament of Zimbabwe

Heritage overview: Rules and laws have been part and parcel of societies since a long time ago. They were put in place to assist in maintaining order and protecting citizens. All major religions of the world, for example Judaism, Christianity, Islam, Hinduism and even Traditional African Religion (ATR) have their own rules and laws which members are expected to abide by. These rules and laws are important in defining and separating religions of the world. A common law followed by the cited religions is that one is not supposed to kill a fellow human being. If one kills or murders another person, the punishment is death. This form of punishment acts as some form of deterrent to murderers. For the death punishment to be carried out, courts of law are given the power to preside over the cases. The other common threads of these religions are that people are supposed to

deal each other with respect and not to deal from each other. These have become universal laws throughout the world. Courts are overseen by people who are knowledgeable in the rules and laws of the particular society/community. Modern rules and laws have borrowed heavily from the old system in order to maintain law and order.

Definition of rules and laws

Rule - Refers to principles or conditions that customarily governs behaviour. Rules can be derived from legislation or statutes, common law, customs and authoritative texts. Most legal rules are derived from social morality and are designed to achieve the ends of justice.

Law - Refers to rules and regulations that govern human conduct or other societal relations and are enforceable by the State according to Professor Lovemore Madhuku. Therefore, morality is a bedrock of the law. There are laws for the lawyer, moral laws and laws of etiquette. Law is the only body of rules governing human conduct that is recognised as binding by the State. It should be noted that there are four sources of law which

- i. **Legislative statutes** - also referred to as statutory law and covers those rules of law made directly by the Legislature such as Acts of Parliament, Presidential Decrees and Ministerial Regulations.
- ii. **Common law** - the law applicable to all people of a given society regardless of race, sex and tribe.
- iii. **Customs** - these become binding in the course of time through observance by a community in question. They are not necessarily written down. The community becomes used to regulating its relationship in a certain way, with most of its members regarding that particular way of doing things as legally binding.
- iv. **Authoritative texts** - this refers to writings by leading authorities in the field of law. For example, treatises written by Roman Dutch jurists are some of the examples of authoritative sources.

Examples of rules and laws

Rules

Rules are guidelines which are used to maintain the function of an organisation. Families, schools and many other organisations need rules for

them to function very well. Thus, rules are made by people who belong to a group, society or organisation and they commit to abide by the set rules. Any deviance from the rules is punished following agreed upon standards. For instance, the most common rules found in schools are:

- i. Learners are not allowed to bring cellphones to school.
- ii. Boys are not allowed to wear hats while in the classroom.
- iii. Learners are supposed to greet elders and visitors who come to the school.
- iv. Learners are not supposed to fight and bully each other.
- v. Learners are not allowed to take intoxicating substances like alcohol and drugs.
- vi. Learners are not supposed to steal from each other.

Think of other rules at your school. It is important to note that rules change according to location, people and the organisation or community. Parents create rules and enforce them on all family members. Children at home have certain privileges withdrawn if they break these rules. For instance, if a child comes home late, the child is not allowed to go out and is grounded at home for

a long period as punishment. Therefore, rules at home are different from rules at school since the school has its own way of dealing with learners who break rules.

Laws

Laws are made up of rules and guidelines that are set up by social institutions. The laws are made by government officials, who are usually Members of Parliament (MPs) and they are enacted in Parliament. The laws are put in place so that they are followed by all people in the country. Laws are also enacted so that everyone is treated fairly. Without laws, there will be disorder and confusion in society.

There are different forms of laws namely civil laws, criminal laws and international laws. These laws are enforced by the courts. The laws must be followed by everyone in the country as they apply to all citizens. You should know that breaking the law in most cases is accompanied by jail terms, heavy fines and lighter sentences such as community service. Therefore, laws and rules are important as they were enacted with the aim of achieving justice in the society. Below is a table showing the difference between rules and laws.

Rules	Laws
Convenient and can be changed any time.	They are rigid.
Not enforceable to a person belonging to a given group.	The same for all the people in a country.
Have smaller penalties.	Have stricter penalties.
Offer detailed guidelines.	Offer broader guidelines.

Functions of the law

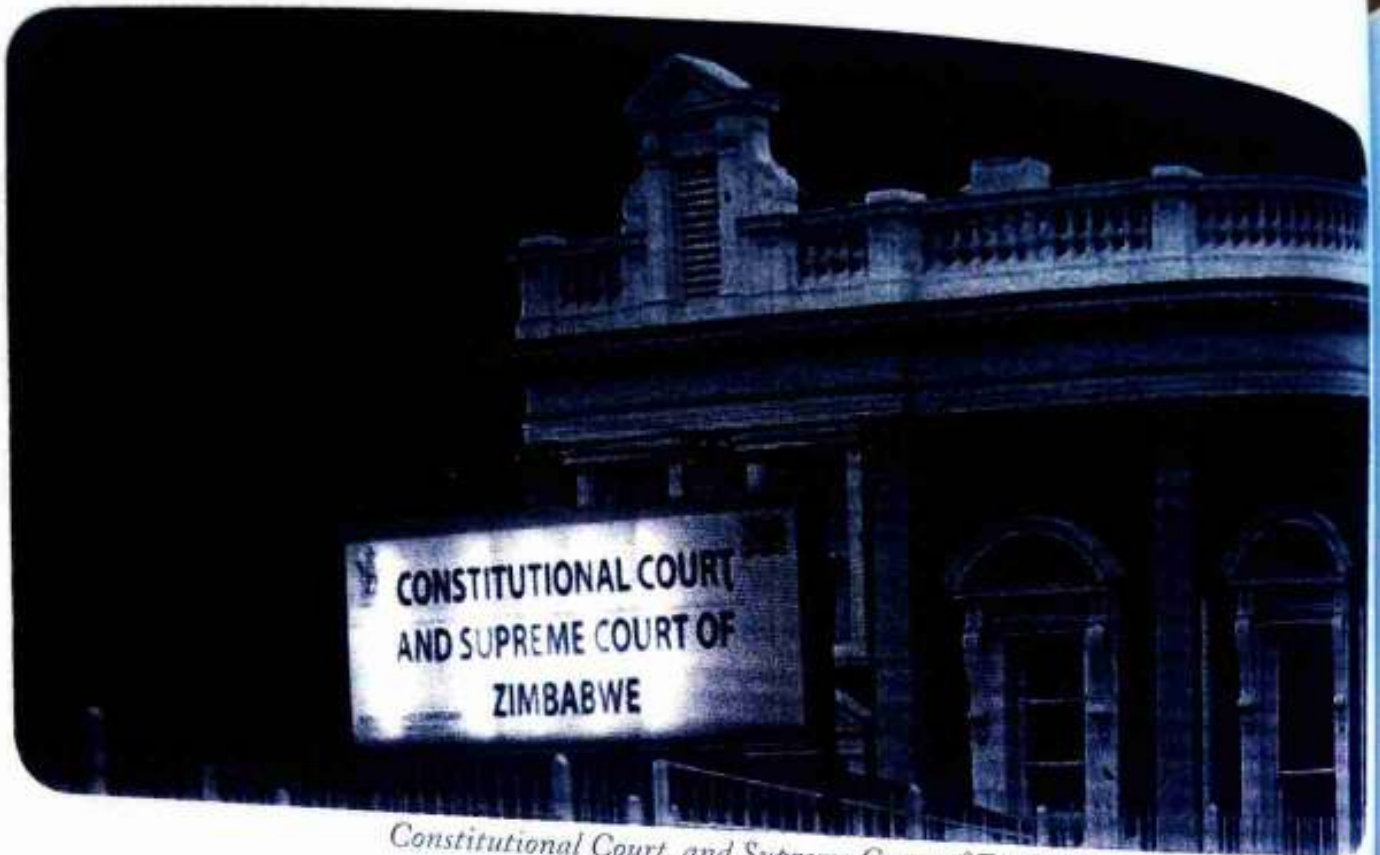
The law traditionally has two functions which are to deliver justice and to preserve peace and order. Law therefore must serve the ends of justice and this function is accepted by all legal systems. The most important function of law is to maintain peace and order in the communities according to Hahlo and Kahn. Law is also used to enforce morality and in doing so, it gives justice its special relevance. Karl Marx (1818-83) and Friedrich Engels (1820-95) argued that law has the main purpose of promoting and protecting the interests of the ruling class. This is because according to them, the ruling class puts its laws to suppress other classes in order to remain in control. However, laws may be condemned as morally bad simply because they require citizens to

do particular actions which are morally bad.

Parliament, subject to the provisions of the Constitution, may make laws for peace and order for the good of Zimbabwean citizens and the government. Subject to the provisions of Section 52 and Schedule 4, the power of Parliament to make laws shall be exercised by Bills passed by the House of Assembly and the Senate and assented to by the President. All laws made by Parliament shall be called 'Acts' and the word enactment shall be used for example 'enacted by the President and Parliament of Zimbabwe.' An Act of Parliament shall come into operation on the day of its publication in the Government Gazette or on such other day as may be specified in or under that or some other Acts.

Supreme law

The most important law of Zimbabwe and any other country is the Constitution. All the laws that are found in the Constitution must be agreed to and failure to agree with them renders the Constitution null and void. Therefore, it is important to note that anything that is lawful is in line with the Constitution and anything that is contrary to the Constitution is regarded as unlawful and thus, unconstitutional.



Constitutional Court and Supreme Court of Zimbabwe

It should be noted that the power of the judiciary is obtained from the people. This power is therefore vested in the courts such as the Constitutional Court, Supreme Court, High Court, Labour Court, Administrative Court, Magistrates' Courts, Customary Court and many other courts which are established under the Act of Parliament or by Parliament itself. In Zimbabwe by December 2017, there were 23 substantive regional magistrates, 54 court stations and 52 circuit courts. (The Herald, 15 December 2017).

Courts in Zimbabwe

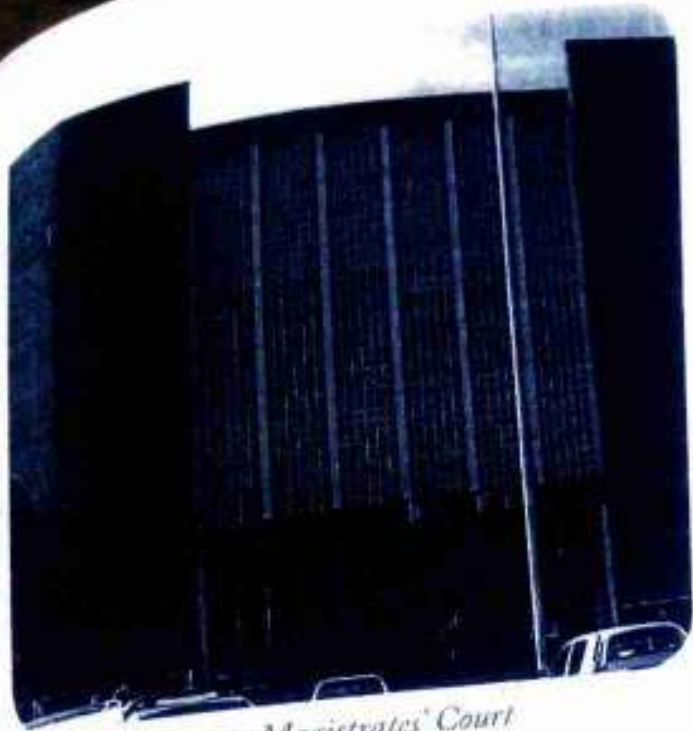
Courts in Zimbabwe are divided into two categories namely:

- a) Criminal Courts
- b) Civil Courts

Criminal courts

The Criminal Court is divided into three sections namely:

- i. **The Magistrates' Court** - It is the lowest criminal court in Zimbabwe. Two pieces of legislation govern the operations and these are the Magistrates' Court Act (Chapter 7:10) and the Criminal Procedure and Evidence Act (Chapter 9:07). This court is presided over by a magistrate. The functions of the Magistrates' Courts does not have jurisdiction over common law crimes committed outside



Harare Magistrates' Court

Zimbabwe. This means the court has no extra-territorial jurisdiction over common law crimes.

However, it has jurisdiction on offences committed within five kilometres of its boundary and where any element of the crime takes place in a given province or region. The Magistrates' Court has jurisdiction over all crimes except treason, murder and any statutory offence for which death is a mandatory sentence.

High Court – The High Court is a superior court of record and has jurisdiction and powers as may be conferred upon it by or in terms of the Constitution or any Act of Parliament. The High Court consists of the Chief Justice, the Judge President of the High Court

who subjects to the directions of the Chief Justice. It also consists of such other judges of the High Court as may from time to time be appointed.

The High Court has full original criminal jurisdiction over all persons and over all matters in Zimbabwe. This means that there is no limit to its jurisdiction regarding the nature of the crime, the possible punishment and the place within Zimbabwe where the crime was committed. The High Court has automatic jurisdiction to review criminal proceedings in the Magistrates' Court wherever any person has been imprisoned for any period in excess of 12 months. It also hears appeals in criminal matters from the Magistrates' Courts against



High Court of Zimbabwe

conviction and sentence. However, its extra-territorial jurisdiction is limited for it does not have extra-territorial jurisdiction over all common law.

iii. **Constitutional Court** - This is the superior court of records and the final court of appeal in Zimbabwe. It has jurisdiction and power as may be conferred upon it by or in terms of the Constitution or any Act of Parliament. The Constitutional Court consists of a Chief Justice, judges of the Constitutional Court, the President and judges who have appointed under the relevant sub-section.

The functions of the Constitutional Court are that it is the final court of appeal in Zimbabwe, it has jurisdiction



Chief Justice Lube Mubvumba

to hear appeals in criminal cases from any court or tribunal from which in terms of any Act of Parliament an appeal can be made. It also hears appeals from the High Court. The Constitutional Court sits only as an appellate court and does not have original jurisdiction.

Civil Courts

The Civil Court is divided into two groups that is:

- i. Ordinary Civil Courts
- ii. Specialised Civil Courts

Ordinary Courts

Ordinary Courts deal with all sorts of cases and therefore tend to be overwhelmed with cases. A person who wants to approach the ordinary court is usually faced with delays in having his or her case heard. These courts adopt procedures that are very complicated, confusing and generally understood only by lawyers. This in many cases works against the person who is being represented by a lawyer as he or she has to part with a lot of money. This is because of the difficulty of procedures, thus he/she has to pay a lot of money to the lawyer. Furthermore, the Ordinary Court may fail to deliver

... by failing to appreciate the specialist aspect of an issue.

Local Courts – customary law

Customary law disputes are referred to special courts that have been established to preserve the application of customary law in civil disputes. The two types of local courts are:

- A primary court that is presided over by a headman or any other person appointed by the Minister of Justice.
- A Community Court with the Chief presiding over it or any other person who has been appointed by the Minister of Justice. The two courts were established in terms of the Customary Law and Local Courts Act Chapter 7.05.

Functions of customary law courts

- To provide the ordinary people in the rural areas with a justice system that is consistent with African customs and values.
- The courts can apply the customary laws only.
- It is meant to preserve the authority of traditional leaders in adjudicating civil disputes guided by customary

laws. However, the local courts are not permitted to adjudicate on disputes like dissolution of a customary law marriage formalised in terms of the Customary Marriage Act (Chapter 5.07), the determination of maintenance claims, determination of any rights in respect of land and of custody of minors.

Small Claims Court

This is a court that is approached by any person who has a claim to make against another person. These courts are established in terms of Small Claims Court Act (Chapter 7.12) and are established by the Minister of Justice. The Small Claims Court has no jurisdiction over matters to do with divorce, custody of minors, maintenance and claims for adultery, seduction and defamation.

Specialised Civil Courts

Five other courts exercise specialised jurisdiction and these are:

- i. **Children's Courts** – These were established in terms of Section 3 of the Children's Act (Chapter 5.06). They used to be called Juvenile Courts and were renamed in 2001 after the enactment of the Children's Protection and Adoption

Amendment Act, 2001 (Act No. 23 of 2001). The court does not try children for criminal offences, but instead deals with children who would have been convicted by other courts. The Magistrates' Court serves as children's court since it is an area under their jurisdiction. Thus the court may order a child to be placed in a training institute or be placed under the custody of any suitable person when dealing with the convicted child.

ii. Court Martial - These were established under Section 45 of the Defence Act and has the duty to try members of the defence forces for any offences against the Act. Members of the defence forces tried by this court may be tried again for the same offence by another ordinary court, provided the latter court takes into account, for purposes of sentencing, any punishment already imposed by the Court-Martial.

iii. Police Board of Officers - The Police Act allows for the Board of Officers to try members of the police force who commit offences under the Defence Act. The offences committed by the officers may be tried by either an ordinary court or a Board of Officers. The offender is

entitled to be tried by a Magistrate's Court instead of a Board of Officers.

iv. Prison Board of Officers - Prison officers may be tried for offences by the board appointed by the Commissioner of Prisons. However, the board cannot impose a prison sentence, but can only discontinue an offender from employment. Prisoners may be tried for offences by the Commissioner but this is only restricted to minor offences and no sentence of imprisonment may be imposed. Prisoners who commit offences may be tried by the Magistrates' Court or visiting magistrates.

v. Parliament sitting as a Court - The Parliament of Zimbabwe enjoys privileges that allow it to carry out its constitutional duties regulated by the Privileges, Immunities and Powers of Parliament Act. Among the privileges are the freedom of speech and debate and whilst in attendance, the parliament has the right to punish any citizen for a breach of privileges and contempt of Parliament.

vi. Specialist Courts - These deal with specific issues deemed by Parliament to require a 'Special Court for example, the Labour

court which deals with labour disputes only. Examples of Specialist Courts are the Income Tax Court and Administrative Courts. Specialist courts have the following advantages:

- They are less burdened than the ordinary courts as they deal with specialist issues.
- They are efficient since the cases are heard within the shortest period of time.
- Justice is delivered quickly.
- They are cheaper than ordinary courts because there is no legal representation.

Disadvantages of Specialist Courts

- It may lead to injustice because of the informal nature of their proceedings.
- Jurisdiction of Specialist Courts is limited and there is always fear that proceedings may be set aside by the High Court for lack of jurisdiction.
- Some Specialist Courts involve complex issues such that the ordinary person cannot use their services without the aid of a specialist.

Relevance of the topic to Heritage Studies

The study of the rules and laws of Zimbabwe will help you to appreciate how rules and laws are made and the reasons why they are made. Since the earliest civilisations, rules and laws have been made to:

- Maintain peace and order.
- Promote a uniform way of doing things.
- You have learnt about the different courts that you can approach if your rights are violated and their functions. It is interesting to note that the idea of courts is not a foreign one as indigenous societies also had their own courts which were presided over by traditional leaders who promoted and delivered justice just like the present day courts.
- The topic is also important as it teaches you about how the justice delivery system works and is administered in communities and the rest of the country. You also learnt that citizens can appeal to a higher court in the event that they feel let down by a lower court.
- You also got to appreciate that the Constitution of the country is the supreme law of the land which safeguards the rights of every citizen.

and as such, citizens should abide by it.

- The judiciary system provided information that will make you better citizens of the country. As a citizen, you now know where to go to have legal problems addressed.

Summary

In this unit, you learnt about the Universal Declaration of Rights of Man and what it involves. The unit also explained what rights are and how they can be violated by either family members or the State. Children's rights were also studied and you learnt that all children are entitled to the right to health, education, family life, play and recreation. Citizenship was defined and the different forms of citizenship were examined. You also learnt about how rules and laws are made and the reasons for making laws. Finally, the unit looked at different courts found in the country as well as their functions.

Revision exercise

Pracademic questions

Section A: Multiple choice questions

1. Rules of law of a country are derived from the following and not

- A. legislation or statutes
- B. common law
- C. textbooks
- D. custom and authoritative texts

2. The supreme law of a country is

- A. parliament
- B. constitution
- C. senate
- D. politburo

3. Courts in Zimbabwe are divided into two categories namely

- A. Criminal Courts and Civil Courts
- B. High Court and Civil Courts
- C. Magistrates Courts and Criminal Courts
- D. Specialist Courts, Magistrates Courts and Customary Courts

4. The criminal courts in Zimbabwe are divided into three that

- A. Labour Court, Court Martial and Small Claims Courts
- B. Community Courts, Prison Boards of Officers and Police Boards of Officers
- C. Civil Courts, Specialised Civil Courts and Children's Courts
- D. Magistrates Courts, High Court and Constitutional Court

- The advantages of Specialised Courts are that they are _____.
- cheaper
 - faster
 - efficient
 - all of the above

Section B: Structured questions

- Give two reasons given by Marx and Engels on why those in power make laws. (2)
 - Where does the judiciary derive its power and where is its power vested? (2)
 - List any five courts found in Zimbabwe. (5)
 - Explain the advantages and disadvantages of the Specialist Courts. (5)
 - Define rules and laws. (4)
 - List five rules at your school. (5)
 - List three laws that are enforced at your school. (3)
 - Using a table, provide three differences between rules and laws. (3)
 - What are the challenges a school can face if the authorities fail to enforce rules and laws? (5)
- [Total marks: 35]

Educational tour

With the permission of your teacher and relevant court officials, attend any court session and observe how cases are dealt with in courts. Take notebooks with you and if you are allowed, write down the important aspects of the proceedings. Engage in group discussions of what you observed.

Drama, script writing and use of ICTs

Write a script on a court session of your choice. Carry out a mock court session from the script showing the role of the judge, prosecutor, interpreter, lawyer, police officer, prison guard, the defendant and witnesses. Record your drama using a phone or a video recorder. After this, view your recording and discuss on areas you should improve on in your acting. You can sell DVDs to parents or other school mates.

End of 2nd Term

Examination

Zimbabwe Junior Certificate

Heritage Studies Paper 1: Multiple choice questions

Time 1: hour 15 minutes

INSTRUCTION TO CANDIDATES

- Write your name on the answer sheet provided.
- Answer all questions.
- Carefully read through the whole paper before answering the questions.

1. The two theories that are used to explain the introduction of iron are _____

- A. evolution and diffusionist theories
- B. continuity theory and migration theory
- C. evolution and migration theory
- D. continuous theory and migration theory

2. The Bantu people originated on the borders of _____

- A. Tanganyika and Mozambique
- B. the Great Lakes region
- C. Zaire and Zambia
- D. Cameroon and Eastern Nigeria

3. The following were the characteristics of the Late Iron Age societies except _____

- A. stone walling
- B. hill top settlements
- C. valley settlements
- D. long distance trade

4. The people who lived outside the great walls of Great Zimbabwe were _____

- A. commoners
- B. members of the royal family
- C. soldiers
- D. diviners

5. The king and members of the royal family were known to _____

- A. feed from tender beef
- B. wear expensive cloths obtained from trade
- C. wear expensive jewellery obtained from trade
- D. all of the above

6. What was the main reason for the emergency of the Early Iron Age?

- A. Iron was easy to get
- B. Food security was paramount
- C. To improve iron technology
- D. Inefficient tools

7. Which statement is true about the Early Iron Age?

- A. Changes in agricultural production negatively affected livestock.
- B. The period saw the growing of small grains only.
- C. Hunting and gathering was still practised.
- D. Ashes acted as fertiliser to the soil.

Stone Age people made their houses

- A. dagga and wood
- B. wood and asbestos
- C. tree branches and grass
- D. dagga and zinc

A sovereign State is made up of the following three elements _____.

- A. the army, police and people
- B. religion, army and language
- C. laws, geographic boundary and people
- D. the people, geographic boundary and a government in control

A system of 'kuronzera' was _____.

- A. done as a support scheme for the poor
- B. a carrot and stick for the people in return for allegiance
- C. an administrative duty of the king
- D. control by the king

What is the name of the capital of the Southern African state which flourished in 1290 AD?

- A. Mapungubwe
- B. Khami
- C. Chipfumbadze
- D. Eastern Bantu

Which group of people established Mapungubwe?

- A. Tonga and Lozi
- B. Shona and Venda
- C. Ndebele and Korekore
- D. Venda and Kalanga

13. What was the purpose of stone walls at Mapungubwe?

- A. Restricting certain areas
- B. Demarcating the area where the elite lived
- C. Dividing up and controlling pedestrian movement
- D. Controlling the movement of livestock

14. Kings in the Late Iron Age ruled with the help of _____.

- A. army generals
- B. council of chiefs
- C. king's wives
- D. village heads

15. Traditional medicine practices originated during which era?

- A. Iron Age
- B. Stone Age
- C. Middle Stone Age
- D. Early Stages

16. A king in the Iron Age was equivalent to _____ in the modern political structure.

- A. a Head of State
- B. the Chief Justice
- C. the President of the Chiefs Council
- D. the army commander

17. The early missionaries in Zimbabwe were _____.

- A. Charles Helm, Cecil John Rhodes and Father Goncalo da Silveira

- B. Robert Moffat, John Smith
Moffat and Edward Lippert
- C. Father Goncalo da Silveira,
Robert Moffat and Charles Helm
- D. Charles Rudd, Charles Helm and
John Smith Moffat
18. The earliest mission was established
at _____.
- A. Inyathi
B. Hope Fountain
C. Dadaya
D. St Ignatius
19. The following were granted mineral
concessions in Zimbabwe except
_____.
- A. Karl Maunch
B. Henry Hartley
C. Thomas Baines
D. George Westbeeck
20. Lobengula signed the _____
which led to the colonisation of
Zimbabwe by Britain.
- A. Grobler Treaty
B. Moffat Treaty
C. Rudd Concession
D. Lippert Concession
21. All of the following are national
days except _____.
- A. Independence Day
B. Heroes' Day
C. Defence Forces Day
D. Christmas Day
22. The Central African Federation was
made up of _____.
- A. Southern Rhodesia, Northern
Rhodesia and Nyasaland
B. Zimbabwe, Zambia and Malawi
C. Mozambique, Botswana and
South Africa
D. Lesotho, Swaziland and Zambia
23. The Zimbabwe guerilla war
_____ led to the end of
minority rule.
- A. 1896 to 1897
B. 1893 to 1894
C. 1966 to 1979
D. 1980 to 1987
24. Who among the following is not a
heroine?
- A. Victoria Chitepo
B. Sally Hayfron Mugabe
C. Zororo Duri
D. Vivian Mwashita
25. When is Unity Day celebrated in
Zimbabwe?
- A. 25 December
B. 18 April
C. 22 December
D. 25 May
26. Which of the following organisations
spearhead the commemoration of the
National Tree Planting Day?
- A. Environmental Management
Agency
B. Border Timbers

Forestry Commission

Environment Africa

When was the Unity Accord signed?

A. 22 December 1987

B. 18 April 1980

C. 1 May 1983

D. 1 December 1987

The main Independence celebrations in Zimbabwe are held annually at _____.

A. Rufaro Stadium

B. National Heroes' Acre

C. National Sports Stadium

D. Rudhaka Stadium

The National Schools Pledge was officially launched on _____.

A. 3 May 2013

B. 3 May 2016

C. 3 May 2017

D. 3 May 2014

By the end of phase one of the land reform and resettlement programme

in 1997, the government of Zimbabwe had resettled _____.

A. 20 000 families

B. 71 000 families

C. 162 000 families

D. 104 000 families

The Zimbabwean government formally announced the 'Fast track' resettlement programme in _____.

A. June 2000

B. July 2000

C. April 2001

D. October 2001

32. The best time for bird watching is from _____.

A. May to August

B. January to March

C. October to April

D. August to September

33. Zimbabwe's major water reservoir capacity comes from _____.

A. Save

B. Manyame

C. Lake Kariba

D. Lake Kyle

34. The Universal Declaration of the Rights of Man document was adopted on _____.

A. 10 December 1945

B. 10 December 1948

C. 1 December 1948

D. 10 December 1940

35. The following are examples of rights except _____.

A. the right to life

B. the right to security

C. the right to fair trial

D. the right to adopt a child

36. Children who are recognised as minors by the United Nations Convention on the Rights of Children are those who are _____.

A. below 16 years

- B. below 21 years
 C. below 18 years
 D. 12 years and below
37. Dual citizenship refers to _____.
- A. a person who is born outside Zimbabwe
 B. a person working outside the country
 C. a person who is a citizenship of two countries
 D. a person who is born in Zimbabwe by a father or mother who is a Zimbabwean citizen
38. A child who is not a Zimbabwean citizen but is adopted by a citizen of Zimbabwe becomes a citizen of the country by _____.
- A. birth B. descent
 C. registration D. adoption
39. One can become a citizen by registration when they have been married to a Zimbabwean citizen for a minimum of _____.
- A. 10 years
 B. 5 years
 C. 1 year
 D. 7 years
40. Which of the following is not a source of law?
- A. Legislative statutes
 B. Common law
 C. Customs
 D. Judiciary

End of Second Term Examination

Zimbabwe Junior Certificate

Heritage Studies Paper 2

Time: 2 hours

Section A: Short answer questions

INSTRUCTIONS TO CANDIDATES

- Write your name on the answer sheet provided.
- Answer any two questions.
- Carefully read through the whole paper before answering the questions.
 - a) Why were iron tools preferred during the Early Iron Age? (6)
 - b) List any five advantages of keeping livestock during Early Iron Age period. (5)
 - c) Describe the Mapungubwe capital in Southern Africa. (3)
 - d) Describe the Chipfumbadze complex. (6)

[Total marks: 20]

- a) List any two early missionaries in Zimbabwe that you know. (2)
- b) Who was the friend of Robert Moffat and why? (2)
- c) Why did John Smith Moffat want the destruction of the Ndebele State? (3)

Who was granted concessions to the mine gold at Tati in 1870? (1)
In brief describe:

- i. Hunting Concessions (2)
- ii. Trading Concessions (2)
- iii. Land Concessions (2)

Why is it relevant to study about the concessions, missionaries activities and occupation of Zimbabwe? (6)

[Total marks: 20]

- a) What was the role of the BSAC in the colonisation of Zimbabwe? (2)
- b) List three countries that formed the Central African Federation. (3)
- c) When and where was the UDI declared? (2)
- d) Describe the 1978 Zanu fighters in Mapira village in Mhondoro. (3)
- e) List any:
 - (i) two Zanu cadres (2)
 - (ii) two Zipra cadres (2)
- f) What is the significance of Independence Day and describe the commemoration process. (6)

[Total marks: 20]

- a) List four human rights. (4)
- b) What is violation of human rights? (2)

- c) List any two children's rights. (2)
- d) Why is it important to study human rights? (2)
- e) Define a citizen. (2)
- f) Describe:
 - (i) citizenship by birth (2)
 - (ii) dual citizenship (2)
 - (iii) citizenship by descent (2)
 - (iv) citizenship by registration (2)

[Total marks: 20]

5. a) Define the following terms:
 - (i) common law (1)
 - (ii) customs (1)
 - (iii) authoritative texts (1)
 - (iv) Legislative statutes (1)
- b) Describe the two functions of law. (4)
- c) Identify and explain the two categories of courts in Zimbabwe. (6)
- d) Explain any two functions of customary law courts. (4)
- e) Why is it relevant to study Heritage Studies? (2)

[Total marks: 20]

Section B: Essay questions

Answer any two questions.

1. a) Identify any events that are commemorated in Zimbabwe. (4)
- b) Describe the commemoration process of any of the two events in Zimbabwe. (8)

- c) To what extent is celebrating these events important? (8)

[Total marks: 20]

2. a) i) What is a National Schools Pledge? (2)
ii) Where is the National School Pledge derived from? (2)
iii) When and where was the National School's Pledge officially launched? (2)
- b) Write the National Schools Pledge in any language of your choice. (4)
- c) What is the importance of the National Schools Pledge? (10)

[Total marks: 20]

3. a) What are natural resources? (2)
b) List any four natural resources in Zimbabwe. (4)
c) Why is it important to reclaim land for black Zimbabweans? (10)

- d) Why are natural resources important to Zimbabwe? (4)

[Total marks: 20]

4. a) Identify what constitutes a State. (6)
b) Describe division of labour in the Early Iron Age Societies. (10)
c) Describe a typical family in the Iron Age period. (4)

[Total marks: 20]

5. a) Why did early Europeans want to establish relationships with Lobengula? (2)
b) List the Europeans who were part of the Rudd Concession.
c) Describe how Lobengula was deceived by the Europeans. (5)
d) To what extent did the hunters, explorers and missionaries contribute to the colonisation of Zimbabwe? (10)

[Total marks: 20]

7

Rights and Responsibilities

Unit 7: Unit objectives

By the end of the unit you should be able to:

- define rights and responsibilities.
- identify rights and responsibilities at school.
- explain the importance of participation in voluntary community activities.
- identify responsibilities of citizens.
- describe responsibilities of citizens.

Introduction

In this unit you are going to be exposed to the rights and responsibilities you have at school. As you enjoy these rights, you need to accomplish some responsibilities as well. You will get to know of voluntary community participation and also learn about responsibilities of Zimbabwean citizens.

Topic 1: Children's rights and responsibilities at school

Think ahead

1. What are children's rights?
2. List any two causes of children rights you know.
3. Do you think rights are important?

Key terms

Creed – religious belief.

Permanent resident – those who stay in a country on a fixed basis according to the laws of the land.

Discrimination – unfavourable treatment based on prejudice regarding race, colour, age or sex.

Regulation – directive maintained by an authority or law.

Punctual – observant of the appointed time.

Rights at school



Epworth residents doing some community cleaning

A right is a moral or legal entitlement to have or do something. There are various rights that children get to enjoy when they are at school. These rights ensure pupils or learners get protection against sexual harassment, do not get physically abused and be discriminated in the school environment or at home. Children have many talents, traits and values that need to be developed thus the school environment has to be a conducive and supportive place where learner' rights are taken into consideration.

Examples of rights at school

1. A right not to be judged for being different.
2. A right not to be compared with

peers instead be acknowledged as an individual student with individual talents, opinions and characteristics.

3. Fully understand a subject before being tested.
4. Not to be tested involuntarily, instead share knowledge by their choice only when ready to receive feedback on learning progress.
5. Not to be discouraged, instead children should be encouraged to become more self-disciplined.
6. Right to go to the toilet when you need to.
7. Right to have drinking water available.
8. Right to move body when need arises.

- Right to learn to take care of personal needs.
- Right to learn through exploration, trial and error.
- Right to make mistakes and not be judged or shamed.
- Right to learn at your own personal pace.
- Right to have access to the library, read the books and surf the internet if its permitted at your level.
- Right to be taught by teachers who are well prepared for the lesson.
- Receive all instructions, rules and regulations at the school. Your duty is to read all that.
- Right to be informed about the school's expectation of you.
- Right to develop in all facets at school.

All children are entitled to enjoy these rights to the fullest despite gender, creed, sex, political opinion, family background and academic standing.

Responsibilities at school

A responsibility is the state or fact of being accountable of something. Teachers have responsibilities at schools whereby they have to take

a diligent role in their learning by identifying that they are responsible for their success at school. Performing these responsibilities demonstrates that one is reinforcing Ubuntu.

The following are examples of responsibilities at school:

- (a) To attend all lectures or lessons.
- (b) Ask questions during the lessons and get answers.
- (c) Write all given work and make corrections.
- (d) Ensure that your work is marked.
- (e) Participate in classroom activities, accomplishing all tasks given and that includes homework and researches.
- (e) Have the right friends with the same vision with you.
- (f) Ensure that the learning environment is not dirty. It is not a job of caretakers only but you have a responsibility to make the environment friendly. Be responsible for the buildings and furniture.
- (g) You have a responsibility to pass.
- (h) Follow all school rules and regulations without complaining.
- (i) You need to be punctual to all classes and activities.

Revision exercise

Pracademic questions

Section A: Recall questions

1. Mention any six rights a learner has at school. (6)
2. Distinguish between a right and a responsibility giving examples for each. (4) [Total marks: 10]

Section B: Structured questions

1. Describe and explain the meaning of the right to access information to a school child. (10)
2. List ten responsibilities a school child is expected of. (10)

Discussion

Choose a Heritage Studies focal person whose role is to liaise with school authorities to allow any of the Senior teachers to give a lecture on responsibilities you are expected of at your school. If they have been doing this at assembly points, ask them to come and deliver a lecture on this subject to your class.

ICT exercise

Download the Constitution of Zimbabwe and read out specific sections on rights of children. Also find out the African Charter and Universal

Declaration of Human Rights and read them.

Problem solving

You walked into the staff room and saw one of your classmates talking loudly about his/her deprived rights by the Senior Teacher who asked him to move out of the class because he was (i) late for the lesson (ii) shirt not tucked in and seemed drunk.

How would you solve this problem focusing on the rights at school and the need for responsibility?

Topic 2: Participation in voluntary community activities

Think ahead

1. Define voluntary community activities.
2. Are you involved in any voluntary work?
3. List any voluntary activities in your communities.

Key terms

Reclaim – recover.

Catchment area – the area from which rainfall flows into a river.

Gullies – deep channels caused by water.

Environment – our surroundings.

Campaign – set of activities that people carry out to make things and events known.

Voluntary community activities

Voluntary community activities are those works without benefits done by individuals or groups as they provide social services. Voluntary activities are about sacrificing for our environment and helping the disadvantaged. It needs a strong mind.

The rationale for conducting voluntary community activities is not a preserve of those with money. It is everyone's responsibility in the development agenda of where we live or come from.

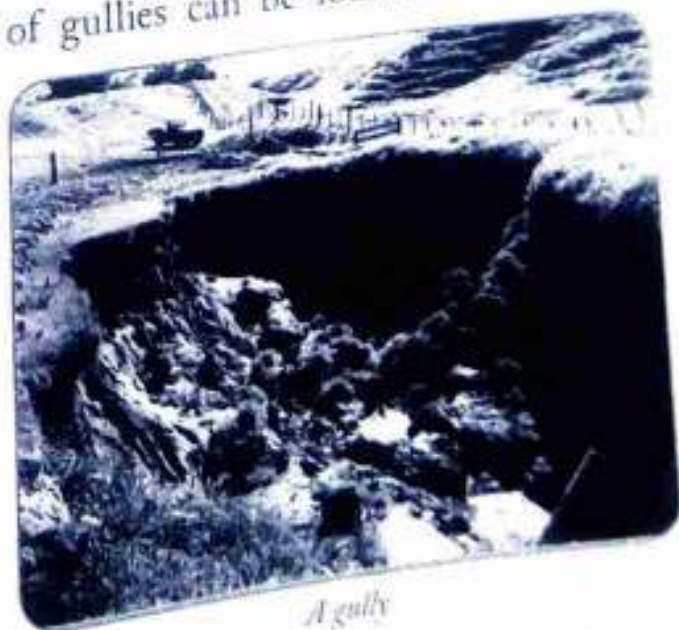
Those with financial and material resources can provide while those without resources can provide their knowledge and skills in voluntary community activities. Examples of areas people in the community can provide social services for free are:

- (a) Gully reclamation
 - (b) Clean up
 - (c) Tree planting campaigns
 - (d) Road filling and rehabilitation
 - (e) Building of foot bridges
 - (f) School building
- Heritage overview: Our communities have a history of undertaking voluntary activities. In a traditional set up,

the king instructs people to embark on voluntary community activities. Areas such as gully reclamation, road rehabilitation and tree planting especially fruit trees around homesteads see villagers gathering on a date set and getting down to work. In communities such as Manicaland, Nyanga and Honde Valley community members voluntarily clear grass along pathways. Voluntary community activities have been practised since time immemorial.

(a) Gully reclamation

From your geography, a gully is taken as a small valley or channel caused by heavy rainfall. Running water is responsible for eroding volumes of soil from weaker areas until a valley like feature is formed. If you check in your community you will see that these gullies at times have 'eaten' roads and footpaths. Examples of gullies can be found in Manyema



A gully

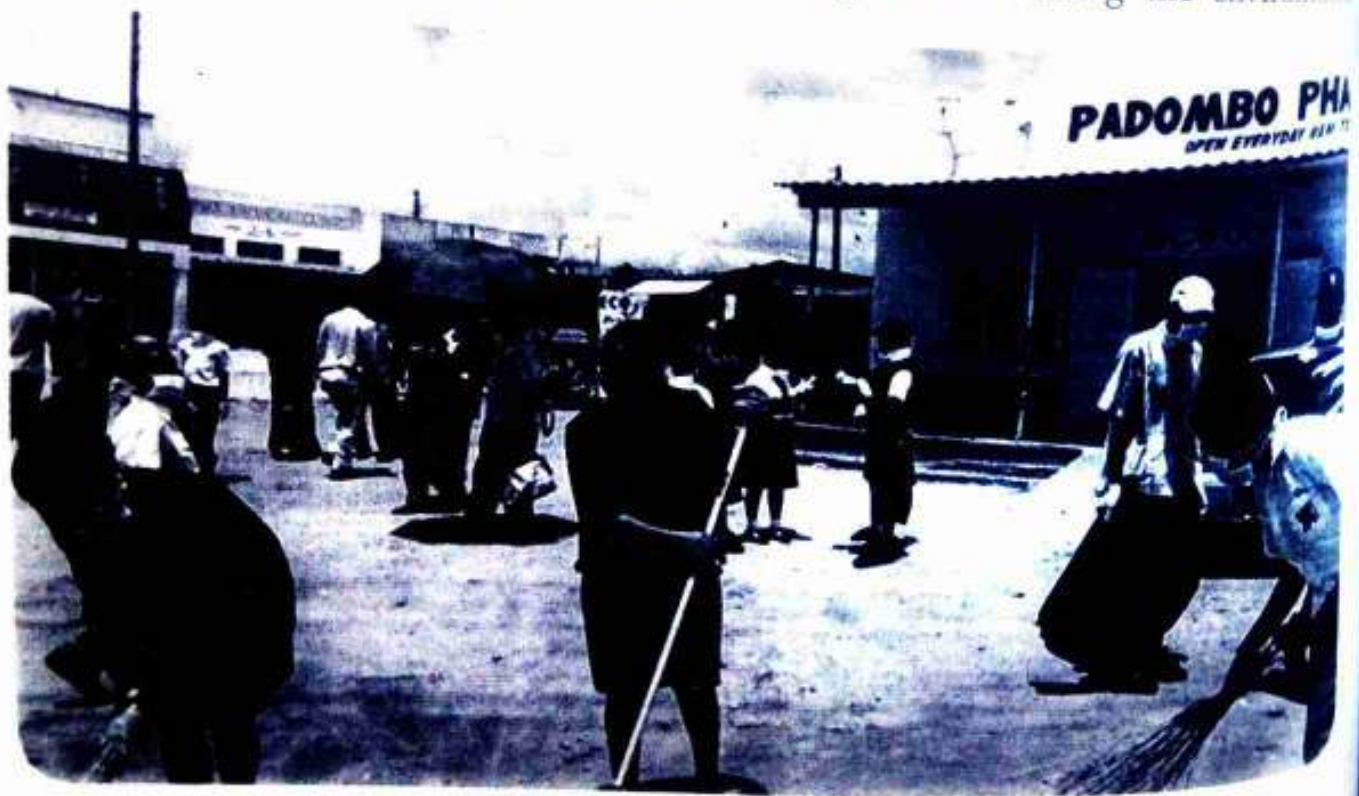
catchment area or Neshangwe in Mbire District. Gully reclamation refers to a process of improving degraded land and make a stop to future degradation.

As a community, people can come together to fill up gullies. Some may bring stones whilst some carry sand. After reclaiming the gullies, trees and grass may be planted on the land. An example is that of the gully in Gokwe town which threatened buildings and cut through the Gokwe-Chireya road. The council had no capacity to reclaim the gully. It also threatened the Magistrates Court building, the government complex and surrounding residential areas. The government

ended up taking the responsibility to reclaim the gully and funded about hundred thousand dollars to the project. The Chireya community volunteers cooperated with the government.

(b) Cleanup

Cleanup is another voluntary community activity people can do to keep the environment clean. Outbreaks of diseases are avoided through these cleanup campaigns. At the national level, there is a cleanup campaign that is adopted under the global programme. The United Nations Environment Programme (UNEP) works to achieve the goal of cleaning the environment.



A clean up campaign at Domboramwari Shopping Centre in Epworth coordinated by the then Ministry of Women Affairs and Community Development and Young Africa College and other stakeholders in February 2017.

by engaging communities, schools and churches. The cleanup campaign was launched by the former Vice President of Zimbabwe, Joyce Mujuru on 3 November 2009.

The Environmental Management Agency (EMA) Act Chapter 20:27 states that everyone has a right to a clean environment.

Clean up campaigns have been spearheaded by churches, corporates, the government, schools and individuals with the view to:

- (a) Ensure environmental sustainability.
- (b) Promote tourism.
- (c) Prevent diseases such as cholera, typhoid, dysentery and salmonella.
- (d) Promote environmental awareness.

All cleanup campaigns are done for free.

(c) Tree planting campaigns

The government set aside the first Saturday of December every year as the National Tree Planting Day. The day was set aside in 1980. Outside this day, people are encouraged to plant trees. According to Environmental Management Agency (EMA), the purpose of the National Tree Planting Day is to:

- (a) Motivate the nation to plant and conserve trees.
- (b) Enlighten the nation on the

importance of forest and woodland resources.

(c) Enhance household food security. If you adopt the culture of planting trees as a school you find that the environment at your school is clean and the air surrounding it. Also extend this to the home and community environments and plant as many trees as you can.

The Forestry Commission has been mandated to enhance in the utilisation and management of forest resources countrywide. The Tree of the Year Programme whereby people are encouraged to plant trees is also promoted. Tips on how to grow, seed and the conditions needed for trees are shared to promote this programme. In 2013, the tree of the year was the red leafed rock fig or Mutsamvi, Inkiwane.



Environmental Management Agency (EMA)

President Emmerson Dambudzo Mnangagwa planted in a tree 2017 at Robert Gabriel Mugabe square in Harare in December 2017.

(d) Road filling and rehabilitation

Another voluntary activity that a community can do is road filling and road rehabilitation of roads in rural and urban areas. Although this has largely been an issue of the Ministry of Transport and Infrastructure Development and local authorities, people can assist especially in the rural areas by clearing trees and bushes to make roads and fill in pot holes.

Those who cannot help by providing labour usually contribute by carrying stones and sand for the rehabilitation of roads.

(e) Footbridges construction and maintenance

In areas with perennial rivers, footbridges are important as they allow people to cross rivers without boats. People come together as a community to make foot bridges. For example, due to heavy rains in the Manicaland province, people come together from different communities to construct foot bridges to allow people to move with their goods from the source to the roadside for selling.

(f) Building schools

In most rural communities, schools are built through voluntary efforts by the community. People meet as groups to mould bricks, make kiln, find river



Pfima Village residents posing for a photo at Nyambingura river footbridge which was constructed by community members including MP Masamvu who assisted with donations.

...quarry stones for building classroom
... Qualified/professional builders
... community assist in the building
... projects for free. Communities can also
... together to refurbish classroom
... blocks which may have been blown by
... winds or affected by heavy rains.

Revision exercise

Pracademic questions

Structured questions

1. Define voluntary community participation. (2)
 2. List any four areas where people voluntarily participate in the community. (4)
 3. Describe and explain the following in relation to voluntary community participation.
 - a. Gully filling (4)
 - b. Clean up campaign (4)
 - c. Footbridge construction (4)
 - d. Tree planting campaigns (4)
 4. Explain how school building is done under voluntary community activities (3)
- [Total marks: 25]

Activity

... a Liaison Officer (female) who
... seek clearance on behalf of your
... as a Heritage Studies Group.

Identify a voluntary community activity you want to pursue.

- The officer will liaise with Headmen or Village Head or Councilor.
- Include other government departments like EMA and other stakeholders in planning your activity.
- Mobilise students at your school who will participate in this project.
- Set a date and have cameras or smart phones to take photos and videos on the day.

Our expectation is that the activity can be done at your convenient times according to your school time table or over the weekend if this is not a problem. Write lessons for the future and what could have been done to do better activities than this one.

Topic 3: Responsibilities of Zimbabwean citizens

Think ahead

1. Do you think citizens have responsibilities?
2. Can you list any responsibilities you know?
3. Are responsibilities important? Why do you say so?

Key terms

Citizens – an inhabitant of a country.

Presence – existing or being there.

External force – pressures arising from outside.

Collective efforts – coming and acting together.

Generous – showing readiness to give more of something than is not expected or necessary.

Citizen's responsibilities – what inhabitants of a country are expected of.

Introduction

Citizens have responsibilities to perform apart from realising and benefiting from rights accorded to them. Citizen's responsibilities are those things that citizens do but are not necessarily required by law to do them. As Zimbabweans, we have responsibilities to do things that contribute to the country's political, economic, social and cultural prosperity. Citizens have responsibilities to perform in activities that see to the smooth functioning of the government, improvement of the quality of life and that of other people.

When citizens are responsible, the following positive effects are encountered:

- (a) Societies remain peaceful.
- (b) There will be tranquility and harmony in the country.

(c) Everyone works towards achieving the country's objectives.

(d) The economy of the country grows.

(e) Health systems are not burdened.

The following are citizens responsibilities in Zimbabwe:

- i) Safe guarding heritage
- ii) Defend sovereignty
- iii) Upholding values

Our heritage is inherited from our ancestors or forefathers. Some of the cultures and traditions took thousands of years to create the Zimbabwe that is today. These cultures therefore need to be preserved for heritage's sake today and for generations to come.

The constitution of the Republic of Zimbabwe Amendment (No.20) 2013 Section 16 (2.3) in support of heritage preservation states that, the state, all institutions and agencies of government at every level and all Zimbabwean citizens must endeavor to preserve and protect Zimbabwe's heritage. Section 16 (3) states that the state and all institutions and agencies of government at every level must take measures to ensure due respect for the dignity of traditional institutions.

This section implores the government and its agencies to preserve Zimbabwe's culture and tradition. This is because

... and traditions identify who we are, our values and integrity. It distinguishes us among others on the international platform.

Practices and traditions we should maintain include; birth rites, death rites, rites of passage, Ubuntu, our rivers, hills, sacred places and forests, marriage practices, unity of families, rain making ceremonies, traditional dress, food and life style.

Sovereignty

Zimbabwe is a sovereign state. This means that we have the right to govern ourselves. This extends to making decisions at the international level and participating as equal members. We chart our own political, economic, social and cultural destiny.

Sovereignty is not a preserve of one political party, region, tribe or race. It is a summation of all of us. Sovereignty comprises of (i) the people in a government in effective control (ii) a geographical jurisdiction and boundaries. Therefore, defending sovereignty is not a task of the military, intelligence, police and prisons but it is a collective effort. As one people we reject all forms of imperialism and neo-colonisation and also reject other countries which want to speak on behalf of our government. Zimbabwe is for Zimbabwe and for Zimbabweans.

Everyone is welcome but Zimbabweans remain the proud owners of Zimbabwe with all its land, water, fish and animals.

Upholding values

For us to survive we need to uphold our values. Values are those useful things that deserve our respect and we derive respect on them. We must respect each other, be humble, generous, peace-loving accommodating and helpful. We need to keep these for posterity.

Other responsibilities are as follows:

- i) Defending our constitution
- ii) Participating in voting
- iii) Participating in voluntary community activities
- iv) Obeying all laws, traditional leadership and political leadership
- v) Paying all dues and taxes
- vi) Being accountable if elected in public office
- vii) Getting authentic information
- viii) Respecting each other's rights

Heritage preservation and relevance to life

It is important to preserve our heritage and culture. More often people misconstrue the issue of rights and responsibilities. However, we need to uphold our dignity as communities

by defending our rights and responsibilities.

The practice of community voluntary participation needs to be maintained and it is everyone's responsibility. This ensures a peaceful and prosperous Zimbabwe as citizens voluntarily assist their government in discharging its duties. As a way of protecting our heritage, the young and the old need to take part in voluntary community activities in order to keep a sustainable environment. It is our responsibility to defend our nation and we need to pass this to future generations.

Summary

The unit covered the children's rights according to domestic and international laws. It is patently clear that children have the right to education, access information and to life. The unit also discussed on what the Zimbabwean constitution says about the rights specifically for children. It further encouraged participation in voluntary community activities for a sustainable future. Conclusively it discussed the concept of responsibilities which citizens should satisfy. This is very important in that it contributes to the development of the country.

Revision exercise

Pracademic questions

Section A: Recall questions

1. Define citizen's responsibilities. (1)
2. List any four benefits of citizen's responsibilities. (4)
3. List and explain any three responsibilities of Zimbabwean citizens. (6)
4. Why is it important to uphold our values? (3) [Total marks: 14]

Music interlude

Compose a song (genre of your choice) on how people can become responsible citizens in Zimbabwe. It should be a song whose stanzas carry important messages on the need to respect rights and carry out expected responsibilities.

Heritage studies hut

Think about making a heritage studies hut where you can put displays on the salient issues of the subject. This is another way of preserving our heritage for posterity. This can be implemented over time.

ICT exercise

After conducting a voluntary community activity, seek permission from the school authorities to upload the good news on Social media for others to see and emulate.

8

Production, Distribution of Goods and Services

Unit 8: Unit objectives

By the end of this unit learners should be able to:

- identify the types of industries.
- describe the types of industries.
- identify economic activities in the informal sector.
- distinguish between the formal and informal sector.
- explain sustainable indigenous methods of conserving and managing natural resources.
- assess the effectiveness of indigenous ways of conserving natural resources.
- define the concept of manufacturing.
- outline the processes of manufacturing goods.

Introduction

In this unit you shall be exposed to the types of industries that exist in Zimbabwe and how they contribute towards economic growth. We will

also discuss the informal sector and differentiate it from the formal sector. The unit will further expose you to indigenous conservation methods, management of resources methods and the effectiveness of these methods. This is important in order to sustainably keep these resources for future generations. Finally, the unit exposes you to the contemporary methods of manufacturing goods. As you go through this unit, you should identify areas you can focus on, where your strengths i.e. Continue researching on such areas as you progress with the subject.

Topic 1: Production, Distribution of goods and services

Think ahead

1. What do you understand by the term production?

2. Name any three types of industries found in the country.
3. What economic activities are carried in these industries? *
4. What do you think is the importance of having these industries?

Key words

Quarrying – the extraction of stones and other materials from underground.

Manufacturing – the making of goods.

Industrialisation - the development of the manufacturing industry in a country.

Tertiary industry - third order of industry that provides services to customers.

Quaternary industry - fourth order of industry which is knowledge based.

Types of industries

There are three main types of industries which are primary, secondary and tertiary industry. The fourth type of industry is called quaternary industry.

1. Primary industry

Primary industries are industries that are involved in the extraction of raw



Tobacco field

materials which happen to be natural products from the land or under water. Examples of these natural products are crops, timber, oil and iron ore. Mining, forestry, farming and quarrying are all examples of primary industries. Primary industry in Zimbabwe developed following a two tier system since the Europeans dominated the sector. They monopolised resources of the country such as land, minerals, water bodies and forests.

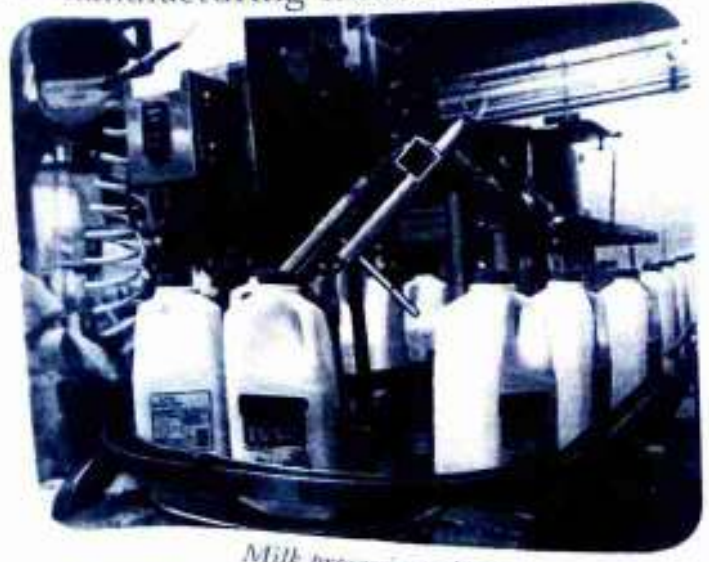
The African and American continents supplied raw materials to the European market which was used for the development of the European continent. The extractive industry developed mainly because of the abundance of raw materials and the availability of

cheap labour. The indigenous people contributed through their agricultural activities in their rural homes and providing cheap labour on the farms. Africans also supplied grains and other crops to marketing companies like the Grain Marketing Board.

Mining companies like Rio Tinto, Metallon Gold, Unki, Ngezi Platinum are examples of primary industries which are involved in the extraction of minerals. Most indigenous Zimbabweans participate through artisanal mining. Activities like farming (agriculture) and fishing are also under primary industries.

2. Secondary industry

Secondary industries are also referred to as manufacturing industries since they



Milk processing plant

are involved in the processing of raw materials produced by primary industries into commodities and products for the consumer. The manufacturing sector is closely linked to agriculture.

Zimbabwe had a highly diversified manufacturing base and the best integrated in the region in the 1980s (ILO, 1993; World Bank, 1995). Zimbabwe's manufacturing sector was developed during the colonial era under the import substitution industrialisation policies of the colonial government as a strategy to burst sanctions imposed on the country by the international community after the declaration of UDI by Smith's regime. This manufacturing sector is an important part of the economy. An excess of 6 000 commodities which ranged from food, clothing, fertilisers, metal products and chemicals were produced. Motor vehicle assembling was also done. Examples of the manufacturing companies are National Foods Holdings Limited, Probrands, Colcom Foods, Cotton Company of Zimbabwe, Quest Motors, Willowvale Mazda Motors, Zimbabwe Fertiliser Company and Sable Chemicals. Indigenous people are also involved in the manufacturing sector as some are producing soap, wood carvings and other craftworks. However, the

manufacturing sector was heavily affected by the introduction of the Economic Structural Adjustment Programme (ESAP) and the economic difficulties that affected the country after the year 2000 in the wake of the "Fast track" land reform programme.

3. Tertiary Industry

Tertiary industries are also called service industries. This is because it is the sector of the economy that provides services to the rest of the economy. This includes a wide range of service sectors such as banks, schools and hotels. The service industry does not produce raw materials or manufactured goods. Instead it provides services such as teaching and cleaning.



Harare, South of Zimbabwe

Banks, doctors, teachers, internet network providers and bread and refuse collectors part of the tertiary industry. Indigenous people involved in the tertiary industry were involved in healing and medicine. To be a midwife or a healer was expertise as no ordinary person do this.

4. Quaternary industry

This is the fourth and last industry. The quaternary industry involves high technology and is highly qualified personnel. It is a sector where people do not much on raw materials but relies on education and skill to generate and operate it.



Harare, South of Zimbabwe

...ologies. It is involved in research
development, financial planning,
...ing, information technology,
... stock broking, educationists
... consultancy (offering advice to
...). This industry also includes the
... services such as entertainment.
... of such companies in
Zimbabwe are Zimbabwe Broadcasting
Holdings, Africa Business Consulting
Group, Certified Project Management
Experts Africa and Econet Wireless
Zimbabwe Limited.

It is important to note that the four
... mentioned above are related
... way or the other. For instance,
... extracted by primary industries
... into flour in the secondary
... by the milling company. The flour
... advertised by the tertiary industry
... newspapers and magazines or on
... internet. The quaternary industry will
... carry research on whether the flour
... the expectations of the consumers
... market.

Relevance of topic to Heritage Studies

The topic is relevant to the study of
Heritage Studies as it makes you aware
of the different types of the industries
that are found in the country.

Before colonisation, indigenous
Zimbabweans were involved in
primary, secondary and tertiary
industries too. Women and children
have been involved in primary
industry with men dominating in
the secondary industry.

This topic is also important
because it helps to show the
interconnectedness of the different
industries which are important in
the revitalisation of our economy.

Revision Exercise

Pracademic questions

Section A: Recall questions

1. Identify four types of industries that are found in the country. (4)
2. List four economic activities that are practised in each industry. (8)
3. Explain three characteristics of the quaternary industry. (3)

Farming/manufacturing project

Engage in a farming or manufacturing project as a class. Come up with a clear business plan on what you want to do, the resources to be used and the market that you want to serve. Also indicate your future plans for the project.

Heritage extra with ICT application

Carry out a research on the economic activities of the primary, secondary and tertiary industries in your area. Comment on your findings in relation with the given industries. Use ICTs to type and print your findings and recommendations.

Educational tour

As a class and with the help of your teacher, conduct an educational tour of a manufacturing company in your locality. Take notes on the different stages of the manufacturing processes. Use these notes to write a report to your school head.

Topic 2: The Informal Sector

Think ahead

1. What do you understand by the phrase informal sector?
2. Give examples of informal sectors.
3. Do you know where these informal industries are found in Zimbabwe?
4. What do you think led to the rise of the informal sector in the country?

Key words

Informal sector – part of the economy that is not monitored by the government and does not pay tax.

Formal sector – part of the economy which has recognised incomes and pays tax to the government.

Export markets – a foreign country to which goods are sold.

Diversified – varied.

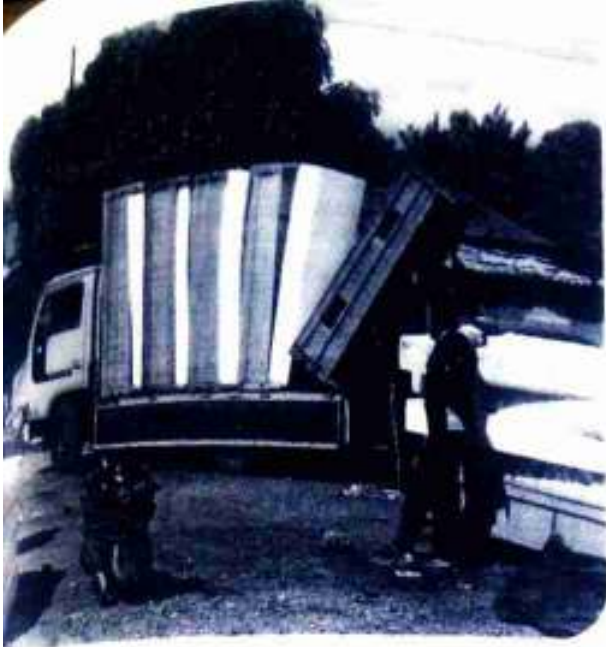
Entrepreneur – an innovative business person.

Fiscus – the national treasury.

Informal sector: Heritage overview

The informal sector is made up of independent and self-employed entrepreneurs. In Zimbabwe the informal sector was introduced in the colonial era when the colonial regime set up Siyaso in Magaba, Mbare in the early 1950s to absorb the people who could not find employment in the formal sector. It is interesting to note that those employed in the informal sector were few during the colonial era as compared to after independence.

The newly independent government went on to set the Gazaland informal sector in Highfield in the early 1980s.



People loading furniture at Glenview complex

led to the mushrooming of many informal sector industries such as the furniture complex in Glen View and others in different urban areas and growth points. The informal sector provides employment and income to millions of people who are not formally employed.

Characteristics of the informal sector

1. Engaged in the production of goods and services.

2. Its economic activities are most common in urban areas and growth points such as at Magaba, Siyaso, Mazaland, Glen View Furniture Complex (Harare), Murambinda, Magunje, Binga Centre etc.

3. Owned by individuals or family members with little capital and labour.

4. They have few assets.
5. They cannot bank loans.
6. They have an unprotected and undeclared labour force.
7. Most of them are unregistered and they evade paying taxes.
8. They do not have associations.
9. Business is carried out in unprotected places.
10. They are not insured against accidents.
11. Most are not registered according to the Companies Act.

Economic activities in the informal sector

It should be noted that the activities in the informal sector are characterised by imagination and resourcefulness. Some activities they are involved in that require little or no startup capital or skills and some activities require investment in skills and capital. The law requires the informal sector to be registered. However, most of the informal sector is not registered as required by law under the Companies Act. Thus, they do not pay taxes and contribute to the national fiscus. Examples of informal sector activities are hair salon operators, bottle stores, small scale miners and restaurants. Some of their activities

is carried out in the central business district because of the proximity to customers. The central business district has a good mix of customers who support the informal sector.

1) Informal sector activities which require little capital are:

- i. Street vending
- ii. Hawking
- iii. Car washing
- iv. Shoe shining/repair
- v. Food processing/selling

2) Informal sector activities which require investment in skills and capital are:

- i. Manufacturing
- ii. Construction
- iii. Cottage industry
- iv. Tailoring
- v. Service providers

Case study of the informal sector

Takawira Kuturo is 48 years old and was born on 30 August 1969. He joined the informal sector as a welder after having worked at Jet Masters and William Bain in 2006. At Jet Masters, he used to make fire place materials and at William Bain, he used to make plough parts. He is now operating a backyard workshop at his family's home in Kambuzuma Section 6. He has no formal training in the job but is

simply using the experience he gained from



Takawira Kuturo(left), a welder in Kambuzuma Harare being interviewed by Masikati(right)

his former jobs. He now earns a living from his workshop and is able to take care of his family and send his children to school. His major tools are a welding machine and a grinder. Kuturo specialises in making products from iron such as sliding gates, kitchen tables, chairs, curtain rails, burglar bars and many other items.

In most cases, he works alone and when he is overwhelmed by orders, he engages the services of his brother or friends for an agreed fee. He has books which he uses to keep a record of his clients, especially those who owe him. However, he faces many challenges when it comes to acquiring materials which he buys at wholesalers in

... and Gazaland. The wholesalers
... accept plastic money and bond notes.
... prefer the United States dollars which
... from the black market.

... counter this problem, Kuturo more
... products. To pay his brother or the
... he hires, he is at times forced to fork
... from his pockets after some clients would
... defaulted on payment. Finished items
... time to be bought and at times, he ends
... writing off some debts when his clients
... pay him. Kuturo appealed to the
... government to make available industrial
... so that he can operate his business in
... open space and that way, he hopes to
... more clients.

Contribution of informal sector to the economy

The informal sector has contributed immensely to the economy of the country since it has absorbed most of the unemployed people and in the process, created otherwise hard to come by jobs. The Zimbabwe National Statistics Agency (Zimstats) established that small enterprises helped to create 2.9 million jobs, with 800 000 of the medium sized firms creating 2.9 million jobs in 2001 (Bryman, AE).

The informal sector has been assisted by Non-Governmental Organisations (NGOs) to help increase its output as well as to equip it with the best practices of doing business. However, company closures due to the economic breakdown had a negative effect on the informal sector which depended so much on workers from the formal to their goods and products. Despite these challenges, the informal sector, made up of the micro, small and medium enterprises and cooperatives was identified by the Zimbabwe Agenda for Socio-Economic Transformation (ZIMASSET) 2013 to 2018, a government driven programme, as the major drivers of sustainable economic empowerment, employment creation and economic growth.

Formal sector



Lobels bakery

The formal sector is made up of highly skilled and semi-skilled workers. It is the complete opposite of the informal sector. This sector has advanced technology, large capital, assets and is formally organised and registered under the Companies Act. Furthermore, the working environment is more formal and companies are affiliates of different associations which help to regulate their operations.

Production in the formal sector is of high quality standards as most of the goods manufactured are destined for the export markets. Prior to 1990, the formal sector played an important role in the economy of the country. It was highly productive as compared to the informal sector which contributed very little to the economy. Thus, the informal sector has greatly diversified since 1990 to the present date.

Table showing comparison between informal and formal sectors

Informal sector	Formal sector
Activities are not monitored by government.	Activities monitored by the government.
Earnings are not taxed.	Earnings are taxed and contributed to the GDP.
The sector is not organised.	Organised, employment terms are fixed and defined.
It lacks security both legally and economically.	Employees are protected under various schemes.
Greater vulnerability of workers, but not taxed.	Job security, but workers are over taxed.
Has fewer regulations.	A lot of bureaucracy when it comes to doing business.
Costs of running business are low.	A lot of rules and regulations, costs of running business are high.
Associated with low production.	High production rates.
No incentives for works.	Provides incentives to the workers such as paid leave and bonuses.

13. It is important to note that the informal and formal sectors both contribute to the Zimbabwean economy. The major differences are non-payment of taxes in the informal sector. The informal sector provides opportunities for the poor and those who fail to find formal employment. However, the formal sector is legalised and workers enjoy social protection and economic security unlike in the informal sector.

Revision exercise

Pre-academic questions

Section A: Recall questions

1. Define the following terms:

i. Formal sector

ii. Informal sector (2)

2. When and where did the informal sector start in Zimbabwe? (2)

3. List three characteristics of each of the two sectors mentioned above. (6)

4. Describe the challenges that are faced by workers in the informal sector. (5) [Total marks: 15]

Section B: True or False statements

State whether the following statements are True or False.

1. Informal sector contributes to the economic growth of the country.
2. The informal sector is made up of the micro, small and medium enterprises and cooperatives.
3. Construction, manufacturing and tailoring are some of the informal activities which require little capital.
4. Activities of the formal sector are not tracked by the government.
5. The formal sector require highly skilled and semi-skilled manpower.

Educational tour

Pay a visit to one of the informal sector sites in your community. Record observations you make regarding the way they run their business from manufacturing, management of finances, public relations and marketing of goods/products. Suggest ways in which they can improve their business, taking into consideration the observations you have made.

ICT exercise

Use available and relevant ICTs to design a brochure which you will use to market goods and services produced in the informal sector of your local community.

Drama with ICT application

Act out a 10 minute drama on how people in the informal sector carry out their daily business. Record this drama using a video recorder or a cellphone. If it is perfect upload it on your school website.

Topic 3: Indigenous Conservation and management of resources

Think ahead

1. What do you understand by the term conservation?
2. What conservation methods are used in your community?
3. How effective are these conservation methods?

Key words

Indigenous knowledge – local knowledge that is unique to a society.

Conservation – preservation of resources from damage/ extinction.

Extinction – dying out of species.

Sacred – something that is holy and has religious importance.

Sustainable – able to be kept at a certain level.

Conservation: Heritage overview

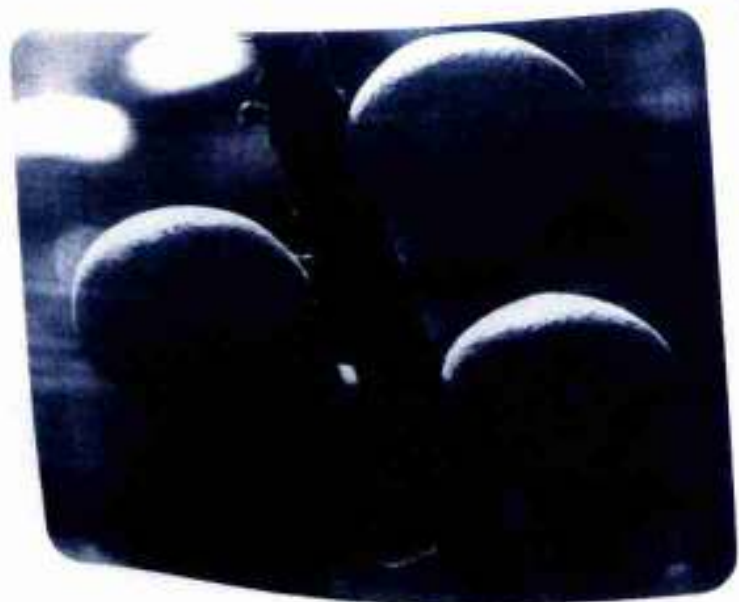
In different continents of the world, the indigenous people and their local communities developed sophisticated Indigenous Knowledge Systems (IKS) concerning the protection and sustainable use of resources. In Biron, Russia, religious restrictions are used to protect the Amur tiger which is seen as the 'God of the forest' by the indigenous Udege. In Zambia, in the Bangweulu Wetlands, spiritual leaders have enforced a law that people must seek rights to access fishery resources. Ancestral worship in Ghana plays an important role in the conservation of resources as the Ghanaians believe that those who violate and destroy the environment are punished by ancestors. The Igbo people of Nigeria use cultural values to preserve indigenous forests through the use of taboos.

In Zimbabwe, the Shona, Ndebele, Tonga and other groups also used indigenous knowledge systems like taboos, totems and indigenous law to preserve the environment and protect water, endangered species, wildlife and vegetation. Therefore, the traditional approach to resource management caused little stress to the ecosystem. In this way, indigenous people preserved and protected their environment for use by future generations.

Indigenous methods of conserving the environment

Taboos

Taboos have been used to maintain cultural values and respect of human life. Taboos are used to ensure conservation of resources in communities. Trees and animals have taboos that save them from destruction/extinction. In the Tonga culture, it is taboo for people to get salt from the hot springs before a chief does. Ordinary people have to wait for the chief to first collect the salt and thereafter, they can collect the salt. It is believed that if ordinary people collect salt before the chief, they will be killed by a lion. The same also applied in the harvesting of edible insects and fruits and in the communities of Masvingo.



Muzbanje

People had to wait for the *mukoro* ceremony so that they would harvest both the fruits and edible insects.

These taboos served the purpose of conserving and protecting resources such as fruit trees and animals facing extinction like pangolin and python. For instance, people were not allowed to use fruit trees like *mutobwe* and *muzbanje* for firewood because they were believed to cause a lot of smoke. Taboos have also been used to keep water sources clean and safe, thereby saving people's lives. A closer analysis reveals that taboos were meant to discourage the destruction of natural vegetation, forests, water bodies, wetlands, wild animals and other resources.

2. Totems

Totems are used to save wild animals from extinction through the use of different animal names as symbols of groups of people, clans or tribes. Different clans have different animals as totems which they are not allowed to kill or eat. Thus, totems minimise the killing/hunting of wild animals. Those who have the buffalo or fish as their totem are not allowed to eat it. This helps conserve a lot of wild animals.

3. Indigenous Knowledge System (IKS)

Indigenous knowledge is the local knowledge that is exceptional to a particular culture or people. It is the knowledge of the people of a given geographical area that has survived the test of time. Indigenous knowledge in communities is the foundation for decision making and it ensures food security.

4. Indigenous laws

There are different indigenous laws that are used to conserve and protect the environment. For instance, people were encouraged to practise intercropping to maintain soil fertility. This was also meant to prevent the spread of diseases. Bench terracing helped to manage and conserve the moisture content of soil.



Zebras

Terraces reduced the speed of water runoff. This allowed water to sink deep into the ground, thereby helping to reduce soil erosion. People were also encouraged to construct ridges to prevent soil erosion. All these methods explain why there was little environmental degradation before colonisation.

5. Religion and culture

Religion and culture, including sacred places have been used worldwide to assist in the management of the environment, resulting in the conservation of plants and animals. Sacred places were highly respected and failure to do so would bring misfortune. For instance, at sacred wells, people were not allowed to bring blackened clay pots with soot as well as metal objects. Only water gourds were allowed. Failure to do so would result in one disappearing, drowning or taken by mermaids who lived in the scared well. A gourd was meant to conserve water as it carries less water than a clay pot. It is also cleaner and more hygienic than a blackened clay pot. Trees associated with ancestral spirits such as *muonile* and *muchakata/muhacha* under which traditional ceremonies were performed were saved from destruction. Chiefs also tried cases under these trees. They were scared and were never to be cut.

Revision exercise

Pracademic questions

Section A: Multiple choice questions

1. Indigenous knowledge is local knowledge which is confined within _____.

- A. a given locality or community
- B. the whole country
- C. cities only
- D. none of the above

2. In the Tonga culture, it is taboo for people to _____.

- A. conserve the environment
- B. get salt from the hot springs first before getting authority from the chief
- C. kill a tiger
- D. preserve the forests

3. The following are the traditional methods of conserving the environment except _____.

- A. totems
- B. taboos
- C. indigenous knowledge
- D. garbage collection

4. Totems are meant to save _____.

- A. plants from extinction
- B. people from extinction
- C. wild animals from extinction
- D. none of the above



Fig tree

Relevance of study to Heritage Studies

- This unit is very important in that it teaches the traditional rules and regulations in different communities. These rules and regulations govern the conservation of natural resources.
- You need to work hand in glove with community leaders and traditional leaders in managing the ecosystem through the integration of traditional approaches and scientific methods of conserving the environment to achieve sustainable use of resources.

5. Trees associated with ancestral spirits are _____.
- gum trees and wattle trees
 - onyunde and muchakata
 - orange and paw paw
 - muchakata and pine trees

Section B: Structured questions

- List five approaches of conserving the environment. (5)
- List three ways in which taboos were used to conserve the environment. (3)
- Identify any two sacred places and describe how these places were conserved. (12)

[Total marks: 20]

Research project

Carry out a research in your local community on the indigenous practices that are used to conserve and protect the environment. Document these methods and display them in the culture hut. After this, carry out an environmental awareness campaign on the use of indigenous methods in taking care of the environment.

Role playing

Identify some of the environmental threats in your community and come

up with ways that you can use to address these threats. Use cameras and video to record some of the threats. Go to the community and try to claim the land that have been damaged.

Musical interlude with environmental awareness theme

Compose songs on how learners can help to take care of the environment. Ask permission from your school to perform these songs during assembly.

Topic 4: Contemporary methods of manufacturing goods

Think ahead

- Give examples of the manufacturing companies that you know in Zimbabwe.
- State the products that are made by these companies.
- What are the contributions of the manufacturing sector to the economy of Zimbabwe?
- List the challenges that are faced by the manufacturing sector in our country.

Key words

Agro-processing – industry that processes raw materials.

Upstream industries – industries that process raw materials into semi-processed products.

Downstream industries – industries that process the output of other industries.

Assembly industries – industries that combine components to produce a finished product.

Sanctions – not being allowed to trade with other countries.

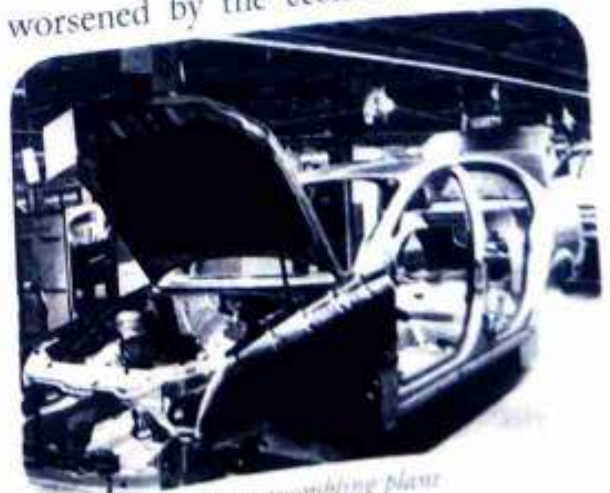
Manufacturing sector: Heritage overview

The manufacturing industry is involved in the processing of raw materials into finished products. This sector involves the mechanical, physical and chemical transformation of raw materials and making of components. The industry includes textiles, chemicals and food. It has different types of jobs which include beverage, food and tobacco; leather; textile and clothing manufacturing, wood, paper and printing, coal, chemicals and plastic and rubber manufacturing. It also includes the non-metallic products.

The Zimbabwean manufacturing sector evolved over long period of time. The formal manufacturing sector

was developed by the settler regime. It reached its peak between 1965 and 1979 when the Smith regime developed the manufacturing sector to be self-sufficient. It was a sanctions busting measure after it had been placed under international sanctions for its Unilateral Declaration of Independence (UDI) on 11 November 1965. The newly independent government of Robert Mugabe inherited one of the best manufacturing sectors in southern Africa which produced diversified products for both the domestic and foreign market.

However, the manufacturing sector went on its knees after 1990 when the government adopted the Economic Structural Adjustment Programme (ESAP). ESAP led to the retrenchment of many workers who ended finding their way into the informal sector. The collapse of the manufacturing sector was further worsened by the economic meltdown



A car assembling plant

which was experienced from early 2000 onwards when the country embarked on the 'Fast track' land reform programme. Most manufacturing industrial sites are lying idle with some of them having relocated to neighbouring countries in the region. The skewed policies and lack of consistency in pursuing some of the policies are sited as having played a role in the decline of the status of Zimbabwe as the hub of the manufacturing sector in the region.

Zimbabwe's manufacturing sector which used to produce 24 hours a day and employ a large workforce collapsed and there is need to restore it to its former status of the early 1980s. In Bulawayo, the Belmont Industrial area which used to be the nerve centre of Zimbabwe's manufacturing sector now resembles a ghost town. This has forced many people out of employment, forcing them to migrate to neighbouring countries of South Africa, Namibia and Botswana in search of greener pastures.

However, it is important to note that the indigenous people of Zimbabwe had their own manufacturing sector prior to the coming of white settlers, though it was not regularised and formalised like the modern manufacturing sector. It contributed meaningfully to the

development of the economy and it still has a role to play in the modern economy of the country.

Despite the challenges facing the manufacturing sector like competition from imported goods, smuggling, corruption and low spending by consumers, the manufacturing sector has a very important role of contributing to the gross domestic output, foreign currency and employment. It is strongly linked to agriculture, mining, the services and construction industries.

Agro-processing manufacturing industry

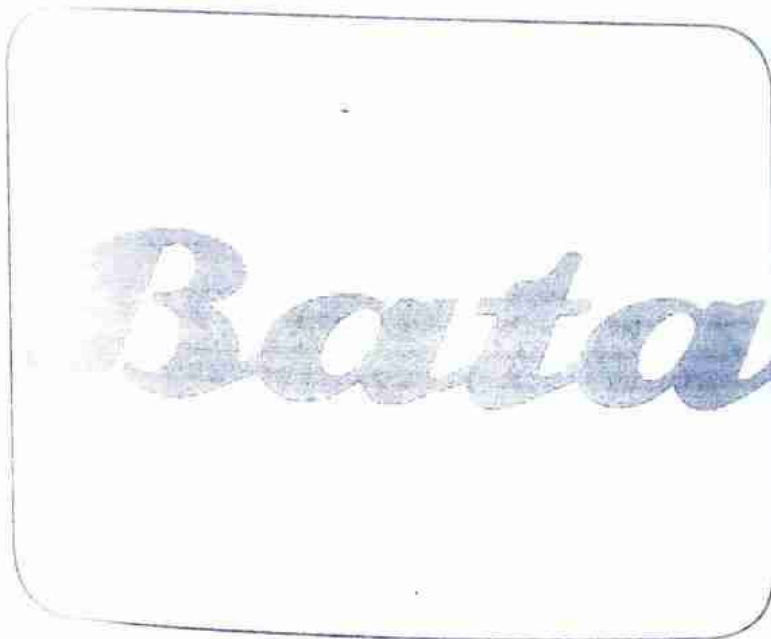
This industry facilitates access to food and other necessities to the whole country. It helps in the attainment of food security objectives. It is classified into food and non-food categories which are called upstream and downstream industries.

Upstream industries

These are involved in the initial processing of agricultural commodities such as rice, maize and flour milling, cotton ginning, leather tanning, fish canning, soap processing and wood processing. Examples of such industries are National Foods, Blue Ribbon and Olivine Industries etc.



Downstream industries



These are industries that are involved in the further manufacturing operations of intermediate products that are produced from agricultural materials. These industries include the bread, biscuits, spaghetti, weaving and textile spinning, paper production, footwear and clothing industries. Examples of downstream companies are Lobels and Proton Bakeries, Arenel Biscuits Company, Bata Shoe Company and Paramount Company.

Benefits of the agro-based industries

Agro-based industries have many benefits and these are:

- i. Stimulating agricultural production.
- ii. Stimulating economic activities in other economic sectors.
- iii. Creating jobs.
- iv. Helping to solve the problem of rural unemployment.
- v. Bringing in foreign currency.
- vi. Helping in technological advancement and equipping people with new skills.

Motor car assembling industry



Quest Motor Corporation assembly line in Mutare

Revision exercise

Pracademic questions

Section A: True or False statements

State whether the following statements are True or False.

1. Zimbabwe was once the manufacturing hub of the sub-region.
2. Upstream industries are not involved in the initial processing of agricultural commodities.
3. Downstream industries are involved in the manufacturing of biscuits, spaghetti and baking bread.
4. The motor and textile industries are under threat from imports.
5. The manufacturing sector started to collapse in the early 1990s.

Section B: Structured questions

1. List four different sectors that are found in the manufacturing sector. (4)
2. State four benefits of the agro-based industry in Zimbabwe. (4)
3. Identify and describe the challenges that are faced by the textile and the motor industries in Zimbabwe. (12)

[Total marks: 20]

Problem solving

There has been a huge influx of second hand clothes or cars into your community/country. Suggest ways in which this problem can be solved. In coming out with solutions, engage the people involved in the business both formally and informally. Make a write-up that you will forward to community leaders for onward transmission to the relevant Ministry of Industry and Commerce.

ICT exercise

Make power point presentations showing different goods manufactured by the different sectors of the manufacturing sector.

Research

Research on the primary and manufacturing activities that youths in your local community can engage in to earn a living as well as to help develop the community.

Educational tour

Visit any manufacturing company in your community and appreciate how they manufacture their products. Take notes on their manufacturing process and how they market their products. Use the information you have gathered to help you establish your own enterprise.

Debate

Divide your class into two groups and
debate on the following topic:

Is it good to smuggle goods or cars into
the country to earn a living?

9

Global Issues

Unit 9: Unit objectives

By the end of this unit, you should be able to:

- define the concept of climate change.
- outline the causes of climate change.
- explain the effects of climate change.
- explain adaptation and mitigation measures against climate change.
- define natural and man-made disasters.
- describe the effects of disasters on the environment.
- describe disaster mitigation and management measures.

Introduction

This unit explains the causes and effects of climate change. It highlights the effects of climate change such as drought and floods. The unit also discusses the adaptation and mitigation measures against climate change. The unit further defines natural and man-

made disasters and also discusses the effects of disasters on the environment. Finally, the unit will discuss disaster mitigation and management measures. In this unit you are being prepared to appreciate the issues affecting our globe. A focus will be directed to climate change which is a 21st century security threat that has left millions in a fix and facing grinding poverty. The concept of climate change, its effects and how humanity can adapt in order to survive will also be unpacked.

Apart from climate change, there is a security threat affecting the global economy. Globally, disasters are occurring on a daily basis leaving millions stranded and homeless while others lose life and limb. The unit concludes by outlining the effects of disasters and the mitigation measures to be taken.

Topic 1: Climate change

Think ahead

- 1 Explain the changes in climate that have occurred in your local area in the last five years.
- 2 What can be causing these changes?
- 3 What is global warming?
- 4 Is climate change the same thing as global warming?

Key words

Mitigation measures – act of reducing the impact of something.

Man-made – things that are created or caused by people, rather than occurring naturally.

Atmosphere – an envelope of gases surrounding the earth or another planet.

Global warming – a gradual increase in the overall temperature of the earth's atmosphere generally attributed to the greenhouse effect caused by increased levels of carbon dioxide.

Ecosystem – includes all living things in a given area, interacting with each other and also with non-living components of their environment.

The concept of climate change

The climate of a region, country or city is its typical or average weather conditions prevailing in general or over a long period. For example, the climate of Zimbabwe is sunny and warm, but the climate of Antarctica is freezing cold. The earth's climate is the average weather conditions of all the world's regional climates. It also includes patterns of temperature, precipitation (rain or snow), humidity, wind and seasons.

Climate patterns play a fundamental role in shaping natural ecosystems and the human economies and cultures that depend on them. However, the climate we have come to know is not what used to be because the past is no longer a reliable predictor of the future. Our climate is rapidly changing with disruptive impacts and that change is progressing faster than in the last 2 000 years.

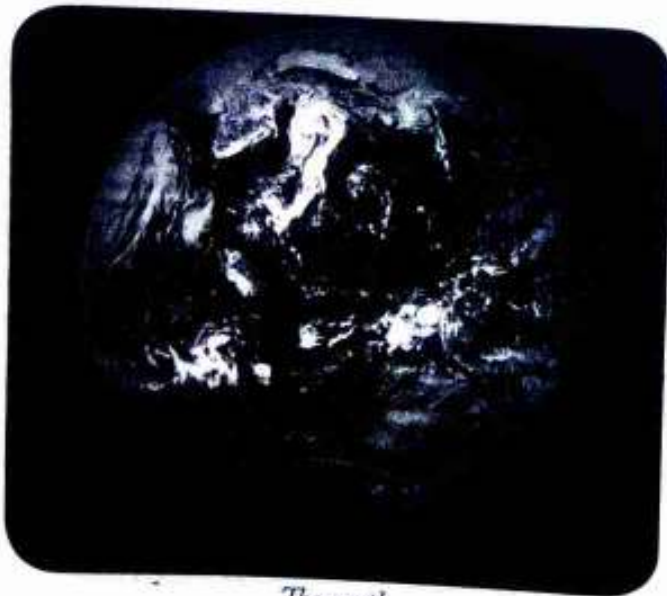
Various definitions of climate

- Climate change is a change in the typical or average weather of a region or city. This could be a change in a region's average annual rainfall. For example, it could be a change in a city's average temperature for a given month or season.

- Climate change is a term that also refers to major changes in temperature, rainfall, snow, or wind patterns lasting for decades or even longer periods of time.
- Climate change is also a change in the earth's overall climate. This could be a change in the earth's average temperature, for example, it could be a change in the earth's typical precipitation patterns.

The earth

The world's changing climate



The earth

The earth's climate is always changing. In the past, the earth's climate has gone through warmer and cooler periods, each lasting thousands of years. Observations show that the earth's climate has been warming. Its average temperature has risen a little more than

one degree Fahrenheit during the past 100 years or so. This amount may not seem like much, but small changes in the earth's average temperature can lead to huge influences.

Difference between climate change and global warming

Global warming refers to the long-term increase in the earth's average temperature. Climate change refers to any long-term change in the earth's climate, or in the climate of a region or city. This includes warming, cooling and other changes besides temperature.

Causes of climate change

The causes of climate change can be divided into two categories; human and natural causes.



Veld fire



Volcanic eruption



A car emitting exhaust fumes

Human causes include burning fossil fuels, cutting down forests and developing land for farms, cities and roads. These activities all release greenhouse gases into the atmosphere.

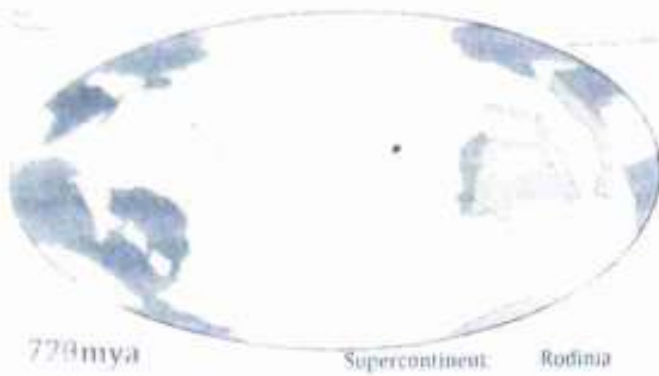
Natural causes include changes in the earth's orbit, the sun's intensity, the circulation of the ocean and the atmosphere and volcanic activity.

The earth's climate has changed many times throughout its history and the rapid warming experienced nowadays cannot be explained by natural processes alone. Human activities are increasing the amount of greenhouse gases in the atmosphere. However, note that some amount of greenhouse gases is necessary for life to exist on earth. This is because greenhouse gases trap heat in the atmosphere, keeping the planet warm and in a state of equilibrium. But this natural greenhouse effect is being strengthened as human activities (such as the combustion of fossil fuels) add more of these gases to the atmosphere, resulting in a shift in the earth's equilibrium. The United Nations (UN), governments and many top scientists around the world believe that we must act now to stabilise and arrest further changes.

(a) Natural causes

(i) Continental drift theory

Continental drift theory explains how continents shift their position on the earth's surface. It was coined in 1912 by a geophysicist, Alfred Wenger. Wenger believed that the continents were not separated as they are today. They were joined. His theory was denounced and



Continental drift theory

replaced by the plate tectonics theory. It is agreed that the earth's crust is fractured into rigid moving plates. (R. B. Bunnet: R. J Small)

Proof of this theory comes from the similarity between plant and animal fossils and broad belts of rocks found on the eastern coastline of South America and the western coastline of Africa which are now separated by the Atlantic Ocean. The discovery of fossils of tropical plants (in the form of coal deposits) in Antarctica has led to the conclusion that this frozen land at some time in the past must have been situated closer to the equator where the climate was tropical, with swamps and plenty of lush vegetation. The continents that we are familiar with today were formed when the landmass began gradually drifting apart, millions of years back. This drift also had an impact on the

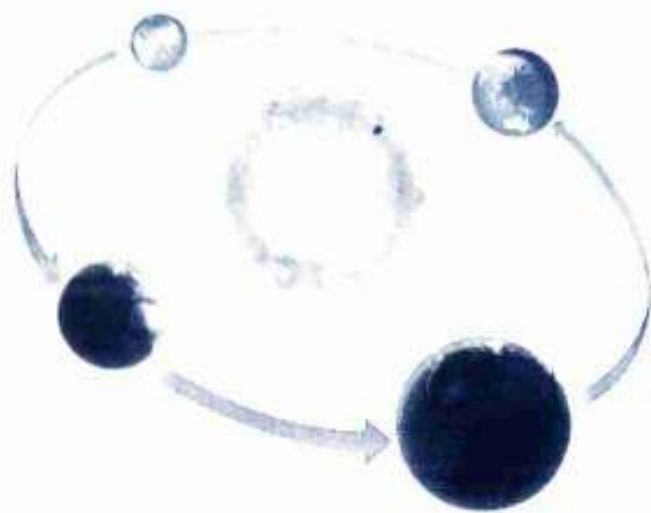
climate because it changed the physical features of the landmass, their positions and the position of water bodies. The separation of the landmasses changed the flow of ocean currents and winds, which in turn affected the climate. This drift of the continents continues even today; the Himalayan range is rising by about 1 mm (millimetre) every year because the Indian landmass is moving towards the Asian landmass, slowly but steadily.

(ii) Volcanoes



Volcanic eruption

When a volcano erupts, it throws out large volumes of sulphur dioxide (SO_2), water vapour, dust and ash into the atmosphere. Although the volcanic activity may last only a few days, the large



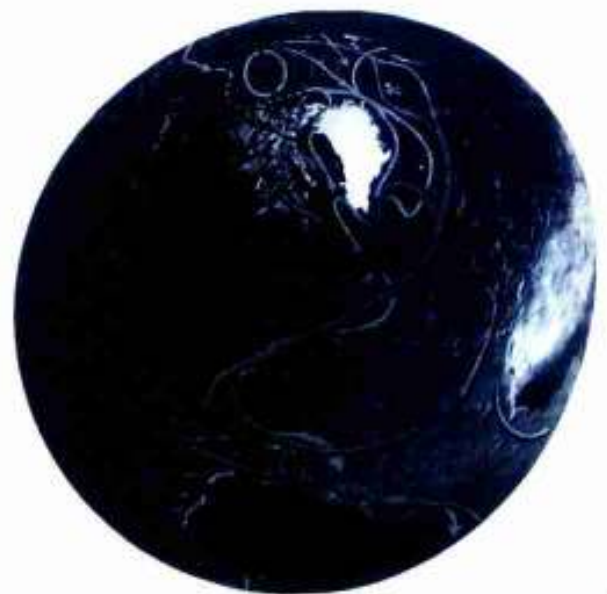
The earth orbiting around the sun

there was no tilt, we would not have experienced seasons. Changes in the tilt of the earth can affect the severity of the seasons - more tilt means warmer summers and colder winters, less tilt means cooler summers and milder winters. The earth's orbit is somewhat elliptical (oval), which means that the distance between the earth and the sun varies over the course of a year. We usually think of the earth's axis as being fixed. After all, it always seems to point toward Polaris (also known as the Pole Star and the North Star). It is not quite constant: the axis does move at the rate of a little more than a half-degree each century. So Polaris has not always been, and will not always be the star pointing to the North. When the pyramids were built, around 2 500BC, the pole was

near the star Thuban (Alpha Draconis). This gradual change in the direction of the earth's axis, called precession, is responsible for changes in the climate.

(iv) Ocean currents

Oceans are a major component of the climate system. They cover about 71% of the earth and absorb about twice as much of the sun's radiation as the atmosphere or the land surface. Ocean currents move vast amounts of heat across the planet, roughly the same amount as the atmosphere does. Winds push horizontally against the sea surface and drive ocean current patterns. Certain parts of the world are influenced by ocean currents more than others. The coast of Peru and other adjoining regions are directly influenced by the



Ocean currents in the Arctic Ocean

Humboldt Current that flows along the west coast of Peru. The El Niño event in the Pacific Ocean can affect climatic conditions all over the world.

Another region that is strongly influenced by ocean currents is the North Atlantic. If we compare places at the same latitude in Europe and North America, the effect is immediately obvious. Take a closer look at this example, some parts of coastal Norway have an average temperature of -2°C in January and 14°C in July, while places at the same latitude on the Pacific coast of Alaska are far colder, -15°C in January and only 10°C in July. The warm current along the Norwegian coast keeps much of the Greenland-Norwegian Sea free of ice, even in winter. The rest of the Arctic Ocean, even though it is much further south, remains frozen. Ocean currents have been known to change direction or slow down. Much of the heat that escapes from the oceans is in the form of water vapour, which is the most abundant greenhouse gas on earth. At the same time, water vapour also contributes to the formation of clouds, which shade the surface and have a cooling effect. Any or all of these occurrences can have an impact on the climate, as is believed to have happened at the end of the last Ice Age, about 14,000 years ago.

(i) Use of fossil fuels



Burning coal

The Industrial Revolution in the 19th century saw the large-scale use of fossil fuels for industrial activities. These industries created jobs and over the years, people moved from rural areas to the cities. This trend is continuing even to this day. All this has contributed to a rise in greenhouse gases in the atmosphere. Fossil fuels such as oil, coal and natural gas supply most of the energy needed to run vehicles, generate electricity for industries and households. The energy sector is responsible for about three quarters of the carbon dioxide emissions, one fifth of the methane emissions and a large quantity of nitrogen oxides. It also produces nitrogen oxides and carbon monoxide which are not greenhouse

ases, but do have an influence on the chemical cycles in the atmosphere that produce or destroy greenhouse gases.

(ii) Destruction of forests for development

More and more land that was covered with vegetation has been cleared to make way for houses. Natural resources are being used extensively for construction, industries, transport and consumption. Consumerism (increasing want for material things) has increased, creating mountains of waste. Also, the world's population has increased to an incredible extent.



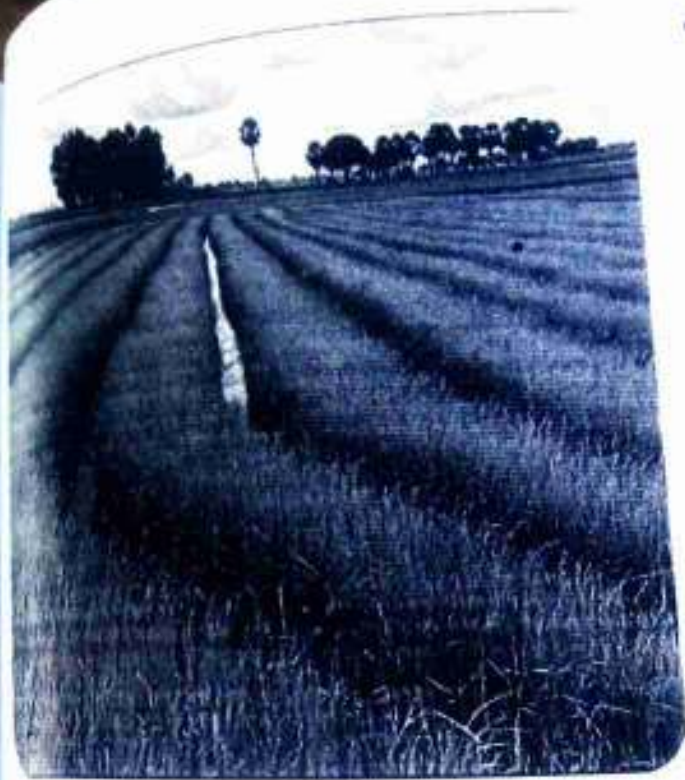
Deforestation

(iii) Greenhouse gases and their sources

Carbon dioxide is undoubtedly the most important greenhouse gas in the atmosphere. Changes in land use patterns, deforestation, land clearing, agriculture and other activities have all led to a rise in the emission of carbon dioxide. Methane is another important greenhouse gas in the atmosphere. About one quarter of all methane emissions are said to come from domesticated animals such as dairy cows, goats, pigs, buffaloes, camels, horses and sheep. These animals produce methane during the cud-chewing process.

Methane is also released from rice or paddy fields that are flooded during the sowing and maturing periods. When soil is covered with water, it becomes anaerobic or lacking in oxygen. Under such conditions, methane-producing bacteria and other organisms decompose organic matter in the soil to form methane. Nearly 90% of the paddy-growing area in the world is found in Asia as rice is the staple food there. China and India, between them, have 80-90% of the world's rice-growing areas.

Methane is also emitted from landfills and other waste dumps. If the waste is put into an incinerator or burnt



Paddy rice fields in Asia

In the open, carbon dioxide is emitted. Methane is also emitted during the process of oil drilling, coal mining and also from leaking gas pipelines (due to accidents and poor maintenance of pipes). A large amount of nitrous oxide emission has been attributed to fertiliser application. This in turn depends on the type of fertiliser that is used, how and when it is used and the methods of tilling that are followed. Contributions are also made by leguminous plants such as beans and pulses that add nitrogen to the soil.

(iv) How we all contribute to climatic change

All of us in our daily lives contribute our bit to this change in the climate. Give the following serious thought:

- Electricity is the main source of power in urban areas. All our gadgets run on electricity generated mainly from thermal power plants. These thermal power plants are run on fossil



A thermal power plant

- fuels (mostly coal) and are responsible for the emission of huge amounts of greenhouse gases and other pollutants into the atmosphere.
- Cars, buses and trucks are the principal ways by which goods and people are transported in most of our cities. These are run mainly on petrol or diesel, both fossil fuels.
- We generate large quantities of waste in the form of plastics that remain in the environment for many years and cause damage.
- We use a huge quantity of paper in our work at schools and in offices. Have we ever thought about the number of trees that we use in a day?

- Timber is used in large quantities for construction of houses, which means that large areas of forest have to be cut down.
- A growing population has meant more and more mouths to feed. Because the land area available for agriculture is limited (and in fact, is actually shrinking as a result of ecological degradation), high-yielding varieties of crop are being grown to increase the agricultural output from a given area of land. However, such high-yielding varieties of crops require large quantities of fertilisers; and more fertiliser means more emissions of nitrous oxide, both from the field into which it is put and the fertiliser industry that makes it. Pollution also results from the run-off of fertiliser into water bodies.

Effects of climate change

Climate change has brought about permanent changes to the earth's geological, biological and ecological systems. These changes have led to the emergence of a not so large-scale environmental hazards to human health, such as extreme weather, ozone depletion, increased danger of wild land fires, loss of biodiversity, stresses to



Floods

food-producing systems and the global spread of infectious diseases. The World Health Organisation (WHO) estimates that 160 000 deaths since 1950 are directly traced to climate change.

Flooding is occurring more frequently and droughts are becoming longer. Climate change is increasing the chances of cold waves and heat waves. Storms, cyclones and hurricanes are becoming more intense in recent years. The amount of rainfall is rising in high latitudes and decreasing in most subtropical and temperate land areas. These impacts are not distributed evenly across the globe.

temperature changes are greater at the poles, with some regions of the Arctic warming 0.5°C in just the past 30 years. At low latitudes - those close to the equator - a greater fraction of the trapped infrared energy goes into evaporation, limiting warming but providing an increase in water vapour that pours out as more intense rains from convective storms and tropical cyclones. Below are some effects of climate change:

(a) **Glaciers and polar ice are melting**

Glaciers are melting due to global warming. The sad reality is that the development has affected millions of people who depend on glaciers as a source of water during dry seasons. According to the Antarctic.org website,



Glaciers

there are 198 000 glaciers in the world. Since 1941, research has shown that Peru has been hit hard by glacier avalanches and glacial lake floods resulting in about 25 000 deaths. Arctic sea is melting rapidly and geographers reveal that climate change is a cause for the melting ice. In summer and spring, the ice melts resulting in flooding and the conditions affect rainfall patterns.

(b) **Sea levels are rising**

As glaciers and land-based ice sheets melt, they contribute to sea level rise. This increases flood risk for millions of people on coasts where populations and cities are growing quickly. Sea levels could rise by a metre by the end of this century if control measures are put in place. For people of small islands and low-lying coastal areas, sea level rises are already a harsh reality.

(c) **Increase droughts, floods and cause other extreme weather conditions**

More extreme droughts, tropical cyclones, forest fires and intense rainfall are projected for our warming climate. Many types of extreme



A wetland affected by drought

weather conditions are already getting worse. Each day we delay action means more damage to lives, economies and ecosystems.

(d) Extinction threats

From tropical mountain cloud forests to polar pack ice, we must protect the ecosystems that enrich our lives with beauty and adventure. Climate change is already causing harm to polar life, coral reefs and other unique and vulnerable ecosystems. Extinctions will increase unless people start acting.

(e) Air pollution

Air pollution is a silent and serious killer and it is set to become worse under climate change. We can fight both air pollution and climate change with the shift to 100 percent renewable energy,



Air pollution caused by cars

a hugely important double win for the health of people and our planet.

Measures against climate change

Climate adaptation refers to the ability of a system to adjust to climate change. There are two different strategies when it comes to dealing with climate change. We can try to stop future warming (mitigation of climate change) or we can find ways to live in our warming world (adaptation to climate change).

- Adaptation involves developing ways to protect people and places by reducing their vulnerability to climate change impact. For example, to protect against sea level rise and increased flooding, communities might build seawalls or relocate

buildings to higher ground.

Mitigation involves attempts to slow the process of global climate change, usually by lowering the level of greenhouse gases in the atmosphere. Planting trees that absorb (carbon dioxide) CO_2 from the air and store it is an example of one such strategy.

Mitigation measures

The following are some of the mitigation measures that can be taken to avoid the increase of pollutant emissions:

- Practise energy efficiency.
- Greater use of renewable energy sources.
- Electrification of industrial processes.
- Efficient means of transport for example, electric public transport, bicycle, shared cars etc.

Adaptation measures

In terms of adaptation measures, there are several actions that help in reducing vulnerability to the consequences of climate change, some of which are listed below:

- More secure facility locations and infrastructure.

- Landscape restoration (natural landscape) and reforestation.
- Flexible and diverse cultivation to be prepared for natural catastrophe.
- Research and development on possible catastrophes and temperature behaviour.
- Preventive and precautionary measures (evacuation plans, health issues).

What can be done to stop climate change?

There are lots of things you, your friends and your family can do each day to reduce greenhouse gas emissions. A major way that greenhouse gases get into the atmosphere is when people burn coal, oil and natural gas for energy. Here are some simple steps that can be taken to use less energy:

- Turn off the lights when you leave a room.
- Turn off your computer and other electronic devices when you are not using them.
- Drive less. Instead, walk, ride your bike, or use public transportation if you can.
- Use less water.
- Create less waste.
- Recycle used paper, cans, bottles and other materials.

Revision exercise

Pracademic questions

Section A: Recall questions

1. What is climate change? (1)
2. What is the difference between global warming and climate change? (2)
3. Identify four causes of climate change. (4)
4. List four effects of climate change. (4)
5. How do you contribute towards climate change every day? (4)

[Total marks: 15]

Section B: Essay questions

1. a) Identify any three human causes of climate change. (5)
- b) Describe the greenhouse effect. (10)
- c) How does it affect the climate? (5)

[Total marks: 35]

Group work

In groups of five, discuss how a country can monitor health to see if climate change is affecting its citizens.

ICT exercise

Design a poster on what your community can do to stop climate change. Mount

the poster at a strategic place on your school's Parents and Price Giving day.

Problem solving

The area you live in is near manufacturing industries. Every day you see heavy smoke being emitted into the atmosphere. This is worrying you a lot. Write a letter to the responsible minister explaining what industries can do to mitigate climate change.

Topic 2: Disasters

Think ahead

1. What comes to mind when you hear the phrase 'natural disasters'?
2. What are natural disasters?
3. Have you ever experienced/witnessed a natural disaster?
4. How do we prepare for natural disasters?

Key words

Barrier – an obstacle that prevents movement or access.

Runoff – the flow of water that occurs when excess storm water, melt water, or other sources flow over the earth's surface after rains.

Hazard – a danger or risk.

Evacuation – to remove people or things from a disaster area or dangerous place.

Fissure – a long narrow opening or line of breakage made by cracking or splitting, especially in rocks or the earth's surface.

Defining a disaster

A disaster is a serious disruption occurring in a community over a relatively short time. It involves widespread human, material, economic or environmental loss and impact, which exceeds the ability of the affected community or society to cope using its own resources.

Types of disasters

1. Natural disasters

When disasters occur due to natural forces, they are called natural disasters over which human beings have hardly any control over. Some common natural disasters are earthquakes, landslides, floods, droughts and cyclones. Tsunamis, volcanic eruptions and wildfires are also natural disasters. These disasters cause enormous loss of life and property.

Hurricanes and tropical storms are among the most powerful natural



Tornado

disasters because of their size and destructive potential. Tornadoes are relatively brief but violent, potentially causing winds in excess of 200 mph. Both earthquakes and tornadoes strike without warning.

Flooding is the most common of natural hazards and requires an understanding of the natural systems of our environment, including floodplains and the frequency of flooding events. Wildfires are more prevalent in the event of a drought.

Examples of natural disasters:

- Agricultural diseases and pests
- Damaging winds
- Drought and water shortage
- Earthquakes
- Emergency diseases (pandemic influenza)
- Extreme heat

- Floods and flash floods
- Hail
- Hurricanes and tropical storms
- Landslides and debris flow
- Thunderstorms and lightning
- Tornadoes
- Tsunamis
- Wildfire
- Winter and ice storms
- Sinkholes

1. Natural disasters

Here are some of the common natural disasters. Their impact on environment, their prevention, control and mitigation are discussed below:

(a) Earthquakes



Aftermath of an earthquake

An earthquake is the shaking of the earth's surface caused by rapid

movement of the earth's crust or outer layer. Ever since it came into existence about 4.6 billion years ago, the earth has been a dynamic, evolving system. The position of the different continents and oceans that we see today has changed a number of times in the earth's history.

Impact of earthquakes on the environment

The destruction an earthquake causes depends on its magnitude and duration or the amount of shaking that occurs. In the last 500 years, earthquakes around the world have killed several million people. An earthquake is one of the most catastrophic natural disasters. Massive loss of life and property occurs due to the collapse of buildings. Added to this, roads, bridges, canals, electric poles and most infrastructure is severely damaged. Certain regions of the earth are more prone to earthquakes. These are places located in the unstable regions of the earth's crust which are subjected to tectonic activities. Countries like Japan, parts of Southeast Asia, Turkey, Iran and Mexico are affected by severe earthquakes. In India, the entire Himalayan region, parts of the Gangetic Plain, Kutch and Andaman and Nicobar islands are in the earthquake prone zone. The major impact of earthquakes are as follows:

Shaking of the ground and surface rupture

This is the main cause of destruction in which buildings, bridges, roads, canals and other structures are damaged.

(ii) Liquefaction

Earthquakes make sands and silts to transform from a solid into a liquid state. This also results in buildings collapsing.

(iii) Landslides



Landslide

Earthquakes of high intensity often trigger many landslides in hilly regions.

(iv) Fires

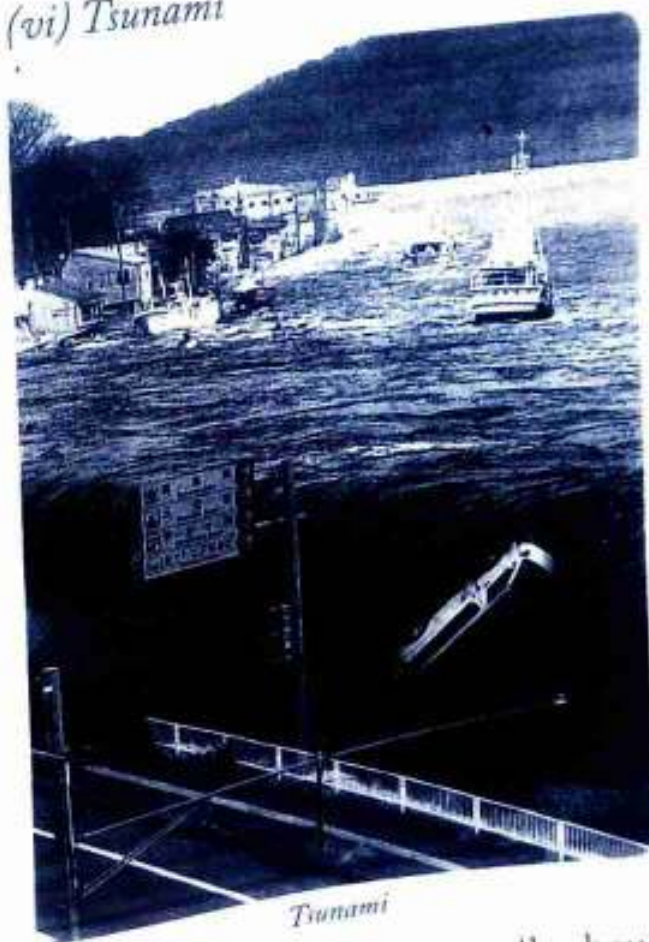
It is a major hazard associated with earthquakes. The shaking of the ground

and damage to buildings often breaks gas pipes and electric lines, thereby causing fires.

(v) Changes in land elevation

The surface topography of a region and groundwater conditions are altered after an earthquake.

(vi) Tsunami



Tsunami

It is a Japanese term meaning 'harbour waves.' Tsunamis are massive sea waves that are mainly caused by earthquakes in the ocean floor or possibly due to an undersea landslide or volcanic eruption. When the ocean floor is tilted during

an earthquake, a set of waves are created that are similar to the concentric waves generated by an object dropped into the water.

These waves are massive in size and gain height as they approach the seashore. Tsunamis up to the height of 30 metres are recorded and they are the most catastrophic among natural disasters as they affect a very wide geographical area. The tsunami on 26 December 2004 killed around 300 000 people and affected parts of Indonesia, Andaman and Nicobar Islands in India, Sri Lanka and even Somalia.

Prevention and mitigation of earthquakes

Despite the advances made by science, the exact time and place where an earthquake may strike cannot be predicted. Hence, the occurrence of an earthquake cannot be prevented. However, there are certain regions that are earthquake prone and so governments must work before hand to minimise the damage due to occurrence of earthquakes in such areas. The control and mitigation measures in earthquake prone regions include hazard reduction programmes, development of critical facilities and proper land use planning.

Hazard reduction programmes

These include the following:

- Earthquake education and evacuation plans.
- Use of proper construction material that is not harmful, even if the structures collapse.
- Construction of earthquake resistant buildings that have proper structural design.

Development of critical facilities

These include the following:

- Establishment of earthquake regulatory agencies for fast relief.
- Establishment of specific health care units for treating earthquake injuries and proper land use planning.
- Mapping of faults and weak zones in earthquake prone areas.
- Buildings such as schools, hospitals and offices should be in areas away from active faults.

(b) Floods

According to Burton (2003), floods refer to temporary inundation of a normally dry land area from the overflowing of natural or artificial confines of a river or other water body. Floods are one of the most common natural disasters occurring in many parts of the world.



A flooded residential area

every year. Floods occur due to heavy rainfall within a short period of time in a particular region which causes the rivers and streams to overflow.

Since most of the precipitation occurs within a time of two to three months during the rainy season, most floods occur during that time. The floods in the mountainous regions due to cloudbursts or jamming of streams are referred to as flash-floods. In flash-floods, the water drains away quickly, but only after causing extensive damage. The plain areas of a region which are drained by a number of rivers are the places most affected by floods.

In Zimbabwe, traditional flood prone areas are Muzarabani in Chidodo, Middle Sabi, Malapati, Chikwalakwala, Gutwe North and Tsholotsho.

Floods cause untold misery to the affected regions in the form of huge

losses of life and property. There is great damage to agriculture and livestock. Areas affected by floods face acute shortages of food and drinking water. Floods also cause a number of water borne diseases such as diarrhoea, gastroenteritis, jaundice and malaria. In Zimbabwe, Cyclone Eline in 2000 killed 136 people, destroyed about 59 184 houses, killed 20 000 livestock and damaged 230 dams, 538 schools, 54 clinics and 14 999 toilets.

Factors associated with flooding (ZINWA; 2015)

- Intense rainfall or tropical cyclones
- Topography – steep slopes followed by low lying areas
- Vegetation/land cover
- Operation of dams
- Siltation of rivers
- Climate change

Impact on the environment

Though the lives lost in floods may not be as high as in the case of earthquakes or cyclones, the damage to the environment is immense. The problem is further heightened if the floods last for a longer period of time. Floods not only damage property and endanger lives of people and animals, but have other effects as well, such as:

- Floods cause the spread of many epidemic diseases.
- Rapid runoff causes soil erosion.
- Wildlife habitats and forests are often destroyed.
- Man-made structures like buildings, bridges, roads, sewer lines and power lines are damaged.
- Floods cause widespread damage to crops and degrade agricultural land.
- Flood affected areas are faced with acute shortage of food and drinking water.

Prevention, control and mitigation of floods

Though floods are a natural hazard, they are sometimes intensified due to undesirable human activities. The measures that can be taken to control the extent of flood damage include land use planning, building of physical barriers, preventing human encroachment and use of technology for relief.

(i) Land use planning

Proper land use planning in flood prone areas includes:

- a) Demarcation of the flood-prone areas that are first inundated during floods.

- b) Construction work and concentration of human population should be avoided in the flood plains.
- c) Afforestation on the upper reaches of rivers (catchment areas) to control soil erosion and excessive runoff.
- d) Building of physical barriers.

Floods can be prevented by building certain structures such as:

- Embankments along the banks of rivers in densely populated areas.
- Reservoirs to collect excess water during floods.
- Construction of channels that divert floodwater.

(ii) Preventing human encroachment

Human encroachment should be avoided in flood plains and catchment areas. This would control deforestation and soil erosion which would prevent excessive runoff.

(ii) Use of technology for relief

Advanced technology can be used in the following ways:

- Advanced communication techniques for flood forecasting and warning.
- Fast evacuation of people.
- Provide relief in temporary shelters.
- Immediate supply of medicines, drinking water, food and clothes.
- Epidemic diseases must be

controlled through spraying and vaccination.

14) Drought

Drought is a condition of abnormally dry weather within a geographic region. Drought refers to the lack or insufficiency of rain for an extended period of time in a specific region.

We have the following types of droughts in Zimbabwe:

- i. Meteorological drought- it relates to the degree of dryness by atmospheric conditions.
- ii. Hydrological drought- this is when there are shortages of water like ground water, stream levels or reservoir.
- iii. Agricultural drought- this is caused by circumstances that lead to the lack of crop growth like insufficient soil moisture.

During droughts, rainfall is less than normal, causing a water imbalance and resultant water shortage. It occurs when the rate of evaporation and transpiration exceeds precipitation for a considerable period.

Drought should not be confused with dry climate, as in the Sahara or Kalahari Deserts. It

is marked by an unusual scarcity of water and food for humans as well as animals. Certain regions of the world, such as parts of Central Africa are characterised by low amounts of rainfall resulting in perennial drought-like conditions. Some parts of Zimbabwe such as Masvingo province are often affected by drought even during the rainy season. Since Zimbabwe is primarily an agricultural country, droughts cause untold misery to the common people. In 2016, the former President of Zimbabwe Robert Mugabe, declared a state of disaster in many rural areas hit by a severe drought. More than a quarter of the population faced food shortages.

Many farmers in Zimbabwe are still dependent on rainfall for irrigation and because of abnormal dry spells, there is extensive crop damage. The main drought prone areas in Zimbabwe are Matebeleland South, Masvingo, southern Manicaland, southern Midlands and parts of Mashonaland West.

Impact of drought on the environment

The severity of drought is gauged by the degree of moisture deficiency, its duration and the size of the area affected. If the drought is brief, it is

known as a dry spell or partial drought. Drought causes serious environmental imbalances, which are summarised below:

- Water supply reservoirs become empty, wells dry up and there is acute water shortage.
- Groundwater level is also depleted because of less recharge.
- Soil degradation and erosion occurs.
- There is extensive crop damage.
- People become impoverished and diseases are born due to malnutrition.
- Widespread damage to flora and fauna and the air.

Prevention, control and mitigation of drought

Rains are caused by a number of natural factors like air currents and wind direction. Thus, droughts are a natural phenomenon, beyond human control and prevention though global warming may have changed the pattern of rainfall in the recent times. In modern times, through the use of satellites, we can predict the weather pattern over a particular area. Drought-like conditions can be overcome by better water harvesting techniques. Certain precautions can be taken in drought prone areas, which relate to

management of water resources, proper agricultural techniques and relief by different agencies.

Management of water resources

These include the following:

- Conservation of water through rainwater harvesting, building check dams etc.
- Construction of reservoirs to hold emergency water supplies.

Proper agricultural techniques

These include the following:

- Increased use of drought resistant crops.
- Proper irrigation techniques, such as drip and trickle irrigation that minimise the use of water.
- Over-cropping and overgrazing should be avoided.

Relief measures

Immediate relief to the drought-affected people should be provided in the form of

- Employment generation programmes, like 'food for work' in the drought affected areas.
- Provision of fodder for domestic animals.

10.1 Cyclones

A cyclone is an area of low atmospheric pressure surrounded by a wind system blowing in anti-clockwise direction, formed in the northern hemisphere.

In common terms, a cyclone can be described as a giant circular storm system. In a cyclone, the wind speed must be more than 119 km/hr. Cyclones generate in seas and oceans and move with a very high speed towards the land.

Cyclones form when moisture evaporates from the warm oceans during the hot season. The air rises, condenses and gathers momentum as it moves over the ocean. Due to the extreme low pressure in the centre, more and more air rushes inwards and it grows to a considerable size and intensity. It strikes the land with a devastating force and gradually withers off on land when they are cut from their source of ocean moisture. Cyclones are named variously depending on their source of origin. They are called hurricanes in the Atlantic, typhoons in the Pacific, cyclones in the Indian Ocean and willy-willies around Australia.

Impact on environment

Cyclones are devastating when they hit the landmass in the form of very strong winds, heavy rains and storm tides.

In Zimbabwe, Cyclone Eline in 2000 killed 136 people, destroyed about 59 184 houses, killed 20 000 livestock, damaged 230 dams, 538 schools, 54 clinics and 14 999 toilets.

Coastal low lying areas are most affected. The affected areas are inundated both with rainfall and the surge of seawater. Devastation is also increased due to the accompanying high velocity winds. There is widespread damage in the form of uprooted trees, blown-off roof tops, standing crops, injuries and death to humans and animals. Many shipwrecks occur during cyclonic storms. The affected areas are mostly followed by spread of epidemic and diseases.

Prevention, control and mitigation of cyclones

The occurrence of cyclones is a natural phenomenon, over which humans have no control, hence it cannot be prevented. However, some scientists have speculated that the rise in global warming may cause increased occurrences of cyclones. The effects of cyclones can only be controlled and mitigated through some effective policies such as the use of advanced technology, hazard reduction initiatives and relief measures.

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Impact on environment

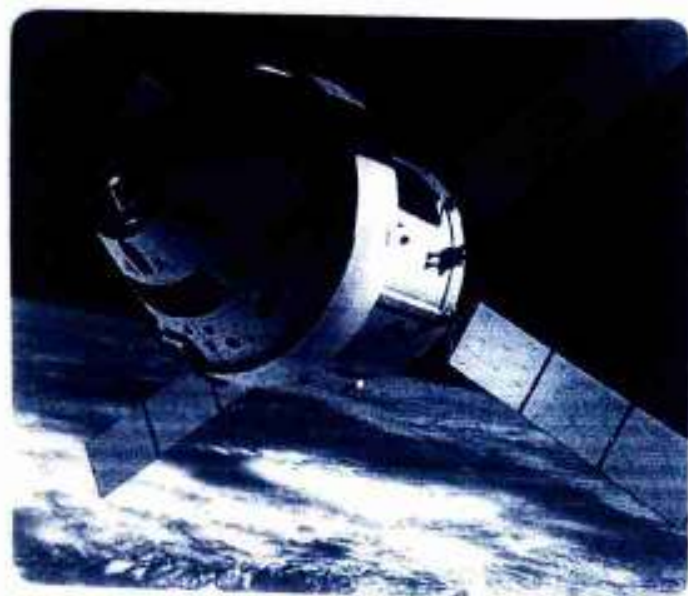
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A satellite

How advanced technology helps:

- Satellites can easily forecast the origin of cyclones in advance.
- Satellite images can track the movement and intensity of cyclones.
- Installation of early warning systems in coastal areas.

Hazard reduction initiatives

- Increasing public awareness regarding cyclones.
- Increasing the public response to cyclone warnings through training.
- Development of underground shelter belts in cyclone prone areas.

Relief measures

- Rushing relief to the affected areas in the form of medicines, food, clothes, etc.
- Checking the spread of epidemic water borne diseases as cyclones are generally accompanied by flooding.

(e) Landslides



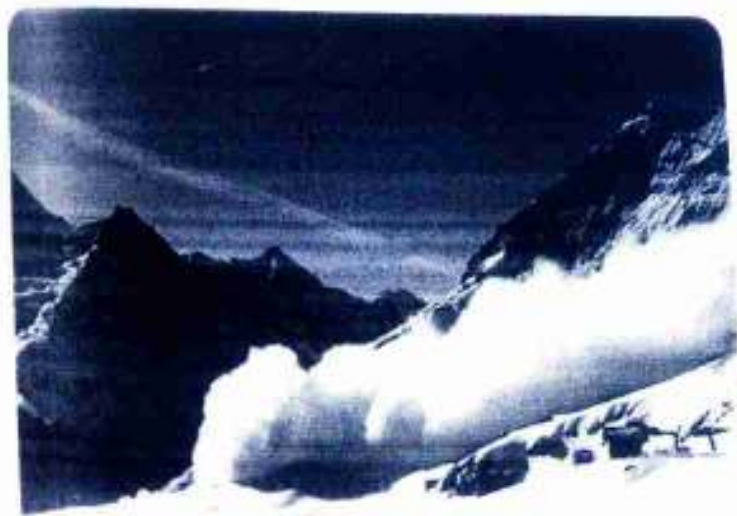
A landslide

Landslides refer to a rapid down-slope movement of rocks or soil mass under the force of gravity. It is also known as slope failure and mass wasting. Landslides may be regarded as mudflow. There is down-slope movement of soil and debris flow, which is the down-slope movement of coarse material and rocks. Landslides may occur when water from rain and melting snow seeps through the earth on a sloppy surface and encounters a layer of loose, unstable material such as clay. Landslides mostly occur on unstable hillsides by the action of rain or snow that seeps through the soil and rocks. This results in the sliding of earth and rock masses down the hill slopes. These are further triggered due to deforestation and human encroachment on unstable slopes. All the hilly regions of our country are prone to landslides.

The important factors responsible for landslide occurrence are as follows:

- Stability of slopes
- The type of earth and rock material
- The type of vegetation
- The role of ground water conditions and precipitation
- Presence of streams

(f) Avalanche



An avalanche

It is a type of landslide involving a large mass of snow, ice and rock debris that slides and falls rapidly down a mountain side. Avalanches are initiated when a mass of snow and ice begins to rapidly move downhill because of the overload caused due to a large volume of new snowfall. This results in internal changes of the snow pack, producing zones of weakness along which a slide occurs.

Impact on the environment

The impact on the environment is manifested in the form of:

- Uprooted trees and degraded soil
- Buried buildings and settlements
- Damage to crops and plantations
- Frequent roadblocks in hilly areas
- Injuries and death to humans and animals

Landslides, occur quite often in many parts of the world. They are found mostly in the hilly regions like the Himalayan region in India. Every year landslides occur, especially during the monsoon season and cause much damage to life and property. For example, the Malpa landslide in 1999 in the Kumaon hills killed many pilgrims who were going to Mansarovar in Tibet.

Prevention, control and mitigation

Though landslides are a natural phenomenon and may occur without human interference, in certain cases, human activities like deforestation and mining can also induce them. Landslides can be controlled to some extent, by adopting initiatives such as providing slope support and minimising human encroachment.

Providing slope support

- Holding retaining walls made of concrete, gabions (stone filled wire blocks) and wooden and steel beams.
- Providing drainage control measures so that water may not infiltrate into the slope.

Minimising human encroachment

- Mining activities should be monitored in the hilly, unstable regions.
- Plantation of trees should be undertaken on the unstable hilly slopes.
- Preventing human encroachment in the form of buildings, roads, agriculture or grazing on unstable slopes.

2. Man-made disasters

Man-made disasters are as a result of carelessness or human errors during technological and industrial use. The disasters are in the form of accidents which suddenly occur and take a huge toll on life and property. Mostly such disasters cause injuries, diseases and casualties where they occur.

Man-made disasters are mainly of two types namely:



Nuclear reactor

(a) Local disasters

These are small-scale disasters such as train accidents, plane crashes and bus accidents.

(b) Industrial and technological disasters

These are much larger in scale and are the result of technology failures or industrial accidents. Such disasters affect both local population and may even cover a much larger area. Industrial disasters result due to accidental leakages of water or air pollutants. Many of the chemicals are extremely toxic and carcinogenic which affect the human population.

Impact on the environment

Leakage of toxic chemicals from industries and accidents in nuclear reactors have short-term and long-term effects on the environment and human health. Short-term effects on human health relate to casualties and diseases like blindness, cancer, paralysis, heart trouble, gastric and respiratory abnormalities. Long-term effects include genetic imbalances in humans and its impact on future generations. Soil and water sources also remain polluted for long durations of time.

Prevention, control and mitigation

Man-made disasters can be minimised to a large extent by adopting the following measures:

- Proper training of personnel working in the hazardous industries.
- Proper maintenance and care of safety measures.
- Removing human encroachment around hazardous industries.
- Making people aware about first-aid methods in cases of accidents.
- Applying a wet cloth over the mouth and nose in case of gas leakages minimises the health hazards.
- Remaining indoors in case of radioactive accidents.

- Providing people with proper medical care, in some cases throughout their life.
- Providing adequate compensation to the affected people by way of money and employment.

Case Study 1

Bhopal Gas Tragedy (India: 1984)

The most serious industrial disaster occurred on December 3 1984 at Bhopal, India, which is known as the Bhopal Gas Tragedy (BGT). The Bhopal gas tragedy occurred due to a leakage of methyl isocyanide (MIC) gas from the factory of Union Carbide of India Ltd. MIC gas is used as an ingredient in pesticides.

It leaked from the factory and formed a deadly cloud over Bhopal. People living in slums in the vicinity of the factory were the most affected. More than 5000 people were killed, half of them due to direct exposure and the other half due to after effects. MIC is a colourless gas which causes severe irritation, violent coughing, swelling of the lungs, bleeding and death due to direct inhalation. It also caused loss of eye-sight in more than 1000 people. More than 50 000 people were affected with respiratory, eye, gastric, neurological and gynaecological problems.

Case study 2

Chernobyl Nuclear Disaster (USSR: 1986)

This nuclear disaster occurred at the Chernobyl Nuclear Power Plant, which was one of the largest power plants in the Ukrainian Republic of the USSR on April 26, 1986. It is the worst nuclear disaster recorded in a nuclear power plant. This nuclear power plant had four reactors of 1000 megawatts each for electricity generation. A sudden power surge resulted in two explosions which destroyed the reactor core and blasted a large hole in the roof of the reactor building.

The radioactive debris moved up through the hole to heights of 1 km. Approximately 100 to 150 million curies of radiation (radioactive isotopes of iodine and caesium) escaped into the atmosphere. To reduce emissions, the rescue team bombarded the reactor with 5 000 metric tonnes of shielding material consisting of lead, boron, sand and clay. Soviet officials placed the total number of human lives lost at 31.

However, according to Western government estimates, 2 000 people were killed. Large areas of the Ukrainian, Byelorussia Republics of the USSR and even parts of Poland, Denmark and Sweden were contaminated. Around 200 000 people had to be evacuated and resettled. The after effects lasted for many years and a rise in the incidence of thyroid and blood cancer has been

observed in a wide group of people. Other effects on human health included skin diseases, hair loss, nausea, anaemia, respiratory and reproductive diseases.

Heritage preservation and relevance

- We need to be wise enough to protect our planet for use by future generations.
- Implement disaster and climate change mitigation measures everywhere you are.
- Engage in awareness campaigns on disasters and climate change.

Summary

Climate change refers to the major changes in temperature, rainfall, snow or wind patterns lasting for decades or longer. Global warming refers to the long term increase in the earth's average temperature. A disaster is a serious disruption occurring over a relatively short period of time. Some of the common natural disasters discussed in this unit are earthquakes, droughts and floods. The common man-made disasters in Zimbabwe are bus disasters and collapse of mines.

Revision exercise
Pre-academic questions

Section A: Recall questions

- 1 Define a disaster. (2)
- 2 What is a natural disaster? (1)
- 3 What is a man-made disaster? (1)
- 4 List five types of natural disasters. (5)
- 5 List four types of man-made disasters. (4)
- 6 What is cyber-terrorism? (2)

[Total marks: 15]

Section B: Essay questions

- 1 Identify five major effects of earthquakes. (5)
- 2 Describe the impact of floods on the environment. (10)
- 3 What measures has the Zimbabwean government put in place to minimise effects of floods? (5)

[Total marks: 20]

Class activity

Share your experiences of natural disasters with someone you know. What worries, problems or stresses did you or your colleague experience as a result of these natural disasters?

Further research

Using reference materials such as internet search engines, local newspapers, magazines and recollections of elderly people, research on the incidence of natural disasters in your community.

Interviewing exercise

Interview family members, older relatives or friends who live in your community on recall about disasters in the community?

ICT exercise

Design posters with basic tips to prepare your community for disasters.

End of 3rd Term Examination

Heritage Studies

Paper 1: Multiple Choice

Time: 1 hour 15 minutes

INSTRUCTION TO CANDIDATES

- Answer all questions
- Read carefully through the whole paper before answering the questions.

1. Which term best explains why punctuality is important in organisations?
 - A. It encourages people to be honest.
 - B. It encourages people to meet set time frames without excuses.
 - C. It attracts punishment.
 - D. It promotes hardworking
2. In schools, learners need to subject themselves to _____.
 - A. class monitor, prefects, ancillary staff, class teacher, senior teachers, deputy and head
 - B. class monitor, prefects, senior teacher, deputy head
 - C. prefects, ancillary staff, class teacher, teachers and head
 - D. class monitor, ancillary staff, class teachers and deputy head
3. The following are problems of peer interactions except _____.
 - A. sharing ideas
 - B. indulgence in bad behaviour
 - C. uncultured behaviour
 - D. predation
4. If social media is not properly managed it can lead to _____.
 - A. spread of hate speech, threatening, discriminating information and vulgar language
 - B. sharing of events as they happen
 - C. sharing of cultural political information
 - D. none of the above
5. The following helps to identify people except _____.
 - A. totems
 - B. religion
 - C. nationality
 - D. skin colour

Pigweed is an African vegetable which is used to treat the following problems except _____.

- A. diarrhoea
- B. heavy menstruation
- C. headaches and internal ulcers
- D. backache

Language is important in that _____.

- A. it helps in interaction
- B. it states the lives of any ethnic group and lays the foundation for respect, acceptance, understanding and interaction
- C. it states the lives of any ethnic group
- D. it helps interaction and understanding

Chieftaincy in Binga is matrilineal meaning that _____.

- A. it is from the father's side
- B. it is given to the son by the father
- C. it is from the mother's side
- D. all of the above

The two different forms of inheritance are _____.

- A. indigenous inheritance and contemporary inheritance
- B. indigenous inheritance and the acquiring of tools of by the lastborn

C. the surviving spouse and children have to positively identify themselves

D. intangible inheritance and contemporary inheritance

10. Personal identity entails _____.

- A. surname
- B. name
- C. nationality
- D. all of the above

11. The Bantu people originated from the borders of _____.

- A. Tanganyika and Mozambique
- B. the Great Lakes region
- C. Zaire and Zambia
- D. Cameroon and Eastern Nigeria

12. What was the main reason for the emergency of Early Iron Age?

- A. Iron was easy to get.
- B. Food security was of paramount importance.
- C. To improve iron technology.
- D. Inefficient tools.

13. Stone Age people made their houses from _____ and _____.

- A. dagga and wood
- B. wood and asbestos
- C. tree branches and grass
- D. dagga and zinc

14. A sovereign state is made up of the following three elements:

- A. the army, police and people

- B. religion, army and language
 C. laws, geographic boundaries and people
 D. the people, geographic boundary and a government in control
15. Lobengula signed the _____ which led to colonisation of Zimbabwe.
 A. Grobler Treaty
 B. Moffat Treaty
 C. Rudd Concession
 D. Lippert Concession
16. In which year did the United Nations Convention on the Rights of the Child (UNCRC) come into force?
 A. 1989
 B. 1890
 C. 1999
 D. 1990
17. Which of the following is a domestic law of Zimbabwe?
 A. Universal Declaration of Human Rights
 B. Children's Protection and Adoption Act
 C. African Charter on the Rights and Welfare of the Child
 D. United National Convention on the Rights of Child (UNCRC)
18. Accessing the library, reading books and surfing the internet at school implies the right to _____.
 A. education
 B. information
 C. life
 D. be heard
19. Which of the following is not a right that learners have at school?
 A. Right to make mistakes and not be judged.
 B. Right to learn at a personal pace.
 C. Right to talk, sleep and laugh when need arises.
 D. Right to have drinking water available.
20. The following are purposes of the National Tree Planting Day except _____.
 A. motivate the nation of plant and conserve trees
 B. enlighten the nation on the importance of forest and woodland resources
 C. promote environmental awareness
 D. enhance household food security

21. Defending sovereignty involves _____.
- A. the military and security services only
 - B. a collective effort from all citizens
 - C. the people and government
 - D. geographical jurisdiction
22. The main reason for the development of extractive industry is _____.
- A. the availability of market
 - B. colonisation of Africans
 - C. availability of cheap labour and raw materials
 - D. monopoly of resources
23. What did indigenous people contribute in the agricultural activities?
- A. Raw materials
 - B. Cheap labour
 - C. Expert knowledge
 - D. Livestock
24. Indigenous knowledge is the local knowledge which is confined within _____.
- A. a given locality or community
 - B. the whole country
 - C. in cities only
 - D. none of the above.
25. In the Tonga culture, it is taboo for people _____.
- A. to conserve the environment
 - B. to get salt from the hot springs first before getting authority from the chief
 - C. to kill a tiger
 - D. to preserve the groves
26. The following are traditional methods of conserving the environment except _____.
- A. totems
 - B. taboos
 - C. indigenous knowledge
 - D. garbage collection
27. Totems are meant to save _____.
- A. plants from extinction
 - B. people from extinction
 - C. animals from extinction
 - D. none of the above
28. Trees associated with ancestral spirits are _____.
- A. gum trees and wattle trees
 - B. *muonde* and *muchakata*
 - C. orange and paw paw
 - D. *muchakata* and pine trees
29. Climate change is _____.
- A. a change in the earth's overall climate
 - B. typical or average weather
 - C. the average of all the world's regional climate
 - D. a term that refers to major

- changes in temperature, rainfall, snow or wind patterns lasting for decades or longer
30. The following are some the causes of climate change except _____.
- A. burning fossil fuels
 - B. volcanic activity
 - C. cutting down forests
 - D. construction of roads
31. The following is the natural cause of climate change except _____.
- A. continental drift
 - B. volcanoes
 - C. the earth's tilt
 - D. the use of fossil fuels
32. The following is an effect of climate change except _____.
- A. melting glaciers and polar ice
 - B. fast rising of sea levels
 - C. the development of land
 - D. ramped up drought, floods and other extreme weather patterns
33. When disasters occur due to natural forces they are called _____.
- A. man-made disasters
 - B. natural disasters
 - C. environmental loss
 - D. human impact
34. The following are natural disasters except _____.
- A. civil unrest
 - B. tornadoes
 - C. drought
 - D. earthquakes
35. Which among the following is the most powerful of natural disasters?
- A. Hurricane
 - B. Tornadoe
 - C. Earthquake
 - D. Flood
36. Cyber-terrorism involves _____.
- A. military terrorism
 - B. civilian attacks
 - C. attacks against computers and networks
 - D. attacks against civilian facilities
37. The following areas in Zimbabwe are prone to floods except _____.
- A. Tsholothso
 - B. Chimanimani
 - C. Chiredzi
 - D. Beitbridge
38. The other name for secondary industry is _____.
- A. manufacturing
 - B. extractive
 - C. tertiary
 - D. service sector

39. What is true about tertiary industry?

- A. It involves extraction of natural products.
- B. It is the manufacturing of raw materials.
- C. They do not produce raw materials or manufacture goods.
- D. Banks and tourism industry fall under tertiary industry.

40. The quaternary industry involves all of the following except _____.

- A. high technology
- B. research and development
- C. pure services such as entertainment
- D. manufacturing

Heritage Studies Paper 2

Time: 2 hours

Instructions to candidates

- Answer four questions in section A.
- Write your answers on a separate answer sheet.
- If you use more than one sheet of paper, fasten the sheets together.
- Read carefully through the whole paper before choosing the questions you intend to answer.

Section A: Short answer questions

1. a) What is the parental role in a family? (3)
b) List three national identification documents given to an individual in Zimbabwe. (3)
c) List four traditional games played by young people in Zimbabwe. (4)
d) Besides the national registration card, identify other two identity documents that are also accepted as proof of identity in Zimbabwe. (2)
e) Name four socialising agents that influence the development of young children. (4)
f) Describe the role played by siblings in the socialisation of young children. (4)

[Total marks: 20]

2. a) Identify any four national symbols. (4)
b) Why is it important to learn about the national symbols? (3)
c) What does the bird, triangle and star on the national flag represent? (6)
d) When was the Coat of Arms of Zimbabwe adopted? (1)
e) How many kudus does the Coat of Arms depict? (2)
f) Identify four main features found at the National Heroes' Acre. (4)

[Total marks: 20]

3. a) What is meant by the phrase preservation? (1)
b) Why do people preserve food? (1)
c) Describe how the following foods are preserved:
(i) *madora/amacimbi*
(ii) game meat
(iii) vegetables
(iv) peanut butter
(v) vegetables (10)
d) In which province in Zimbabwe can we find *amacimbi/madora*? (1)
e) Give three activities and dances practised in Binga. (3)
f) What are folklores? (1)

[Total marks: 20]

4. Define citizen responsibilities and voluntary community participation. (2)
5. List four responsibilities of a Zimbabwean citizen. (4)
6. Define the following terms:
- formal sector
 - informal sector (4)
7. List three characteristics of the following:
- informal sector
 - formal sector (6)
8. State two benefits of agro-based industry in Zimbabwe. (2)
9. List two natural disasters that occurred in Zimbabwe between 2000 and 2010. (2)

[Total marks: 20]

5. State any two early missionaries who came to Zimbabwe. (2)
- Why did John Smith Moffat want the destruction of the Ndebele State? (2)
- Who was granted concessions to mine gold at Tati in 1870? (3)
- In brief, describe the following:
- Hunting Concessions (3)
 - Trading Concessions (3)
 - Land Concessions (3)
- What is a National Schools Pledge? (2)
- Why is it important to learn about the national pledge? (2)

[Total marks: 20]

Section B: Essay questions

- Describe the Ndebele and Karanga birth rituals. (8)
 - Describe the death rituals of chiefs in Zimbabwe. (7)
 - To what extent is the study of birth and death rituals important in Zimbabwe? (10)

[Total marks: 25]

- Describe in brief the Tonga Courtship practice. (8)
 - Why is Musengabere discouraged as a courtship practice? (6)
 - To what extent are the indigenous courtship practices evolving in Zimbabwe? (11)

[Total marks: 25]

- Define and describe traditional inheritance regarding women in Zimbabwean societies. (8)
 - Describe the Shona death ritual on:
 - Pregnant women (3)
 - Newborn babies (3)
 - Those who commit suicide (3)
 - Discuss reburial rites citing their relevance in indigenous society. (3)

[Total marks: 25]

4. a) With the aid of three examples, define renewable and non-renewable resources? (6)
- b) Describe the natural resource conflict using examples. (8)
- c) Why are minerals important to Zimbabwe? (6)

[Total marks: 20]

5. a) Define the following
- (i) air pollution
 - (ii) water pollution
 - (iii) noise pollution (6)
- b) What measures can be put in place to mitigate noise and water pollution? (8)
- c) To what extent are mitigatory measures on noise and water successful in Zimbabwe? (11)

[Total marks: 25]