



Midlands State University



FACULTY OF ARTS

*DEPARTMENT OF ARCHAEOLOGY, CULTURAL, HERITAGE
AND MUSEUM STUDIES*

**Cultural heritage as a driver for human development. An assessment of the
socio-cultural benefits at Matendera ruins Buhera**

By

NABOTH TRUST KUZONYEI

Student Registration Number: R121576R

**Dissertation submitted in Partial fulfilment of the requirements for the
Bachelor of Arts Degree Archaeology, Cultural Heritage and Museum
Studies**

SUPERVISOR: MS N GURIRA

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APPROVAL FORM

The undersigned certify that they have supervised the student Naboth T Kuzonyei dissertation entitled: Cultural heritage as a driver for human development. An assessment of the socio-cultural benefits at Matendera ruins Buhera submitted in Partial fulfillment of the requirements of the Bachelor of Arts in Archaeology, Cultural Heritage and Museum Studies at Midlands State University.

Student’s Signature..... Date.....

Supervisor’s Signature..... Date.....

DECLARATION

I Naboth Trust Kuzonyei, Registration Number R121576R do hereby declare that this entire research is a product of my own work. It is being submitted in partial fulfillment of the requirements for Honors Degree in Archaeology Cultural Heritage and Museum Studies, in the Faculty of Arts at Midlands State University.

Student's Signature.....

Date.....

RELEASE FORM

NAME OF AUTHOR: NABOTH TRUST KUZONYEI

REG NUMBER: R121576R

DEGREE PROGRAM: ARCHAEOLOGY, CULTURAL HERITAGE AND
MUSEUM STUDIES

TITLE: CULTURAL HERITAGE AS A DRIVER FOR
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SUPERVISOR: MS N GURIRA

YEAR: 2015

CONTACT DETAILS: 4025 FALCON ROAD
NORTHLEA
GWERU
+263773634128/ +26354227565
nabothkuzonyei@gmail.com

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STUDENTS'S SIGNATURE..... **DATE**

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CHAIRPERSON'S SIGNATURE..... **DATE**.....

DEDICATION

I would like to dedicate this project to my grandmother Mrs. G N Mabumbo. May her loving soul rest in peace

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ABSTRACT

This research study focused on heritage as a driver for human development and makes an assessment of the socio-cultural benefits of heritage tourism use to communities surrounding heritage places. The thrust of the study was to know how Matendera ruins as a heritage resource has benefited the surrounding communities socio-culturally. The study reveals the extent of the Collett plan in enabling community development from heritage tourism, the of community involvement at Matendera and how communities surrounding Matendera have benefited to develop indirectly from the use of Matendera as a tourist attraction. The researcher made use of the case study approach to collect data. The study revealed that communities surrounding Matendera were benefiting from the heritage tourism culturally, educationally, socially, psychologically and environmentally. Community members have pride and they enjoy the benefits they get from Matendera for example the Matendera festival and the kudyarima environmental project. The Matendera festival also boosts the socio-cultural benefits. It also benefits their livelihood, social harmony and inclusion. The study also shows that the developmental strategy by Collett guided the tourism use of Matendera. The research findings showed that the Collett plan was applicable to Matendera and communities surrounding Matendera but nothing is mentioned about communities benefiting. The Collett plan is being implicated at Matendera but the implications are limited. There is need develop policy for community beneficiation like the nation heritage and tourism strategy of South Africa and also the revision of Collets plan and come up with a new plan for communities surrounding Matendera to benefit more socio-culturally.

DEFINATION OF TERMS

Human development: “a process of enlarging people’s choices” - that measures development in a broad array of capabilities, ranging from political, economic and social freedom to individual opportunities for being healthy, educated, productive, creative and enjoying self-respect and human rights(WCCD 1995;8)

Heritage: something of inheritance or something that has been passed down from previous generations and it covers historic buildings or monument as well as natural landscapes, (UNESCO 2013; 3).

Heritage place: a physical entity broadly fashioned by human action, Layton and Ucko (1999).

Heritage tourism: “an immersion in the natural history, human heritage, arts, philosophy and institutions of another region or country”, (Dallen and Boyd 2003; 1)

Community: a body of people inhabiting the same locality, in geographical or spatial terms, human settlements in close proximity to a given heritage place (ICOMOS G.A 2014; 2)

Community participation: is the involvement of indigenou and local communities that have lost their rights of involvement in heritage management, Chirikure and Pwiti (2008; 2)

Stakeholders: individuals, people, organisations that might not have a relationship with the site although they might have an intrest usually economic or political, (Chauke 2003, 13)

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CHAPTER 1

1.0 INTRODUCTION

Heritage tourism is defined by the World Tourism Organisation as “an immersion in the natural history, human heritage, arts, philosophy and institutions of another region or country”, (Dallen and Boyd 2003; 1). It is also a branch of tourism oriented towards the cultural heritage of the location where tourism is occurring. Through heritage tourism communities can benefit both economically and non-economically and it is an important agent in promoting community pride and enhancing quality of life (ACHP 2006). Heritage provides distinctiveness of a place which is an advantage both for tourist development and for the well-being of local communities. This brings the improvement of the social climate also leads to the enhancement of the investment climate.

Heritage is a social, economic and cultural resource. It is the physical representation of a community identity that demands to be passed on to others (Riganti and Nijkamp 2004; 1). Conserving the environment for future generations is one of the key concepts of sustainability, which refers to the need for intergenerational equity. Therefore, conserving our built heritage means managing it for the benefit of current and future generations (Riganti and Nijkamp 2004; 2). A site is to be preserved for the benefits it provides to local employment as a result of heritage tourism.

The Tokyo International Conference on African Development, (TICAD) aimed to achieve comprehensive community-driven development approach focusing on the needs of the local community, involving the participation of all actors. (TICAD 2009; 15) Provide comprehensive support to develop local population’s capacity to improve their wellbeing. The Hangzhou declaration also aimed to ensure cultural rights for all to promote inclusive social development, thus ensuring cultural rights, access to cultural goods and services, free participation in cultural life, and freedom of artistic expression are critical to forging inclusive and equitable societies, (Hangzhou declaration 2013; 4). A rights-based approach to culture and cultural development. UNESCO’s World Heritage Convention was a way forward in the awareness of the moral obligation of humanity as a whole to respect and safeguard natural as cultural properties are valuable to its stakeholders (WHC 1972). Development takes a human based approach where heritage benefits should be people oriented. This is where cultural heritage is a driver development, thus ensuring social benefits and eradicating poverty. Heritage places

play a vital role in the intelligent use of natural and cultural resources which generates or bring benefits the communities surrounding a heritage place. This research probed in to assessing whether, the communities surrounding Matendera were developing from the tourism use of the heritage site.

1.1 BACKGROUND OF THE STUDY

Cultural heritage is an essential tool for sustainable development. Communities living in proximity of heritage places have been incited on the benefits that cultural heritage can be used to stimulate sustainable development. Cultural heritage has been identified as a driver for sustainable development. By using cultural heritage places as sources of income generation, communities can also benefit from the heritage tourism use of their heritage place socio-culturally. Bruntland Commission of 1987 is praised and credited as it stipulated a working definition of sustainable development which has become a yardstick for many nations today. It defines sustainable development as a “development that meets present needs without compromising the ability of future generations to meet their own needs” (WCED 1987:43). Sustainable development embodies a desire that future generations inherit a world which has beautiful heritage places as the ones which were left for us by previous generations. This is for the future generations to enjoy the same benefits like the past generations had.

According to the WCCD 1995, human development realises an end goal of development that and the communities of the world are to improve their human development opportunities, they must first be empowered to define their futures in terms of who they have been, what they are today and what they ultimately want to be. Human development strategies that conserve and enrich their cultural values and ethnic heritage, rather than destroy them, (WCCD 1995; 49). Cultural heritage places will continuously benefit and develop communities socio-culturally.

The Hangzhou declaration of 2013 argues that culture should be considered to be a fundamental enabler of sustainability. Extraordinary power of culture to foster and enable truly sustainable development is especially evident when a people-centred and place-based approach is integrated into development programmes and peace-building initiatives. Culture as a driver for sustainable development, through the specific contributions that it can make as knowledge capital and a sector of activity to inclusive social, cultural and economic development, harmony, environmental sustainability, peace and security. The Tourism Charter of 1999 states that heritage and collective memory of each locality or community is irreplaceable. It

recognises cultural heritage tourism makes communities benefit and that heritage is an important foundation for development, both now and into the future. Heritage tourism brings with it a duty of respect for the heritage values, interests and equity of the present-day host community, indigenous custodians or owners of historic property and for the landscapes and cultures from which that heritage evolved.

The United Nations World Tourism Organisation (UNWTO) asserts that tourism is a critical development asset and it can play a significant role in the achievement of the post Millennium Development primary goal of human development which is to ensure human development recognises the pro poor benefits. Tourism is increasing relevance on the development agenda comes at a critical turning point as we shift from the Millennium Development Goals (MDGs) into the Sustainable Development Goals (SDGs), the new blueprint for global development (UNWTO 2014; 2). Under this blue print the World Tourism Day (WTD) marked a significant step in community empowerment through their heritage places. Under the theme “*Tourism and Community Development, spotlighting tourism’s role in empowering communities*” (UNWTO 2014; 6). It focuses on engaging local populations in the tourism value chain and fostering benefits. Heritage Tourism is widely acknowledged as a key socio-economic development sector that has the potential to contribute to national, regional and local development and, more specifically, serve as a mechanism to promote poverty alleviation and pro-poor benefits within a particular locality.

Community participation in heritage tourism is a way of implementing sustainable tourism. This approach of community participation has long been advocated as an integral part of sustainable tourism development. There is a correlation between community participation and pro-poor tourism (PPT) hence there is a need to unpack this. Pro- poor tourism interventions aim to increase the benefits for the poor from heritage tourism, and ensure that tourism growth contributes to the wellbeing of the surrounding local communities with heritage places. PPT is not a particular produce or sector of tourism, but it is an approach. It is aimed to unlock opportunities for the benefits that derive from heritage tourism to improve the wellbeing of people. The approach focuses on strategies that improve non monetary benefits to the poor, and aims to unlock opportunities for the poor (Apleni 2012; 2). Local communities must be actively involved in heritage tourism as they derive benefits from the industry and this eradicates poverty with in that locality.

Development is catalysed by cultural heritage in many African countries. Heritage sites in Africa offer a unique opportunity for community empowerment through integrated rural development and it also has the potential to mobilize resources for cultural tourism,(Eboime 2009:14), and these will benefit the community. South Africa through the National Heritage Resources Act there has been a considerable realisation of development of communities from cultural heritage (SAHRA 1999). A good example of such a case is Ismgaliso world heritage site where community development is at the heart of its management system. Communities realise both economic and non-economic benefits of heritage tourism use. Cultural heritage can provide opportunities for social and cultural beneficiation and sustainable development. Communities are realising that Heritage sites can benefit them in many ways through heritage tourism. They can benefit in non-economic ways and heritage is a source for non-financial benefits and sustainable development.

In Zimbabwe, master plan for resource conservation and development by NMMZ and UNDP 1991 was adopted NMMZ as a guideline for heritage. The master plan for the preservation and development of Zimbabwe archaeological heritage was formulated within the framework of the government of Zimbabwe's objectives, (Collett 1991; 3). In this plan employs the three tier system. The first tier is the site, the second tier is the infrastructure and communities or stake holders are in the third tier.

According to the Zimbabwean Constitution 2013; 25; article 13 section 4 “...*local communities must benefit from the resources in their area*”. Article 18; 26 section 2 stipulates that “...*there must be practical measure to ensure that local communities have equitable access to their resources for development to take place...*” Article 282; 128 states that cultural values must be upheld to promote sound family values, also “...*taking measures to preserve the culture, history, traditions and heritage of their communities including sacred shrines*”. The constitution of Zimbabwe clearly talk about community beneficiation. It grants the local communities with heritage site to benefit from their heritage resources.

Zimbabwe as a nation has since adopted the yardstick of sustainable development and the Government of Zimbabwe and the Honourable President of the Republic of Zimbabwe in pursuit of a new trajectory of accelerated socio-economic growth and wealth creation, formulated a new plan known as the Zimbabwe Agenda for Sustainable Socio-Economic Transformation (Zim Asset): October 2013 - December 2018 a five year plan. Zim Asset was

crafted to achieve sustainable development and social equity anchored on indigenization, empowerment and employment creation which will be largely propelled by the judicious exploitation of the country's abundant human and natural resources. And this is therefore insuring sustainable development in all aspects including heritage as tourism is one of the major tool for sustainable development in Zimbabwe and depends highly on cultural heritage sites. In line with the community share ownership trust the community must benefit from its natural resources thus communities must benefit from its heritage place.

Zimbabwe as a nation is blessed with lots of cultural heritage. This is shown by its five UNESCO World Heritage Sites namely Matobo Hills, Great Zimbabwe, Mana Pools, Khami Ruins and the Victoria Falls and national heritage sites and these vastly contributes to cultural tourism, (Zimbabwe Creative Civil Society's Strategy In The Formulation Of A Plan Of Action For Arts & Culture;2011;11). This heritage is important by way of bringing in tourists into the country but also as our past and present carrying meaning for the future generation, National Plan of Action for Arts & Culture (NPAAC, 2013). The researcher will evaluate whether the communities surrounding Matendera benefit socio-culturally from the tourism use of their heritage places.

1.2 STATEMENT OF THE PROBLEM

According to the UNESCO's World Heritage Convention of 1972, communities must benefit from their cultural heritage sites within their locality. Matendera ruins is a national heritage site it is used for tourism. Little is known whether the communities surrounding Matendera are benefiting non-economically from the tourism use of their heritage.

1.3 AIM

To assess whether, the communities surrounding Matendera are developing from the tourism use of the heritage site.

1.4 RESEARCH OBJECTIVES

- To evaluate the applicability of the collet plan to the Matendera situation
- To evaluate the extent to which communities are involved in heritage tourism management
- To identify how communities living around the site are benefiting indirectly from the use of the site

1.5 RESEARCH QUESTIONS

- To what extent does Collett 1991 enable community development from heritage tourism
- To what extent are the local communities at Matendera involved in the use of the as a tourist attraction
- How have the communities at Matendera benefited to develop indirectly from the use of Matendera as a tourist attraction

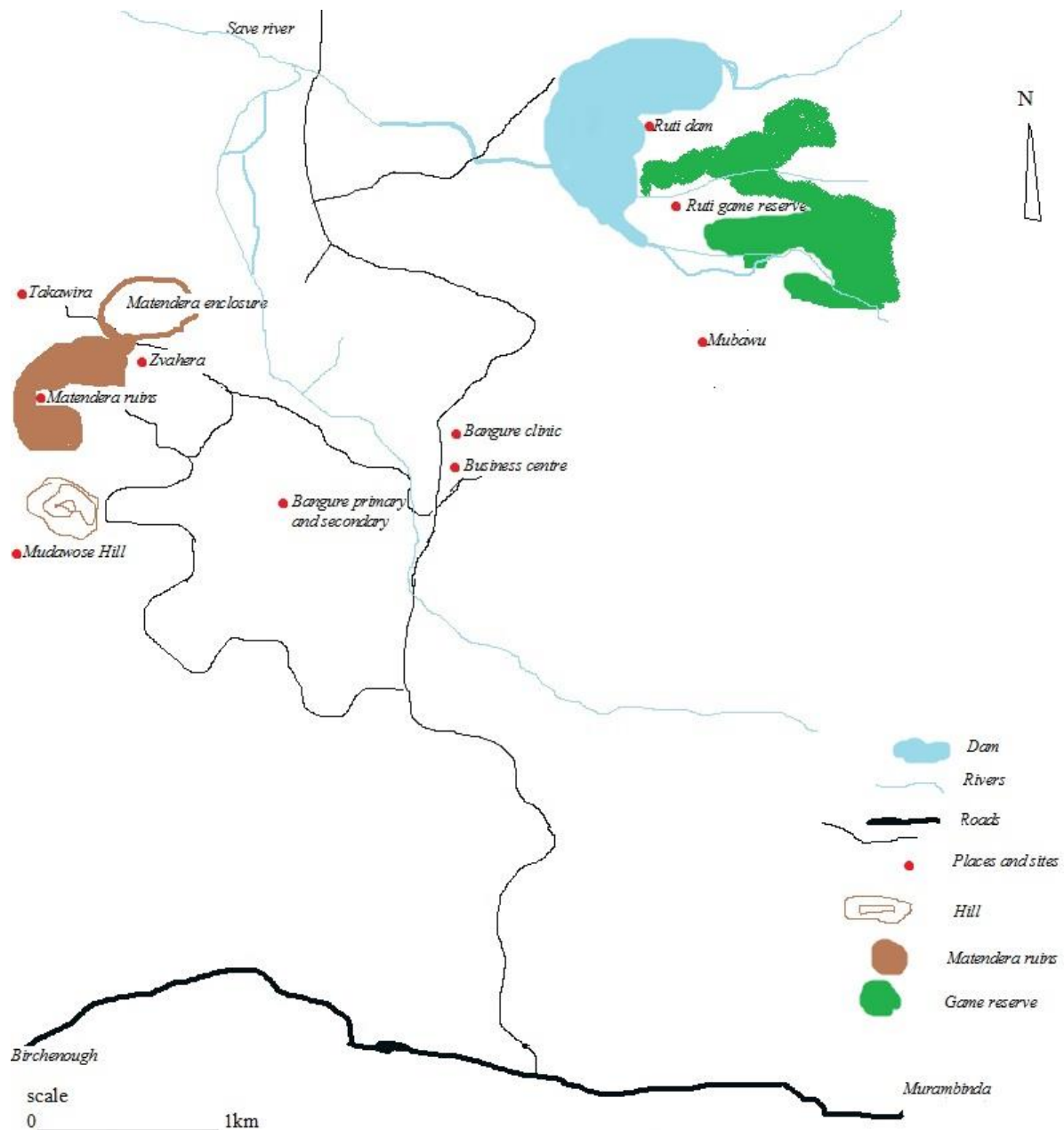
1.6 SCOPE AND LIMITATIONS

Heritage is broad and it has numeral matters. Benefits to heritage sites come in various manners but in this case the researcher then narrows the study to the social and cultural benefits brought through heritage sites to their surrounding communities. The area has poor roads that lead to the site minimal transport making it difficult to reach and this is a major limitation for heritage tourism. Economic benefits are outside scope of the study

1.7 DELIMITATIONS OF THE STUDY

Matendera found in the Manicaland provinces' Buhera District. It is located 65 kilometers from Murambinda and it is between Murambinda and Muzokomba highway which leads to Birchenough. It is a dry stone walled structure which was constructed on the top of a rock mountain. The region is drier and receive significant amounts of rainfall per annum, (Geody 2015). The local communities surrounding Matendera heritage site geographically covers a fairly large area. The population estimated for the locals is around 15 000. The area of study was focused on people who live within the 5 kilometre radius. The aim being if there are some benefits derived from the site these are the people that will benefit more.

Below is the map for Matendera.



Map by the Midlands State University geography department

1.8.JUSTIFICATION OF THE STUDY

Communities surrounding Matendera ruins are benefiting socio-culturally from the heritage tourism use of the heritage place. Study proves that they benefit socially, culturally, environmentally, psychologically and educationally. Heritage places can also provide benefits outside economics and it gives more benefits to surrounding communities. Heritage is indeed a driver for human development but it is not being fully enabled. Frameworks are not enabling human development. There is need to enable beneficiation, therefore ZIMASSET is not

attainable. Most scholars are arguing that heritage provide economic benefits as compared to socio-cultural benefits. This study is unique, the researcher explores the rationality of this assertions by assessing the extent to which cultural heritage has contributed to the non-economic, non-monetary and non-financial benefits of heritage tourism use to local communities with heritage sites.

1.9 ASSUMPTIONS OF THE STUDY

Heritage places have the full capacity to benefit the community socio-culturally. The general assumption is that the communities surrounding Matendera are benefiting socio-culturally or socio-culturally from the use of their heritage place. The assumed benefits to communities include social, cultural, education, legal, traditional and psychological benefits from its heritage place.

1.10 CHAPTER SUMMARY

The chapter discusses what the researcher is going to look at and the main aspects of the study. An attempted to define key terms was done. It highlighted a brief background of the study, the research questions, objectives and justification, limitations, delimitations, assumptions of the study. The next chapter will probe in to making an assessment of the socio-cultural benefits of communities with heritage sites.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter reviews a selection of existing literature about the socio-cultural benefits that communities with heritage site get through their heritage. An attempt would be made not only on literature specific to Matendera Ruins but also literature on other parts of the world. The chapter would address the role of national and world heritage sites in ensuring socio-cultural beneficiations to communities surrounding the sites from the general to the specific that is at global level, regional level, national level and then specifically to Matendera ruins. The chapter would also look at the key indicators of beneficiation, socio-cultural development factor and the benefits the local communities get from the heritage site.

2.1 CONCEPTUAL FRAMEWORK

The researcher employed the World Heritage Convention 1972, which defines the kind of natural or cultural places which can be considered for inscription on the World Heritage List. It sets out the duties of States Parties in recognising possible sites and their role in protecting and preserving them, (WHC1972; 4). By signing the Convention, each country pledges to conserve the World Heritage places situated on its territory, and also to protect its national heritage, (WHC 1972; 7), therefore using the World Heritage places as a benchmark. We need frameworks that guide community beneficiation. According to the world heritage convention “communities must benefit from the heritage within their localities”, therefore this research seeks to assess whether communities surrounding Matendera ruins are benefiting socio-culturally from the use of their heritage place.

The Zimbabwean constitution was used by the researcher as it clear discusses issues of community beneficiation. the Zimbabwean Constitution is of the notion that, local communities must benefit from the resources in their area, (constitution of Zimbabwe 2013; 25; article 13: 4) and it further argues that practical measure that ensure local communities have equitable access should be made available for development to take place through their resources in Article 18; 26 section 2. Article 282; 128 states that cultural standards should be upheld to indorse values, and measures must be taken to preserve the culture, history, traditions and heritage for communities including sacred shrines. The constitution supports socio-cultural

beneficiation to local communities surrounding Matendera as it speaks to the Zimbabwean nation and clearly states that they have to benefit from their heritage resources.

The theory of sustainable development Sustainable development as defined by Brundtland report of 1987 is 'paths of human progress which meet the needs and aspirations of the present generation without compromising the ability of future generations to meet their needs. Sustainable theory is also viewed by other scholars as capacity building of local, national and international institutions. The principles for sustainable development include ecological, economic, cultural, social and political. The theory focuses on the elimination of poverty, reduction in population growth, more equitable distribution of resources, healthiest, more educated and better trained people, decentralized, more participatory government, more equitable trading systems within and among countries, increased production of local consumption including locally adapted solutions to environmental problems (UNDP 1992:45). Heritage tourism develops local communities indirectly through tourism activities which benefit communities in proximity of the heritage place or resource.

The theory of was used by the researcher. According to the concept of intergenerational equity, the present generation is obligated to pass down the earth's, natural and cultural resources to future generations in the condition as they received them that they can enjoy them and meet their own needs, (Weiss 1984; 543). This responsibility applies both to diversity and quality of cultural resources. This leads to a quality of the human environment which is maintained over generations. Intergenerational equity applies to diverse cultures and religious traditions. The researcher employed this concept because it is applicable to the Matendera community as they passed down their heritage from generation to generation with a standard quality so as to benefit socio-culturally from the heritage resource.

2.2 TO EVALUATE THE APPLICABILITY OF THE COLLET PLAN TO THE MATENDERA SITUATION

The main objective of the research is to establish the role of cultural heritage tourism in ensuring socio-cultural benefits to the surrounding communities. Nurse (2006; 36) argues that culture makes it possible for sustainable development to occur together with social, cultural educational and environmental dimensions. Tourism is becoming one of the biggest industries in the world and it is dependent on cultural heritage, (WCCD, 1995). Zimbabwe has a master

plan for resource conservation and development by NMMZ and UNDP 1991 was adopted NMMZ as a guideline for heritage. The master plan for the preservation and development of Zimbabwe archaeological heritage was formulated within the framework of the government of Zimbabwe's objectives, (Collett 1991; 3). Tourism and cultural heritage should integrate, (Collet 1991; 4). The relation between tourism contributes to cultural heritage and this is beneficial to local communities. Cultural heritage tourism benefits to local communities. It contributes directly to providing basic goods, security and health through access to clean air, water, food and other key resources as well as decent jobs, be it in cultural heritage management or tourism.

Collets plan is applicable Matendera ruins to a lesser extent as it looks more in to the economic aspects of cultural heritage. UNESCO supports efforts to safeguard and promote the richness and diversity of this heritage, allowing all stakeholders to benefit from it and ensuring that it retains its intrinsic value and is passed down to future generations. Heritage sites should provide benefits for local communities, (Davos, 2008). On one hand, economic growth brings prosperity and well-being to a territory (Collett 1988:5), but on the other hand, social harmony community cohesion, absence of conflicts, tolerance are socio cultural benefits which contribute to development and this should result in the creation of new employment opportunities and it would also lead to rising of the standard of living of people in the rural areas.

It argued the treatment of archaeological sites was famous in America but the attempts to develop archaeological sites as a tourist resource. Heritage sites were promoted to tourist attractions since the mid 1940's in Zimbabwe but despite these efforts, heritage sites are underdeveloped excerpt for the ones used as a yardstick for example Great Zimbabwe for Zimbabwe. Tourism has contributed to the development of areas around heritage sites. In Zimbabwe Great Zimbabwe can play a significant part to show that heritage sites can play a role in development. It is therefore important to examine the extent to which heritage sites can play in development, (Collet 1991; 4). Cultural heritage can be used a basis for identifying how cultural heritage can be incorporated in to development so as to benefit. This can be achieved by the development of monuments into tourism assets leading to the rising of standards of living of people or the community in proximity of the heritage resource and this will be beneficial. If heritage places are used as assets in the tourism industry it is essential for the sites to be properly maintained and conserve and also involving local communities for sustainability

and also benefit future generations, (Collet 1991;5). Most heritage places in Zimbabwe are located in remote parts of the country like Matendera.

There are no entry fees charged at Matendera and they cannot fund projects with the income that is generated by the heritage tourism use of Matendera. There are many constraints affecting visitors. The roads that lead to the site are poor there for this affects visitor ship. There are no educational facilities at Matendera. The master plan however enabled communities to develop curio markets and Matendera has since adopted this as they sell curios to tourists. This improves the wellbeing of people living near Matendera ruins. Infrastructure development at the site is also part of the plan by Collet and there is a site museum at Matendera and toilets. Construction of a lodge is still in the development phase and the roads that lead to the site are dust roads but they have proper signage. This contributes to the poor benefits of heritage tourism use but there is need to add more and revision of the framework to ensure socio-cultural benefits.

2.3 HOW COMMUNITIES LIVING AROUND THE SITE ARE BENEFITING INDIRECTLY FROM THE USE OF THE SITE

Heritage tourism is used to benefit societies in proximity of the heritage place and resources in many ways. The heritage places have been used for socio-cultural, environmental, psychological and educational developments that provides benefit to local communities around the world. The indirect developments may also include upgraded infrastructure, health and transport improvements, new sport and recreational facilities, educational facilities, restaurants, transport systems, souvenirs and handicrafts, environmental management and guide services. Heritage tourism can develop local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, (Throsby 2007; 25). There is a chance for socio-cultural boost and stimulation in a non-economic sense. Benefits to community are cultural and social and these are job creation with subsequent unemployment rate reduction, poverty eradication, reduction in the emigration rate, non-erosive development, preservation of cultural heritage by means of self-sustained development due to material component-based strategies, cultural reconstruction, acquiring skills (Riganti and Nijkamp 2004;2). Heritage sites also contribute tremendously to the enrichment of both the spiritual and material culture helps to boost the culture and eradicate poverty among local communities around the site (Sagiya et al 2013).

Communities can develop through heritage but they are concerned about the effects of tourism. It is important to establish early the needs, interests and aspirations of the local community with heritage places. There is need for community involvement in heritage tourism. The local communities must be consulted about the planning, development and operation of tourism projects based on heritage places (Gitera 2008; 49). Their active involvement in all planning processes will help ensure that the tourism operation is not only sensitive to community aims and aspirations, but will be able to capture and reflect the essence of the place and its people. Success in engaging and involving the community will often lead to success in attracting visitor markets leading to community develop and bring beneficitation which is non-economic in nature. The benefits of heritage tourism operation are often focused on local residents. If local residents have an active involvement in tourism initiatives they will be in a better position to not only pass this knowledge on to visitors, relations and friends but to take an active role in volunteer and support groups (Successful tourism at heritage places, 2005:7). Open consultation and partnerships are the best way to seek positive engagement with local needs. Heritage managers and the local communities have different opinions and needs, there is a broad range of common interest and great potential for mutual benefit (Gitera 2008; 51).

Heritage sites benefits individuals differently. Greffe (2004) explained how different people benefit from heritage sites arguing that to individuals, heritage sites satisfies a variety of needs as artistic, aesthetic, cognitive and recreation, for owners of the heritage and benefits can be means of conservation and preservation. They can be beneficial in obtaining know-how and references for innovation and for district authorities thus the creation of an optimistic image of the area and improving the living environment. Greffe further argues that for countries, it is a means of affirming their national identity and promoting cultural solidarity.

The definition of value of 'cultural heritage' changes in relation to the person, culture, geography, social and economic conditions. In other words, in relation to the person, the standpoint of value of 'cultural heritage' is different according to each category, such as ruins, works of art, historic cities and gardens, and it is rare that one category simultaneously holds many of such values (Niglio, 2014). Shared ethics and interests can be found through a process of capacitation, appropriation, and sensitization, enabling social actors to achieve a common beneficial grounds. Every citizen of a community with a heritage place is looking for the same general benefits, such as equitable rights and duties, social justice, safety, education, health,

better living standards, and access to culture. Based on shared values, it is possible to construct a collective identity, and from this other attributes can be achieved, (Throsby 2007). The important factor for reaching heritage sustainability is to maintain and reinforce the existing local identity. While this is the most important criterion, it is also the most delicate as communities want to be involved in benefactions associated with their heritage site so as to develop their livelihood.

There are values that bring socio-cultural benefits to communities with heritage sites. Social value embraces the qualities for which a place has become a focus of spiritual, political, national, or other cultural sentiments to a majority or minority group (The Australian ICOMOS 1988). Clearly many traditional sites have such a value. The community may find them a source of pride, or education, or celebration, or a symbol of enduring culture. This may be because the site is accessible and well known, rather than particularly well preserved or scientifically important.

Social value relate to the social benefits of heritage tourism developments as enhancing social cohesion, fostering social inclusion, community empowerment and capacity building, enhancing confidence, civil pride and tolerance, broadening opportunities for learning, skills development, (Dümcke and Gnedovsky, 2013; 34-36). Cultural heritage forms a basis for a new universal approach to using heritage as an instrument of social development and beneficiation. Many authors stress that the economic benefits and socio-cultural developments and benefits have little information about them. Heritage places benefit the surrounding communities by bringing social harmony and community cohesion, absence of conflicts, tolerance for all the communities to benefit equitably and this is different from economic befits as they focus on investment benefits, (Dümcke and Gnedovsky, 2013; 51). Thus the ability of heritage to provide distinctiveness of a place is seen as an advantage both for tourist development and for the development and well-being of local communities. Improvement of the social climate also leads to the enhancement of good heritage beneficiation climate to the surrounding communities.

Abraham Maslow, a practicing psychologist, developed one of the most widely recognized need theories, a theory of motivation based upon a consideration of human needs and this theory is applicable to cultural heritage. Needs can be classified according to a hierarchical structure of importance, from the lowest to highest. Maslow broke down the needs hierarchy

into five specific areas. Physiological needs include all physical needs necessary for maintaining basic human well-being, such as food and drink, into this category. Heritage sites should ensure the basic wellbeing of the surrounding community. Secondly, there are safety needs which include the need for basic security, stability, protection, and freedom from fear. Thirdly, the sense of belonging. Fourthly, esteem needs, the community and its people must develop self-confidence and wants to achieve status, reputation, fame, and glory. Finally, self-actualization needs, with the basic assumption that all the previous needs in the hierarchy are satisfied, an individual feels a need to find himself, (Maslow, 1954). Maslow's hierarchy of needs theory help the community to be motivated towards beneficitation from heritage tourism which provide indirect development to communities surrounding heritage places.

Heritage sites must benefit the present and future generations therefore they must be sustainably managed. Eboireme (2009:3) suggested that one sure way of achieving sustainability is linking the management of heritage to the social and cultural needs of people living in communities surrounding heritage sites. This was developed to minimise burgling and destruction of sites. They can be greatly reduced if protection is shifted away from emphasis on patrols and penalties for illegal use to job creation, through site improvement activities and compatible tourism. The intangible benefits associated with World Heritage sites are strong elements of history, tradition and spiritual inspiration which are major benefits to the communities who have the sense of ownership over their site. The community promote and celebrate the best of what is inherited from the past and what is developed for the future. Heritage places are a fundamental source of civic pride and they bring benefits to the whole community, (Ivin2011; 57).

The local communities develop socially through heritage tourism. Social benefits can be integrated with heritage places as they are argued to be essential to the spiritual well-being of people for its powerful symbolic and aesthetic dimensions. The existence of heritage places contributes towards social stability and cohesion in the community. There is strong evidence that participation in the heritage can contribute to community cohesion, reduce social exclusion and isolation, and make communities feel safer and stronger (UNESCO 2004; 11). Traditional ceremonies can be performed at heritage sites. Local communities surrounding Domboshava heritage site were permitted to conduct spiritual rainmaking ceremonies and as such locals were employed as tour guides (Pwiti and Mvenge 1996). Chauke (2003) divulges that the National Museums and Monuments of Zimbabwe's position is that of ensuring that the local community

has benefited from the sites socially. The Old Bulawayo community is argued to have benefited from their site, because 60% of the NMMZ employees are of the opinion that most important benefit to the community was the re-enactment of Ndebele benefits, values and or culture where the urbanites can come and learn about their culture.

According to Chirikure (2014; 3), local communities must be given degrees of freedom to enable them to benefit and develop. Traditions are intangible heritage and they must change with time and in the process create more heritage. The production of authorised narratives by the heritage elites and the uniform story told by tour guides silences other equally important narratives, particularly those of the minorities. Ironically, giving a one-sided view of the past can be hardly regarded as authentic. UNESCO's work has become developmental in nature such that the organisation must also create lasting benefits to communities that host Heritage Sites.

Heritage places could be of educational development to benefit the community and as such heritage places and resources are often regarded as an important archaeological, cultural and educational resource, (Macheka 2013). Educating and raising people's awareness of the physical and socio-cultural environment are fundamental to achieving sustainable development (Ngoro and Pwiti 2009). The communities surround heritage places are educated about environmental protection, health and safety and heritage management. Heritage places offer facilities for communities to advertise and market their culture through education. Neuropsychologists have studied the human brain and they argue that people tend to behave and respect heritage if they are educated about it. Education adds value to the heritage and the communities develop through the creation of education programmes that the community offers through oral traditions. Old Bulawayo reveals the significant role played by heritage places in education development. The site offers education about the Ndebele culture (Chauke 2003; 6). The local communities benefit from the educational interpretations of heritage to pass on to their future generation. Education promotes learning skills, help people acquire local knowledge and promote a sense of identity and community. The benefits of training heritage practitioners to increase operational efficiency and the effectiveness of heritage conservation and management practice have long been established (UNESCO, 2010; 49). The significant academic opinions testify to the importance of heritage. The local community can benefit from new educational tools like the internet.

Heritage places can be of psychological benefits by involve the engagement of the community with their heritage. Significant numbers of people use Matendera ruins services. The Matendera festival of 2013 boosted the moral of the Vahera who were involved in the event by performing dances and other social activities. The people's attitude towards heritage places were developed. A significant numbers of local people agree that a particular heritage place is important, even those who don't use heritage services themselves. Dance for reduces loneliness and alleviating depression and anxiety among people in social care environments (Arts Council England, 2014; 26).Psychologists argue that dance has the ability to promote creativity and social integration and allow nonverbal stimulation and communication. The review evidence demonstrates the considerable physical and psychological benefits of using heritage for social care. There are connections between involvement in community arts and mental wellbeing, (BUPA, 2013). The benefits of freedom of expression and identity, learning new skills, gaining a sense of achievement through creating a performance and having an opportunity to dress up are part of the psychological developments bring via the use of that heritage places to surrounding communities. The restoration of heritage places is argued to be of psychological benefits to a community. People feel better if their important heritage places is cared for to be present to other people or to other cultures, therefore ensuring indirect developments through heritage tourism use (Griggs and Hughes 2013; 144)

Heritage places can provide environmental benefits to communities with heritage sites. Environmental benefits are not limited to site protection, however. Biological heritage resources almost invariably require active management, whether to continue traditional practices or to adapt to external trends.

Heritage places bring non-economic developments to surrounding communities. Proper roads are constructed. Old buildings can be renovates and community centres and be constructed. Hospitals, clinics, restaurants, electricity can be made available through to a community heritage places. The community develop from these resources which are brought by heritage tourism. There are institutional benefits that argue that local people and organisations in the community get involved in local heritage. This will allow effective communication of traditions and practices between the heritage managers and the custodians. Heritage strives to be fully transparent and accountable to the community as well as open to enquiry (Jersey Heritage 2008).

Cultural heritage tourism is capable of generating jobs and monuments, museums, festivals and art fairs and these makes it possible for communities to benefit. Local communities are involved in heritage tourism through employment creation. The existence of heritage places in a community generates direct and indirect employment opportunities occupied by people in various heritage institutions in the local community. Heritage places employ members of the community when restoration is taking place and this is indirect employment. Induced jobs are done by individuals using heritage as a source for example arts and crafts, cultural industries and other sorts of non-cultural activities (Grefe 2004: 302). Restoration of Matendera in September 2014 and members of the community were employed to carry out the exercise. The restoration process created employment of the locals who had knowledge about the site and they benefited in restoring their cultural heritage. At Great Zimbabwe the surrounding community felt that they are not benefiting as much as they could and the young people are advocating for additional employment chances and 85% of the community of Old Bulawayo of the gate taking must go to members of the surrounding community since they are owners of the site (Chauke 2003;11).

Communities are empowered through heritage tourism use to a greater extent and empowerment is another benefit which is non-economic in nature. Heritage tourism is the physical representation of a community's identity that demands to be passed on to others. Preserving the environment for future generations is one of the key concepts of sustainability and intergenerational equity. This call for conservation is extended to the built environment, though the nature of cities dynamics implies that we have to make trade-offs between conservation and development issues. Therefore, preserving our built heritage means managing it for the benefit of current and future generations. Heritage tourism can boost the preservation and transmission of cultural and historical traditions, which often contributes to the conservation and sustainable management of natural resources, the protection of local heritage, and a renaissance of indigenous cultures, cultural arts and crafts empowering the community. Residents who are likely to benefit and develop indirectly from heritage tourism are more likely to support tourism. As the nation's pride is vested in heritage places it clearly shows its vast contributions towards community empowerment and communities can be empowered only if they are involved (Chirikure and Pwiti, 2008). There is the notion of including cultural heritage in the development and beneficiation discourse. The report on World Commission on Culture expressed that culture centred approaches in development yield equitable outcomes and enhances ownership by target beneficiaries and that in itself is a key to attainment of sustainable

development objectives. Therefore communities must be involved in their heritage for development to take place.

Communities must benefit from these cultural heritage ruins for example at Matendera, it is the pride of the Vahera people and they are keen to benefit from their site non-economically. In line with this research Matendera ruins must benefit the community. The site show the beneficiation of communities through heritage tourism as evidenced by the Matendera festival 2013 and the non-economic benefits it came with,(Herald 26April2014).

2.4THE EXTENT TO WHICH COMMUNITIES ARE INVOLVED IN HERITAGE TOURISM MANAGEMENT

Community involvement or participation is argued to be the key factor of ensuring beneficiation to communities with heritage place. Community empowerment is the ability of people to lead a long life, to enjoy good health, to have access to the world's stock of knowledge and information, to participate in cultural life of their community, to have sufficient socio-cultural, environmental, educational, psychological benefits and the ability nurture their wellbeing, (Chauke 2003;5). The UNESCO guideline encourages strong public participation and inclusion for all three categories of site. Any of the designations should therefore be able to deliver strong non-economic benefits.

Involvement implies to partake, aid, share, and concur or to have a part in something. In this regard if communities are so much engaged in activities taking place at heritage places, the communities would through heritage tourism. Marshall (2002; 4) defines community participation as the inclusion of indigenous people and other communities in various areas of archaeology, heritage practice, interpretation, management and conservation of a heritage place. This is argued to be the sure way of benefitting communities with heritage places non-economically.

The locals should be involved in heritage tourism beneficiation projects or programmes as they have an effect on their wellbeing. Community participation in the management of heritage sites is an ideal scenario if there is to be non-economic beneficiation brought by heritage tourism. The isolated local communities became innovative, demand a stake in the study and protection of their past whilst benefiting from their heritage resources, (Pwiti 1996). Adding on to direct

and meaningful involvement, (Pwiti 1996) insisted on benefiting socio-culturally from their heritage resources.

Local community members are feeling that they are not benefitting from heritage places. In view of community members living around cultural heritage places, Siyahamba (2011) argues that “*there have to be tangible benefits to the local communities residing around cultural heritage sites*”, what the South African National Heritage Council (NHC) refers to as the ‘beneficiation concept’ (NHC; 6). Without such benefits, it has been observed that heritage places will increasingly become irrelevant to the very communities they are supposed to serve. This may explain why to date the local people are cutting down trees in Chibvumani hill an act that could not be done when the wider local communities were actively in charge of the heritage place. The local communities who have lost rights to heritage sites should be empowered because they have been previously alienated from benefiting from the site. The locals would realize that they are sole beneficiaries of the site. Community participation has benefited the local communities in Southern Africa. Heritage sites which have benefits have been kept out of the public and this would be addressed by local participation thereby promoting beneficiation.

Community participation is also crucial in social beneficiation because it also underscores the importance of using local sources of knowledge such as oral traditions, myths and legends as well as ethnographies to gain insight into local perspectives (Damm 2005). The importance of identities, social cohesion, community involvement and quality of life produced by traditional knowledge should be recognized, (Florence declaration 2014; 5). Traditional systems held by communities with regard to well-being, nutrition and ways of life should be identified, (Florence declaration 2014; 7) The connection between communities and their heritage should be recognized, respecting the community’s right to identify values and knowledge systems embodied in their heritage. Heritage places, be they sites or landscapes, may take on different values for the various communities associated with them and the process of value identification must take each group into consideration. Community participation is imperative to long-term sustainable preservation (Sustainable Preservation 2009).

Beneficiation and community involvement are inter-reliant. Access and involvement in cultural life is a fundamental right of individuals in communities with heritage places therefore the government and policy makers have a duty to create these conditions as community

participation also plays a vital role in ensuring positive non-economic benefits. According to Chirikure and Pwiti (2008; 468), community participation is the involvement of indigenous and local communities that have lost their rights of involvement in heritage management. Looking at the applications of culture in sustainable development of heritage sites, Hawkes (2001) argues for the notion that the community enhance the planning of paradigms that are emerging in effective way of moving towards authentically valuing citizens and the community sustainability managing heritage for the benefit of futures generations without any compromise. The community should participate in all actives that are associated with the site which are beneficial. Oral tradition helps in interpreting the places, practising traditional ceremonies, show casing dances and rituals, defining archaeological remains and also sharing the myths and taboos associated with the site, for example the (*Ngoma bantibe*) dance showcased by the Batonga people as well as the story of the nyaminyami. The community benefits from the concept of legal pluralism which is of the view that the community should be involved in managing heritage sites as traditional management systems remain adhered to, (Mumma 1999; 6). If the community is involved with respects of their heritage site cultural creativity will be the source of human progress towards development and cultural diversity, being a treasure of humankind it will be essential in non-economic beneficitation.

It is prescribed by the Wold Heritage Convention that local communities must be involved in the management of their heritage and derive associated benefits. Governing bodies are recommended to adopt socio-cultural aspects and practices that do not alienate local communities, (Cultural Heritage and Law, UNESCO 2014; 5). The World Heritage Committee (WHC) also advocates for community participation in the management of heritage. As pondered by Rossler and Saouma-Forero (1999) that before putting any cultural landscape properties on the prestigious World Heritage List, the WHC stipulates that there should be evidence of community participation, thus the heritage is to enhance benefits to the community.

However for the community to benefit it needs to be involved. The traditional leadership act of Zimbabwe argues for the involvement of the local community in heritage management. Ndoro 2001, Muringaniza 1998, Pwiti and Mvenge 1996, Taruvinga 1995 study on community participation in the management of cultural heritage in Zimbabwe and have criticized the failure by heritage organisations to involve local community in heritage sites, (Macheka 2013). Domboshava was vandalized and other rock art sites in the area were left untouched. Thus, from the local communities' point of view, the message was clear. If they could not benefit

from the heritage spiritually, culturally and socially, then archaeologists and the NMMZ would not benefit from it either. These events precipitated a policy change by the NMMZ, which began an active programme of community archaeology, including local values, traditions, and belief systems. Local communities were permitted to conduct rainmaking ceremonies under the watchful eyes of museum officials. Local people were employed as tour guides and perform their rituals and ceremonies allowing them to benefit non economically creating a sense of belonging for the community. Their myths and legends were incorporated into the interpretation of the site in the site museum and this ensured socio-cultural benefits (Chirikure and Pwiti 2008; 470). Employment of locals at heritage sites is another way of non-economic benefits because the community would be in a position to sustainably support their families and coming generations caring on all the important aspects of their heritage.

2.5 THE NATIONAL HERITAGE AND CULTURAL TOURISM STRATEGY

In neighbouring South Africa, heritage has a value to humanity that cannot be equated to its potential to yield financial earnings only but also the socio-cultural benefits of heritage. The communities in which they are located remain impoverished and underdeveloped. Beneficiation should be controlled and regulated to ensure that benefits accrue to African heritage practitioners, (National Heritage Council 2007; 41).

According to the National heritage and cultural tourism strategy 2012;9, *“Tourism development, management and any other tourism activity which optimise the economic and other societal benefits available in the present without jeopardising the potential for similar benefits in the future .* Heritage tourism has an impact to local communities on the environment and local culture, whilst generating future employment. There is still a recurring challenge due to the disparities in the diverse needs for both heritage and tourism. The commoditisation of cultural heritage through tourism has exposed the field of tourism which uses heritage resources for tourist consumption only for the purposes of tourism growth and development and not necessarily for the conservation of cultural heritage resources (National Heritage and Cultural Tourism Strategy 2012; 29). The heritage sector has been primarily concerned with the protection of heritage with little commitment to socio- cultural opportunities resulting from the uses of heritage resources. The strategy recognises the pro poor tourism to benefit communities. This lack of co-operation reduces any opportunity for mutual beneficiation for heritage conservation as well as tourism development. Cultural heritage tourism is crucial to a nation because it provides opportunities for community building and social cohesion, (National

Heritage and Cultural Tourism Strategy 2012; 38). The strategy shows the need of communities to develop through the use of their cultural heritage places and it discusses the socio-cultural benefits of skills development, educational development, training, environmental benefits and improving the lives of the local communities. It also makes reference to the SAHRA act in the issues of the management of heritage sites arguing that *“an integrated management approach should address the needs of heritage resources and tourism products, and establish an equilibrium for the mutual benefit of both heritage and tourism”*, National Heritage and Cultural Tourism Strategy 2012; 40. *“cultural resources should be managed for the negotiated benefit of all interested parties within the communities”*, (National Heritage and Cultural Tourism Strategy 2012; 41).

Moreover, it has also been noted that sometimes the benefits accrued from cultural heritage tourism activities are not accessed equally by the local communities whose cultural heritage has been commercialised for tourism purposes. Although the economic benefits of heritage and cultural tourism tend to be unequal and uneven in a particular locality, this segment of tourism has the potential to generate a significant number of benefits to local communities with heritage places.

2.6 CHAPTER SUMMARY

The chapter was a discussion of numerous socio-cultural benefits to communities with cultural heritage sites and the role played by heritage sites in non-economic beneficiation to communities in proximity of heritage places. Among other things, the chapter mainly focuses on the socio-cultural benefits the local communities are deriving from these heritage sites be it a world heritage site or a national heritage site. The next chapter would look at methodology that was employed in this study.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 INTRODUCTION

The chapter is focused on the research methodology. It includes the description of the research design, research subjects, sampled population, data collection procedures, research instruments and ethical considerations would be revealed.

3.1 RESEARCH DESIGN

The study is largely descriptive in nature though analysis has been employed. The researcher had described what is taking place in the field and then analyses and interprets that data. A case study as an analysis of persons, events, decisions, periods, projects, policies, institutions or other systems that are studied holistically by one or more methods. The study is largely descriptive in nature though analysis has been employed.

The research is qualitative in nature therefore the researcher employed an exploratory research design. This was the useful and appropriate research design for the study because little is known about the socio-cultural benefits of heritage tourism use at Matendera. This was also characterised by a high degree of flexibility and lacked a formal structure. The main aim of exploratory research was to identify what might be found and its relevance to the research. It enabled the study to portray the socio-cultural impact of cultural heritage to local communities. However results found on the socio-cultural benefits that heritage tourism use bring to Matendera cannot be used as an index point. A case study approach was more flexible, it allowed for an interpretive approach to the data collected.

3.1.1 CASE STUDY

The design of this research was also in form of a case study. A case study approach bears the advantage that every detail is checked, scrutinized and evaluated to produce valid results. Case study made it easier for the researcher to establish the contribution Matendera ruins in Buhera in ensuring that the surrounding communities are benefiting socio-culturally. It was also flexible since it allowed the researcher to select his study participants simply and also make observations. New information and answers were found. Individuals cannot use the results establish at Matendera ruins as a benchmark for socio-cultural benefits to all other communities with heritage places.

3.2 TARGETED POPULATION

The targeted population included communities, women, men, chiefs, headmen, NMMZ employees, traditional leaders but to mention a few. The research's main population was the communities surrounding Matendera ruins. Study covered a five kilometre radius. They are people of the Rozvi and they are of the Vahera clan. The major reason for selecting areas within the 5 kilometre radius is that they are areas which are so nearby to the heritage site therefore they are the close beneficiaries. Due to the time limitation, the population was sampled. The researcher targeted sixty five participants and latter narrowed down to fifty participants who were the elder members of the community who were thirty five years and above.

3.3 SAMPLE

A sample is a subdivision of population, which is perfectly or almost a representation of the entire population from which it was taken (Burns and Groove, 2005). It should reflect the typical characteristics and main features of a population. The population sample of the researcher included members of the surrounding communities, community heads, men, women, NMMZ employees and other beneficiaries. Purposive sampling was adopted as it allowed the researcher to choose and select members of the community who were specific to the study. Twenty (20) participants were selected by the researcher for interviewing and fifteen (15) responded. The researcher interviewed the NMMZ staff, the chief, the community leader, headmen, community elder, religious leader and members of the community. The researcher also made use of questionnaires and issued out thirty (30) questionnaires. Twenty seven (27) were answered.

3.4 DATA COLLECTION PROCEDURES

Data Collection Procedures discloses the role played by the researcher throughout data collection. The data collection plan includes the out of order steps taken in collection of information (Saunders and Thornhill 2007). The researcher sought authorisation from the community head or chiefs to interview people in their areas and it was through the chiefs that the researcher got permission to interview people and distributes questionnaires in the areas. To interview NMMZ employees and to visit the site, the permission was required from the community leader and the NMMZ. The researcher was permitted to collect data and the community leader communicated to all members of the community for the researcher to collect data without any complications.

3.5 RESEARCH INSTRUMENTS

3.5.1 Desktop survey

The researcher carried out the desktop survey method in which applicable and relevant literature was assessed. Text books, journals, lecture notes, internet sources, emails were the sources of information. Critics, analysts and other researchers' articles on heritage non-economic beneficiation provided the researcher with information about this research. The researcher benefited from the World Heritage Convention of 1972, TICAD V, The tourism charter of 1999, the constitution of Zimbabwe, the national strategy for heritage and tourism, publications by Dr Matenga, Chauke, Throsby, Ivin, Macheke, Chirikure, Weiss Brown but to mention a few. Newspaper articles also provided the research with information about Matendera and the Matendera festival. Furthermore the researcher used sociological and psychological texts like those written by Maslow and those by Griggs and Hughes. Google maps helped the researcher to find coordinates and locate the site.

3.5.2 Questionnaire

The researcher made use of questionnaires and issued out a total of thirty questionnaires. The use of the questionnaires permitted respondents to provide answers of their views individually, without fear and removed risks of bias. The researcher made use of closed ended questions. The questionnaires were in the simplest terms and they provided responses which were straight to the point. The researcher chose them because they are user friendly and provide valid information. Twenty seven were successful.

3.5.3 Interviews

The researcher also made use of interviews. Semi structured interviews were used and this revealed answers as there was room to ask the researcher for further explanations. The questions on ownership and management of the site, the role of traditional leadership in management, access and use of the site, assess the level of community participation and involvement at the heritage place and how do communities benefit socio culturally. The participants were also asked on the benefits they have derived from the site so that it would answer the objective of the non-economic benefits from the heritage site to the community. The types of socio-cultural benefits under social, cultural, environmental, psychological and educational were questioned on. The social and cultural benefits were also tackled on the question on the importance of the site from a cultural point of view and also asking how the site has influenced the general livelihood of the community and in beneficiation. Fifteen of the targeted twenty interviewees were a success yielding responses that helped the researcher collect the needed data.

3.5.4 Observations

The researcher also made use of observation. Observations are defined as the active acquisition of information from a primary source.

3.6 ETHICAL CONSIDERATIONS

Ethics define the right and the wrong conduct in research. According to Saunders et al (2009, p.654), ethics of research include informed consent, confidentiality, protection of privacy, protection against harm and protection against identity. Ethics comprises of voluntary participation, questioning, informed consent, confidentiality or secrecy and withdrawal of participation.

The researcher will observe ethical consideration by informing the participants about the study. Moreover a written consent will be done. The researcher will also instruct participants not to write their names on questionnaires so as to ensure anonymity. Participants' name remained anonymous throughout the study. The researcher assured participants that the information would not be made available to a person who is not directly involved in the study. Nachmias and Nachmias (1996:88) stressed the above-mentioned idea when they indicated that the researcher must not identify or associate the name with the data and should not acquire names on research. Moreover the participants will be informed that the data to be collected is for academic reasons and that the data collected will be treated as confidential.

The researcher granted participants the chance to question and make sure all their questions were replied. The participants were made to choose to participate and they were not forced into participating, but were fully informed about the purpose of the study and why the researcher was carrying it out, thus the participants were then willingly join and make self-informed decisions. Confidentiality and anonymity are also crucial ethical issues to consider when carrying out research. Participants were informed about the right to withdraw at any given time during the study. Participants were told that they can also withdraw retrospectively, that is after they have been debriefed and they can ask for their own data and any recordings to be destroyed. The researcher consequently takes a responsibility to act in accordance with these ethical values during the study.

3.7 SUMMARY

This chapter discussed the research path that is its design, population and sample which assisted in mapping out the collection of data and later drawing of recommendations that will be used by various bodies that have a stake socio-cultural benefications of heritage places. However for the information gathered to have any significance, it needs to be presented and analyzed which is the core of the next chapter.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This chapter focuses mainly on the presentation and analysis of data. Basing on the methodologies used by the researcher, this chapter reviews data collected from observation, interviews, questionnaires and information gathered through desktop survey. The communities surrounding Matendera and the NMMZ workers were inquired on how Matendera ruins benefit the local communities socio-culturally. The benefits to the surrounding communities which were pointed out were social, cultural, educational, psychological and environmental in nature. The surrounding communities said that they is room for them to benefit more and the governing authorities must do more in ensuring non-economic benefits obtained should be equitable to future generations.

4.1 RATE RESPONSE

The average response rate for the both interviews and questionnaires was 84%.The researcher calculated the response rate based on the interviews, questionnaires and their answers and found the average response rate as shown by the table below.

Table 1.1

Data validation

Data instruments used	Successful	unsuccessful	Total of target number	Response rate
Questionnaires	27	3	30	90%
Interviews	15	5	20	75%
Total response rate	42	7	50	84%

4.2 THE SITUATION AT MATENDERA

In answering the question is the master plan by collet applicable to Matendera, the NMMZ employee said yes. In an interview with the NMMZ employee, *“the master plan by Collet is applicable to Matendera as it is now a National Heritage site we now use Great Zimbabwe as a bench mark”*. The NMMZ master plan guides the development at the site when it comes to infrastructure development, visitor management and the development of curio markets.

According to the NMMZ employee,

“There is a site museum, toilet blocks and temporary tents used for festivals and events at Matendera. Construction of visitor facilities are still at an early stage but the roads that lead to the site were improved to increase visitor ship. There are no educational facilities but all these will be developed as we use Great Zimbabwe as a bench mark. The members of the communities surrounding Matendera are allowed to sell curios. There is a curio market at Matendera open to all community members who want to sell their products and this contributes to the wellbeing people. No entry fees are charged to tourists therefore there is no revenue generation.

He went on to say,

“the NMMZ and the ministry make development promises and it is now the third year and developments are slowly taking place. We face financial constraints to measure up to the standards of Great Zimbabwe and Matendera’s developments are through donation and funding by the government. Soon we are going to build visitor facilities and develop a park. However there entry are no entry fees charged to visitors at Matendera but from next year entry will no longer be free.

Headman Takawira said that, the communities are developing but we cannot just start developing now development takes time and they are different types of development, it is a slow process and with roads like ours it will take time to develop.

The NMMZ employee talked about the development of a curio market at the site. According to the NMMZ, *“ we developed a curio market for local communities to sell their curios and they are allowed to sell to tourists. They also have a show gallery developed for the Matendera festival and they also sell their curios. Their collections are also present in the collection in the museum”*.

Headman Takawira has an interest in the discipline of archaeology as he is a former history teacher, he said,

“We are slowly developing to meet the standards at great Zimbabwe though we have a long way to go. When NMMZ started managing the site the DDF and the ministry of roads reconstructed the roads and they are now in a better state. When Minister Mzembe visited Matendera many developments are going to take place in this area”.

According the teaching staff member at Bangure secondary school, *“ever since the NMMZ asked the members of the local communities to make curios people now have an interest to make these curios like never before. Even school pupils now want to learn of tourism and heritage. There are no visitor facilities as yet but all these are said to be in the pipe line of being made available. When it comes to the development of human interactions the Matendera*

festival brings the spirit of oneness. National Museums and Monuments of Zimbabwe and government ministries should do more to make communities benefit and develop from the tourism use of their cultural heritage resources". The public is being made aware about Matendera ruins

Businessman Matiza said, *"visitors to not pay entry fees therefore how can we initiate development a projects without finance"*. Measures should be taken to make sure that visitors pay to tour the place and the revenue generated must be directed to community development projects which will benefit the surrounding communities for example build a lodge that will employ members of the community". I have visited Great Zimbabwe, I feel the need for NMMZ to empower the communities in developing craft centre and curio shops. The community members must participate in schemes which improve community development. According to the NMMZ employee,

"...developments stated by members of the communities being include in the restoration exercise, construction of the dust road which leads to the site, building a site museum and toilets on the heritage place, and dam construction. The communities are confident that projects like this will market their heritage place and also improve their standards of living. He says this has contributed to the socio-psychological developments of members of the communities raising that spirit of togetherness. They also believe that if roads are constructed, Matendera will transform into a town and they will benefit more because visitor ship will increase.

Head of Bangure secondary school said that, school pupils are now interested in participating in tourism therefore some students are now studying hard. They are interested in tour guiding visitors and making curios. Pupils are developing new technique learning from the visitors. They are also participating in traditional dancing and learning cultural practices that are done at Matendera. Some visitors are donating books and stationary to the schools to improve the educational standards. For educational development, the NMMZ could select 10 to 15 local students to educate and train in tourism and heritage so that they can use the acquired knowledge and skills to develop heritage tourism and also get employed". He also said the NMMZ can seek assistance on their behalf as it is a recognised organisation to also help in improving their wellbeing.

The NMMZ employee also said that, *"members of the community provide entertainment for the visitors"*. The study showed the applicability of Collets plan at Matendera as they use Great Zimbabwe as a bench mark it is applicable to Matendera. The researcher observed the efforts by the NMMZ and the local communities to beautify the site and improve the standards of the

site. The NMMZ employee said, there are directions from Chivhu which show where the site is and also in Murambinda. The site is now easy to locate and the roads are being developed with signs of future developments to match the Great Zimbabwe standards. The researcher observed changes which makes heritage tourism use a success. The situation and Matendera brings socio-cultural benefits.

4.3 THE EXTENT TO WHICH COMMUNITIES ARE INVOLVED IN HERITAGE TOURISM MANAGEMENT

Ownership

The community members and community leaders shared their views on the ownership of Matendera ruins. 88% of the respondents on questionnaires said heritage place belongs to the community. The interviews revealed that 86% of the respondents said they own Matendera ruins. Community leader Bangure said, “*Matendera takaivakirwa nemateteguru edu kuti uve musha wedu saka tisu varidzi vayo* (translation: The heritage place was built by our forefathers so we own this heritage place)”. He went on to say, “*masimba edu nevemuseums anofanira kuenzana asi Matendera ndeedu tisu varidzi vawo*” (our powers over the site must be equal with the (NMMZ), but we as a community we own the site).

According to headman Zvahera, “*machengetedzero edu echinyakare ne vanhu vemunharaunda takakwanisa kuchengetedza chivakwa ichi kwemakore akawanda ve museums vasati vauya nekuti chivakwa ichi ndechedu*” (the traditional management system along with the members of the community have managed the heritage place properly till it gained the National Heritage Site Status because we own it).

One respondent said, “*rave gore retatu vanhu ve museums vauya pa Matendera saka Matendera haingave yavo*”, (this is the third year since NMMZ started managing the Matendera ruins therefore it cannot be theirs).

12% of the respondents to the questionnaires said that the government and NMMZ owns Matendera. One member of the community said, “*hurumende ndiyo ino wona nezve misha yakasiwa ne madzitateguru edu nekuti ndivo vanochengetedza nharaunda idzi zviripamutemo*”, (The government owns and manages heritage using legal instruments).

The respondents provided information that revealed that Matendera ruins belongs to them but the government manages the heritage place. Therefore the Matendera belongs to the local communities.

Management

The study shows that the government is managing the heritage place for the community through the NMMZ. 96% of the respondents to the questionnaires said that NMMZ helps the community to manage Matendera. Headmen Zvahera said *“isu tino sevanhu vemunharaunda tino manager zve tsika ne magariro nekuti vemuseums havazvizivi saka tinobetserana navo”*, (The community is involved in managing the socio cultural aspects because the National Museums and Monuments of Zimbabwe do not know about these so we help them).

Businessman Matiza said, *“the community participates in visitor management and tour guiding and they help in managing”*. *“We attend meetings and we are consulted when restorations are being done. We also lead cultural rituals and festivals were NMMZ sets dates and call community heads to manage the ceremonies”*.

Matendera ruins is managed by the NMMZ but local community manages the cultural aspects of the site. The community also helps the NMMZ in managing some aspects to make heritage tourism a success since there is only one NMMZ employee working at Matendera.

Community involvement

In answering the questions are surrounding communities involved the researcher found the level of community involvement at Matendera.

Decision making- 10% of the respondents said that they were involved in decision making on questionnaires. 20% of the interviewed members also said they were involved in decision making. According to Headman Zvahera *“tinodaizwa kumisangano sewekuvakwa kwepakadhirika peMatendera tikabvumirana neve museums nzira yakanaka yekuzviita”*, (we get called for meetings like the one for the restoration of Matendera and we and the NMMZ decided the proper manner to carryout restorations).

90% of the respondents feel that they are not involved in decision making. One respondent said *“tinongoona zvinhu zvakungatora nzvimbo nekungo taura mazuva achaitika mitambo”* (that we just see developments take place and we are only advised when events are taking place and when they are close to happening with their own set dates).

Working together: The site manager said that the community and the National Museums and Monuments of Zimbabwe have to work together to successfully manage and benefit from the heritage resource. This is achieved by made possible by the integration of traditional and conventional management systems.

74% of the respondents in answering the questionnaire question are surrounding communities involved showed that yes the community is involved in working together. In an interview with headman Zvahera, *“Kana Matendera festival yakuda kuitwa, bhuku rimwe nerimwe rinobika doro reMatendera. Tinoshanda tese nevemuseums pakugamuchira vaenzi nekutenderera navo”*

paMatendera tichivaratidza nekuvatsanangurira nezveMatendera”, translation (when the dates of the Matendera festival are close members of the local communities brew beer for the Matendera festival. We also work together with the NMMZ to manage visitors and tour guiding them).

Headman Takawira said, “*Chief vakapa vanhu vemunharaunda basa rekubetsera vaenzi nekuendeswa vaenzi kwasabhuku Zvahera vapihwe pekurara*” (The chief also tasked the community the duty to assist the visitors and take them to the headmen who will then provide them with a place to sleep). According to Businessman Matiza, “...*the NMMZ gave the surrounding communities the responsibility to safeguard and provide the visitors with educational tour as they are the custodians of the heritage resource and this is working together with the NMMZ*”. Another respondents told the researcher that the local communities lead the Matendera festival and it is a success because the community works together with NMMZ the community.

Consultations: according to the NMMZ employee, Community leaders and elders are the only ones consulted in terms of management of the site. 84% of the respondents were in agreement of the NMMZ employee and answered yes to the question on the questionnaire. One respondent told the researcher that, “*the chief, community leader and headmen are consulted by NMMZ and they decide for their communities*”. According to headman Zvahera, “*kuvakiridzwa patsva kweMatendera kusati kwatanga veNMMZ vakati vhunza kuti toita sei vakatizivisa*”, (before restoration began the NMMZ consulted us on what should be done and asked for permission).

Use: In answering the question are communities allowed to use Matendera ruins 56% of the questionnaire respondents said they were not allowed to use Matendera ruins for rituals. 92% of the respondent to the questionnaires said they were allowed to use Matendera ruins for festivals. 75% said that they were not allowed to use Matendera for religious activities. Mrs Zvahera told the researcher that, “*isu tinonamata chechi ye madzibaba munharaunda ino, taishandisa Matendera sesowe redu vanhu veNMMZ vasati vaanyi asi kubva zvavauya hatichatendedzwi*”, (we are Christians, we used Matendera as our religious centre before NMMZ can to the site, but ever since they arrived we are no longer allowed).

4.4 HOW COMMUNITIES LIVING AROUND THE SITE ARE BENEFITING INDIRECTLY FROM THE USE OF THE SITE

Respondents from communities surrounding Matendera ruins acknowledged that they benefit socio-culturally. Members of the surrounding communities all benefit but in different ways.

The benefits they pointed out were all under these categories, social benefits, cultural benefits, environmental benefits, psychological benefits and educational benefits. The role of the National Museums and Monuments of Zimbabwe is to manage, preserve, conserve, market and maintain the heritage place to make heritage tourism a success as it must yield benefits to the communities surrounding the heritage resource as stipulated by the constitution. Matendera ruins is in Zvahera village. Headman Zvahera is called for all meeting as he then calls a community meeting to inform all the other communities of the meeting meetings at the weekly meeting. It is not because he benefits more but he resides two hundred metres from the site.

In response to the questionnaire, are communities benefiting socio-culturally 81% of the people interviewed said they were benefiting socially.

In an interview with headman Takawira, he said that, *“Matendera musha wedu watakasiirwa nemadzitateguru edu, ndiro ranga ririguta guru remunharaunda paigara mambo”* (Matendera Ruins is our home which was left to us by our ancestors as a capital of the region where the king resided). He went on to say, *‘chivakwa cheMatendera chinoti swededza pedyo nevedzimu vedu nekuti vakatisiira kuti isu vana vavo tizosimudzirwa magariro edu nechivakwa ichi, zvakafanana nababa vanosiira vana nhaka’*, (Matendera connects us with our forefathers as it was left to save the people of that society, and the ruins uplifts our wellbeing, for example a father lives inheritance for his children).

The NMMZ employee said every year the Ministry of Tourism and the NMMZ hosts the Matendera festival at Matendera ruins.

“This is a socio-cultural event which is funded by the government were all the surrounding community heads are given the dates for the festival and they prepare for the traditional ceremony. Every community surrounding Matendera Ruins is involved in brewing beer, making pottery and exhibits to be sold on the day of the festival. The festival’s main focus is to benefit the surrounding community socially, culturally and educationally from their cultural heritage resources”.

The NMMZ employee said members of the local communities benefit from their heritage place are non-economically. The festival promote cultural solidarity social cohesion, and culture. They show case their traditional dances and all the respondents said that they are involved in working together to make the event a success. The festival attracts thousands of visitors from various sectors and this markets the site.



(Picture from headman Zvaheera/Matendera festival)

Fig 1: shows the young members of the community show casing traditional dance to the visitors at Matendera Ruins

Members of the surrounding communities said that they were benefiting socio-culturally from the use of their heritage place. They showed excitement, zeal and concern in their responses. The Matendera festival has benefited the surrounding communities and they show case their tradition and they enjoy the benefits it brings.

In response to the question are communities benefiting environmentally from their heritage place, 95% of the respondents said they were benefiting on the questionnaires. Community leader Bangure and headmen Zvaheera and Takawira took time to take a walk with the researcher to show the researcher the beneficiation projects which were underway which the heritage place brought to the community. On this day the researcher found all the leaders at one place as they were overseeing the project which is under way.

According to the NMMZ employee,

“...the staff members of world vision visited Matendera ruins from the 17th of august to 21st of august 2015. During their visit they noticed that there inadequate water supply as there is no water source because their rivers dried six months ago. They saw the need for environmental education and initiated the environmental educational program at Matendera”.

According to community leader Bangure, *“...ndipo pakatangira kudyarima environment program”* (This is when the kudyarima environmental project began). Headman Zvaheera said, *“Pakatangira project iyi takabetsereka zvikuru, takadzidziswa nzira yekudzivirira maharzards,*

drought nehurombo”, (The respondents said that they benefited as they were educated on the prevention of environmental hazards, poverty eradication and how to prevent droughts).

According to another respondent, *“World vision suggested that the local community should construct a dam and world vision will provided the communities with the resources needed”*. The NMMZ employee told he researcher that, *“the communities agreed and the dam construction project is now under way in Takawira/Gunzvenzve village and its location is at the centre of all communities”*.

Headman Mubawu’s son said, *“this project is beneficial as the will find a close source of water rather than traveling eighteen kilometre to Ruti dam for water. World vision also provides fifty kilograms of maize, two litres of cooking oil, soap, sugar and books for each family taking part in the project”*.

One interviewee said *“our ancestors do not want us to suffer they made it possible for such a project which benefits our wellbeing and participation is open to everyone and this blessing came because of Matendera ruins”*.

According to the health information officer at Bangure clinic,

“...the NMMZ is providing the surrounding communities with environmental, health benefits by constructing four toilet blocks to serve the community and drilling boreholes on the site to provide clean water. The communities surrounding Matendera ruins are benefiting non economically from the environment”.

Headman Zvahera said, *“Vemuseums varikuti betsera kuchengetedza nharaunda yedu uyezve vanotikumbirira rubetsero kunemamwe ma organisation kuti vatidzidzise machengetedzero enharaunda yedu”*, (the NMMZ is helping us also to maintain our environment by asking for assistance from other organisation to teach the communities on how to preserve the environment).

There are environmental benefits that derive from Matendera ruins to the surrounding. As the region is very dry and receive little amounts of rainfall the NMMZ has since started seeking for assistance from other organisations to help the surrounding communities to improve their environment and find alternatives for the living conditions of the society. It is through tourism use were the environmental beneficiation projects became a success in the area and NMMZ includes the community leaders as there are the custodians and this ensures that the natural environment stays protected. This will make it possible for environmental beneficinations to the next future generations. Managing the environment preserve the heritage place as it will stay in its original state. The environment benefits the community as the site will be preserved and

continued heritage tourism which will also bring more benefits to the surrounding communities.

In answering the question does the community benefit psychologically, 69% of the responses showed that the appreciation of their culture and their cultural heritage resource provide psychological benefits. According to one respondent, *“the recognition of our heritage resource boosted our confidence and the rest of the Nation saw that we are a unique society rich in heritage resources”*.

The other 31% said that we do not benefit psychologically on questionnaires. In an interview, Mrs Zvahera said that, *“tavhiringika nenyaya yemitemo mitsva irikuuya uyezve vanoda kuisa fenzi inokomberedza Matendera”*, (now we are confused of the new rules that are emerging and the want to fence the site to protect it from us).

Some of the respondents acknowledge psychological benefits and some do not.

Communities near Matendera also benefit psychologically from the heritage tourism use of their site They feel the sense of recognition by other societies through their heritage resources and they also benefits by being involve the engagement of the community with their heritage This promotes their mental wellbeing as they have the freedom of expression of their culture.

In response to the question on the questionnaire, does Matendera benefit the surrounding communities educationally, 90% of the respondents said yes and 10% said no.

According to the responses obtained during interviews the head of Bangure Primary School said,

“...education is a major benefit to communities. Matendera ruins is viewed by the surrounding communities as an essential educational benefit. It is a source of historical information for future generations which was well preserved over the years”. Headman Zvahera said, *“Matendera anotiratidza kuti vanhu vepasi chigare vaigara sei. Zvinoratidza kurongeka kwamutungamiri kana mambo akatungamira vanhu tukivavake chivakwa ichi”* (Matendera is a clear presentation of how past societies lived. It shows that there was a leader who managed the construction of the site and the walls were for protection).

Headman Zvahera interpreted the material culture. He interpreted the artefacts to the researcher giving a history of the Vahera. There are remnants of pottery and collapsed dagga structures. Headman Zvahera also told the researcher the stories associated with the heritage place, for example the story of Mudawose a Rozvi warrior buried at the in proximity to Matendera on

another site. In an interview with Mudawose's 8th generation grandson, he told the researcher that *"the history of our ancestor was carried through the years by the keepers of Matendera and because of this heritage site we now know about our ancestor. I personally have benefited educationally from this site because educated me on history of Mudawose a Rozvi warrior, I'm so proud"*.

The NMMZ employee said,

"...the Matendera festival also provides benefits which are educational in nature where children are allowed to participate. They learn about cultural dances, how to make pottery, beads, traditional dishes and this provides cultural continuity. It gives the community pride when they see how organised their ancestors were". According to community leader Bangure, the term *"majapato"* (working together) was carried down from generation to generation. It was through Matendera ruins where by communities were educated on working together and it is still practiced today.

According to the head of Bangure primary school,

"...when events are carried out on the site school pupils from Bangure primary and secondary are invited to recite poems about the site. The ruins serve as proof based learning to school children who visit from all parts of the nation. The contribution of the heritage place in education is also shown by the number of researchers and students who visit the heritage place for educational purposes".

Matendera ruins is a learning asset which benefits the surrounding community. It allows current generations to study the past civilisations and the way of life. Numbers of researchers and learners visit the heritage place to learn of the Vahera's cultural heritage and relate it to other "Zimbabwe type sites" which contribute to understanding the historical past of Zimbabwe. Education has benefited the young children of the society to gain interest in their history and Matendera ruins has inspired one recognised Archaeologist Dr Edgar Matenga who is from the Matendera community. In an interview with Dr Matenga via social media *"...Matendera ruins fascinate me and since I was a child living 3 kilometres from Matendera. I have always been in love with Matendera and I wanted the world to know the heritage found in Buhera"* Dr Matenga has many publications about the heritage place and it has inspired him to develop the Sadza Heritage. The heritage managers provide the school pupils with educational lectures and this increases the rate of literacy for the surrounding communities to develop

In answering the question on the questionnaire, does Matendera benefit the wellbeing of people living in surrounding communities, 57% of the respondents answered yes and 43% of the respondents said no. In an interview, the NMMZ employee said, *“Matendera is a significant feature that the community felt they cannot ignore and it plays a pivotal role in ensuring the wellbeing of people in this area”*. The site was made a national heritage site in 2013.

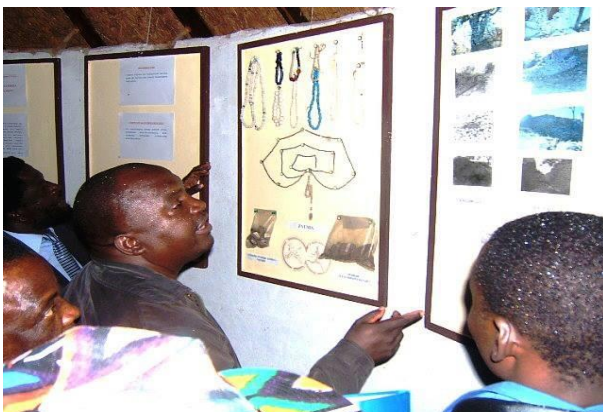
One respondent said that,

“tinosimudzirwa nehuvapo hwematendera”, (Matendera ruins make us proud and we are uplifted by the site). One respondent said, *“... we used to use the heritage place as a religious centre but since the NMMZ started managing the site we are not allowed to use the site anymore”*.

Another respondent actually said

“...we feel like Matendera ruins has been taken away from us and other people not from the surrounding communities benefit more, if Matendera is to develop more than it is we will not benefit from it as the ministry of tourism said we will fence the heritage place to protect it from us accessing for free and using it”. This means that communities will not benefit from Matendera’s heritage tourism use when development begins.

According to businessman Matiza, *“the surrounding communities are also gaining entrepreneur skills as they are small business owners and business is boosted by the visitors who come to the heritage place. This is improving the wellbeing of members of the surrounding communities”*.



(Picture from businessman Matiza)

Fig 3: shows the NMMZ employee exhibiting curious

In answering the question, has you or any of you family member been employed at Matendera, 5% of the respondents showed that the surrounding communities were not benefiting from employment creation at Matendera ruins on questionnaires. One respondent told the researcher

that, “NMMZ inogadzirira vanhu mabasa asi uyu aripano anoshanda ne museums anopa hamadzake chete mabasa”, (NMMZ creates employment at Matendera but the site manager employees his relative and we will have no knowledge about it).

This makes members of the community not to benefit from employment creation. As for Employment creation the responses showed that the surrounding communities were not benefiting from employment creation at Matendera ruins. One respondent said that temporal staff are relatives of the heritage place manager. One respondent said “NMMZ creates employment at Matendera but the site manager employees his relative and we will have no knowledge about it. Community leader Bangure and headman Zvaheira and "Sinyoro" the site protector are the ones employed”. Matendera ruins create temporal employment sometimes to improve the wellbeing of members of the society. The community supports the idea of permanent employment initiate training programs to benefit surrounding community and for the community to gain more skills. This will be a stepping stone towards poverty eradication.

The local community members said that benefiting from Matendera ruins socially. They work together to make events possible and this shows social cohesion.



(Picture from headman Zvaheira/Matendera festival)

Fig 4: shows the communities working together to make the Matendera festival a success



(Picture by the researcher 10/10/15)

Fig 5: shows Headmen Zvahera tour guiding the researcher in the absence of the NMMZ employee

Elderly members of the community are allowed to tour guide visitors at Matendera and tell the visitors about the history of their heritage place. This has inspired researchers and writers to write articles and publications about Matendera, that advertising the rich Vahera heritage. This is beneficial to the communities surrounding Matendera as readers will access the literature online and the site will get more visitors.

In answering the question, if the Matendera Ruins is to stop functioning tomorrow, do you think this would have any effects on the wellbeing and livelihood of the members of your community 45% of the respondents said yes. *“Matendera achinja mararamira edu, saka akamuka asingachashandiswi tinodzokera sure panyaya ye development nekuti tavane tarisiro kuti hupenyu hwedu ucha shanduka” (Matendera ruins changed our lives therefore if it is to stop functioning, it will be a step back in term of development)*

The communities benefit by using their heritage place for cultural activities. The heritage places uplift the spiritual wellbeing of societies. The festivals and ceremonies are in respect of their norms and these give values to their heritage place. It allows visitors to see the cultural values of the heritage place. At Matendera the NMMZ helps communities in making cultural activities a success whilst ensuring cultural employment social inclusion cohesion and also working together to maintain their culture. But on the other hand Religious leaders said, since NMMZ started managing Matendera we are not allowed to use the heritage place as a religious centre unless it is on their calendar.

4.6 CHAPTER SUMMARY

Surrounding communities derive non-economic benefits from Matendera Ruins. As benefits differ from individuals, three quarters of the sampled population had the same. The members of the surrounding communities understand the concept of non-economic beneficiation through heritage tourism use of their site. There are some limitations that make the non-economic benefits limited but the NMMZ tries to make sure that the surrounding communities benefit significantly from their heritage place.

CHAPTER 5:

CONCLUSION

5.0 INTRODUCTION

The chapter gives a summary of the study the researcher carried out. It discusses the major problem, techniques and results of the study. The researcher will conclude and the provide answer to the research in this chapter. The researcher will make recommendations to address the challenges which could have existed and recognised.

The study is focused on the socio-cultural benefits of heritage tourism use to the communities surrounding Matendera ruins which is shown by the research findings. The research methodology used by researcher to discover the nature of non-economic benefits of communities surrounding Matendera ruins. Questionnaires as well as interviews helped the researcher to recognise and evaluate the non-economic benefits that the heritage place brings. The information collected and analysed discloses the views of locals and NMMZ employees in issues of beneficiation. The interviewees revealed how the local community has benefited non-economically from their heritage place. It must be known that non-economic benefits which surrounding communities get from the heritage place include social, cultural, environmental, psychological and educational as well as employment creation. The community involvement was also analysed as this is a key factor of beneficiation. The researcher analysed that the community and the community leaders value the socio-cultural aspects in terms of beneficiation.

The research achieves all the objectives of the study assessing the non-economic benefits of heritage tourism use to the communities surrounding Matendera and the role played by heritage in ensuring benefits to the community in proximity of the heritage resource.

5.1.1 To what extent does Collett 1991 enable community development from heritage tourism

Collett 1991's master plan for resource conservation and development by was adopted NMMZ as a guideline for heritage. The master plan for the preservation and development of Zimbabwe archaeological heritage was formulated within the framework of the government of Zimbabwe's objectives, (Collett 1991; 3). The plan enables communities with heritage places to development through heritage tourism. Great Zimbabwe site is a yardstick for community development from heritage tourism. It provides the basis for the management of the Zimbabwe type site. Tourism has contributed to the development of areas around heritage sites. As a result,

it is vital to examine the extent to which heritage places play in development, (Collet 1991; 4). Cultural heritage tourism integrate communities to development. This can be achieved by the development of monuments into tourism assets leading to the rising of standards of living of people or the community in proximity of the heritage resource and this will be beneficial. Matendera ruins are a National Heritage Site managed by NMMZ, it makes use of this framework to manage the heritage place. The NMMZ act is also used to legally protect, preserve and conserve cultural property. The constitution of Zimbabwe states that communities must benefit from their heritage resources.

Development to occur together with social, cultural educational and environmental dimensions therefore Collet 1991 is of the view that tourism and cultural heritage should integrate, (Collet 1991; 4). The development strategy by Collet states that heritage places have a potential important tourist resource, attracting both local and international visitors. A strategy to maximise the numbers of visitors. Collet 1991 argues that increasing public awareness must be an important component for communities to develop. The research findings shows the extent to which collet 1991 enables community development. The NMMZ increases public awareness at Matendera through the Matendera festival which attracts many visitors, with a maximum media coverage and it is also available on the NMMZ website for more information. Communities have the potential to develop because more visitors are to come. The researcher also noticed constrains affecting visitor ship at Matendera. Matendera ruins is hard to access because of the roads making it difficult for tourism activities. Matenga (2015) argues that the roads to Matendera are not good for tourism making the communities under developed due to visitor ship. With roads like these visitors find difficulties to get to the site and they will arrive late yet there is no accommodation for visitors, for example the researcher spent six hours waiting for transport and arrived at Matendera at 2100hours because of the bad roads.

Accommodation is also part of development but there is no accommodation at the heritage place with visitors residing in the community. There is need for the development of tourist infrastructure at Matendera.

The development strategy suggests the need for entry fees but the NMMZ does not charge tourist or visitors any fees. The revenue generated will be used for other community development project to aid the livelihood of communities in proximity of the heritage place. Entry to the Matendera is free.

There is the presence of other tourist attractions near Matendera which include the Ruti dam and park. Matendera ruins is attractive and it is a resource for community development. The link between tourism is the most visible aspect of the contribution made by heritage places to local development. Heritage tourism development generate non-economic benefits to local communities and collet however is enabling community development but there are many limitation. There are no finances to invest in development which will be beneficial to the community but the NMMZ employee views that it is a slow process but community development is underway.

However, the National Heritage and Cultural Tourism Strategy (2012) of South Africa speaks more to community beneficiation than the Collett Plan. The strategy clears points out on community involvement and benefits to communities in proximity to a heritage place. It has what it refers to as the “beneficiation concept” which speaks on how communities are to benefit from the heritage tourism use of their heritage resources. It is a current strategy which involves the community and drifts away from only the economics of heritage and also pays attention to the socio-cultural impacts of heritage arguing that commercialised heritage should benefit local communities. According to the National Heritage and Cultural Tourism Strategy, “heritage and cultural tourism products are to be utilised through strategic partnerships and the participation of local communities, to stimulate sustainable livelihoods at community grass-roots levels” and this integrates communities in to the beneficiation process and Collett refers to communities as stakeholders with no partnership. It states that the public and local communities in particular are the key custodians of culture and heritage resources. As such it is crucial to ensure public participation and community involvement in the implementation of the strategy and the Collett Plan fails to view communities in his way.

The master plan by Collett is now outdated there is need for it to be revised and for the NMMZ to make reference to other national plans for communities to benefit from their heritage resource socio-culturally. The findings show the how communities in proximity of Matendera ruins are developing through the heritage tourism use of their resources and Collett’s master plan is developing the heritage place but not fully in Human development as it provides benefits to communities to a lesser extend with a few socio-cultural benefits.

5.1.2 The extent of local community involvement at Matendera through the use of their heritage place for tourism

Community involvement ensures beneficiation of communities with heritage place. It allows communities in proximity of the heritage place to have sufficient socio-cultural, environmental, educational, psychological benefits and the capacity to develop their wellbeing, (Chauke 2003; 5). Community participation is the involvement of indigenous and local communities that have lost their rights of involvement in heritage management. Communities must be involved in in the management of their heritage place, (Chirikure 2005) and in activities that are associated with the site which are beneficial and NMMZ has to work together to effectively manage the heritage place. Communities at Matendera are involved to a greater extent and they participate in the heritage tourism activities.

The research findings show that the communities surrounding Matendera ruins. The study reveals how NMMZ act as a team with the communities to make socio cultural aspects a success and this is a form of entertainment and edutainment to the visitors. In 2013 NMMZ started hosting the Matendera festival. This is a socio-cultural event where members of the surrounding communities exhibit their socio-cultural activities to thousands of visitors. Communities are fully involved in this event. They make beads and pottery, traditional dishes, to show case to the visitors and members of the communities brew beer for the Matendera festival. Headman Zvahera said *“bhukurimwe ne rimwe rinobika doro tobatanidza these to endesa kuMatendera”* (each surrounding community brew beer for the festival). According to the Cultural Policy of Zimbabwe, socio-cultural activities in a society benefit and unites all members through festivals and at these events people eat and drink together making the communities relate and bond. This shows the extent of community involvement in heritage tourism making this festival a success.

Community elders are respected and consulted when it comes to the management of their site. The communities also play a significant role in visitor management. They assist visitors with directions and accommodation. The research results shows that community involvement paves way for development which generates non-economic benefits to the communities surrounding Matendera. This makes the attitudes of the people positive towards development and the results from the research showed the researcher that members of the community benefit from heritage tourism use. Every community member who was asked by the researcher was so enthusiastic

and wanted to assist the visitor. Some even know the visitor statistics. Members of the communities surrounding Matendera are involved to a greater extent because the heritage place was well managed by traditional management systems. The NMMZ did not ignore this fact when it started managing Matendera and they are assisted by the communities in every way possible to make heritage tourism a success since the benefit from it.

5.1.3 Communities surrounding Matendera benefiting indirectly from the use of their heritage place for tourism

Communities must benefit from their resources. They must be involved in the management of their heritage place. Heritage places provide benefits to communities and the researcher looked in to the socio-cultural benefits of communities surrounding Matendera ruins. The heritage place benefits the local communities indirect through heritage tourism use. The study reveals the socio- cultural benefits of heritage tourism use of Matendera. As it is a new site on NMMZ's list a few people know about it but the NMMZ and the ministry of tourism saw the need to host socio-cultural events on the site to draw tourists and visitor attention. The study reveals that since NMMZ started managing the site there are more indirect benefits that communities have derived from the heritage place. The community is involved in the management of their heritage place to an extent.

They revealed that they are involved as the community leaders are consulted and they work together in managing socio-cultural events. The Matendera festival is has benefited the surrounding communities socially in ensuring their wellbeing improving their standards of living, culturally in promoting their culture, psychologically in changing the attitudes of the locals towards their heritage and educationally in breaching the gap of knowledge. The heritage place benefits the surrounding communities in terms of social cohesion and promoting cultural solidarity with the locals working together to make tourism a success. Heritage tourism benefits communities surrounding Matendera environmentally. The study shows the environmental project initiated by the World Vision as it came for a visit they realised the need assist the area. The kudyarina environmental project shows how heritage tourism can attract investors to the area as it is providing communities with a water source and environmental education. This is a stepping stone towards poverty eradication.

5.1.4 How can communities at Matendera realise more benefits from this tourism use of the site

Communities can realise more benefits from heritage tourism use when they are fully involved in the day to day running of their heritage place. The general feeling of members of the communities surrounding Matendera is that the heritage place is benefiting outsiders than the surrounding communities. Community be involved participation in all aspects at Matendera ruins. Infrastructure developments on and around the heritage place created employment for members of the local communities and develop the social atmosphere of the community members. The need NMMZ can also look for investors and donations to help the community develop. The road networks to Matendera must be improved for easy access to improve heritage tourism. The NMMZ should charge entrance fees if entrance to Matendera is no longer free NMMZ and the government put 30% of the income to community beneficiation projects. The communities must be fully engaged in the management of their heritage place, there should be acts and charters of community beneficiation like in neighbouring South Africa. The Acts and policies of NMMZ ought to give freedom to members of the surrounding communities for them to fully take part in the management of their heritage place. Chauke (2003), Muringaniza, Pwiti and Chirikure (2008) argue that NMMZ has no policy on community participation. Heritage place management must include members of the surrounding communities in management for them to realise more non-economic benefits of heritage tourism use. Communities must also discuss the issues of access and use with the NMMZ. When restoration are also taking place the NMMZ must employ a minimum of 3 members from each of the communities surrounding Matendera. The NMMZ needs to build a craft centre for communities to make their curios. The master plan by Collett is now outdated there is need for it to be revised and for the NMMZ to make reference to other national plans for communities to benefit from their heritage resource socio-culturally.

The wellbeing of the local communities must be improved with low levels of poverty and better standards on living with many employments creation sectors in small businesses, tourism and heritage. Leisure resorts, hotels, lodges and restaurants must be constructed in the area. Scholarship programmes brought through heritage tourism must benefit young members of the society. Matendera ruins must gain popularity and be marketed world over and members of the communities surrounding Matendera ruins will benefit more.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR COMMUNITIES

This research is part of an Honours Degree in Archaeology Cultural Heritage and Museum Studies that the interviewer/ researcher (**Naboth T Kuzonyei**) at Midlands State University.

The research seeks to make an assessment of the non-economic benefits to communities with cultural heritage sites, Case of Matendera Ruins Buhera. Members are therefore kindly being requested to respond honestly and truthfully to the questionnaire. It is my promise that your information would be confidential, anonymous and would only be used for academic reasons.

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

SECTION A Demographic Data

Age	
8-16yrs	
17-35yrs	
36 +yrs.	

Sex	
Female	
Male	

Village _____ / Chief _____

Community leader _____ / Headmen _____

SECTION B

Tick in the provided box of your choice.

1. Have you ever been at Matendera Ruins?	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
2. In your own view does Matendera Ruins benefit you in?				
a) enhancing your way of life	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
b) aiding the civilisation and customs of your society	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
c) educationally	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
d) improving the conditions which you live in	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
e) the engagement of the community the ruins	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
3. Have you ever benefited from Matendera?	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
4. If the Matendera Ruins is to stop functioning tomorrow, do you think this would have any effects on the wellbeing and livelihood of the members of your community?				
	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
5. Is there any other community living near Matendera ruins that you think is benefiting more than your community non economically?	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
6. Is the community involved at Matendera ruins in?				
i. Decision making	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
ii. Consultations	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
iii. Working together with the National Museums and Monuments	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
7. Is the community allowed to use the heritage site for?				
i. traditional ceremonies	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
ii. rituals	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
iii. Festival	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
iv. Religious activities	<i>YES</i>	<input type="checkbox"/>	<i>NO</i>	<input type="checkbox"/>
8. Who owns Matendera ruins				<input type="checkbox"/>
		NMMZ		<input type="checkbox"/>
		Local community		<input type="checkbox"/>

9. Has you or any of you family member been employed at Matendera? *YES* *NO*

10. Through heritage tourism use, are surrounding communities developing indirectly from the use of the site *YES* *NO*

~*~*~**THANK YOU*~*~*~*

APPENDIX 2: INTERVIEW QUESTIONS FOR COMMUNITIES

Respondent code_____

Village._____

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

APPENDIX 3: QUESTIONNAIRE FOR COMMUNITIES

This research is part of an Honours Degree in Archaeology Cultural Heritage and Museum Studies that the interviewer/ researcher (**Naboth T Kuzonyei**) at Midlands State University.

The research seeks to make an assessment of the socio-cultural benefits to communities with cultural heritage sites, Case of Matendera Ruins Buhera. Members are therefore kindly being requested to respond honestly and truthfully to the questionnaire. It is my promise that your information would be confidential, anonymous and would only be used for academic reasons.

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

Tick in the provided box of your choice.

1. Is there a policy at Matendera which guides community *YES* *NO*
beneficiation that you make use of?

2. In your own view do you think communities benefit from the tourism use of Matendera Ruins socio-culturally? *YES* *NO*

3. How many years have you been employed at Matendera? *1year* *2years*
3year *4years*

4. Is the master plan by Collett applicable to Matendera? *YES* *NO*

5. Is the community involved at Matendera ruins in?

iv. Decision making *YES* *NO*

v. Consultations *YES* *NO*

vi. Working together with the National Museums and Monuments *YES* *NO*

7. Is the community allowed to use the heritage site for?

v. traditional ceremonies *YES* *NO*

vi. rituals *YES* *NO*

vii. Festival *YES* *NO*

viii. Religious activities *YES* *NO*

8. Who owns Matendera ruins *NMMZ*
Local community

9. Is the Matendera festival for the benefit of the community? *YES* *NO*

APPENDIX 4: INTERVIEW QUESTIONS FOR NMMZ

Respondent code_____

1. Is there a policy at Matendera which guides community beneficiation that you make use of?
2. Who owns Matendera?
3. Is there anything that you do that benefits the local communities socio culturally?
4. To what extent communities are involved in heritage tourism management? To what extent is the communities involved?
5. Is the community allowed to use Matendera ruins?
6. Is the Matendera festival for the benefit of the community?
7. Is there a management plan at Matendera
8. Is the Collet plan applicable to Matendera?
9. Do you make reference to other National policies for community development?
10. Is Matendera ruins a driver for community development?

~*~*~**THANK YOU*~*~*~*

APPENDIX 5



MIDLANDS STATE UNIVERSITY

P. Bag 9055,
Zimbabwe

Telephone: (263) 54 260568 ext 2199

Fax: (263) 54 260333/260753

Faculty of Arts
Department of Archaeology, Cultural Heritage and Museum Studies

To whom it may concern

Ref: Seeking authority to conduct research at your institution

This letter serves to confirm that NABOTH T. KURONYE.....Reg no. R121676 R.....is a student at Midlands State University doing an Honours Degree in Archaeology, Cultural Heritage and Museum Studies. He/She is undertaking a dissertation project titled:

An assessment of the non economic benefits to communities with heritage site. Case of Matendere ruins, Zvabera.

The student kindly seeks permission and assistance in any way possible to conduct research at your institution. The research findings shall be used for academic purposes only.

Your assistance will be greatly appreciated.

Yours Sincerely,

[Signature]
Mr S.S Chitima

(Departmental Dissertations Coordinator)

MIDLANDS STATE UNIVERSITY
FACULTY OF ARTS

14 AUG 2015

SENIOR ASSISTANT REGISTRAR
PRIMATE BAG 9055, CWERU
ZIMBABWE TEL/FAX 054 260068

[Signature]
Subhuku Zvabera
Vabva ku Midlands State University ku Gwela. Vanikuda kutidza ne Zve Matendere - Muvabetsere

[Handwritten note:] Bangwe Community leader Bangwe from Mweru Midlands State University to Zvabera a researcher from Midlands State University