MIDLANDS STATE UNIVERSITY

THE IMPACT OF CULTURAL HERITAGE ON SUSTAINABLE DEVELOPMENT OF LOCAL COMMUNITIES: A CASE OF GREAT ZIMBABWE HERITAGE SITE

A RESEARCH PROJECT SUBMITTED

BY

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DECLARATION

I, Mavis Thokozile Macheka do hereby declare that this research is my own original work and that all the sources contained in this work have been accurately reported and acknowledged and that this document has not previously either in its entirety or in part been submitted at any University in order to obtain an academic qualification.

Student's Signature……………………………..   Date………………………

Supervisor's Signature…………………………….   Date………………………

DEDICATION

This work is dedicated to my late parents Judy and Bee. Thank you for giving me a life

ACKNOWLEDGEMENTS

I want to acknowledge the assistance that I get from my supervisor Mr P. Makaye for the constructive comments he was giving me all the way to make my research a success. Many thanks go to my two colleagues Chiduza Vongai and Tofara Rugara for being there for me when

I needed their help most. Dr T. P Thondlana, Henry Chiwaura and Francis Muchemwa, thank you so much for your support, the reading materials you supplied were very useful to my work.

Thank you all.

ABSTRACT
This research study focused on the impact of cultural heritage on sustainable development of local communities. The thrust of the study was to know how Great Zimbabwe heritage site as a cultural resource has effected any development in the local people who lived in its vicinity. What is critically important to underscore is the value of the site to society. The study reveals that cultural heritage has effected sustainable development of local communities living in its vicinity although there are other people who felt that they are left out when it comes to development. The community has derived a number of benefits from the site which are economic, cultural, educational, social and environmental. There is employment creation of the local people which is coupled with community projects as Shona village and Craft Centre which generate revenue to the local communities. This is basically economic empowerment of the local people. There is empowerment of women which led to sustainable development because development experience indicates that the economic empowerment of women frequently results in a multiplier effect with community gains and economic growth. Environmental conservation which has the capacity to benefit future generation is also realised and there is social sustainability through maintenance of cultural values. It should be noted that Great Zimbabwe heritage site is a valuable resource for sustainable development but the communities can fully realise sustainable development if there is involvement of the local communities. It is safe to conclude that listening to the voices of local people should be a starting point in any approach to sustainable development.

CHAPTER 1- INTRODUCTION

1.1 PREAMBLE

The research focuses on the impact of cultural heritage on sustainable development of communities and it specifically probes into the part played by Great Zimbabwe Heritage Site in promoting sustainable development of local communities.

1.2 BACKGROUND OF THE STUDY

Cultural heritage world over is becoming essential engine for sustainable development. There has been a wake for many communities living near heritage sites that cultural heritage can be used to stimulate sustainable development. Heritage and sustainable development are intimately linked; the goals of sustainable development are continuously assisting heritage conservation in development projects for communities and therefore ensuring in the process heritage conservation and maintenance of cultural identities among nations (Silberberg 1995). Credit should therefore be poured to the Bruntland Commission of 1987 which 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).

Heritage sites are perceived as an economic necessity and a public requirement and have symbolic value and their benefits are measurable (Breen 2007:365). The stakeholders in cultural heritage are elders, community members and visitors. Elders are custodians of traditions and pass them on and interpret them whenever there is a dispute, community members are to uphold and keep traditions and visitors should acknowledge, respect and adhere to the traditions. Harrison et

al (2010) argue that cultural heritage is continuously being negotiated and renegotiated in order to meet the demands of present and as such communities should benefit from using their heritage as means of survival.

Many African countries today cherish development that is catalysed by cultural heritage. 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, craft development and improved farming methods (Eboreime 2009:14). The majikenda kayas of Nigeria, The Kasubi tombs of Uganda and in South Africa through the National Heritage Resources Act there has been a considerable realisation of development of communities springing or radiating from cultural heritage (Chauke, 2003). Development can come in many forms but cultural heritage can provide opportunities for sustainable development. The government and Non-governmental organisations historically have been known by many communities especially in Africa as where development should come from but it is however apparent that many communities are realising that Heritage sites are alternative sources where not only development but sustainable development should come from.

Zimbabwe is one of the countries in Africa blessed with many heritage sites. Some of the heritage sites are World Heritage Sites such as Great Zimbabwe, Khami, Matobo cultural landscape just to mention a few. There are also national heritage sites in Zimbabwe namely Domboshava, Old Bulawayo, World's view and Great Zimbabwe as well. These sites should provide good models for sustainable development to the communities living in the vicinity of such sites. The Zimbabwean nation in particular has realized the role the heritage sites play in development thus in its first five year development plan of 1986-91 indicated that monuments

such as Great Zimbabwe were well marked for tourism. The objective of the government of Zimbabwe was to ensure that development of monuments as tourist assets 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 (Collett 1988:5).

In the limelight of this research is Great Zimbabwe World Heritage Site. It is suffice to mention that Great Zimbabwe is the second national tourist destination after Victoria Falls and again is the cash cow for National Museums and Monuments of Zimbabwe which is the managing authority of the site. Great Zimbabwe Heritage Site is one of the largest built up areas before colonization of the country by Europeans. The archaeological site has been referred to as a source of national income for Zimbabwe since the early 1900s and has been promoted as tourist attraction since the mid-1940s (Breen 2007:365). The site provides a model, at a small scale, for the role that heritage sites can play in development.

1.3 AREA OF STUDY

The area of study is Great Zimbabwe World Heritage Site and it has been declared a National Monument and World Heritage site in 1937 and 1986 respectively. The builders of Great Zimbabwe are believed to be the Karanga, a sub group of the Shona who constitute a majority of the population in Zimbabwe (Ndoro 2001a). It is situated twenty–seven (27) kilometres south east of Masvingo town. Great Zimbabwe is the second major national tourist attraction after the Victoria Falls. Great Zimbabwe is the country's largest archaeological site and the largest archaeological monument in sub-Saharan Africa (Garlake 1973). It represents the great civilization that existed in the country between 1200 and 1500 A.D (Pwiti 1996).

It is however a contested landscape especially by the communities that are living in its buffer zone. Presently, there are four communities (Charumbira, Nemanwa, Mugabe and Murinye) who are claiming close and strong attachments to the site. The issue on who own the area is a contested debate. Each leader tries to explain the history of Great Zimbabwe heritage site to legitimize his claims of traditional custodianship. The people from headmen Nemanwa, emphasize that they are the original custodians of the site who gave the Duma {Murinye and Mugabe} descendants a place to stay but they cannot explain how the Charumbira's came into the picture. Murinye and Mugabe on the other hand claimed that when Karl Mauch first visited Great Zimbabwe in 1871, he found Haruzivishe a Duma Chief staying on the Hill complex (Burke 1969). The Charumbira people also claimed that their ancestors have built the site for religious activities of the whole country and they dismissed the Dumas as being intruders. Nevertheless does the site seize to have a potential to stimulate sustainable development to these communities living in its vicinity. The communities discussed have a special relationship with the site and therefore the resource has a direct effect on the life of these communities.

It is a site that receives quite a considerable share of the number of tourist that visit the country. In terms of revenue generation, Great Zimbabwe according to the survey done by the African World Heritage Fund in October 2008 there has been dwindling of revenue if compared to the years like 1998 and backwards owing to low tourist arrivals. Great Zimbabwe is a cash cow for NMMZ because it usually receives many visitors per year.

The area of study is in the draft map below.
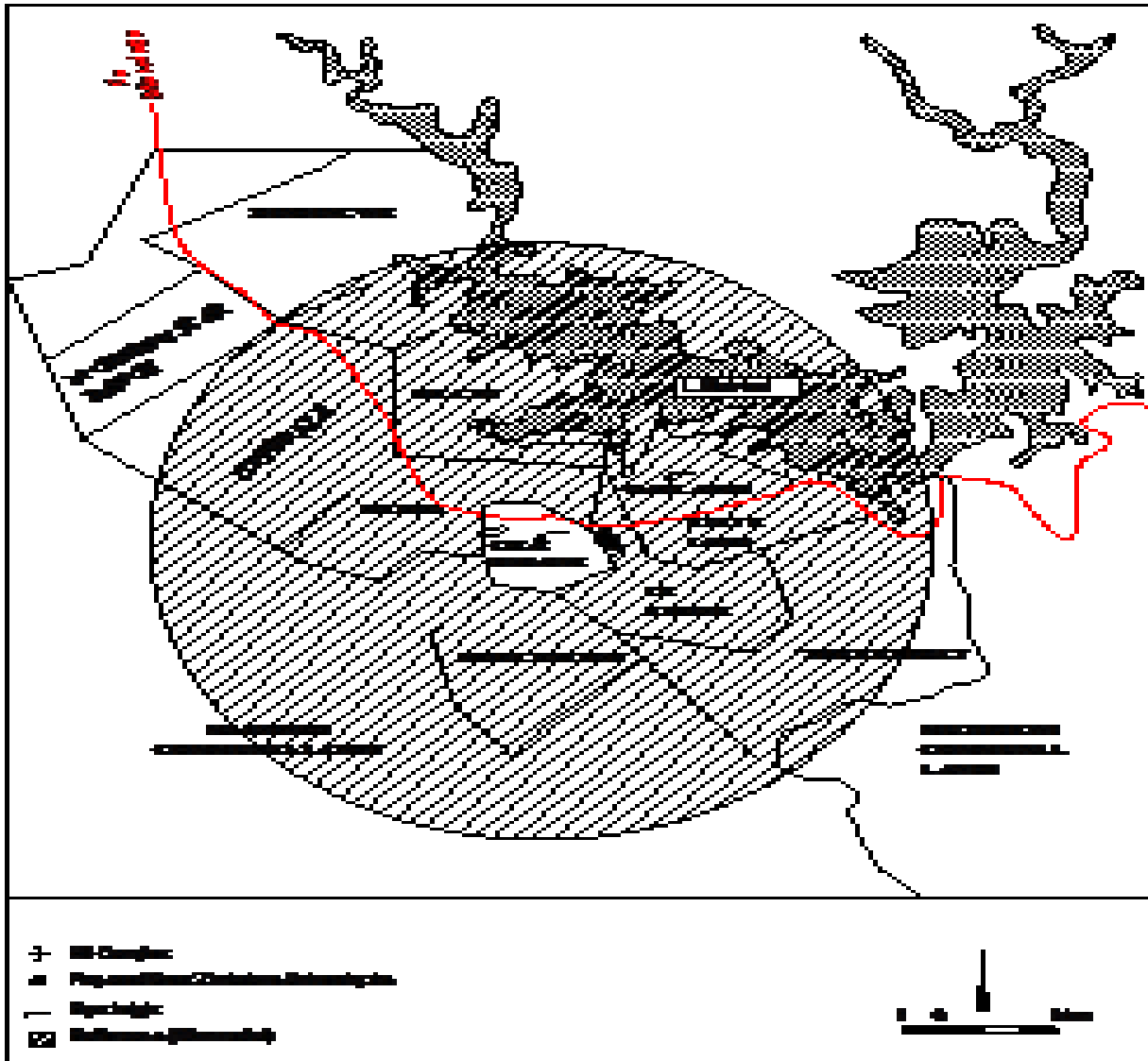
Plan: Courtesy of Justin Magadzike, Great Zimbabwe Monument

Fig 1 Great Zimbabwe World Heritage Site and surrounding communities-the communities referred to in this research document are those staying in the area in the cycle.

The areas under discussion are under the following leaders; Le Rheno, Retreat and Oatlands fall under Chief Murinye, Morgenster and Mzero under Chief Mugabe and Longdale and Sikato fall under Chief Charumbira.

1.4 JUSTIFICATION OF THE STUDY

Most researchers are arguing that sustainability of cultural heritage is much more difficult compared to natural heritage. Scholars such as Kiriama et al (2010:4) are arguing that sustainable development models are quite difficult to apply when it comes to cultural heritage since it is non-renewable resource. In the light of this thinking, this study is unique in that the researcher wants to investigate the validity of these assertions by assessing the extent or the level to which cultural heritage has contributed to development of local communities or to discover if it is an essential engine for sustainable development.

1.5 STATEMENT OF THE PROBLEM

The major scholars on the celebrated site of Great Zimbabwe such as Ndoro (2001), Matenga (1998), Fontein (2006) concentrated largely on management of the site, legislation, conservation, preservation and ways of redressing colonial legacies. There is a lot that has been written about Great Zimbabwe and it being the most popular tourist destination after Victoria Falls, generating revenue for the National Museums and Monuments in Zimbabwe (NMMZ) and the national coffers. While it is true that a lot has been written about Great Zimbabwe, it is surprising that its effect or role in sustainable development have not received much attention from scholars.

The gap the researcher realized is the impact this heritage site has on sustainable development especially to the local communities. Against this background, the study would focus on the contribution of cultural heritage in the development of the local communities with special emphasis on Great Zimbabwe World Heritage Site. The main thrust is to establish the role of the site in the development of the communities surrounding it. What is critically important to underscore is the value of the site to society and to explore whether Great Zimbabwe is a

valuable resource for sustainable development and check if the local communities derive associated benefits.

1.6 LIMITATIONS OF THE STUDY

The challenges the researcher encountered in this study are very few and measures were taken to address them. The first challenge was the tense environment with some of the local people, in general people are wary of strangers. It was therefore sometimes difficult to convince them to answer some questions and some people were putting an effort to say the 'right thing'. However this was not the case with the majority of respondents and key informants as traditional leaders except for one chief who declined telephone interview indicating that it was ethical to be interviewed by strangers. This was however addressed by interviewing another respondent who was equal important in that community that was the headman.

The other obstacle was that the some tenants at Shona Village could not read nor write and as such the researcher resorted to interviewing them. Communication was also another barrier with some respondents at Craft Centre and the researcher resort to translate some of the questionnaires into indigenous language to make it more useful and to get all the required information.

1.7 DELINEATION OF THE STUDY

The area of heritage is broad and covers a number of issues. There is tangible and intangible heritage and it is also specified into cultural and natural heritage. Given that scenario the researcher then narrows her study to cultural heritage and how it effect sustainable development of local communities.

The local communities surrounding Great Zimbabwe heritage site geographically covers a large area. The population estimated for the locals is around 20 000 people and the researcher realized that it was not researchable and it would be difficult to come up with quality results. The area of study therefore was narrowed down to people who live within 10 kilometre radius, the reason being that if there are any benefits derived from the site. They are the very people who are most likely subject to benefit more.

1.8 ASSUMPTIONS OF THE STUDY

The general assumption of the study is that cultural heritage has both negative and positive impact on sustainable development of the local communities.

1.9 RESEARCH OBJECTIVES

The proposed study has the following objectives:

1.9.1 General Objective

- The general objective of the study is to assess the impact of cultural heritage on sustainable development of the surrounding communities.

1.9.2 Specific Objectives

- To assess the effect of local community involvement at Great Zimbabwe heritage site.

- To identify the negative impact of cultural heritage on sustainable development of local communities.

- To assess the effect of cultural heritage in relation to socio-economic development of the surrounding areas near Great Zimbabwe Heritage Site.

- To assess the sustainability of direct and indirect benefits the local communities derive from Great Zimbabwe Heritage Site.

1.10 RESEARCH QUESTIONS

1.10.1 Main Research Question

- What is the impact of cultural heritage on sustainable development of the local communities of Great Zimbabwe Heritage site?

1.10.2 Specific Questions

- To what extent does community participation influence derivation of the benefits from the heritage site?

- What are the negative impacts of cultural heritage on local communities?

- What effect does cultural heritage has on socio-economic development of the local community of Great Zimbabwe Heritage site?

- What are the direct and indirect benefits derived by the local society from Great Zimbabwe Monuments?

1.11 CONCEPTUAL FRAMEWORK

1.11.1 Cultural heritage

Cultural heritage is a component of two concepts and these are culture and heritage. It should be noted that one cannot successfully define cultural heritage without first defining the two concepts separately. Culture is defined as a whole way of life of a group of people-the behaviours, beliefs, values and symbols that they accept, generally without thinking about them and that are passed along communication and imitation from one generation to another. Thus culture is the systems

of knowledge shared by a relatively large group of people. Heritage is traditionally defined as architecture or archaeology or movable objects but now heritage includes buildings, monuments, landscapes, urban areas among others. Throsby (2003) defines heritage as meaning 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. Benhamon (2003) further defined this concept as forms of cultural capital which represents the community's value of its social, historical or cultural dimension. Heritage is also that which people value, celebrate and its a full range and this include people's inherited traditions, monuments, objects and culture. Layton and Ucko (1999) define a heritage site as a physical entity broadly fashioned by human action. Forrest defines heritage as a notion of inheritance of resources or something from one generation and possibly passing on to the next, which intuitively underpins notion of cultural heritage.

In the light of the above definitions of the two cultural heritage is therefore defined as a means through which culture is transmitted from one generation to another and it is what informs the behavior of current society. Cultural heritage in particular refers to things which are of value to communities including tangible and intangible heritage (UNESCO 2003). ICOMOS New Zealand defines cultural heritage as that which is valued due to its historical archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional and other special cultural significance associated with human activity. Cultural heritage is something that can be inherited, which enables the inheritors to enter into their rightful state and be their true selves (Pearce 2000:59). Cultural heritage essentially meant cultural monuments in the form of historic buildings, archaeological sites and monuments. The 1982 World Conference on Cultural policies defines cultural heritage of a people as including the works of its artists, architects, writers etc and it is the body of values which give meaning to life.

1.11.2 Sustainable Development

Sustainable development cannot be understood without first defining the concept of development. It is critical to note that there is no universal definition of development but in general it is improvement in political, economic, social, technological, environmental and legal status of a given community. In the third world development is about positive poverty reduction. Remenyi (2004:29) conceptualized development as a process directed at outcomes encapsulating improved standards of living and greater capacity for self-reliance in economies that are technically more complex and more dependent on global integration than before. Development is further defined as a process of growth towards self-reliance and contentment. It is a process by which individuals, groups and communities obtain the means to be responsible for their own livelihoods, welfare and future. Since sustainable is the capacity to endure and the ability of the environment to continue supporting the current and future communities, there the concept of sustainable development is development that focuses on the future.

Sustainable development has different meanings depending on the analysed literature on the concept in which it is used. The World Bank defined 'sustainable development as development that continues' (World Development Report 1992). The Rio de Janeiro development described it as long-term continuous development of the society aimed at satisfaction of humanity's need at present and in the future via rational usage and replenishment of natural resources preserving the Earth for future generation (Rio Declaration on Environment and Development 1992). Sustainable development can be defined as development that embrace the idea of ensuring that future generations inherit an Earth which will support their livelihoods in such a way that they are no worse off than generations of today (Pearce and Atkinson 1997). The World Commission

on Environment and Development and the Brundtland report (1987), defined sustainable development as 'development that meets the needs of the present generation without compromising the needs of the future generations'. The definitions assume that the needs of the future generations are known and as such, development needs to be cognizant of this fact. It is development that will not slow down or wither away but will be, in some sense, self-perpetuating. Sustainable development is therefore the need to balance needs of current generation and other concerns of future populations. In this study, the surrounding communities are the custodians of cultural heritage and they are supposed to hand it on to future generations.

Sustainable development has been portrayed as tri-dimensional concept featuring the interface between environment, economic and social sustainability (Bell, 2003: OECD 2001). These three fundamental approaches are interrelated and complementary and are related to three (3) dimensions of well-being, that is economic, ecological and social and their complex interrelations (Martinkus et al 2009). What needs to be underscored is that sustainable development in the developing world is largely informed by Western notions and is often funded in accordance with the agenda of multi-lateral, bilateral, non-governmental organisations and other donor agencies.

Sustainable development has traditionally been focused on an environmentalism framework that gives priority to the issue of ecological degradation (Nurse 2006). The scholar safely concludes that environmental concerns are the cornerstone of sustainable development. In this case natural resources should be kept physical intact and environment should be conserved. There is an interconnection between environment to social and economic dimension of development (Kadekodi 1992).

The economic dimension of sustainable development according to Munro (1995), reflects the need to strike the balance between the costs and benefits of economic activity within the confines of the carrying capacity of the environment therefore resources should not be exploited to the extent that regenerative ability is compromised. Economic sustainable development seeks to maximize the flow of income and consumption that could be generated while at least maintaining the stock of assets or capital which yields beneficial outputs (Hicks, 1946, Maler 1990).

Social sustainable development relates to the maintenance of political and community values. Social values and norms being largely intangible, relate to the 'ethics, value systems, language, education, work, attitudes, class systems' and so on that influence societal relations (Nurse 2006). In this regard social sustainability speaks to the satisfaction of basic human needs of the society such as food, clothing and shelter. Putnam (1993) defined social sustainable as comprising certain features of social organization, norms of behavior, networks of interactions between institutions and trust between people. Social capital contribute to economic development flows of information between economic agent are better and higher if there are closer social relationships for example price information, information on the availability of materials or labour. The scholar further argues that close relationship ensures trust which reduces the need to search out information in order to make and result in behavior which avoids the need to make laws. Peaceful social links between individual and institution and government also reduce the need for overt public control. In this regard, community and National Museums and Monuments of Zimbabwe may find it easier and more efficient to operate via established social links than to legislate.

Indicators to measure sustainable development in a community

To argue that a community is sustainably developed there are indicators of that in a community. Sustainable development indicators in a rural community could only be said to be functional when there is social justice, empowerment, community participation social mobility, social cohesion, institutional development, cultural identity, cultural industries and cultural pluralism. These indicators could be specified to issues as employment creation, promoting education that is adult literacy and mean years of schooling, combating of poverty, promoting awareness and training, protecting and promoting human health and promoting sustainable human settlement development.

The condition for sustainable development amounts to each generation leaving the next generation a stock of productive capacity, in the form of capital assets and technology, that is capable of sustaining utility or well-being per capita than that enjoyed by the current generation (Atikins and Pearce 1997). Sustainable development also focuses on the poor as the highest priority. The scholars argue that the poor can only improve their lot when they have access to productive capacity, they should therefore secure better education, better technology and more man-made capital.

Social mobility is shifting from one's social status to another. It is the movement of individuals, families or groups through a system of social hierarchy or stratification with changes in income, education, occupation etc. Cultural industries comprise a complex of physical and human resources when they occur in an urban context (Throsby 1997:17). Cultural industries facilities include theatres, concerts, halls, craft workshops, curios shops and artists' studios.

1.11.3 Community

Community is body of people inhabiting the same locality (Appiah 2006, Johnson 2000). In geographical or spatial terms, human settlements in close proximity to a given heritage site could be considered as a community. The *Cassell Conscise English Dictionary* defines community as, 'a body of people having common rights or interests; an organized body, municipal, national, social or political; a body of individuals having common interests, occupation, religion, nationality etc. Mumma (2002) defines community as a group of people with a defined set of rules that they follow. In the case of cultural heritage, a community is a group or unit that has special relationship with the heritage that makes the heritage deserve protection (Mumma 1999). In short, the local community is a group of people that reside permanently around a site. Communities operate at different scales; local, national, regional and global. Johnson (2000) geographically defined community as local communities residing close to archaeological and cultural resources, while national, regional and global community lives far from them.

1.12 THEORETICAL FRAMEWORK

The researcher would employ the theory of sustainable development and it is closely related to two approaches of development, these are; bottom-up and top-down approaches. 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 view by other scholars as capacity building of local, national and international institutions. The tenets for sustainable development includes ecological, economic, cultural, social and political. The theory focus 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 environment problems (UNDP 1992:45-46, Estes 1993b).

The theory works effectively if the bottom-up approach is adopted. Bottom-up approach has been used by various scholars differently. Some scholars call it neo-populist and others call it territorial approach. In this study the researcher would adopt the term territorial approach.

Territorial approach as a theory of community participation is society oriented. Stohr and Taylor (1981:121) refer to it as bottom-up approach and Gore (1984:65) calls it neo-populist and it originates in less developed countries. The theory is argued to be more participatory, bottom-up, process-led, appropriate, sustainable and flexible. The theory is needs oriented towards the rural regions. The idea that Africa's World Heritage sites will be catalysts and forerunners in stimulating broad-based socio-economic growth for the benefit of its people would only be realized if the communities are actively involved in the management of the heritage sites. This idea was reinforced by the fact that the community is crucial in the potential of the site as a resource for development. This is reflected by what the community echoes that the traditional breakdown in communication has influenced the visitor numbers to Great Zimbabwe (The African World Heritage Fund Report 1 2010). The general feeling was that local people should benefit from the site and a local people participation approach is needed. It is argued that to guarantee sustainability in a highly competitive world, it is so crucial to have a participative community. It is reasonable for one to safely conclude that listening to the voices of the local people would be a starting point in any approach.

More so, development has to be cognizant of the important guidelines of sustainable development and these include community participation, empowerment, self-reliant and poverty reduction. In this case Great Zimbabwe heritage site has a social meaning to the communities living around it and they have a strong attachment to it for years and these communities feel that it is their public space where they can do whatever they want any time (The African World Heritage Fund 2010). Munjeri (1998:10) argue that the attitudes and views of the local community must be respected and they further indicated that Great Zimbabwe plays an important function in the socio-religious life of the local people. The three communities living around Great Zimbabwe should benefit from the site. The modern heritage management by National Museums and Monuments of Zimbabwe for some time has not been considering local communities as important stakeholders of the site. As such this problem of alienating the community from the site result in the voices of the communities not heard.

The idea that Great Zimbabwe is a national monument and a world heritage site meant that the communities are practical divorced from the site. Ndoro (2005) argue that the communities would appreciate that the site has been declared a monument but that did not mean it was no longer their shrine; still they would say '…It's your monument but it is our shrine…' Sustainable development bids that there be deliberate policies to provide for the participation of locals since they also form part of the heritage, (Jenkins and Lickorish 1997). Community involvement provides a platform for negotiations where both heritage institutions and local communities will benefit. The involvement of community in cultural heritage is possible if the benefits outweigh the costs.

On the other hand modern top-down approach takes the position that local resources uses and knowledge should be replaced by official, expert led knowledge which induces rural people to adopt official sponsored innovation (Blaike 1997:10). Top-down approach tends to centralize decision making and is often linked to development through large scale. Studies by Ferguson (1996), Ndoro (2001), Watkins (2003), Shepherd (2003a), Delment (2004) and Marshall (2006) indicated that initially archaeologists and heritage managers viewed local communities as reservoirs of cheap labor for fieldwork rather than consumers of knowledge of the past. The Venda communities surrounding Thulamela site in South Africa complain that they have been given no decision-making powers in developments taking place at the site and that their views with regard to human remains which have not been respected (Meskell 2007).

A case of Great Zimbabwe in particular is that visitor entry by local community for religious and tradition activities is unofficial but tolerated by management. According to African World Heritage Fund, the Great Zimbabwe community feels that the site was taken away from them and that access to it for religious purposes is complicated. The non-involvement of the local communities makes it difficult for the society to gain financially from the resources generated at the site. The surrounding communities request traditional leadership involvement in management issues around the site because without community participation, society would not sustainably benefit from the site and hence no development would be derived from the heritage site.

1.13 CHAPTER BREAKDOWN

Chapter 1 – Introduction

The chapter is an introduction of the focus of the study and gives a brief background of the study as well outlining how the study would be carried out. It is in the same chapter that the problem of the study is defined and discussed.

Chapter 2 – Literature Review

The chapter would be a dialogue between scholars who had previously researched on cultural heritage and development. The idea is to review their findings in relation to the current study.

Chapter 3 – Research Methodology

The chapter discusses how the study was carried out, that is the tools used in carrying out the research as well as the method used in gathering the data from the field.

Chapter 4 – Data presentation, analysis and discussion

It is in this chapter that fieldwork results are presented and then analysed as well as discussing the data and inviting scholar's opinions on the main focus of the study.

Chapter 5 – Summary, Conclusion and Recommendations

The chapter would be a conclusion of the whole study and it would summarise the problem, method and findings of the study. The researcher would then make recommendations on identified problems.

1.14 CHAPTER SUMMARY

The chapter discusses what the researcher is going to look at and the main aspects of the study. It highlighted a brief background of the study, theoretical framework, and literature review; it

states the research questions, objectives and justification of the study. The chapter had also attempted to define operational terms. The following chapter would be literature review where arguments about the focus of study would be discussed with a view of what various scholars had said about the impact of cultural heritage on sustainable development of local communities.

CHAPTER 2-LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews a selection of existing literature on cultural heritage and its impact on sustainable development of the local communities. An attempt would be made not only on literature specific to Great Zimbabwe Heritage site but also literature on other parts of the world. The chapter would address the role of cultural heritage in sustainable development from the general to the specific that is at global level, regional, national and then specifically to Great Zimbabwe Heritage Site. The chapter would also look at indicators of sustainable development, the role of cultural heritage as a socio-economic development factor and the benefits the local communities derive from the heritage site.

2.2 THE CONTRIBUTION OF CULTURAL HERITAGE TO SUSTAINABLE DEVELOPMENT

The main objective of the research is to establish the relationship between cultural heritage and sustainable development. Cultural heritage play a dual role in sustainable development in that it is an arena for identity formation in economic sector with growth potential, including its role as a key driver of the new digital and intellectual property economy. Nurse (2006) argues that culture is the fourth pillar of sustainable development along with social, economic and environmental dimensions.

Culture is argued to be a basis for interrogating the meaning and practice of sustainable development at its epistemic core so that culture does not become just a palliative (Nurses 2006:36). The link between tourism is the most visible aspect of the contribution of cultural heritage to local development.

Studies on cultural heritage reveal that the existence of heritage sites generates both benefits and costs to local communities. World Heritage sites play a fundamental role in fostering sustainable development and as a source of well-being. The sites contributes directly to providing basic goods, security and health through access to clean air, water, food and other key resources as well as by attracting investments and ensuring green, locally-based stable and decent jobs, only some of which may be related to tourism. Cultural heritage plays a crucial role in economic and social development of communities in many parts of the world. It is a resource for sustainable development.

Whereas cultural diversity used to be considered as a curb on development, an obstacle to modernity, to progress, science and democracy, it is now increasingly seen as a resource for development (Bisch 2009:72). Whereas cultural domain used to take back seat, it is now emerging as a prime field for political and economic development. Cultural heritage has become a powerful instrument in the economic and territorial development of a community, when properly valorised and promoted, often in the context of tourism related activities (Barillet 2006). However many sites have limited linkages to their nearby communities and operate largely as enclaves in the economy. This was reinforced by Mowforth and Munt (2003:211) when they postulate that, 'there is a vast body of work that demonstrates that local communities in 3rd World countries reap few benefits from cultural tourism because they have little control over the

ways in which the industry is developed, they cannot match the financial resources available to external investors, and their views are rarely heard'. These scholars are of the idea that despite the inherent link between World Heritage conservation and sustainable development, there is general agreement that the great potential of World Heritage sites is still not sufficiently harnessed for contributing to socio-economic development and particularly in developing regions.

The three facets of sustainable development are economic, social and environmental development. Economic development involves trades connected with conservation, building and the development of open spaces, social development is the promotion and enhancement of a feeling of belonging to a community, measures to encourage the return to work of people excluding from the employment market and environmental development focuses on improved physical conditions and energy savings (Greffe 2009:101). The scholarship further argued that cultural heritage resources are capable of generating exports and jobs and monuments, museums, festivals and art fairs are regarded as levers of growth.

In relation also to cultural heritage and development, there are World heritage Conventions which stipulate the role of cultural heritage. In the 1972 World Heritage Convention article 5, clearly specifies that to ensure that effective and active measures are taken for a protection, conservation and preservation of the cultural and natural heritage situation in its territory, each state party has to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes (UNESCO 2005). This article and other specifications of World Heritage Conventions general show that cultural heritage should have an effect in the life

of the community. Cultural heritage is argued that it should be a priority in development policies. In the 1996 report of the World Commission on Culture and Development, there is complain that despite significant progress since the Stockholm conference on sustainable development, the nexus between culture and development is still inadequately reflected in international development policies. The scholars are advocating for the idea of including cultural heritage in the development 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.

2.3 CULTURAL HERITAGE AS A SOCIO-ECONOMIC DEVELOPMENT FACTOR

Cultural heritage and sustainable development are argued to be interrelated and thus cultural heritage can be used by the community as an economic resource. Actions to Regenerate Cities and Help Innovative Mediterranean Economic Development Enhancing Sustainability argue that the link between culture and tourism is the most visible aspect of the contribution of culture to local development.

Cultural heritage constitutes an essential engine for economic development. Cultural heritage can be used by community as an economic resources and it generates significant tourism revenue and leads to creation of employment in several other sectors of the economy. The major measurable of economic impact of cultural heritage are: jobs and household income, centre city revitalisation, heritage tourism and small business incubation. The site under discussion generates revenue for the National Museums and Monuments of Zimbabwe and the national coffers. Pwiti and Chirikure (2008) expressed that the economic potential of Great Zimbabwe

was recognised as far back as the early 20th century because it is Zimbabwe's most popular tourist destination.

2.3.1 Heritage Tourism

Heritage tourism represents a major potential for local and national economic development. Marshall (2002), Rowley (2002), Watkins (2005) and Meskell (2007) argue that heritage sites generate revenue through tourism. The link between culture and tourism is the most visible aspect of the contribution of culture to local development. The monuments are the magnet that attracted the visitor to the community but the monument itself was only a minor beneficiary of the economic impact. Nyaupane (2009) pointed out that visits to cultural and historical resources have become one of the largest and fastest growing sectors of tourism industry.

Cultural heritage sites play a major role in economic development through them being the centre of tourist attraction and as such tourism is a major component of economic development. It is argued that 37% of the global tourism has a cultural motivation. Rypkema (2009:117) argues that heritage tourism is an important component of local economic activity in many places in Europe and cultural tourism is a major contribution to tourism overall and is among the fastest growing segment of the tourism sector. According to a UN General Assembly report of 2011, heritage tourism presently accounts for 40% of world tourism revenue. It was argued that cultural heritage in general and in particular those inscribed on the UNESCO World heritage List, generate substantial revenues and employment for tourism.

Studies which have taken places in Europe, Asia and North America have shown that heritage tourists stay longer and spend more per day and therefore have a significantly higher per trip

economic impact than do tourists in general. Rypkema (2009:118) further his discussion when he explains that if heritage tourism is done right, the biggest beneficiaries are not tourists or even hotels, restaurants, petrol stations that service them, the biggest beneficiary are local citizens who gain a renewed appreciation of their site's unique history and character.

The historical town of Saint Louis in Senegal is a good example of a site that has increased its value as a cultural tourism centre. Barillet et al 2006 argue that since the site's inscription on the UNESCO World Heritage List, the number of visitors to the site has doubled, there were financial gains from tourism that is entrance fees to the sites and museums, guided tours and visits, sales of handicrafts, documents, photos and the development of the craft industry. In the same context heritage sites brings in more financial repercussions in areas such as the hospitality industry, transport and restaurant services.

At regional, in Southern Africa, there is Thulamela site, located in the Kruger National Park of South Africa provides another example of the economic and educational empowerment of local people (Miller 1996). In the Middle East, the activities carried out at Catal hoyuk, on the Kenya Plain of Turkey, represent yet another example of economically empowered local communities through promoting cultural tourism and education about the past (Hodder 2000).

It should be noted that for the local community, the more significant income stream is that from direct tourist expenditure on souvenirs, food and drink, local transport and accommodation and the goods and services contain high level of local inputs, such as locally produced food, meals, drinks and souvenirs.

Ndoro (2001) and Fontein (2006) cite that Great Zimbabwe world heritage site represents a success story of local economic empowerment through promotion of cultural tourism. Ndoro (2001) and Fontein (2006) argue that though the tourist revenue in Zimbabwe's heritage site is controlled by National Museums and Monuments of Zimbabwe, the site remains the lifeblood of both the National Museums and Monuments of Zimbabwe and the local communities

2.3.2 Jobs

The existence of heritage sites in a community generates direct and indirect employment opportunities occupied by people in various heritage institutions in the local community. Indirect jobs are held by persons in the fields of conservation and restoration of heritage. Induced jobs are performed by persons using heritage as a source for example arts and crafts, cultural industries and even some types of non-cultural activities (Greffe 2004: 302).

From a global point of view in countries as Europe and North America, there are a number of jobs created and the local household income generated through historic building rehabilitation. The jobs and household income created are decidedly greater than jobs found in industries such as automobiles, computers, steel and highway construction (Nypan 2003). When the countries or continents are restoring monuments the labour proportion will be even higher, more jobs would be created locally as carpenters, electricians, painters from across the street. According to estimates, almost 3,5 million jobs in Europe are directly and indirectly sustained by the cultural heritage sector and more than 20% of the 1995 European labor force was employed in fields related to the sector (European Commission 1998; Greffe, 1999). The scholar also discovers that in France, there are over 85 000 jobs in the heritage sector including jobs in restoration and

maintenance and the number does not include the thousands of French jobs associated with tourism (Greffe 2005).

A case study of Borobudur in Indonesia indicated that direct employment at Borobudur site may be subdivided into three main groups: tourist park employees, heritage professionals such as archaeologists, many of whom are on secondment. The second groups of employees at the same site are employees in the restaurants and souvenir shops around the entrance to the main site. A substantial proportion of employment is in the shops and restaurants. The third group of employment is the informal sector-hawkers of souvenirs, postcards, cold drinks, cigarettes and confectionery-local significance. More than 75% of the workers originated from the local community adjacent to the site (Nuryanti 1996:257).

At regional level, Thulamela site in the Kruger National Park of South Africa, provides another example of employment creation where Venda and Tsonga local ethnic groups self-employed themselves for curios and provide accommodation to tourists and forming dancing groups. Ian Hodder long-term project at Catalhoyuk heritage site on the Konya Plain of Turkey has employed men and women from surrounding villages and towns (Hodder 2000).

At Dombashava and World's view sites in Zimbabwe, members of the local community have been employed at the site. A study by Ndoro (1994) on Great Zimbabwe Heritage Site reveals that the area has some rural poverty since it is relatively dry, not much cultivation can be done and therefore the monument provides the only viable development and employment opportunities. The economic potential of Great Zimbabwe was recognised as far back as the early 20th century (Pwiti and Chirikure (2008). The idea as put forward by these scholars is that

though tourist revenue is controlled by NMMZ, Great Zimbabwe heritage site has created opportunities to benefit local communities economically. In particular, the descendants of the Mugabe clan that occupied the site in the 19th century were being employed as stone masons using their traditional knowledge of stone masonry to restore the collapsed walls (Fontein 2006, Matenga 1996). Ndoro (1994) argues that in 1991-2, drought period more than 70% of the families within ten (10) kilometre radius of Great Zimbabwe heritage site directly or indirectly derived their income from the sale of curios to the tourists. The demand for curios and souvenirs created a market for local crafts. Ndoro and Pwiti (1997) argued that the site has provided employment in a country where unemployment rates oscillate between 80 and 90%.

2.3.3 Small business

Small business is another economic befit the community derive from heritage site but if the concept of cultural heritage had not moved beyond the 'site; it was going to be difficult to make the case for the relationship between heritage and small businesses. The community of Great Zimbabwe benefits from revenue generated from the village sale of curios at the roadside near the site.

2.3.4 City Centre revitalization

The best international example of sustainable economic development is utilising the existing resources to support the local economy. The sites should be re-established as the vital vibrant, evolving, multifunctional heart of the city (Rypkema 2009:118). City centre revitalisation is an economic development that does not require the extension of infrastructure or the conversion of agricultural lands into office park.

2.4 BENEFITS FROM THE HERITAGE SITES TO LOCAL COMMUNITIES

World heritage sites around the world are used to benefit societies in various ways. The sites have been used for economic and educational benefit to local communities around the world. The benefits from the sites may include the potential for profitable domestic industries-hotels, restaurants, transport systems, souvenirs and handicrafts and guide services. There are chances of employment creation and there is money earned from informal employment such as street vendors, informal guides, selling of curios to tourists. Benefits to community are both economic and social and these are job creation with subsequent unemployment rate reduction, income generation and poverty alleviation, reduction in the emigration rate, non-erosive development, preservation of cultural heritage by means of self-sustained development due to material component-based strategies (Rafamatanantsoa 2012:310). Heritage sites also contribute tremendously to the enrichment of both the spiritual and material culture helps to boost the country's economy and alleviate poverty among local communities around the site (Sagiya et al 2013).

Heritage sites benefits individuals and institutions differently. Greffe (2004) explained how different people benefit from world heritage sites. He argues that to individuals, heritage sites satisfies a variety of needs as artistic, aesthetic, cognitive and even recreation, for owner of public and private monuments, it is a means of mobilising resources necessary for the conservation of monuments. The private companies, heritage sites are a means of earning profits from the spin-offs of tourism or of obtaining know-how and references for innovation and for district authorities; it is a means of creation of positive 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 solidarity.

In order to ensure that the sites benefit both the present and future generations, they need to be sustainably managed. Eboireme (2009:3) suggested that one sure way of achieving sustainability is linking the management of heritage to the social and economic needs of people living in communities adjacent to archaeological sites in historic settlements. The argument was developed explaining that looting and vandalism of sites can be greatly diminished 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.

The sites could be used for educational benefit to the community and as such are often regarded as an important archaeological, cultural and educational resource. Educating and raising people's awareness of the physical and socio-cultural environment are fundamental to achieving sustainable development (Ndoro and Pwiti 2009). Thulamela site in the Kruger National Park of South Africa provides another example of the economic and educational empowerment of local people (Miller 1996). School children often brought to the site to learn more about its archaeology and cultural significance.

A case of Old Bulawayo, a heritage site in the country under discussion reveals the significant role played by sites in education development. The Heritage Education Officer at the site indicated that the site is very popular with educational parties that are schools and college and the site teaches children the value of the site in teaching children the Ndebele culture (Chauke

2003). A Domboshava site the Heritage Education Officer pointed out that the paintings are relevant to the student's studies. A study by Pwiti and Chirikure (2008) shows that at Great Zimbabwe, school children were often brought to the site to learn more about its archaeology and culture.

The local communities could also benefit from the site socially. World heritage sites are argued to be essential to the spiritual well-being of people for its powerful symbolic and aesthetic dimensions. The existence of heritage sites contributes towards social stability and cohesion in the community. The benefits from the site should enhance the feeling of place and belonging, mutual respect for others and a sense of purpose and ability to provide for children thereby promoting social cohesion. Chauke's study of 2003 used Swahili cultural centres site which is located at the Old Law Courts, as an example of a site which have benefited the locals. Swahili youths are taught how to make traditional crafts and the National Museums of Kenya provided land and financial resources and also assisted in sourcing funds. The site is a major revenue earner for National Museums of Kenya. The scholars argue that is a very good example of making sure that communities benefit albeit indirectly from World Heritage Sites.

Traditional ceremonies could be performed at the sites. Local communities surrounding Domboshava heritage site were permitted to conduct spiritual rainmaking ceremonies and as such locals were employed as tour guides and allowed to benefit economically from the site by selling curios to the visitors (Pwiti and Mvenge 1996). A research study by Chauke (2003) reveals that the National Museums and Monuments of Zimbabwe's position is that of ensuring that the local community has benefited from the sites

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

At Great Zimbabwe World Heritage site, some members of the local community lived in a theme park known as the Shona village which was created to add an extra attraction to the monument (Ndoro and Pwiti 1997). The villagers exhibited the Shona 'traditions' lives to visiting tourists and performed traditional dances to tourists. The local people at the Shona village are engaged in different activities that bring in income for a decent living. The activities include traditional dances, pottery making, selling of traditional herbs.

However the local community of Great Zimbabwe World Heritage site felt that they are not benefiting as much as they could and the young people are advocating for more employment opportunities and 85% of the community of Old Bulawayo of the gate taking should go to the local community since they are owners of the site (Chauke 2003).

2.5 THE NEXUS BETWEEN COMMUNITY PARTICIPATION AND SUSTAINABLE DEVELOPMENT

Community empowerment is argued to be the key factor of ensuring sustainable development in a community and this could only be achieved through community participation and this is regarded as social capital. 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 income to buy food, cloth, shelter and to participate decisions that directly affect their lives and their community (Sen 1990).

This according to Pearce and Atikins could make sense if there is more participation of the community in decisions that affect their lives and more consultation should be done. Control over resources can be facilitated by establishing secure property rights to land and other resources. Participation 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 sites, the communities would be sustainably developed. In the area of heritage, Marshall (2002) defines community participation as the inclusion of indigenous people and other communities in various areas of archaeology and heritage practice and interpretation as site management and conservation. This is argued to be the sure way of empowering previously marginalized groups.

The locals should be involved in development projects or programmes that affect their lives. All scholars agree on the fact that community participation in the management of heritage sites is an ideal scenario if sustainable development is to be achieved. The local and indigenous 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 in heritage sites is argued to have steadily gained importance as archaeologists endeavor to increase the discipline's social relevance by engaging with local and indigenous communities, in particular the communities that own and have an interest in archaeological sites (Garlake (1982), MacManamon (2000a), Marshall (2002),

Kuper (2003), Watkins (2003, Damm (2005). The scholars are raising an issue that community involvement has become a global trend and it has impacted the indigenous and local communities in Southern Africa. The point to note is that heritage sites which have benefits have been kept out of the public and this would be addressed by local participation thereby promoting sustainable development.

The World Heritage Committee (WHC) also advocates for community participation in the management of heritage if sustainable development is to be realized. This was deliberated on 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. This reflects on the site under discussion, Great Zimbabwe has been listed as a World Heritage site and as such its mandatory that the local communities around the site should be involved in management.

Community involvement is also crucial in social sustainable development 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)

In Africa, a number of heritage sites were studied by various scholars. Abungu 1994, Githitho 2000, Mutoro 1994, Wandibba 1994 studied Mijikenda Kaya forests in Kenya as the most documented evidence of community participation. There is a partnership between National Monuments of Kenya and World Wide Fund for Nature (WWF) and the technical expertise and financial support for the management process. The study reveals that the community manages the sites and National Museums of Kenya only comes on a consultative basis. In the light of this

unique practise in Africa, the local communities realised sustainable development because they are so much involved in the day to day activities at the site and as such would ensure that development would trickle down to the coming generations.

At Great Zimbabwe heritage site, the descendants of the Mugabe clan that occupied the site in the 19th Century are being employed as stone masons using their traditional knowledge of stonemasonry to restore the collapsed walls (Fontein 2006). Ndoro (2001) hold on to the idea that to achieve sustainable development from heritage sites it could only be possible if all local ethnic groups are given the chance to become self-employed by selling curios, providing accommodation to tourists and forming dance groups.

However many studies at heritage sites reveal that many heritage sites are not involving communities and as such these communities are lagging behind in terms of development. For sustainable development to be achieved archaeologists should refrain from the tendency of treating local communities as passive agents (Pwiti and Chirikure 2008). At regional level in Botswana specifically Tsodilo World Heritage site provides an example where communities' participation lacks. Tsheboeng (2001) laments the way in which the community was forced out of their land, to make way for the creation of a buffer zone around the monument. The communities were told how to change its nomadic lifestyle, so as to be compatible with the new status of the monument.

Ndoro 2001a & b, Makoni 1997, Muringaniza 1998, Pwiti and Mvenge 1996, Taruvinga 1995 study on community participation in the management of cultural heritage in Zimbabwe and have lambasted the failure by heritage organisations to involve local community in heritage sites. The

main beneficiary at Old Bulawayo according to Muringaniza (2000) is National Museums and Monuments of Zimbabwe, as the site would attract paying tourists thereby widening the revenue base of NMMZ, the community is not the main beneficiary. The communities of Old Bulawayo claim that 85% of the gate taking should go to the local community since they are owners of the site (Chauke 2003). In the same scenario the local communities of Domboshava site are also calling for 50% of the revenue from the site and the power to authorise certain issues.

If one is to zero in to the site under discussion according to Chief Mugabe, the black administrators at Great Zimbabwe heritage site are even worse than the colonial administrators because they do not inform them of any development at the site (Chief Mugabe perse.com.2003). According to the Chief's sentiments, the site is not benefiting the locals because there are not involved and as such they lack a sense of ownership to the site and as such they would not derive any benefits from the site. In the light of this, community participation lacks then a society would not realise sustainable development. The local community of Great Zimbabwe World Heritage site felt that they are not benefiting as much as they could and the young people are advocating for more employment opportunities. Chief Charumbira, one of the chiefs near the area of study also laments lack of community participation, he felt that that the community should be involved in this cultural heritage site thus he said, 'we are not stakeholders, we are the owners of this heritage' (Pwiti and Chirikure 2008).

Employment of locals at heritage sites is another way of ensuring sustainable development in society because the community would be in a position to sustainably support their families and coming generations.

2.6 CHAPTER SUMMARY

The chapter was a discussion of various cultural heritage sites in the world and the specific roles they have played in promotion of sustainable development. Among other things, the chapter mainly focuses on the benefits the local communities are deriving from these world heritage sites. The next chapter would look at methodology that was employed in this study.

CHAPTER 3-RESEARCH METHODOLOGY

3.1 INTRODUCTION

The chapter focuses on research methodology. A description of the research design, research subjects, sampled population, research instruments, pilot study, ethical considerations and data collection procedures would be reflected.

3.2 RESEARCH DESIGN

A research design is a plan and structure of investigation used to obtain data which provides evidence to answer research questions. Borg and Gall (1983) argue that a research design involves all procedures selected by the researcher in order to get relevant answers to research questions. In this study, the researcher adopted a case study approach which is an in-depth study of a problem. 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 researcher had described what is taking place in the field and then analyses and interprets that data.

This method allowed the researcher to gather more data before developing the research questions. It also enabled the study to portray the impact cultural heritage has on sustainable development of local communities. Case study makes it easier for the researcher to establish the contribution of Great Zimbabwe World Heritage Site in ensuring sustainable development in the surrounding communities. It was also flexible since it allowed the researcher to select her study participants easily. The researcher was introduced to new and unexpected results during the course of the study and led to research taking new directions. However, the case study has a disadvantage that it could not be generalized to fit a whole population. One cannot use the results found at Great Zimbabwe site as a yardstick for the impact heritage sites has on local community development.

3.3 POPULATION OR RESEARCH SUBJECTS

Best and Kahn (1993) define a population as any group of individuals that have one or more characteristics in common that are of interest to the researcher. Research subjects are mainly participants who interact with the researcher during fieldwork. The subject of a research must be carefully chosen, clearly defined and specified in order to have proper parameters for ensuring directness of the population itself. The research population of the study is the communities surrounding Great Zimbabwe heritage site. According to African World Heritage Fund, it is estimated that the population of the entire communities around the site is 20 000 and these people came from Chief Mugabe, Chief Charumbira and Chief Murinye. The researcher had targeted Le Rhone, Retreat, Oatlands, Morgenster, Mzero, Longdale and Sikato. The major reason for selecting these areas is that they are areas which are so close to the world heritage site such that if there are benefits to be derived from the site these are the immediate beneficiaries.

3.4 SAMPLED POPULATION

When carrying out a research study involving a number of subjects, it is difficult to contact or involve every member in that population. The only way to come up with a representation of that whole population is to come up with a sample.

Purposive sampling was adopted for chiefs, headmen; village heads and Great Zimbabwe Heritage site employees because they are key informants in the area. Since Great Zimbabwe Heritage Site is surrounded by three (3) chiefs, the researcher interviewed Chief Murinye, and Chief Mugabe and headman Nemanwa and headman Mukarati, five village heads. Two village heads were from Chief Charumbira, two from Chief Mugabe and one from Chief Murinye. Chief Charumbira was not interviewed because he was not in the area, the chief stayed in Harare. When contacted over the phone, he indicated that he had a tight schedule and he was not comfortable with telephone interviews. The interviews were also extended to people at

community projects at the site that is four people from Shona village and three people at Craft centre. Great Zimbabwe National Museums and Monuments employees were also interviewed and these are Senior Heritage Education Officer (for Regional Director), Monuments Curator and The Heritage Education Officer at the site. The total number of people interviewed was nineteen (19) people.

Snowball sampling was used to the rest of the participants through questionnaires. Forty (40) questionnaires were distributed as follows: Craft centre 6, Shona village 5, NMMZ 5, Nemanwa and Charumbira area 10, Mugabe area 7 and Murinye 7. Out of forty distributed questionnaires only twenty-nine (29) were filled, seven (7) were returned unanswered and four (4) were not returned. This constitutes 72,5% of answered questionnaires and 27,5% which were not answered did not affect the results obtained.

The above mentioned respondents were selected because they are the people critical in the study and the researcher assumed that they have the best knowledge required in the area of study. Traditional leaders are refered to as one of the key stakeholders in cultural heritage. The group represents the whole community and as such most of the needs of the community are known by this group. If the community is involved in cultural heritage management, these are the people to be consulted. The craft centre and shone village tenants were also selected on the basis that these are community projects which are geographically located at the heritage site and owned by people from the local communities and as such represent a significant part of the community which are deriving benefits directly from the heritage site. The researcher felt that it was noble to interview them as a way of assessing whether the existence of the project are leading to any development of them.

The questionnaires which were distributed to various members of the community, the idea was to get voices of the other community members who are neither traditional leaders nor engaged directly in projects. The sample size is fully representative of the local communities surrounding the site because community leaders or elders, ordinary people are represented in this society. It is argued (Breen 2007) that stakeholders in cultural heritage are community elders and community members because elders are custodians of traditions and pass them on and interpret them whenever there is a dispute and community members are to uphold and keep traditions. In the light of the above, the sample size adopted by the researcher is justifiable because it involves all stakeholders in cultural heritage. These respondents are also key informants in this study.

At NMMZ, the choice of participants was also selected with the thinking that it fully represents the voice of the management of the heritage site. The Regional Director for instance was chosen because he is the one in charge of the site and as such can give full answers to questions which focus on management of the site and he is the one who should in any case initiate dialogue between community members and the management. The heritage curator was also chosen because the individual's job description involves being the keeper of a cultural heritage institution and is a content specialist responsible for an institution's collections and involved with the interpretation of heritage material. The curator is important in providing information in relation to the day to day running of the heritage site and as such would easily tell the impact of the site on the lives of the community. The Heritage Education officer was also key in this study because he works with local communities and schools to increase the sense of pride and belonging to heritage. The choice of him proved to be more fruitful in the study he interacts so much with the community.

3.5 DATA COLLECTION PROCEDURE

Data was gathered from the field through two methods; interviews and questionnaires. A detailed explanation of the methods is provided below. Secondary sources were also used especially in literature review and data analysis and discussion where the researcher invite scholars' opinions in relation to the data collected.

3.5.1 Secondary Sources

The research has commenced with an examination of secondary sources that enable the researcher to fully acquaint with the available literature that deals with discourses on cultural heritage and development. The sources were very useful in literature review. Library research was carried out at Great Zimbabwe University and it was also extended to the University of the Zimbabwe where the researcher borrowed textbooks on archaeology, the reason being that this institution has a long history of teaching heritage studies as well as having a comprehensive library on the subject. Major texts and journals on cultural heritage and sustainable development that are crucial in establishing a strong theoretical framework for the studies was consulted. The library research will be complemented by internet/online research where recent findings on cultural heritage studies are electronically published. Published and unpublished literature on the discourse was consulted.

3.5.2 Interviews

The study of secondary sources was complemented by oral interviews. The interviews carried out were semi-structured and the researcher wanted to cover all the questions outlined but giving room to explore participant's responses as well as probing for clarification and additional

information. This type of interviews allowed the researcher to have the freedom to be more sociable as a way of gaining rapport and participant's trust and deeper understanding of responses. Interviews are a verbal communication between the interviewer and interviewees. The researcher had collected data from selected respondents on a face to face collection procedure. Interviews were also ideal to people who are limited in their ability to read and write. They also allowed probing and make it possible to investigate people's motives and feelings. The advantage of oral interviews was that the people were more willing to answer questions verbally than write down something that can be used against them. The interviews were also helpful in that, the majority of the key informants in the communities were illiterate and so it was more appropriate to use this approach. It was also easy to change the direction of the questions if the interviews become uneasy. Interviews proved to yield best results than questionnaires. (For interview questions see appendix 1)

To do this, a number of people from the surrounding areas of the Mugabe, Charumbira, Nemanwa and Murinye clans were interviewed. During interviews, the researcher targeted chiefs headmen and village heads in the study areas. These are leaders in their respective communities who are supposed to have knowledge on the development trends of the local community or within their area of jurisdiction.

In-person or one on one interview techniques will be used to obtain sensitive information. The in-person interview will be in the form of structured questions in order to check the findings. In-depth and one on one interview will be held with community leaders. Interviews will target key informants within the community.

The interview questions selected were chosen for specific reasons and in general to ensure that the research objectives are met. The questions on ownership and management of the site, the role of traditional leadership in management, accessibility to the site and the question on consultations were asked so that the researcher had to assess the level of community participation at the heritage site and how it is linked to derivation of benefits by locals.

The participants were also asked on the benefits they have derived from the site so that it would answer the objective of assessing the direct and indirect benefits the society derive from the site. Local employment, business expansion and heritage tourism were also asked on as a way of identifying the economic benefits from the site. The social and cultural values 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 its role in education.

The members were also asked on the ways that can be done to ensure that the community benefit from the site as a way of getting to know the feelings of the society and the appropriate recommendations to make to government and management as well.

3.5.3 Questionnaires

The researcher also used questionnaires. The questionnaires were in the form of structured interviewing, where all respondents were asked similar questions and offered the same options in answering them. Open ended questions were asked to allow free flow of information. The questionnaires have a provision for exact answers. The structured questionnaire is in appendix 2 at the back.

The type of questionnaire administration is that they were pick and drop questionnaires. The researcher dispatched the questionnaires to the respondents and leaves them to answer the questions; the idea was that there was greater degree of anonymity and that provided confidentiality to respondents. The researcher was not physical there to influence the answers but however it was not easy to get all the questions fully answered

The questionnaires were used to capture some of the respondents who were not interviewed and the researcher ensured that that a large number of these were women because the women who were interviewed were very few since general traditional leaders are man. The questionnaires were distributed to them as way of getting the voice of women in issues relating to development. The questionnaires helped in understanding the opinions and attitudes of respondent towards the part played by Great Zimbabwe World Heritage site in sustainable development of their local communities. The respondents would be people drawn from different age groups.

The questionnaires were of great value to the study because the researcher managed to cover a large number of respondents and the participants were not under pressure to respond because the researcher was not physical there to influence the answers by her presence. It should also be noted that questionnaires were easy to distribute and administer because the researcher left the questionnaires and collect them after two (2) days.

Questionnaires however have a number of advantages over verbal interviews; they provided confidentiality to respondents, and easier to analyze and were converted into quantitative results. However it was not easy to find questions fully answered and that compromised the research. Some respondents failed to interpret questions on the document and the main challenge was that

the researcher because of ethical issues could not interact or even to observe respondents. The questionnaires were also limited in depth because the researcher was not able to probe any particular respondent and the instrument does not allow for digression from the set format. The questionnaires also could not cater for illiterates and visual impaired people.

3.6 ETHICAL CONSIDERATIONS

When one is carrying out a research, there is need for morals and values to be followed during the study. The researcher has a moral and professional obligation to be ethical even when research subjects are unaware of or unconcerned by ethics. Ethics can be a conceptualization of human conduct in terms of good or bad behavior. Boss (1999) defines ethics as the study of human conduct. These ethics includes among others, debriefing, voluntary participation, informed consent, confidentiality and anonymity and withdrawal of participation.

Makore-Rukuni's definition of debriefing that it is a situation when one has to explain to the participants the full nature of the research to be undertaken was considered. The researcher debriefed the participants so as to allay any fears that participants might have. In this area of study because of the animosity between local leaders over the ownership of the site, the researcher had clearly explained her position to the participants that her research is purely for academic purposes and informs the communities that the study focuses on the benefits to all the four communities. The researcher ensured the research subjects understand her research in all its dimensions.

The researcher granted participants the opportunity to ask questions and make sure all their questions were answered. The local people at times were asking about the benefits they would

get after the study and they also wanted to know if the findings of the study would be availed to them after the research. Dooley (1990:31) asserted that the researchers should provide written information about the study, which covers the study's purpose, subject identification or confidentiality procedures, risks and benefits. If the recipient world or society has any fears, it is the duty of the researcher to reassure them about any fears. In this study the researcher has written a brief paragraph about what the study entails as part of the preamble on the questionnaire and before the researcher interview the people, she would debrief them about the study. The first step the researcher did before interviewing people or distributes questionnaires was to explain to the respondents the focus of the study and how it would help both the society and the researcher.

The research participants were given a choice for participating and hence they were not coerced into participating in research. Diener and Crandall (1978:173) are of the opinion that limited coercion is acceptable only as long as it has a clear educational objective, the students are given a chance of research experience and other ethical principles are upheld but in this case, it was not necessary to have limited coercion because they were many willing people who wanted to participate in the study. Voluntary participation is linked to informed consent. Diener and Crandall (1978:34) define informed consent as 'the procedure in which individuals choose whether to participate in an investigation after being informed of the facts that would be likely to influence their decision'. The researcher considered the above sentiments by not misleading the participants; but she fully informed them about the procedures involved in research. Participants were briefed on what they are asked to participate in.

In the light of Dooley's argument that the researchers are expected to provide the prospective subjects with written information about the study and a form to be signed by the subject (Dooley 1990:31) the researcher has drafted an informed consent form (see appendix 3) where every participant would sign as an indication that one is participating in the research voluntarily. The scholar further reiterate that, 'if a demented social researcher physically pulls you off the street and forces you to serve as a subject in his experiment, you can look to the criminal justice system for your liberation and the punishment of this violation of the kidnapping statutes (Dooley 1990:24).

Participants were not forced into research but were fully informed about the purpose of the study and why the researcher was carrying it out, the participants then willingly join and make self-informed decisions. This was done in the light of what Abbot and Sapsford (2006:295) argued that informed consent is not easy when the researcher may be a practitioner within the area of social practice that is targeted by the researcher or if she stands in a position of power or influence over the researched. In the case of this study, the researcher had no influence over the society but she ensured that the community leaders who are key informants in this study did not coerce subjects into participating in the study. The researcher also avoided sensitive issues that would stress a certain group of people since the local communities surrounding Great Zimbabwe Heritage site have different social backgrounds and given that the community leaders are fighting over ownership of the heritage site. It was important to note and practise what Diener and Crandall (1978:21) suggest that the researchers should not place people in a situation where they face social pressure to deny their convictions, have subjects to lie or cheat in research.

Confidentiality and anonymity are also crucial ethical issues to consider when carrying out research. The two aspects could be said to be compulsory to all researchers. Singer et al (1995) found that assuring confidentiality modestly improved responses when researchers asked about highly sensitive topics. The researcher therefore guaranteed privacy to participants and private information was said to remain relatively confidential and the researcher avoided dissemination of sensitive information that was matching personal information with the true identity of research participants.

Participants' name for those with sensitive data were not recorded and 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 aforesaid idea when they indicated that the researcher must not identify or associate the name with the data and should not acquire names on research. Campbell et al (1976) also cites that the researcher should guarantee privacy to research subjects by assuring them that, 'these interviews will be summarized in group statistics so that no one will learn of your individual answers. All interviews will be kept confidential…' After assuring confidentiality and anonymity to research subjects, the researcher have an obligation to honor the promise and commitments agreed.

A researcher also informed every participant in the communities of their right to withdraw at any given time during the study. This was done taking into account what Wieger (2007:176) postulates that participants should understand that they have the right to withdraw from the research at any time without any repercussion. In this 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 therefore has an obligation to comply with these ethical values during the study. She did everything in full recognition of the social and cultural pluralism of host societies and tried all best to abide by certain norms and values in carrying out research although one cannot arrive at a universally acceptable ethical system. This makes it necessary to consider Max Weber's idea that while all social research is motivated by values; the researcher is obliged to conduct their research in such a way as to ensure that such values do not dictate the outcome.

3.7 PILOT STUDY

Pilot study is a standard scientific tool for soft research, allowing scientists to conduct a preliminary analysis before committing to a full blown study (Stachowak 2008). Hopkins (2002) also defines pilot study as a smaller version of a larger study that is conducted to prepare for that study. In pilot study the researcher involved pre-testing the research tools with a small group of people in the area in a bid to do away with ambiguities and inconsistencies. The researcher drafted questionnaires and interview questions and distribute them to five heritage studies students and five archaeology and heritage studies lecturers at Great Zimbabwe. The comments and suggestions from the people helped the researcher to adjust some of the questions and the general structure of the questionnaire.

The researcher also distributed questionnaires at Nemanwa Great Zimbabwe Heritage craft centre where the local people sell their curios to tourists. The following day, the researcher learned that a number of the people have not answered the questions because of language

challenges and as such the researcher had to go back and translated some of the questionnaires into Shona and explained to the participants some of the questions. The questionnaires in Shona were also used by other community members. The researcher discovered that a number of respondents from Shona village and Craft centre were failing to understand the language thus resorted to interviewing them.

3.8 DATA COLLECTION PROCEDURES

Data Collection Procedures reveals the role played by the researcher during data collection. Marimba and Moyo (1995) asserts that the data collection plan encompasses the sequential steps taken in collection of data. The researcher sought permission from the chiefs to interview people in their areas and it was through the chiefs that she got permission to interview people and distributes questionnaires in the areas. To interview NMMZ employees and to visit the site, the permission was sought from NMMZ Regional Director. The curator at NMMZ has allowed the researcher to interview Shona village people and at the craft centre, the Chairperson at the centre allowed the researcher to use craft people as her participants in research.

3.9 DATA ANALYSIS

Data was collected from the field and it was qualitative in nature though other information was presented in figures. In this study qualitative data was gathered through open ended questions. The other answers given by some respondents were expressed numerically and in presenting this data the researcher used tables and that was followed by a qualitative analysis. Qualitative research techniques involve the 'why' and 'what' questions. The researcher presents the data collected, analyse, discuss and interpret. The data collected was presented in continuous prose

and some quotes from respondents were used were necessary. An analysis was made also inviting contributions from authorities. Finally the researcher put his or her voice.

3.10 CHAPTER SUMMARY

The chapter focused on research methodology used to collect data from the field in this study. The section described the plan for the study which is a case study. It also raised the population to be used and the required sample which the researcher thought is representative. The researcher identified the relevant instruments for the study, data collection procedure, ethical considerations and the analysis plan .The next chapter looks at data presentation, analysis and interpretation.

CHAPTER 4- DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 INTRODUCTION

The chapter presents data, analysis and discusses the findings of the study. A few figures would be used to present data in numerical scores. All the data would be presented in continuous prose. The theory which informs this study, the theory of top-down approach or territorial approach which focuses on community participation as a driver to sustainable development would be used to assess Great Zimbabwe heritage site's impact on sustainable development of locals.

4.2 DATA PRESENTATION

The local communities and National Museums and Monuments of Zimbabwe (NMMZ) employees were asked on the contribution of the site to sustainable development of local communities. The benefits which were mentioned were social, economic and environmental to the community. The local communities expressed that more should be done to ensure that the benefits they get would help future generations.

4.3 COMMUNITY PARTICIPATION AT GREAT ZIMBABWE HERITAGE SITE VIS-A-VIZ SUSTAINABLE DEVELOPMENT OF LOCAL COMMUNITIES

4.3.1 Ownership and Management of the Site

The ownership and management of Great Zimbabwe is complex because out of the people interviewed, the local leadership believes that the site belongs to the community and there are a few individuals together with the curator and Heritage Education Officer argue that the site belongs to the government because that is where the funds come from. A more complex and unique answer comes from the Senior Heritage Education at Great Zimbabwe indicated that the cultural heritage resource belongs to the community but the community gives it to the community and the world as a gift.

In the light of the responses, it makes it necessary for one to consider Chief Murinye's view that the site belongs to the community but unfortunately its not what is obtaining on the ground. The argument was that when the site becomes a national and world heritage site, the local community was divorced from the site (Chief Murinye 25/09/2013). This scenario leaves the local community with no say or power over the site and as such would have no control over it and sustainable development might be difficult to achieve. Although National Museums and Monuments of Zimbabwe (NMMZ) is trying to infuse the local leadership in the management but in reality the locals are just stakeholders.

The study also reveals that NMMZ and government are managing the site on behalf of the community. According to the Senior Heritage Education Officer, National Museums and Monuments of Zimbabwe NMMZ policy encourages engagement of local community thus at

Great Zimbabwe site there is a Local Community Management Committee (LCMC). However the community expressed that they are just called to meetings for information. All the chiefs and headmen agreed that they are regularly informed on certain issues but however a voice from NMMZ employees indicated that locals are only involved in the relationship between the site and community in terms of cultural aspects but on other issues, only technocrats are involved. It is difficult to conclusively argue that society is total involved if they have no say over the economic development of their society, they are only realized when it comes to cultural issues. The complexity of ownership and management leaves a lot to be desired when it comes to sustainable development. In this regard, the site belongs to the community yet managed by NMMZ and this compromises sustainable development of local communities. It is paining the local communities that the heritage site has become property of the state and managed by outsiders.

4.3.2 Community Participation

The study reveals that the communities though are sometimes involved; they have no legal basis to lay claim over their heritage site. The local community through its leadership have a part in the management and development of the site thus in a way the community are sustainably benefiting. According to the curator at the site, NMMZ Act 25:11 stipulates that NMMZ cannot work successfully without traditional leadership. Traditional leadership are said to be involved to conserve, protect and educate the public because they are the sole custodians of the site. There is a local committee called LCMC which is a committee of local people who are usually the chiefs' representative who are supposed to report back to the chiefs and the community of all developments. The community felt that the LCMC which is constantly called once a month for consultation is the voice of the community. The committee also helps in conserving environment and socio-cultural values as well as informing the chiefs of all gatherings. But however one

could not ignore the complaining voices from the traditional leaders as chiefs who expressed that the leaders are not really involved in the stickiest sense of the term but only consulted on traditional cultural aspects. Leaders felt that they are only needed especially in assisting to put off veld fires; to the community the management of the site use them as source of labour.

The interviews in a way reflect that the local communities are benefiting and developing differently. This is reflected by how the locals have access to the site, all the traditional leaders, craft centre women and Shona village people have access whereas there is a restriction to other community members. The locals have free access on International Museum Day only but however NMMZ is planning that every Wednesday, each leader should bring at most fifty (50) to be toured around the heritage site as a way to appreciate its value. This is an indication that there is room for co-operation between NMMZ and the local communities at Great Zimbabwe. This is a good move though it is unfortunate that this is not what was prevailing on the ground at the moment; it was surprising to learn that a substantial number of locals claim that they had never toured the site. In this view, it would be difficult to accept that this heritage resource would play a role in sustainable development of the local communities which do not even have an understanding or knowledge of the resource.

4.4 THE ROLE OF CULTURAL HERITAGE IN RELATION TO SOCIO-ECONOMIC DEVELOPMENT OF THE COMMUNITIES AROUND GREAT ZIMBABWE HERITAGE SITE

The local community believed that Great Zimbabwe is making a lot of money and therefore has an economic value to the community and nation. During interviews with the curator at the site, it was highlighted that the site has cascading effects to the local community. The site was reflected

as having value to the world because of the architecture of it that challenged the world over thus it becomes a world heritage site. The interviewees at NMMZ acknowledged that Zimbabwe as a nation benefit from tourist revenue which goes to treasury and in turn increases the GDP of the government. It was also noted that NMMZ employees also get revenue and that is empowerment because they are managing to sustain their families. These benefits trickle down to local communities and empower them.

 Community empowerment is a guarantee for sustainability because there is tourist expenditure on local transport, accommodation, buying of souvenirs and local food (Senior Heritage Education Officer 26/09/2013). The existence of a number of lodges and hotels around the site was further referred to as a clear testimony of how tourists are spending their monies on local business. The hotels and lodges around the site were mentioned as Great Zimbabwe Hotel, NomaGenes lodge, Mutirikwi lodges, Kyle view lodge and Ancient City lodge. The locals from Charumbira were said to have also tried to venture in with local lodge to accommodate tourists though it failed to come to fruitation. This move has led to the employment of many locals in these lodges and hotels. The community also indicated that in the transport area, local vehicles owned by local people are ferrying visitors to the site thus the local communities are experiencing sustainable development.

The site has also influenced downstream industries as Shona village and craft centre which are housed at the site. The researcher was informed that two industries are manned and owned by local people. The Shona village is a local project inside the site, which is wholly owned by local people. This traditional village provides an opportunity for benefits to the local community. The village tenants are from different communities and they rotate. NMMZ employees claim that the

company facilitate and give advice to the local people. The people at the Shona village indicated that they pay neither rent nor any other charges at the place. They literally own that area and there are Fine and Performing Arts at the site. Fine Arts which are at the village are pottery, carving, blacksmithing and Performing Arts are the mbira and ngoma dances. The locals at the village informed the researcher that they sell sculpture to the visitors but however this group expressed that the sales could not sustain their lives or families because normally tourists buy small items. The women who do pottery at the village however indicated that that through pottery, they had managed to take care of their families and send children to school.

Sustainable economic development is also realized at Nemanwa Great Zimbabwe craft centre where a number of locals are stationed and worked there full time. Artefacts at the craft centre sell faster because the centre attracts visitorship to the site (Chairperson: Craft centre interviewed 27/09/13). According to Senior Heritage Education Officer, there is a policy that NMMZ employees should talk good about the craft centre so that business should go and therefore the locals at the centre benefit a lot because what they do is selling and NMMZ markets their business taking advantage of visitors. NMMZ curios shop also buy their curios directly from the craft centre every month and as such the local people at the centre indicated that because of the profits they make they are able to send children to school and earn a living. All the people who completed questionnaires at the craft centre agreed that they are earning a living through crafting since the tourists are coming to purchase their curios. The women at the craft centre reiterates that Great Zimbabwe is the heritage of their life and their children and they believed that they will leave this everlasting inheritance to their children that are passing it on to the next generation.

When asked how they would feel if the site stopped functioning, another woman said she will be very much offended because her life relies on the tourists and if they are no longer coming it would be the end of her life. This reflects that Great Zimbabwe site is the lifeblood of the locals living around the site. The respondents at the centre also indicated that tourists visit their traditional huts and leave money and food to them. This scenario is an indication that cultural heritage site is playing a major role in promoting sustainable development to the local communities. The locals are using this heritage resource as an engine for economic development. This can be referred to as wealth creation to the locals.

There is also expansion of the local business which is argued to be the result of the existence of the site. According to NMMZ employees, the company has managed to build houses for its employees at Nemanwa business centre. Employees also rent at the centre and tourists who come to buy from the area also extend their hands to the business centre through buying and resultantly there is expansion of the centre through building of shops and beerhalls by the local people. It was highlighted that a bank FBC was placed at the business centre and therefore the site has influenced the development of the business centre.

Sustainability is also ensured through employment opportunities to the local people and there is direct and indirect employment. Employment statistics is reflected in the table below;

Table 1: Local employment statistics

AREA	LOCAL EMPLOYMENT	OUTSIDE EMPLOYMENT	PERCENTAGE OF LOCAL EMPLOYMENT
NMMZ	47	34	58%

SHONA VILLAGE	25	-	100%
CRAFT CENTRE	63	-	100%

NMMZ policy states that for all unprofessional jobs at the site, local people should be employed. People from the local communities are employed for seasonal jobs as fireguards, slashing of grass around the site and harvesting of thatching grass. After the locals harvest thatching grass NMMZ buys from the locals some of the grass. The local people are also indicated that they are employed as grounds men, general hands; field team (to assist archaeologists), stonemasonry (those who help in conservation of the site) and they are also employed as tour guides. Locals employed at NMMZ indicated that they are happy that they are employed closer to their homesteads and this helps them to cut down on expenses and they develop socially through interaction with people from different cultural backgrounds, different countries and religions.

There is also indirect employment derived from the site. The sentiments from both NMMZ and local people are that without tourists or visitors to the site, the craft centre would die a natural death. Shona village tenants are also benefiting as a result of the cultural heritage resource because locals do rotate to exhibit their work. These two industries in a way are indirect employment. However, this cannot go uncriticised, there are other voices from the community who felt that permanent employees are very few because locals are mostly employed on contract basis. The society expressed that they should be more employment of the young people so that they would benefit from the site.

There is also the issue of gender balance in the employment of locals thereby giving equal opportunities to both sexes, the rural community would develop so fast and sustainably. In direct

employment there are more men than women because of the nature of the job. When it comes to projects or indirect employment, that is Shona village and craft centre, therCe are more women than men. The gender statistics are reflected in the table below;

TABLE 2: Employment statistics in relation to gender

CENTRE	FEMALE	MALE
NMMZ	4	43
CRAFT CENTRE	58	5
SHONA VILLAGE	17	8

The local people from Chief Murinye claimed that they are left out in employment opportunities at; be it craft centre, Shona village, NMMZ, there is only one person at the Shona village who comes from Chief Murinye. The person does not come from the area close to the site but rather fifty (50) kilometers away from the area. This area felt that they are failing to develop because of conflicts of chiefs over ownership of the site and this retard sustainable development. According to this community and their leadership, heritage tourism is not benefiting the locals and there is no development yet but NMMZ is benefiting and locals are just used as a source of labour. The headman, Mr Mukarati and Chief Murinye lamented over this and suggested that the management of NMMZ should not be involved in politics of chieftainship if they need to realize sustainable development of local communities. This approach would ensure that all the local communities are at par when it comes to sustainable development derived from the heritage site.

4.5 DIRECT AND INDIRECT BENEFITS DERIVED BY LOCALS FROM GREAT ZIMBABWE HERITAGE SITE

A number of respondents from the local communities of Great Zimbabwe acknowledged that they had derived benefits from the sites which are socio-cultural, environmental and educational. The NMMZ's position is also that the locals have developed as a result of the existence of the heritage site. The position of the local communities however differs since 25% of them felt that they are not benefiting as much as they could. The point to note is that out of the four (4) community leaders, the population from one community leader claimed that they are not getting any benefits from the heritage site.

All the respondents agreed that the site is of great importance in the development of the local communities because it has social and cultural value to the community and the nation. The communities said that they derive their identity from the site because it reflects on the achievement of their ancestors. One interviewee indicated that the architecture of the site has a historical value and gives inspiration to the existing generation through workmanship of the ancestors. This is a direct benefit to their social development. According to Chief Murinye, this cultural heritage site is what makes the identity of the Rozvi people who constructed the site, hence has a cultural value. It should be however noted that there is animosity between local community that is the Manwa, Mugabe, Charumbira and Murinye people over who built the site. The animosity dates back to about two (2) centuries ago (Burke 1969). In the light of this conflict, it would be difficult to find out whose identity is being reflected at the site because each leader is claiming that his ancestors built the site.

The community voice also believes that the heritage site is an inheritance which can be passed from one generation to another in the country as a whole because of its historical value given that

that the name of the country originate from the site so it's the identity of the whole nation of Zimbabwe. Other respondents refer to this as spiritual value to the community and nation since there is resuscitation of cultural practices through revisiting the past.

Rio de Janeiro definition of sustainable development that it aims at ensuring the rational usage and replenishment of resources and preserving the Earth for future generation is a working definition in this society. The NMMZ management ensures that the environment at the site is conserved so that it would be able to be used by future generation and as such there is preservation of natural resources. NMMZ with the help of traditional leaders cited that they encourage preservation of the site like giving locals restriction that there is no cutting down of trees or burning of grass. According to NMMZ curator, traditional leaders from local community use their Indigenous Knowledge Systems and taboos as a measurement strategy to protect wildlife and environment, for instance they tell the people that if they want herbs from trees, they should cut the barks from the east and west side only and not right around. This is a measurement strategy of ensuring that the trees are not destroyed. This was supported by Head men Mukarati who appreciated that the old trees at the site are kept so that they would benefit future generations.

There is also an animal pangolin which is so common around the site and according to traditional belief of the community; the animal said that it could only be eaten by chiefs. This is only done to preserve wildlife for future generation. In this regard, one can safely conclude that the local community are sustainably benefiting from the environment. According to one of the community leaders of the local areas, they receive adequate rainfall every year because the environment at the site, that is; the big trees around the mountain are adaptable to rainfall such that the local

areas within ten (10) kilometer radius receives more rainfall and as such would result in a number of farming activities and bumper harvest. This would help the locals in their day to day lives. NMMZ on the other side claimed that its helping in maintaining the environment by painting their buildings in green so that they blend in with the environment which is never destroyed.

The responses from interviews and questionnaires also indicated that there are educational benefits the community derives from the site. Education is also a key aspect when it comes to sustainable development. Great Zimbabwe Heritage site is viewed by the local communities as an important educational asset to the whole nation. It gives a sense of identity to children; it gives them a sense of pride and a realization that despite colonialism by whites, the Africans have their own way of development which is crucial (Chief Murinye interviews 25 September 2013). The Chief went on and gives the example of the pyramids of Egypt as a way of how Africans were developing.

According to Senior Heritage Education Officer, the site is evidence based learning to school children and is not a bookish resource like other institutions as schools, colleges and universities. The site had all the artefacts. The contribution of the site in education is also reflected by the student visit at the site. It is further stated that student visits account for about half of the visitor population. The students who visited the site as of year ending 2012 are a total of 30 828 compared to 27 504 adult visit. For the year 2013, though not yet added, the same results of more pupil visits are prevailing as from January to August 2013.This reflects student's interest and how they attach the importance of the site to their educational life.

The participants also indicated that the site has influenced the location of Great Zimbabwe University. They acknowledged that this is an important development since the local community would have access to tertiary education in their vicinity. This was interpreted by the people as a two way benefit in that since the University is a centre of culture and heritage, the students from heritage studies would use the site as a practical resource for their studies. However other community members felt that having a university in their area would have serious negative impact to local communities because it would be too close to the buffer zone. The locals felt that the land could have been used for resettling their children so that they would live in a spacious area. According to an interviewee at NMMZ, the location of Great Zimbabwe University would also be an unfair competition between the modern building and cultural buildings thus retarding the importance and value of the cultural heritage site to the local community.

In furthering sustainable educational development of the local communities, NMMZ has a student scholarship from funds generated at the site. The scholarship sponsors twenty (20) pupils; ten (10) from Chief Mugabe and ten (10) from Headmen Nemanwa. These students attend local schools namely Nemanwa and Morgenster. (Heritage Education Officer). The funds are generated from heritage tourism.

The heritage site has also affected the general livelihood of the local communities. It is a significant feature that the community felt they cannot ignore. The livelihood of the locals at Shona village and craft centre is dependent on the site; they spend their day at the centres doing business. This is a positive distraction in that the business they do reap some kinds of benefit that is downstream benefit from the site. The researcher also learnt that a substantial number of school going age now do crafting, pottery, carving etc. during their spare time. The children are

doing it for business and they sell curios during holidays. The time the local children normally used for studying and herding cattle would be used for business. This is an extreme extent of how the heritage site is affecting the general livelihood of the local communities. The locals spend most of their time chasing the dollar.

The local communities also acknowledged that they are benefiting from the site socially. The locals get firewood and a vehicle for free during funerals and this is social cohesion.

4.6 EXPECTATIONS FROM THE LOCAL COMMUNITIES

Though a number of respondents have acknowledged to have benefited from the site, there are a number of issues which they feel NMMZ and government should do to ensure that the local communities are sustainably developing as a result of the existence of the site. NMMZ respondents on the other hand expressed that its management encourages projects that benefit the community and not individuals.

It was highly expressed that the communities felt that they should benefit from their resource like other communities in the country are doing. One respondent mention that the Marange people have benefited from their diamonds and as such they should benefit from the site. The local leadership expressed that NMMZ should invite the Chiefs to the site and discuss all the issues relating to the management of the site and its related benefits. According to one Chief, the government and NMMZ should take a people oriented approach in such a way that something should be left behind for the community.

The other point to note is the feeling by the locals that a certain percentage from tourist revenue generated at Great Zimbabwe could be channeled to local development projects and or programmes. The other group of respondents was specific that 10% of the entrance fee or gate takings could be siphoned to the local community for their development. The locals suggested that they should be more involved in projects which enhance community development. The community was regarding this as a way of giving back to the community since the world and the nation has inherited the site from the community.

The development projects mentioned by the communities include reconstruction and maintenance of dams for irrigation purposes. The societies believe that irrigation would help to enhance agriculture development which is also the key drive to economic development of Zimbabwe nation. The other project which they advocated for are construction of fish pods because the area has a lot of water. The community suggests the training of young locals in technical jobs and be able to be more involved in projects as cattle ranching, poultry and basketry. The village head from Chief Murinye's area highlighted that they had not benefited from the site for the past thirty-two (32) years and as such its high time they should be compensated for the lost years through trust funds to assist the community.

The locals acknowledged that the local people are employed but they are advocating for more permanent employment opportunities because they feel that there are too many outsiders on permanent posts. According to one respondent, to ensure that there are competent people in professional post, perhaps NMMZ could send local youngsters to train in heritage and archaeology courses such that they could also be employed in professional positions at the site.

Locals at the Shona village also cited that donors who would want to assist the communities should come directly to the people to learn of their problems than visiting NMMZ. They are advocating for a people oriented approach where development should start from the grassroots then foes to the top. Those who do sculpture at the village suggested that NMMZ should help them ferry stones they need from Masvingo town to the site to ease transport expenses for the villagers. The locals needed management of NMMZ to expand the Shona village. The same respondents suggested the building of secondary schools closer to the villagers. The communities need their local children to be allowed free access to the monument so that they would be able to impart that history to the next generation.

4.7 DATA ANALYSIS AND DISCUSSION

The data gathered from the field reflects that there is a group of local people who are deriving sustainable benefits from Great Zimbabwe heritage site but on the other hand, there is a group of locals who are always grappling with poverty. The local communities believe that this cultural site generate a lot of income and NMMZ should give back to the community a certain share of the proceeds. The site provides what one could regard as downstream development to the local communities because some benefits are direct and some are indirect.

4.7.1 Community participation

The issue lack of participation is the major obstacle to sustainable development of the local communities around this site. Sustainable development in rural communities could only be achieved if the community has a sense of ownership to the resource. For any community to feel that they are sustainably benefiting from any resource, they should have a sense of ownership thus they could use it for their own development and that of future generations. The existence of

LCMC is a good example of how NMMZ has tried to engage the local communities in its management. The infusion of the locals in discussions and decisions that affect their lives is a welcome approach in development but the major challenge at the area under discussion is that the Committee is only involved in traditional issues and not in other aspects. Given this scenario, they would develop in cultural issues yet there is economic development to consider. The economic and other related needs of the community would never be known by NMMZ. The situation on the ground reflects that the needs of the communities are mostly known by researchers. The suggestion by Eboireme (2009:3) that one way of achieving sustainability is linking the management of heritage to the social and economic needs of people living in communities adjacent to archaeological sites in historic settlements should be considered in this situation.

The involvement of locals would help both the community and NMMZ to benefit sustainably from the site and the problems that affect the site as outbreak of fire, indiscriminate cutting down of trees, poaching, stealing of fence and grazing cattle within the site can be best addressed if the locals feel that they own the site and are involved in management. This is what Chauke (2003) advocate for; he refers to it as participatory management which should provide an arena for negotiations between the community and NMMZ. According to the same scholarship, participatory management would enlighten both NMMZ and the local community on the need to respect the value of each stakeholder. In the same vein, Pwiti and Chirikure 2008, urged archaeologists to refrain from the tendency of treating locals as passive agents. The two scholars quoted Chief Charumbira when he talked about lack of community participation at the site and he indicated that, 'we are not stakeholders, we are the owners of this heritage'. This is a call but the communities that they should be part of management of the site**.** The two scholars presume

that the Chief was advocating that more power be given to local community and traditional leaders in management of cultural resources. The giving back of those powers ensured more meaningful involvement beyond the cosmetic participation. Ndoro (2005) argue that the communities would appreciate that the site has been declared a monument but that did not mean it was no longer their shrine; they would still say '…its your monument but it is our shrine…' This is an approach that would ensure full participation of local communities since they form part of the heritage.

It should be noted that although there is LCMC which is being infused by NMMZ and called for meetings, the real management of the site has largely remained with NMMZ and the communities around the site are becoming restive and demand an active role in management (Chauke 2003). Sustainability in a community can be achieved if the community is involved and this is the only way of bridging the gap NMMZ and the community. The study on third world countries by Mowforth and Munt (2003:211) also reflects that the local communities are failing to reap benefits from cultural heritage because they have little control over the ways in which the industry is developed.

The animosity between local communities over who owned the site has given rise to a complaining voice that there is a certain group of people who are left out in development and that there is a Chief who is powerful such that he can influence the decisions of NMMZ on who can be employed and this is reflected in that out of the locals who are directly benefiting from the site, 3\4 of them are from Chief Charumbira's area. In the light of this, all the local communities can benefit sustainably if NMMZ is not involved in the animosity between the local communities

and these are the Manwa, Duma and the Sipambi. A neutral approach to development is the way to go if all the communities are to benefit from the site.

4.7.2 Economic benefits

Pwiti and Chirikure (2008) talked about the economic potential of the site which was recognized as far back as the early 20th century. Great Zimbabwe generates tourist revenue as reflected by a number of respondents and these funds are generated for NMMZ and for national coffers but this benefit also trickle down to the community. It is crucial to note that the economic development of locals which is realized through cultural industries as Shona village and craft centre is relying on tourists to the site. The two provide the best opportunity for the benefits to the communities because the proceeds from the sells are helping the communities to sustain their families. These local projects are leading to local empowerment. A study by Ndoro (2001) and Fontein (2006) cite that Great Zimbabwe World Heritage Site represents a success story of local economic empowerment through promotion of cultural tourism. It is at the two centres that culture is being presented to the tourists. Though tourist revenue is controlled by NMMZ the site is the lifeblood of the local communities. This was reflected when locals and the craft centre indicated that the non-existent of the site would be an end of their lives. The UNESCO report of 2005 pointed out that cultural heritage bears direct and indirect effects on the attainment of Millennium Development Goals, it was further indicated that economic prospect of the cultural heritage is relevant because they are strategic outlets for income generation and poverty reduction.

4.7.3 Employment creation

The statistics from NMMZ Human Resources indicated that 58% of employees at the site are from locals within 20km radius and at community projects its 100% local ownership because the

areas are manned and owned by locals and as such one can argue that the site provides viable employment opportunities. The benefits at the community projects are that the tourists to the site are the clients who buy their curios or crafts and they are the audience to their performances. It is the site which attracts visitorship but the locals in turn are benefiting. It was even studied by previous researchers on the area that during drought stricken years of 1991-2 more than 70% of the communities within ten (10) kilometer radius were directly and indirectly deriving their income from the sale of curios to tourists (Ndoro 1994). The projects have created local dependency on the tourist world.

When it comes to direct employment the communities argue that most of the jobs they are employed at the site are seasonal but it should be acknowledged that there might be no local people with prerequisites qualifications to join the professional work. The community's idea of advocating for more permanent employment can be addressed if there are locals who are to be trained in the related areas of archaeology.

It must be noted that local employment is a positive move towards economic sustainable development and the demand for curios and souvenirs also create a market for local crafts. Given the unemployment rate in the country of Zimbabwe, the site has managed to provide employment to the locals. This has been the norm even before colonialism because it was researched that during the 19th century the Mugabe clan who were living in the site were being employed as stonemasons using their traditional knowledge of stone masonry to restore the collapsed walls (Fontein 2006, Matenga 1996).

Local employment has led to empowerment of women. The total number of locals who are either in direct or indirect employment at the site is one hundred and thirty-five (135) and seventy-nine (79) are females. This is a positive move towards empowerment and self-reliant of the sex which was previously disadvantaged. The percentage of 58,5% of women employment may lead to reduction in rural poverty. According to the 1982 World Heritage Convention, development experience indicates that the economic empowerment of women frequently results in a multiplier effect with community gains and economic growth. The empowerment of marginalized communities led to sustainable development of local communities.

4.7.4 Cultural benefits

The site has an important religious value to its local communities. The existence of the traditional village and the access by traditional leaders to perform rituals is a clear testimony of the resuscitation of the cultural activities. The heritage site is therefore essential to the spiritual well-being of people for its powerful symbolic value. The locals rotate and there is no competition to outdo each other or damage the site and the activities make the place lively and it enables tourists and foreigners to appreciate the religious significance of the site. This move can be referred to as a way of giving back to the local community by NMMZ and the government. The village is referred to by scholars as the theme park or a 'living museum' where visitors can experience typical structures and activities of the past era (Collett 1992). The Great Zimbabwe Shona village was developed to try and present a fairly 'authentic' portrayal of the past known society. The theme park known as the Shona village at the site was also created to add an extra attraction to the monument (Ndoro and Pwiti 1997). The cultural projects ensure employment for the poor and marginalized populations and also stipulate social inclusion and at the same time maximizing jobs and trade opportunities (UNESCO 2005).

4.7.5 Environmental benefits

Great Zimbabwe Heritage Site can be argued to be successful when it comes to managing the environment and this is aided by inclusion of traditional leaders as custodians of the environment. The leaders are at the forefront of ensuring preservation of the environment and as such this taking stock of the environment is supported by environmentalists as the only way of ensuring that development would be transferred from one generation to the other. It is one of NMMZ's policy that they are preserving the site for prosperity. The World Commission on Culture and Sustainable development reported that local and indigenous knowledge systems and environmental management practices provide valuable insight and tools for tackling ecological challenges, preventing the loss of biodiversity, reducing land degradation and mitigating the effects of climate change. The idea being put forward is that traditional cultural value the balance between the natural and human worlds, and this can contribute towards achieving development objectives.

4.7.6 Educational benefits

Great Zimbabwe is an educational asset to both locals and the nation. A great number of student visits to the site to learn about its archaeology and culture is a reflection on the contribution of the site to educating the young Zimbabweans. Ndoro and Pwiti (2009), attributes educating and raising people's awareness of the physical and socio-cultural as sure ways of achieving sustainable development. This benefit is highly supported by NMMZ through its education scholarship to local students; the funded pupils would develop themselves as well as the community of origin. This programme ensures that a number of disadvantaged students are educated and they are the leaders in future who would make sure that their communities are

developed. The existence of the site is therefore contributing to the increase in literacy rate in the area.

4.7.7 Analysis of people's expectations

Most of the expectations from the community about what the government and NMMZ could do to ensure sustainable development of the communities are acceptable and feasible. The idea of introducing community development programmes or projects could be possible if NMMZ apart from using its coffers or tourist revenue, it mobilize donors to fund community development projects. The idea suggested by locals of using 10% of tourist revenue to develop their area as was done in indigenization of mines in Zimbabwe is a noble idea given that the resources of the nation should benefit the surrounding communities but the challenge is that it would be problematic in the area under discussion.

The communities around Great Zimbabwe heritage site are divided and at the same time come from a large catchment area such that it will involve a lot of money if each community is to benefit. According to a study by Chauke (2003), it is very expensive and unsustainable for NMMZ of Great Zimbabwe Heritage site to support its big communities because money is very controversial and can divide even a homogeneous group. The greatest hurdle for NMMZ is trying to convince local people that they can derive benefits from the site without necessarily getting a percentage from tourist revenue.

4.8 CHAPTER SUMMARY

The local communities derive sustainable benefits from Great Zimbabwe Heritage site depending on the relationship they have with the site and its management. The information from

participants sometimes contradicted since all are interested parties but however it was easy to get the truth. The bone of contention for the site is the complaint by local communities that they are not involved in all aspects at the site and that retards development of these communities. The local communities around the heritage site present a unified position though these communities are divided on certain issues.

CHAPTER 5: CONCLUSION

5.1 INTRODUCTION

This chapter is a summary of the study carried out. It will cover the main problem, the method and findings of the research. In this chapter the researcher would come out with the conclusion or the answer to the research problem. It is also in this chapter that after making a conclusion, the researcher would make recommendations to address the challenges which may have been realized.

5.2 CONCLUSION

The focus of the study that is the impact of Great Zimbabwe Heritage site on sustainable development is reflected on the field work results. The case study approach used makes it easier for the researcher to find out what is prevailing on the ground to the local communities surrounding Great Zimbabwe Heritage site. It is through interviews and questionnaires that the researcher realized that cultural heritage is to a larger extent contributing to sustainable development of local communities surrounding the site. The data gathered and analysed reflects that most of the information from locals and professionals do agree.

The respondents have shown how the local community has benefited and also how the resource could be used for the benefit of the local community. It should be noted that benefits which the society derive from the site are, economic, cultural, education, environmental and employment creation. The participation of community members was also analysed as the key driver to sustainable development of the communities. It was noted that community leaders gives much importance to social benefits specifically cultural aspects.

The research manages to ensure that the objectives of the study were fulfilled and it is through the study that the researcher find out the role played by local community at Great Zimbabwe heritage site, the negative impact of cultural heritage on sustainable development of local communities and the part played by cultural heritage as a socio-economic development factor of the community as well as the sustainability of the benefits; all these were able to be assessed.

The theory which proves to be more robust in explaining the study is bottom-up approach. The results from the field make this theory more applicable because it was realized that sustainable development could not be achieved fully if its only the management or development agents are the ones who are so much involved. For a sustainable development to be achieved from a heritage site there is need for the voices of the community to be heard, development initiatives should come the community.

The study also reveals that the community has been alienated or excluded when it comes to management of the cultural heritage site. Despite the fact that NMMZ has infused the LCMC, the locals are not real involved and their needs are not met. The communities view this move as aimed at using them for labour as cited by chiefs that the community is called to put off veld fires. According to the study carried by Chauke in 2003, the professionals at NMMZ have added

to this suspicion by community, 'by mystifying their work as a scientific endeavor that the local communities have nothing to contribute'. It is because of this attitude by professionals that the community is feeling sidelined and as a result fail to derive benefits they are supposed to enjoy. Studies by Ferguson 1996, Ndoro 2001, Watkins 2003, Shepherd 2003a, Delment 2004 also indicated that initially archaeologists and heritage managers viewed local communities as reservoirs of cheap leader labor for fieldwork rather than consumers of knowledge.

The contribution of locals in issues that affect or relate to their lives is not so visible. It was also realized that the community owns the site as their shrine and as such they are calling for co-management of the site. The absence of co-management between NMMZ and the local communities is the major contributor to underdevelopment of these communities. This is the reason why NMMZ should work out ways of how they can involve the local community in the management of this heritage resource. The general feeling in the society is that the resource is benefiting the outsiders more than it is benefiting the local communities. The above scenario shows that lack of community participation in all aspects of development is detrimental to sustainable development of local communities at Great Zimbabwe heritage site.

Although the study reveals that cultural heritage can never be managed sustainably without involvement of local communities, it should be noted that in some cases, it is a challenge to involve local communities because there are other areas which needs professionals or experts.

Despite lack of community involvement, the study was a reflection that cultural heritage can lead to sustainable development of the local community. The local communities around this site have sustainably developed despite their claims that they are not involved in the management of the

site. Great Zimbabwe heritage site general portrays the potential of cultural heritage to uplift the standards of life of its people and rescue them from the effects of poverty.

The local people are economically developed because most of the benefits derived from the site have monetary value. The site leads to wealth creation as the two community projects at the site bring in monies to their families. The craft centre and Shona village for instance were developed as potential tourists attractions. The placing of the two projects attracts more visitors and are therefore generating income for NMMZ and communities living in the site's vicinity. The areas are also a reflection that cultural heritage is a commodity that can be marketed and sold to the public and therefore generate revenue to the society.

It is important to note that NMMZ's move of allowing locals to create their market near the site has led the local community to be empowered economical and this benefit many women who are in most cases breadwinners. The two projects embrace both the natural and human dimensions of sustainable development to the local communities and they generate improvement in the quality of the physical, social and economic fabric of the communities.

The sustainability of benefits derived from the site is also revealed in job-creation for locals. Local people in both formal and non-formal sector constitute more than 75% of the local community; the society is among very few rural populations who are benefiting from their resource. This shows how the existence of Great Zimbabwe heritage site had successfully managed to improve the way of life of the local people.

Great Zimbabwe heritage site has also played a role in the educational life of the young generation by its scholarship and it being a practical heritage learning resource. Education, or transmission, acquisition, creation and adaptation of information, knowledge, skills and values, is a key lever of sustainable development (UNESCO 2012). In the light of this, the local communities are developing as a result of education and education is necessary to individual's development as it is to the development of their families, of the local community and national community to which they belong and to the world at large.

5.3 RECOMMENDATIONS

Recommendations are made on the basis of fieldwork results. There are ways which the government, NMMZ and the community could do to ensure that the local communities benefit from their cultural heritage.

The recommendation by locals that they need NMMZ to fund community development projects is a noble idea. As discussed earlier NMMZ can mobilise donors to fund these projects or NMMZ and the government can sacrifice and commit 10% of tourist revenue to community projects. Since the areas around the site have a lot of water, it would be easy to introduce irrigation projects. The area is promising when it comes to agriculture production and as such NMMZ should be proactive by consulting communities about the project. What is needed to kick start the project is funding. Great Zimbabwe also has a spacious area that covers 750ha such that communities could utilize and engage in projects as beehive which is done at other heritage sites. The communities can also benefit sustainably if scholarship are sourced so that local children could be sponsored to train in archaeology and heritage courses. This would enable other locals

to be employed in professional jobs at the site. This would be a step ahead in ensuring that the locals would have different perspective of the site and would appreciate it better.

In engaging the local communities in management of the site, there is need for a policy on community participation. The Acts and policies of NMMZ should give room for local community to be active parties in the management process and it should recognize the values of the community which are significant to their development. It is argued by archaeologists as Pwiti and Chirikure (2008) and Chauke (2003) that NMMZ has no policy on community participation; neither does it make it mandatory. Given that background the heritage institution should include local communities in management so that every decision arrived at or every development project to be embarked on should have a guideline.

This is what Jenkins and Lickorish (1997) echoed that sustainable development bids that there be deliberate policies to provide for the participation of locals since they also form part of the heritage. Community involvement would provide the basis for negotiation where both the heritage institutions and local communities will benefit. The LCMC should be involved when discussing all the issues at the site. In doing so, NMMZ should be very cautious that there is animosity among leaders. It would be very important if the management do not take sides and involve itself in chieftainship politics because other communities would benefit more than the others. This move would also ensure that tenants at Shona village and vendors at craft centre are selected from all the local communities. If this is successfully implemented, the community would feel that they are getting something back from NMMZ.

However it should be noted that community participation has its challenges. The communities around Great Zimbabwe Heritage site Has multiple interests and it could be difficult to please everyone and it is also difficult to come out with decisions that do not marginalize any interested part. It is acknowledged that NMMZ markets local crafts to visitors to the site but it can also extent this by marketing the local crafts to the international market through the internet and this would help to expand the market for local people.

In education, the institution through its Heritage Education Officer can initiate culture clubs in neighboring schools where school children can discuss information about their cultures and ways of ensuring that this resource could help the current and future generation.

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APPENDIX I

INTERVIEW QUESTIONS

- Who owns the site?

- Who manages the site?

- Which people surround the site?

- What is the role of traditional leadership in the management of the site?

- Is there a system for consultations and how is it done?

- Do you have access to the site?

- In your own view why do you think this place is important?

- Which people are benefiting from the heritage site and how?

- In what ways has the local people benefited from the site?

- Between men and women who is benefiting more?

- Are there any local people employed at the site?

- What role the site has in education?

- How does the site influence the general livelihood of the community?

- How did the society benefit from heritage tourism at the site?

- How do you view the site from a cultural point of view?

- What role did the site play on the expansion of business entrepreunship?

- In what other ways can the community benefit from the site in future?

APPENDIX II

MIDLANDS STATE UNIVERSITY QUESTIONNAIRE

DEAR   Respondent

This research is part of a **Masters Degree in Development Studies** that the interviewer/ researcher **(Mavis Thokozile Macheka)** is currently studying with the Midlands State University.

The research seeks to establish the contribution of Great Zimbabwe Heritage site as cultural heritage in stimulating sustainable development of local communities. The idea is trying to assess if the site is of benefit to the local communities. Most importantly, your invaluable reactions shall be used to establish a health relationship between Great Zimbabwe Heritage site management and the local community. Members are therefore kindly being requested to respond honestly and truthfully to the questionnaire. It is my assurance that your information would be

confidential, anonymous and would only be used for academic purposes. Please do not write your name or identification in this form.

Should you like to receive the results of this survey, kindly let me know how to contact you in the space provided at the end of this questionnaire.

SECTION A

Demographic Data

Age   9—16yrs   17---35yrs   36+---yrs.

Sex   Female   Male

Marital status_____

Date: _____

Village_____

Chief_____/Headmen_____

SECTION B

Where appropriate, tick in the provided box of your choice.

1[a] Have you ever been in the Great Zimbabwe National Monument   Yes   No

  [b]If yes, as paying visitor or non-paying local resident _____

2. In your view do you think the existence of Great Zimbabwe is of any benefit to you?

Yes   No

If   yes   explain

further_____

_____

_____

_____

3. As a community, what developmental benefits did you get from Great Zimbabwe since you stayed near the Great Zimbabwe National Monument?

_____

_____

_____

_____

4. What do you think should be done by Great Zimbabwe to develop your community?

_____

_____

_____

_____

5. Have you ever been consulted by the Great Zimbabwe Management of any development?

Yes   No

6. If the Great Zimbabwe is to stop functioning tomorrow, do you think this would have any effect(s) on your community? _____

7. Is there any other community living near Great Zimbabwe that you think is benefiting more than your community? _____

8.   If   yes   how?

_____

_____

_____

Name_____

Email address _____

Phone _____

****   **THANK YOU ******

APPENDIX III

Informed Consent Form

Consent for Participation in Interview Research

I volunteer to participate in a research conducted by **Mavis Thokozile Macheka** of **Midlands State University.** I understand that the research is designed to gather information about the impact of cultural heritage on sustainable development of local communities. I will be one of approximately 20 people being interviewed for this research.

1. My participation in this research is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty.

2. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.

3. The interview will last approximately 25 minutes. Notes will be written during the interview.

4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.

5. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.

6. I have been given a copy of this consent form.

_____   _____
My Signature   Date

_____ _____
My Printed Name Signature of the Researcher
For further information, please contact:
Ms Mavis Thokozile Macheka
[0774333922/0733243054]