

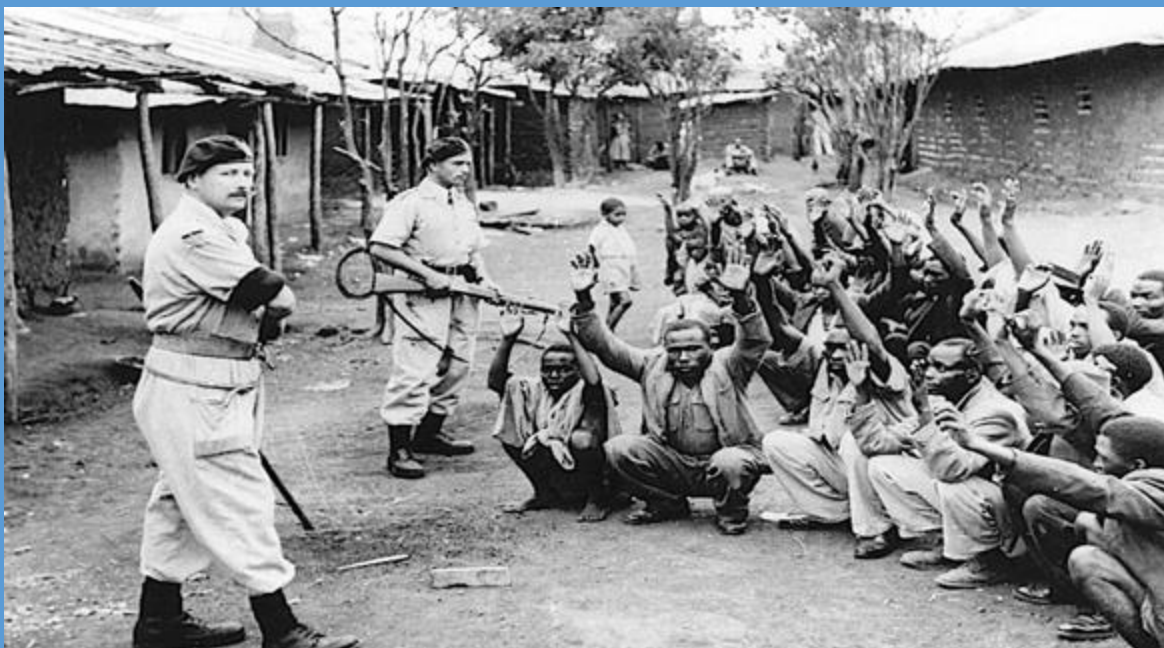
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A LEVEL ZIMBABWEAN HISTORY THROUGH QUESTIONS AND ANSWERS

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HISTORICAL SOURCES AND EARLY IRON AGE SOCIETIES IN SOUTHERN AFRICA

INTRODUCTION

The collection of history is of no mean importance in defining who we really are as a people. Various sources had been employed by many historians in retrieving the past. Such sources include oral tradition, written records, archaeology and anthropology. These sources have their own strengths and weaknesses which makes it difficult for a historian to rely on one source. Richmond, (1986), submits that the recovery of history is not possible with the use of just one source as these source interdepend on each other for the recovery of valid and credible account of the past events. Mavuru, (2001), echoes the same sentiments as he argues that history can never be accurate if retrieved with the use on just one source.

The dawn of iron technology saw rapid development socially, economically and politically. The iron technology saw the development of classes leading to state formation. P. Garlake, (1990), argues that without the discovery of iron, the modern man will still be nomads. Permanent settlement led to state formation. Permanent settlement was sparked by iron technology as people now had efficient tool to clear large pieces of land for crop cultivation which enhanced food security. These developments were not to come without side effects. There rose a class of people with more powers than others due to their control of iron deposits and these labelled themselves the ruling class. This saw the genesis of manipulation of man by man within the social, economic and political spheres. Discovery of iron led to the invention of sharper tools which were manipulated by man to fight his neighbours for power. Endless wars characterised the early Iron Age societies. Be that as it may, most authorities have agreed that the Iron Age period was “a golden era.” This means that the era was marred with a lot of social and economic stability. It can thus be agreed that the discovery of iron had more benefits which far outweigh the non-benefits. An analysis of such states as the Great Zimbabwe state, Mutapa and Rozvi state will lead one to the conclusion that the early Iron Age period was indeed “a golden era.” This section shall deal with questions which focuses on historical sources and the early Iron Age societies in southern Africa.

QUESTIONS

Question 1: Justify the use of a multi-disciplinary approach in the study of history.

COMMENT

Multi-disciplinary approach refers to the use of various historical sources in studying history. These sources include oral tradition, written records, archaeology and anthropology. You need to show that these sources interdepend and thus cannot be used in isolation. The interest of justice demands that you analyse the strengths and weaknesses of each source and show how the weakness of each source is supplemented by another source.

ESSAY

Multi-disciplinary approach refers to the use of many different sources in the study of a certain subject area. A heated debate is still in existence as to whether or not it is necessary to employ as many sources as possible in the study of history. The weaknesses which are associated with every historical source have persuaded most schools of thoughts into agreeing that it is indeed necessary to employ a multi-disciplinary approach so as to come up with valid and concrete history. The following account shall explore the strength and weaknesses of each historical source and show the interdependence between these sources. This shall be done with the aid of scholarly evidence.

To begin with, the recovery of history is made possible by the use of oral tradition. This is when a historian contact some interviews with the bearer of the history and receive it orally. This source is considered to be authentic because the historian gets first-hand information from the resource person who in most cases was involved in the events. The history of most pre-colonial states like the Mutapa state was recovered through this source. The information gathered herein is too effective because it does not require any level of literacy for its comprehension. Smith L. D, (1977), submits that oral tradition is the most efficient historical source since it caters for every group irrespective of age or level of literacy. This therefore shows the importance of oral tradition in the recovery of ancient history.

Again, oral tradition is very important in the study of history as it gives the historian an opportunity to inquire for further elaborations for a better understanding. This source is a

platform which involves the contributions of both the historian and his source (the resource person). All the historical concerns which the historian might have are well addressed as the historian ask direct issues like names of kings, precise dates of certain events and names of states which may not be covered in other sources. Henceforth, it is more convenient to employ oral tradition as one of the sources to study history.

Although oral tradition contributes immensely to the study of history, it needs to be supplemented by another source so as to come up with valid history. It suffers the weakness of bias. The resource person may tend to be biased due to race, sex or origin. This will lead to a record of a history which is not a true reflection of the past. It therefore has to be supplemented by another source which is free from bias and archaeology happens to be the antidote for this illness. The Oxford English Dictionary defines archaeology as the study of the past cultures by examining the building and the remains found in the ground. This source records history as it is irrespective of race or gender. E. G. Squier and E. H. Davis (1848), argue that archaeology serves to modify an otherwise biased view of the past by placing the present in a more accurate historic context. History therefore need the contribution of a collaboration of many sources so as to record valid history.

Moreover, oral tradition also suffers the weakness of either accidental or intentional distortion. This source is at risk of mental loss, death of the bearer, or selection by the resource person. The resource person might be selective on which history to offer to the historian. In the event of mental loss or death of the bearer, the history is lost and goes unrecorded. These weaknesses makes it necessary for oral tradition to lean on archaeology and other sources for some historic support. Archaeology provides the history that had gone unrecorded, excavation are examined and history is recorded. In this regard, J.L. Stephen's comment is worth reproducing, "Still, if information from which we derive knowledge of the past has gone unrecorded, only archaeology possesses the ability to find answers to important questions." (J.L. Stephens 1841, p79). Thomas J. H, (1973), echoes the same sentiments as he argues that where community life and local landscapes have become fragmented, historic preservation and archaeology can help to restore a sense of continuity and place, and therefore a better understanding of who we are. This is testimony that the study of history indeed needs a multi-disciplinary approach.

Again the use of oral tradition in the study of history becomes very limited if one researches the increasingly past events. Oral tradition suffers the illness of dilution as history passes from one generation to another. This weakness affects the young generation as they are the recipients

of this diluted history. Wendorf (1962), argues that while oral tradition tells us much of interest about people's lives in the recent past, its completeness as a source of knowledge and information diminishes as one researches the increasingly distant past. Wendorf suggest that archaeology is the only source to inquire the distant past which was omitted by oral tradition. His sentiments are therefore worth reproducing, "By providing a window into the past, archaeology is the only means of redressing past omissions regarding the histories of the vast majority of Africans." (F. Wendorf, 1962, p22). With this fact in hand, one can pompously argue that the use of a multi-disciplinary approach in the study of history is highly justified.

Though this might be the case, archaeology also has its loopholes which needs supplement of another source to ensure the recovery of valid history. It suffers the illness that it is silent about the precise dates, names of kings and of states. Archaeologist rely on time frames in as far as dates are concerned. This gives room to the employment of written records so as to fill the vacuum created by archaeology. Written records are documents recorded by historians who closely followed and searched historic events and put them into writing for the benefit of the future generations. These written documents carefully documents the exact names of states, kings and exact dates of certain historical events. White (1959), submits that this source draws us to much exploration and research, feeds our intellectual curiosity and addresses the who, what and where questions which are left unanswered by archaeology. It is therefore logic to use a multi-disciplinary approach in the study of history because each source depend on other sources.

Again, archaeology is too expensive and therefore its contribution is limited. The possession of archaeological machines which examine excavations is a rare privilege to most historians. History from archaeological sources is therefore very expensive to possess. Amidst this crisis, written documents are readily available to quench the thirst of those interested in history. D. B. Stundler (2004) registers his approval for the use of written records as an alternative source of archaeology as he remarks thus....."as archaeology creates a gulf in our understanding of history through its complexity, written documents are there to pick up the pieces." (p59). This interdependence has forced most scholars into arguing that the use of multi-disciplinary approach in the study of history is highly justified.

Moreover, the importance of archaeology as a historical source has been put under a microscope as some schools of thought have taken issues with its level of accuracy. Archaeological evidence can be very deceiving if conducted by an amateur archaeologist. The

misinterpretation of the origins of the cedar poles which were used at Great Zimbabwe stone walls had been used as ammunition against the accuracy of archaeology. Wilson, R. (1965), argues that many questions can be raised as regards the accuracy of archaeology. He refuses to buy the notion that the cedar poles used at the entrance of the Great enclosure are from a Phoenician cedar tree as propounded by recent archaeologist. He argues that the poles are of African origins since they are evident in other ruins like the Khami ruins. This shows how written records tend to correct the serious errors of archaeology leading to the recovery of a true account of past events. Edmund Burke, a British philosopher submits that written records serves to show the importance of the partnership “.....between those who are living, those who are dead, and those who are to be born”. (pp3) This is evidence that a single source is not adequate in the study of history.

Written documents, though they provide as much information as possible, also suffers the same illness which affects Oral tradition. The records may be biased. The historians who document historical events into writing may be influenced by race, sex and class. As a result, the recorded history will not be a true reflection of the past events. Of interest is the heated debated on who actually built the Great Zimbabwe stone walls. European historians credit the Europeans while African historians also credit fellow Africans. The intervention of another source is necessary so as to settle this long standing dispute. It is therefore with little or no doubt that the study of history should be done with the use of a multi-disciplinary approach.

Furthermore, written records alone are not sufficient for the study of history. These documents dwell much on the history of the noble people. They dwell much on the history of the people of the higher class. The written documents as a historical source does not do justice to the history of the ordinary people and children. Stundler (2004), registers his sympathy for the forgotten history of the commoners and remarks thus, "Written records cannot be relied upon for the recovery of all the past events since they are silent as to the fate of children and commoners who constitutes the majority of the primitive societies." (p78). In this instance, Anthropology can be used to recover the history of these forgotten people by closely studying the lives of primitive societies' social life so as to relate it to the past. Anthropology studies the social life of these primitive societies irrespective of class. It is this source which gives enough coverage to the lives of those who were relegated to the periphery of the society. It is therefore clear that a single historical source is not sufficient for the study of history.

More still, written documents are not efficient for the study of history since they only cater for those who are literary advantaged. Written documents supply history only to those who can read and write. This limits the spread of history since most societies have only a handful of those who can read and comprehend written records. J.H. Steward (1955), argues that the presentation of history in written records threaten to visit prejudice to the spread of African history since only a handful of Africans are in a position to read those documents. In this instance, written documents lean on oral tradition for the widespread of history to all races irrespective of the level of literacy. This is testimony that the use of a multi-disciplinary approach in the study of history is highly justified.

In conclusion, the interdependence between the historical sources has persuaded most scholars into coming to the consensus that history should be studied with the use of the multi-disciplinary approach. Each source has its own weaknesses which are covered by another source. The use of the multi-disciplinary approach in the study of history is highly justified and any attempts to criticize its justification may not warrant entertainment in the circles of most scholars.

QUESTION 2: Analyse the effects of the discovery of Iron Technology in primitive societies.

COMMENT

The question requires one to analyse the benefits and non-benefits which were brought by the iron tools. The discovery of iron tools was not without side effects as it was coupled with both benefits and non-benefits. It is therefore your task to take the examiner through both benefits and non-benefits. You should also be clear on which was more effective to the society benefits or non-benefits. Show your line of argument from the onset. Be analytic as you go down in your argument.

Introduction

The discovery of iron tools was much of a blessing to the primitive societies in southern Africa as it led to state formation, permanent settlement, agriculture which enhanced food security among other benefits. However, ending with such justification will be a gross violation of historic justice as the discovery of iron was not without side effects as it saw the manipulation

of man by man. The following account shall analyse the benefits and non-benefits of iron technology in primitive states. This shall be done with the aid of scholarly evidence.

Benefits:

Effective iron tools improved their hunting, fishing and gathering.

It saw the emergence of a social group known as the black Smithers who worked on the iron to produce iron tools.

Invention of iron tools saw people clearing large pieces of land for crop cultivation which ensured food security.

Food security led to population growth which made nomadism difficult leading to permanent settlements which resulted in state formation.

Wendorf, (1978), argues that the period of early Iron Age was pregnant with civilisation and success and thus a golden period.

Effective hunting and food security through crop cultivation saw the people trading among themselves which led to a more organised economic organisation and promoted socialisation.

The discovery of iron tools also saw the emergence of a class of people which were miners' and these relied on mining for their survival as they would trade their iron for grain with those who practised crop cultivation.

Non-benefits

Discovery of iron led to manipulation of women by man.

There was also manipulation of man by man as those who lived near iron deposits tend to manipulate those who lived far from iron deposits.

Creation of social classes within the formed states was not a benefit to those who were at the bottom of the social hierarchy.

Purk and Luis, (1884), argue that with the discovery of iron came the formation of social class based on economic worth. The survival of each class depended on the weaknesses of that below it.

Invention of sharp iron tools gave birth to massive bloodshed and war among the states for power.

Sandler, (1994), submits that the discovery of sharp iron tools made man realise that he can be the lord of fellow man as long as he have the sword to make the weak bow before him.

Conclusion

In the final analysis, the discovery of iron in southern Africa was a blessing as it led to permanent settlement and state formation. Food security was also guaranteed earning itself the title, “the golden era” in the scholarly circles. However, sight must not be lost on the fact that the iron technology also brought with it a lot of woes which were however outweighed by benefits.

QUESTION 3: Who built the Great Zimbabwe stone walls?

Comment

The question is asking for the various theories which explain the builders of the famous stone walls. You need to show knowledge of the Afro-centric and Euro-centric theories and the strength and weakness surrounding each theory. Show your position on which theory you think it's more convincing and why. In your introduction, outline the two theories and tell the examiners which theory you will substantiate but don't turn a blind eye to that theory which you think it's not probable but give it attention and show why you don't think it's accurate.

Introduction

A heated debate is still in existence as to who actually should be accredited for building the Great Zimbabwe stone walls. Some schools of thoughts have credited the Europeans while others credit the Africans. Those who support the Eurocentric thesis draw their ammunition from the fact that such a level of civilisation is not synonymous with Africans and also the cedar which was used at the Great Enclosure which is believed to be of a European origin. However, the Afrocentric theorists garner their strength from the presents of similar structure in other Sh`ona societies like the Khami Ruins built by the Rozvi. The following account shall critically analyse the strengths and weaknesses of each aforementioned thesis and justify the relevance of the Afrocentric thesis.

Afrocentric Thesis

The chevron pattern on the great enclosure is synonymous with the African culture and is also present in many African huts even in the present day.

Archaeology shows that the lifestyle led by the inhabitants of the city is African. For example, the importance of cattle, hunting, gold panning which was discovered through excavations.

Garlake, (1990), argues that the economic and social activities practiced by the occupants of the great walls are not foreign. It is plausible therefore to credit the foreigners while the inhabitants were Africans.

Stone painting around the stone walls is a type of documentation of the Africans not the foreigners as some European historians would want us to believe.

Burke, (1856), argues that the stone painting found at the great Zimbabwe are similar to those found at Mapungubwe and other Shona states. Burke then suggested that the people of Mapungubwe are the ones who built the stone walls after the collapse of the Mapungubwe state.

The absence of written records on who built the stone walls is evidence that the Europeans did not built the walls since they had a culture of leaving written evidence on all their works.

Needham, et al (2000), argues that absence of written records on who built the stone walls tells us nothing about who built the stone walls but it tells us something about who didn't.

Recent researches have reviewed that the walls might have been built by the people of the Mugabe clan who gathered a lot of wealth through control of gold panning and trade and then mobilise a lot of skilled workers to build the walls. Whether or not this is so is purely subject to discussion.

The location of the stone walls especially the king's dwelling place is African set up. The walls are located on a hilltop which was an African way of defence mechanism. This is a true case of the Khami ruins, Ziwa ruins, among other Shona ruins.

The ruins are very much similar with other Shona structures in other states. This is a true case of the Khami ruins, Ziwa ruins, among other Shona ruins. This shows that the tradition of building stone walls without the use of mortar is not foreign among the Africans.

Eurocentric thesis.

The Eurocentric theorists draw their strength from the fact that archaeology have proved that the cedar tree used at the entrance of the great enclosure has a Phoenician origins. White, (1993), submits that after frequent tests, the archaeologists arrived at the conclusion that the

tree used at the great enclosure entrance is a Phoenician cedar. This was then used as evidence that the walls have been built by the Phoenicians.

However recent archaeologists have proved the contrary as their tests proved that the cedar is of African origins and is present in other Shona ruins like the Khami.

Similarities between the magnificent stone walls and the Egyptian pyramids have persuaded most authorities into believing that the Egyptians might have as well built the stone walls. However, this theory suffers the illness that the stone walls and the Egyptian pyramids had totally different roles and were built using totally different material and skills. Egyptian pyramids were tombs whereas the great Zimbabwe stone walls were dwelling places and had religious functions.

Some schools of thoughts have credited King Solomon for the building of the stone walls during the famous slave trade. Frederic, (1885), argues that the stone walls were built by King Solomon for his Queen Sheba. This theory however suffers the weakness that that is no evidence to back it. Garlake, (1990), argues that the king Solomon theory does not provide a solid link between the walls and the Israelites and why Solomon would want to build his capital this far.

Conclusion

In conclusion, the builders of the great Zimbabwe stone walls are still at the centre of most scholarly debates. Accumulated evidence however have shown that the Shona are the most appropriate candidates for this job since the ruins are similar to those which are rampant in other Shona societies as argued in the above essay.

QUESTION 4: Discuss the purpose of the Great Zimbabwe stone walls.

Comment

The question is a bit straight forward so a comment is just put as a norm. The Great Zimbabwe stone walls had various purposes and there is an argument among many scholars on the primary role of the stone walls. Explore the general purposes of the stone walls and then take a stance of declaring the primary purpose and provide evidence to show their primary purpose.

Introduction

A lot of ink had been spilt on the academic desk pertaining to the actual purpose of the magnificent Great Zimbabwe stone walls. The appearance of the stone walls and their location have persuaded most authorities into arguing that the walls were for defence, to house the ruling class, religious purposes and also as a symbol of wealth and unity. The following account shall explore the purposes of the Great Zimbabwe stone walls and establish their primary. This shall be done with the aid of scholarly evidence.

Purpose of Stone Walls.

The stone walls were for religious purposes. The archaeological evidence found inside the stone walls suggests that the walls had some religious functions. The soapstone bird found inside the walls was used as evidence since the bird had some religious connotations.

Needham, et al (2000), submits that the stone walls had a religious function as they were used to house the religious leaders who would keep the king's powers in check.

Some schools of thoughts have actually argued that the conical tower was an attempt by the Shona to be close to Mwari.

The walls were just to show the power and wealth of the state. The walls shows the king's power to mobilise labour under his leadership. Pikirayi, (1984), submits that the stone walls were a manifestation of a wealthy and powerful state and authority of a king for such magnificent walls couldn't be built by a weak and poor state.

The stone walls were also for housing purposes. The Great Enclosure housed the king's wives while the hilltop was the king's dwelling place together with religious leaders. Discovery of expensive materials like expensive jewellery and cloth inside the stone walls had been used as evidence that the walls housed the ruling class.

The walls were also for defensive purposes. The location of these walls speak a lot about their defensive purpose in the state. Pikirayi, (1984), vividly describes how the walls were to act as defence system for the state and his sentiments are worth reproducing; "the king's dwelling place was situated at a hilltop where he was able to spot an enemy from a distant and sent his soldiers to attack. The passage into the king's court is very narrow that it only allows one person at a time and thus retards the enemy from invading the king's dwelling place in large numbers at once." (p96).

However, Garlake, (1990), have questioned the logic behind the defensive purpose of was the stone walls. Garlake argues that the stone walls were not built in form of a fortress and giving them a defensive purpose is unfounded. He also argued that defence not the primary purpose of the stone walls as the people could not spent centuries building such stone walls to protect just the ruling class while they will be exposed to danger. Defence therefore was not the primary purpose of the stone walls since they didn't house all the villagers.

Recent researches have come to the conclusion that the walls were there as a trading port since Great Zimbabwe was a strategic position for trade in the Indian Ocean. Discovery of Chinese bowels and other valuable material inside the stone walls was used as evidence to back the trade hypothesis. Wilson, (1965), argues that the stone walls had a function of attracting traders who would pass by paying tax leading to the rise and expansion of the state. However, this theory suffers the weakness that trade was the reason for the rise of the state and these walls were built long after the state was established through trade hence trade might not be the motive which drove the people to build such great walls. Whether or not this is so is purely subject to discussion.

Conclusion

The accumulated evidence on the purpose of the stone walls shows that the walls had a primary purpose of housing the ruling class together with the religious leaders. It is fact that the walls had several functions like attracting tourist traders and defence but these were secondary purposes since the primary purpose was to accommodate the elite as seen in the above analysis.

QUESTION 5: Assess the role of trade in the economy of the Mutapa State.

Comment

The question is testing your understanding of the economy of the state in question. Some students in questions like this are seduced into writing the role of trade and proceed to look at other economic activities, which is incorrect. Assessing means looking at the given factor using two lenses, firstly you look using the positive lenses then negative lenses. The interest of justice therefore demands that you assess the positive and negative effects of trade in the economy of the Mutapa state. Trade is a broad term which encompass the both internal and external trade. You therefore need to explore the negative and positive effects of both types of trade in the

economy of the state and ascertain the extent to which trade was important in the economy of the state.

Introduction

The contribution of trade in the economy of the Mutapa state had been at the centre of most scholarly debates for centuries. Some schools of thoughts have argued that it brought more benefits than ills while others hold the opposite view. It was very important as it saw the people obtaining valuables like jewellery, guns, foreign crops, taxes from traders, among other benefits. Those who attack the importance of trade in the state draw their strength from the fact that the state suffered depletion of their valuable minerals as what they got from trade was not of equal value with the commodities they exported. The following work seeks to critically assess the positive and negative effect of trade in the Mutapa and ascertain the extent to which it developed the economy of the state in question.

Positive effects of trade

The Mutapa people were involved in both internal and external trade. Internal trade involved trade between miners, farmer, hunters, black Smithers, among other groups. In external trade, they traded with the Swahili, Muslims, and Portuguese.

The Mutapa people through local trade ensure socialisation and unity among the people.

Blake, (1964), comments that through local trade the people in Mutapa were forced to socialise in one way or the other. Mavuru et al (2001), echoes the same sentiments as he submit that the people of the state were interrelated due to their differences in skills as they depended on each other for commodities through internal trade.

Trade also ensured food security among the people as they imported varieties of food and crops from other regions. They imported maize, sweet potatoes, among other crops. This ensured food security among the people.

The people acquired civilised commodities like jewellerys, cloth and beads to beautify themselves. These commodities were to constitute the core of the Mutapa culture.

Through trade with the Portuguese, the people obtained guns which they were to use for raiding and during civil wars. The guns were very important for security and peace keeping. Blake, (1964), submits that the Mutapa state due to the use of guns obtained from the Portuguese

through trade were able to conquer the neighbouring states creating a vast empire which stretched to as far as Tete in Mozambique.

Trade with the Portuguese and other groups saw the emergence of a class of people called “Vashambadzi” who acted as middlemen between the foreigners and the people of the state. This class was important in the state as it was an economic class which meant varied economic activities for the Mutapa people.

External trade also increased the king’s wealth leading to the creation of a powerful state under a powerful and wealthy king. The king’s wealth was used to build a powerful army for the expansion of the state and for the maintenance of peace within the state. Sandler, (1812), comments that the traders were supposed to hand over curva to the king each time they wanted to trade with the Mutapa people. The curva was a fixed tax which each trader was supposed to pay to the king as a sign of acknowledging the king’s authority within the state.

Trade saw the developments of towns in the Mutapa states which were trading ports, a case in point being the establishment of Dambarare.

Negative effects of trade

External trade developed a dependency syndrome on the Africans as they now depended on foreign goods instead of making their own goods.

External goods led to the underdevelopment of local industries. Trade in cloth murdered the weaving industries and importation of guns and other tools undermined the continued existence of black Smithers. Blake, (1964), argues that though trade with foreigners was good, it however threatened to visit prejudice to local production as the people now imported technically everything. Smith, (1994), echoes the same sentiments as he argues that external trade murdered some important economic activities in the state like blacksmithing and weaving since their products were inferior to those imported from the Portuguese and the Swahili.

External trade was much to the benefit of the foreigners and not the Mutapa people. The Mutapa exported more valuable commodities which were not equal to what they were given.

Needham, et al (2000), argues that it defies logic to credit trade for the development of the Mutapa state while the people exported ivory and gold for mere necklace and cloth which could be produced in their local industries.

Trade also fuelled depletion of Natural resources within the state. Because of trade with the Portuguese, valuable resources like gold and ivory became scarce in the state leading to the ultimate decline of the state.

The Mutapa contact with the Portuguese through trade led to the Portuguese infiltration into the state leading to the death of the state. Smith, (1994), blames the Portuguese for the decline of the Mutapa state and these Portuguese were attracted into the state by trade.

The guns which the people of Mutapa got through trade were later manipulated by vassal chiefs to rebel against the king leading to civil wars and political instability and the ultimate decline of the state.

Conclusion

In the final analysis, trade was an essential aspect of the Mutapa economy. The people were able to acquire essential things like new crops, effective tools and cloth which were very important in their lives. A blind eye should however not be turned on the fact that trade in the Mutapa state was a blessing and a curse at the same time although the curse is far outweighed by the blessings as argued in the above analysis.

QUESTION 6: “An Africanisation of a European institution.” Discuss this view with reference to the Prazo System in the Mutapa state.

Comment

The question is a claim that the Prazo system was a European institution which was modified to suit the African environment. Your task is therefore to analyse the nature of the Prazo system and trace the African practices which were being undertaken at the Prazo. In your first part you argue that the system had some African DNA, then you proceed to argue that there are some instances where there was no compromise and the system was European through and through.

Introduction

The verdict that the Prazo system in the Mutapa state was a European system which was modified to suit the life style of the Mutapa state should be regarded as valid to a magnified scale. Those who support the validity of the above view draw their ammunition from the fact that some African crops like sorghum were grown in the prazos and payment of tribute was now done in the name of tax. However some schools of thoughts have vehemently argued that

there was no modification of the system since all that which is called modification are just but similarities between the Africans and the Europeans.

Africanisation of a European Institution

The Prazo system was introduced by the Portuguese as soon as they penetrated the Mutapa state. It was a system whereby the Portuguese were farm owners and forced Africans to work in their farms. The prazeros ended up adopting some African practices to suit the needs of Africans.

The prazos were now used to grow African crops like millet, sorghum, and rapoko. These crops were only grown in Africa and not in Europe and adopting such crops by the Portuguese in the prazos was indeed a modification of a European institution to suit African standards.

The prazeros also practiced polygamy like other Africans. They adopted the system of marrying several wives and some even married African women. This act was not readily available in the European culture but was adopted in the prazos to meet the African demands in the prazos.

The prazeros also adopted some of African cultures like language, belief in witchcraft and shifting cultivation.

The prazos also adopted the system of rainmaking ceremonies which was borrowed from the Africans. The system of rainmaking ceremonies was an important component among the black religion which was imbedded in Agriculture. The Portuguese adopted this system to ensure rain for their Agriculture. Antonio De Cuiz, (Portuguese Journals, 1995) vividly describes the rain making ceremonies in the prazos and his description is worth reproducing, “.....the prazos allowed the natives to make gallons of beer which they spilt on the ground as libation to their ancestors for rain. The Prazeros at first rebuked the practices but gradually get to accept that it works.”

The Prazo system also saw the adoption of kinship which was of African origin. The prazeros' position as an overlord was inherited by their sons which was adopted from the Africans. Peake, (1928), submits that farms in the European context were not characterised by centralisation of authority as it turned out to be in the Mutapa. Centralisation of power which characterised the Prazo system was synonymous with the African system of politics.

The use of army in the Prazo was a resemblance of the African politics. The Portuguese used an army which was known as the Chikundas. This was to ensure labour in the Portuguese farms. This was not synonymous with the western agriculture.

The system was not an Africanisation of a European Institution.

The prazos practiced forced labour which was not known in the African system.

The evidence provided to support the view in question is based on speculations. There is no documented evidence that the Europeans did not use an army in their dealings, (Needham, et al, 2000).

Slave trade which was rampant in Europe manifested in Africa in the prazos as Africans were forced by the army to work in farms.

Pikirayi, (1986), registers his resentment for the prazeros who did not want to compromise as he remarks thus, “.....the owners of the Portuguese farms did not want to adopt any African way of agriculture. They wanted Africans to work in their farms according to their dictates. They technically wanted to turn Africa into Europe.”

Conclusion

In summation, the Prazo system was indeed a compromise of African system as it borrowed some of the African practices like some crops and rain making ceremony. It is however unjust to turn a blind eye on the fact that there are some instances which the prazeros could not compromise though these had their limitations. The view in question is therefore highly justified and any attempts to critique its validity may not warrant entertainment in the circles of most historians.

QUESTION 7: ‘The Portuguese were a catalyst in the demise of the Mutapa State in the nineteenth century.’ Discuss.

Comment

Portuguese are normally blamed for the collapse of the Mutapa state. The onus is on you whether to blame or exonerate them. You need to analyse both internal and external factors which led to the decline of the Mutapa state and ascertain the extent to which Portuguese

activities fuelled the decline of the state. You need to analyse the effects of the Prazo system, their involvement in the politics of the state and trade on the existence of the state.

Introduction

A lot of factors had been pointed out as responsible for the decline of the Mutapa state. Some schools of thoughts have agreed that the decline of the state in question was fuelled by Portuguese activities in the interior of the state while others hold the contrary. The fact that the Portuguese installed puppet leaders, syphoned resources from the state and sponsored civil wars in the state shows that the view in question is indeed justified. However, ending with such justification will be a gross violation of historic justice as the view in question contains some loopholes. The following account shall establish the veracity of the above assertion accompanied by examples wherever possible.

Contribution of the Portuguese

The Portuguese through trade syphoned African natural resources like minerals and ivory while they gave them worthless commodities like beads and cloth. Mavuru et al, (2001), argues that the Mutapa decline was largely caused by the imbalances in trade as the Africans imported what was not equal in worth with what they exported.

Installation of puppet leaders by the Portuguese led to civil wars as legitimate rulers fought puppet rules. A case in point being the struggle between Mavura Mhande and Nyambo Kapararidze in which the former was heavily supported by the Portuguese. These struggles led to political instability within the Mutapa state leading to its downfall.

The Prazo system saw Portuguese receiving tribute instead of channelling it to the king. Timberly and Grand, (1894), argue that the authority of the local chiefs and the king was undermined by the prazeros who manipulated the people with the unspoken permission of their puppet king in the name of Mavhura Mhande.

The guns which the people of Mutapa got from the Portuguese through trade did a lot of harm to the existence of the state. Sub chiefs used the guns they got from Portuguese to rebel against the king while some even broke away to form their own state and a case in point is the issue of Dombo who broke away to form the Rozvi state.

White, (1856), argues that the infiltration of guns in the Mutapa state was a curse which threatened to visit prejudice to the continued existence of the state. Some sub chiefs manipulated the guns to their advantage because of their quest for power.

The Portuguese are also on record of fighting various wars with the Mutapa people in the quest to avenge the death of Gonzalo Da Silveira. An army led by Gen. Fransisco Barreto made several attempts to infiltrate into the Mutapa state during the reign of Nyasoro in a bid to avenge the death of Gonzalo. These attempts weakened the military system of the state as many soldiers lost their lives or were badly wounded during these battles.

Contribution of other Factors.

The downfall of the Mutapa was caused by a multiplicity of factors and to blame the Portuguese only is tantamount to committing a historical suicide. Succession disputes also played an important role in the decline of the state.

Ambitious leaders like Dombo also played a significant role in bringing the empire to its knees as they broke away to form their own powerful states.

Incompetent leadership should also be blamed in light of the argument at hand. The leader lacked the competence which characterised the founder of the state, (Nyatsimba Mutota), hence they were easily influenced by the Portuguese and were made into puppets. This worked against the continued existence of the state.

The contribution of Portuguese to the decline of the Mutapa state had been put under a microscope as some schools of thoughts have argued that the state's collapse was caused more by natural and internal forces than external. Depletion of resources had been pointed out as a vital cause which weakened the economy of the state which was heavily backed by trade. However, this view had been attacked by Mavuru et al, (2001) who argue that the depletion of natural resources was largely caused by imbalances in trade between the Mutapa and the Portuguese. Where or not the above view is correct is purely subject to discussion.

Tribal wars within the state should also be blamed if we are to do justice to the subject that is at hand. The state was wrecked by civil wars in the struggle for power and a case in point is the popular struggle between Mavura Mhande and Nyambo Kapararidze which claimed a lot of lives. This led to political instability leading to the decline of the state.

Conclusion

To conclude, the intervention of the Portuguese in the internal politics of the state and trade between these two actually brought more harms than benefits. Although it is fact that the downfall of the state was also caused by internal factors, it is beyond dispute that the contribution of the Portuguese far outweighs that of internal factors. The view in question is thus justified and any attempts to impeach its validity may not warrant entertainment in the circles of most historians.

QUESTION 8: “The Ndebele-Shona relations was characterised by war and massive human slaughter of the latter by the former.” Discuss.

Comment

The interest of justice demands that you analyse the relationship which existed between the Ndebele and the Shona. The claim in question is alleging that the relations between Shona and Ndebele was hostile as the Ndebele slaughtered the Shona Willy nilly. In your first analysis show that the Shona indeed suffered in the hands of the Ndebele. Then, proceed to provide evidence that the relationship between the two tribal groups was not always characterised by hostility and provide evidence to support the same. As always, remember that the fact that a view is made into a question does not mean that it is true. Substantiate whatever position you take with valid evidence.

Introduction

Scepticism and mysticism still surrounds the relationship between the Ndebele and the Shona. Some schools of thoughts have argued that the Ndebele were always hostile to the Shona as they regarded Mashonaland as their raiding ground. The Ndebele raid on Chief Gomara which was witnessed by the whites had been used as further evidence to support this thesis. However, the fact that the Ndebele relied on the Shona mediums for medicines and they even adopted some of the Shona culture shows that the view in question contains some loopholes. The following account seeks to critique the truism of the question’s contention.

Hostile Ndebele-Shona Relations.

The initial relationship between the Ndebele and the Shona was largely characterised by raiding of the latter by the former. The Ndebele economy was backed by raiding so the Shona were

victims of Ndebele frequent raids. Beach, (1975) argues that the Shona were chiefs before recovering from the ravages of the Mfecane groups were again subjected to the unending raids of the Matabele whose source of livelihood depended on raiding.

The Shona chiefs like Chivi and Nemaikonde were ravaged by Lobengula's army after they had failed to pay tribute to Lobengula.

Graham and Slays, (1995), argue that the Ndebele saw Mashonaland as ground for war practice. Having been founded on force and war, the Ndebele people saw violence and war as a means of survival and the Shona were always the victims of Ndebele aggression.

Those on the periphery of the Ndebele state were ruthlessly murdered upon their failure to provide labour to the Ndebele king. The Shona chiefs like chief Njanja were forced to submit their subjects to the Ndebele king for labour and were ruthlessly dissected by the Ndebele rapacious warriors if they failed to provide labour which the king wanted so badly.

The raids which chief Gomara and his people were exposed to in the eyes of the whites is evidence that the Ndebele always raided the Shona.

Shona cooperation with the whites during the Anglo-Ndebele war is evidence that the two tribes were not in a friendly relationship.

Disunity between the two tribes in the first Chimurenga is also testimony that the view in question is beyond discussion.

Cordial Relations between the Ndebele and the Shona.

Assimilated Shona were no longer raided. Some Shonas who had been assimilated into the Ndebele state. Beach, (1975), argues submits that not all the Shonas were raided by the Ndebele since those who willingly joined the state were spared from the Ndebele raids as they made up the Ndebele social class which came to be known as the Amahole.

Shona chiefs could freely pay tribute and were not raided but the rogue ones like Chivi and Nemaikonde were punished. Raiding was not an act of aggression by the Ndebele as some European scholars would want us to believe. Peake, (1876), argues that the Ndebeles were not war mongers as some schools of thoughts have recently propounded but raiding on the Shonas was done as a punitive measure not for leisure.

Those on the periphery of the Ndebele state were left alone on condition that they respected the call by the Ndebele king to provide labour

The cross-pollination of culture between the two cultures is evidence of a cordial relationship between the two. The Shona adopted the Ndebele language and the system of piercing ears while the Ndebele adopted the Shona Mwari cult. Blake, (1966) submits that the Ndebele adoption of the Mwari cult represents “.....a cultural conquest of the conquerors by the vanquished.”

Lobengula also paid tribute to the Shona Chaminuka cult which shows submission and allegiance of the Ndebele state to the Shona religion.

The Ndebele depended on the Njanja for iron implements and mishonga/miti or medicines from Mberengwa

The Ndebele were not very superior especially after long hours of walking on foot e.g episodes of the Ndebele defeats in Chirumanzu. The defeat of the Ndebele in Chirumanzu by the Shona shows that the view in question which alleges that the Shona were always ravaged by the Ndebele is unfounded and inaccurate.

The kuronzera system which the Ndebele king did with Shona chiefs is evidence of a cordial relationship between the two tribes as it could not be possible in circumstances of hostility and massive bloodshed. This therefore shows that the view in question is highly dubious.

Conclusion

In the final analysis, the accumulated weight of evidence shows that the Shona-Ndebele relations was not characterised by war and violence as suggested by the view in question. Raiding, as seen in the above analysis, was done out of necessity just like in any other African state. The view in question is therefore unfounded and have no prospects of success in prosecuting the Ndebele people.

MISSIONARY ACTIVITIES AND THE COLONISATION OF ZIMBABWE

INTRODUCTION

The missionaries came to Zimbabwe with the primary aim of spreading Christianity. Their failure to spread Christianity saw them engaging in the colonisation of Zimbabwe. They became inwardly convinced that the Ndebele political structure needed to be broken if the people were to be saved hence assisting in the colonisation of Zimbabwe. They also aimed at spreading European civilisation through the abolition of slave trade, spread of education, stop the African barbaric practices of killing twins and albinos, polygamy and witchcraft. They also intended on introducing new agricultural methods and some technical skills like carpentry, building and metal work. The missionaries took it upon themselves to establish mission schools, hospitals and vocation training centres. Mission stations established include Chishawasha, Mutambara, Mt Selinda, Empanjeni, Inyati, Hope Fountain, etc. Early missionaries to invade Zimbabwe include R. Moffatt, J. S. Moffatt, C. Helm, Knight Bruce, etc. Some missionaries actually signed treaties with the local chiefs which paved way for the colonisation of Zimbabwe, e.g. the Moffatt Treaty between the Ndebele king and J. S. Moffatt which dictates that Lobengula was not to enter in any secret treaty without the knowledge of the queen of Britain. Missionary involvement in the colonisation of Zimbabwe forced Beach, (1975), to argue that the “flag followed the cross.” Besides paving way for colonisers, the missionaries grew their own crops, performed technical tasks such as carpentry, printed books in vernacular languages, treated the sick and inoculated cattle, wrote diplomatic letters for the kings, repaired African guns and built roads. Blake, (1966), argues that although missionaries actively participated in the colonisation of Zimbabwe, it should firstly be noted that it was not their primary aim but were forced by circumstances to act the way they acted. It should also be noted that some missionaries like Father Bartholomew protested against colonialism which led to his deportation back to Britain. Missionaries scored considerable success in Mashonaland but little success in Matabeleland due to its political structure. The missionaries managed to educate Africans and established mission stations both in Mashonaland and Matabeleland. They were able to stop slave trade and killing of twins and albinos. The missionaries also succeeded in teaching the Africans technical skills like carpentry, metal work and building. Women and girls were taught home economics and needle work. However, the missionaries failed dismally to convert the Africans to Christianity especially in Matabeleland. Needham, (1985), submits that after ten years of evangelism in Matabeleland, the missionaries only

succeeded in converting one person, a leper. Beach, (1975), echoes the same sentiments as he argues that the missionaries due to their failure to secure any converts in Matabeleland were frustrated and turned to colonisers for assistance.

QUESTION 9: To what extent can African rulers be blamed for the failure of Missionaries to spread Christianity in Zimbabwe?

Comment

It is fact that the missionaries failed dismally in their primary mission of Christianising the Africans. The question is pointing an accusing finger at the African kings of the failure of missionaries. Your task is therefore to analyse what the kings did which did not support the spread of Christianity and then proceed to look at other factors which contributed considerably to the failure of missionaries. Avoid generalising as you present your arguments and be specific as you go down in your analysis.

Introduction

The failure of missionaries to Christianise the Africans had been blamed on the African kings. This is due to the fact that the kings exiled or killed those seen attending missionary teachings. However totally blaming the kings for the failure of missionaries is a historic misnorm as natural forces like language barrier also contributed considerably to the failure of missionaries. The following account shall establish the extent to which African kings should be blamed for the failure of missionaries to Christianise Africans.

Blameworthiness of African Rulers

Mzilikazi did not allow his subjects to be converted. He threatened to kill or exile those who would consider converting to the new belief system. Some schools of thoughts have argued that the failure of missionaries lies squarely on the shoulders of the kings as they threatened a hefty punishment to those converted. Beach, (1975), argues that preaching to a people who had been threatened with death sentence for heeding to the missionary message, the missionaries in Matabeleland after ten years of evangelism only succeeded in making one convert, a leper.

The African rulers did not want their culture to be swallowed by Christianity since Christian values were at logger heads with the local culture, e.g. polygamy, rainmaking ceremony and the missionaries' fierce denunciation of African belief in masvikiro. Blake, (1966), submits that African kings were custodians of culture and found it difficult to change, so they encouraged their subjects to resist missionary preaching.

These kings arrested or murdered the missionaries and this hindered the success of missionary work in spreading Christianity. The murder of Gonzalo Da Silveira in the Mutapa state and the arrest of Coillard by Lobengula is a monumental testimony to this fact.

The Ndebele placed much importance in raiding for their economic organisation and the missionary preaching against such threatened to visit prejudice to the Ndebele raiding hence they decided to force his subjects to turn a deaf ear to the missionary preaching.

Other Factors

An analysis of the relationship between the African rulers and the missionaries is of paramount importance if we are to do justice to the subject that is at hand. Kings allowed missionaries to establish mission stations and built mission schools and hospitals. This assisted missionary work hence totally blaming the rulers for missionary failure is unfounded and have no prospects of success in prosecuting the kings. However, this view had been attacked by some schools of thoughts who have argued that the kings allowed missionaries to establish settlements not with the aim of allowing spread of Christianity but they wanted to manipulate them into helping them with the writing of diplomatic letters.

Missionary work was also to be affected by language barriers between the preachers and their audience. The Africans could not understand the missionary language neither could they read and write. Sanders, (1873), submits that there was severe communication break down since only a handful of missionaries could understand the African languages while none of the Africans could understand the missionary language.

The lives of missionaries were under threat from diseases, weather and wild animals. This saw a lot of missionaries losing their lives which was a heavy blow in their mission to spread Christianity. The death of such missionaries as Robert Law due to small pox is evidence that the missionaries indeed failed because of pandemics which claimed their lives.

Shortages of food and medicines was also a handicap in their mission to spread the gospel. Lack of food provision and medicines to treat the sick missionaries prejudiced their work. Since this predicament had nothing to do with the African rulers, it is therefore unjust to totally blame them for the missionary failure.

Poor transport and communication was of no mean importance in as far as the failure of the missionaries was concerned. Due to poor transport, the missionaries could not reach a lot of African places which were far away from their mission stations. Potential converts in remote areas went unattended to due to poor transport and communication hence the ultimate failure of missionaries.

Conclusion

In the final analysis, the failure of missionaries to Christianise the Africans should be largely blamed on the African kings who threatened death to their subjects had they converted to Christianity. Although they did some activities which supported missionaries, it should however be noted that they did so with an aim of buying missionary favours in writing diplomatic letters and not on the basis allowing the spread of Christianity.

QUESTION 10: “The flag followed the cross.” Discuss this view with reference to missionaries’ contribution in the colonisation of Zimbabwe.

Comment

The contribution of missionaries in the colonisation of Zimbabwe is a central theme in this question. The claim in question pre-supposes that the missionaries, (the cross), paved way for colonisation, (the flag). You therefore need to analyse the role of missionaries in the colonisation of Zimbabwe and to balance your argument also explore missionary activities which had nothing to do with colonisation. You can argue for or against the view in question as long as you have the relevant material to substantiate your position.

Introduction

The contribution of missionaries to the colonisation of Zimbabwe has been and is still at the centre of most scholarly debates for centuries. Some schools of thoughts have argued that the

missionaries indeed paved way for colonisation since they persuaded African kings to sign treaties with colonisers, they even signed treaties with kings which paved way for colonisation and some missionaries were even on the pay roll of Rhodes' company. However, totally agreeing to the above claim will be tantamount to committing historical suicide as some missionaries voiced against colonialism. The following work shall establish the veracity of the above assertion which imports the idea that the missionaries were agents of colonisation.

Missionaries' Role in Colonisation

Missionaries signed peace treaties with the African kings and this paved way for colonisation. The Moffatt treaty of 1888 renewed friendship between the British and the Ndebele paving way for the colonisation of Zimbabwe. The Moffatt treaty led to the cancellation of the Grobler treaty and dictated that the Ndebele king was not to enter in any secret treaty without the consulting the British queen. This treaty was the foundation of the Rudd Concession.

Some missionaries actually persuaded the kings to signed peace treaties with the colonisers. Charles Helm coerced Lobengula into signing the Rudd concession which sealed the fate of the Shona. Mavuru et al, (2001), argue that the missionaries acted as mouthpieces of the colonialists as they were trusted by the African kings.

Missionaries invited their governments to destroy the African politics after they had failed to make any converts in Matabeleland. Reverend Sykes is said to have remarked, "...the Ndebele political system should be broken down if the heathens are to be saved." Samkange, (1978), argues that the missionaries were frustrated by the resistance they faced from the Africans and became convinced that progress would be made if the Ndebele political system is crushed.

They were trusted and important personnel at the king's courts as they wrote the king's letters and interpreted the terms of the treaty for the kings. They manipulated this opportunity to falsify information during interpretation leading to the colonisation of Zimbabwe. Rudolph, (1978), submits that the missionaries deliberately misinterpreted the contents of the treaty with the aim of assisting colonisation hoping that that colonisers would create a conducive environment for the spread of Christianity.

Missionaries are also on record of giving false exaggerated reports about the wealth in the country so as to lure colonialists into the interior. They also established mission stations which

were later used to accommodate the colonisers. They published their economic prospects to their countries generating interest in colonial conquest.

However

An analysis of the primary aims of missionaries is of paramount importance if we are to do justice to the subject that is at hand. The missionaries had a primary aim of spreading Christianity but the political structure of the Africans did not offer a conducive environment for such. They were therefore forced by circumstances to do the way they did not that they planned on assisting colonialists.

Some missionaries vehemently voiced against colonialism and were deported back to Europe. Father Bartholomew Kroot is a case in point. Beach, (1975), opines that there was no cordial relationship between some of the missionaries and the colonisers since the activities of the former forced the latter to deport them back to Europe.

Missionaries are also on record of repairing African guns which were to be very useful in the first and second Chimurenga against the imperialists.

The truism of the question's contention had been put under a microscope as some schools of thoughts have refused to buy the view that the missionaries could be agents of imperialism since they treated the sick during the first liberation struggle. The treatment of the Africans who were participating in the liberation struggle is enough evidence to show that the view in question cannot go without some criticisms.

Conclusion

In conclusion, the contribution of missionaries in the colonisation of Zimbabwe is overwhelming as they were even on the payroll of Rhodes' and this is a true case of reverend Helm. Although the missionaries turned to colonialism due to failure to spread Christianity, it should be noted that the circumstance does not justify their action. It is therefore with little or no doubt that the view in question is highly justified.

QUESTION 11: Analyse the reasons for African resistance to Missionary activities in Zimbabwe up to 1900.

Comment

The activities of missionaries in Zimbabwe were met with stiff resistance from the natives. There are a lot of reasons to explain this type of a behaviour on the blacks. You are therefore tasked to explore what made the blacks to reject the Christian teachings. This question is not an argumentative question but it is just asking for possible reasons for the way Africans behaved towards missionary teachings.

Introduction

The activities of missionaries in their quest to Christianise the Africans was not received with enthusiasm by the Africans as their teachings undermined their local culture and religion. Missionary teachings against polygamy, witchcraft and raiding did not find favour in the eyes of the Africans whose belief was deeply rooted in witchcraft and whose economy was backed by raiding. The following work exists to give a solid account on why Africans could not accept the missionary teachings leading to the failure of missionaries.

Why African People Resisted Missionary influence

Africans were not prepared to part with their traditions. Missionary preaching against polygamy could not find favour in the eyes of the Africans who saw polygamy as a sign of one's wealth and power. It was an accepted custom which the Africans enjoyed and were thus not prepared to surrender it at the altar of civilization. Rudolph, (1878), submits that, Africans were too faithful to their tradition so much that they were not prepared to prostitute themselves to the western religion all in the name of civilisation.

Christianity denounced raiding yet it constituted the core of African economy. Heeding Christian teaching meant stopping raiding which would bring economic doom upon the state and the Africans could not sacrifice their economic prestige all in the name of civilisation.

Missionaries attacked important local religious personnel like spirit mediums. To Africans, mediums were very important as they negotiated with the ancestors on behalf of the living.

These religious figures negotiated for things like rainfall, bumper harvests, and blessings in their raiding expeditions. Thompson, (2000), argues that for Africans, accepting the new religion was akin to betraying their ancestors which would forfeit all the benefits they enjoyed from the ancestors.

Most of technical skills which the missionaries taught and literacy was meaningless to the Africans. They did not see the importance of reading and writing since they were used to hunting and gathering. Beach, (1975), argues that teaching the Africans literacy was obviously a mission impossible for the missionaries because the social and economic life of the Africans was complete without literacy. Needham, (1970), echoes the same idea and his sentiments are worth reproducing, “.....the teachings of missionaries on literacy had no prospects of success in infiltrating the minds of Africans since they were inwardly convinced that their life was complete without any form of literacy.”

The Africans suspected the missionaries of having colonial aims. Their contact with the Ndebele king and the way they coerced him to sign some treaties. This was coupled by their involvement in the Rudd Concession which saw the ultimate colonisation of Zimbabwe.

Missionaries were blamed for the natural disasters like cattle diseases, droughts and the outbreak of small pox. This was coupled with the confirmation from the mediums that the ancestors were not pleased with the contact of missionaries in the state. This created enmity between the missionaries and their audience. Samkange, (1978), submits that all the woes which befell the Africans were blamed on the missionaries and Africans were forced to resent the missionary services in their bid to regain the favour of their ancestors to avert a possible catastrophe in the near future.

The Africans also resisted missionary influence because they did not want to learn new language neither did they want to learn new farming techniques. The learning system introduced by the missionaries was very difficult and time consuming. Africans were therefore left with the option of ignoring the missionaries since they were not seduced by the system introduced by the missionaries.

Mzilikazi did not allow his subjects to be converted. He threatened to kill or exile those who would consider converting to the new belief system. Some schools of thoughts have argued that the failure of missionaries lies squarely on the shoulders of the kings as they threatened a hefty punishment to those converted. Beach, (1975), argues that preaching to a people who had

been threatened with death sentence was a predictable fruitless effort. The kings' threats to the people made their subject resist missionary influence as people could not risk their lives at the altar of civilisation and progress.

Conclusion

In conclusion, the resistance of Africans to missionary influence owes much to distrust and conservatism on the part of the Africans. The audience of the missionaries were not prepared to part with their beliefs which worked hand in glove with their culture. Influence from kings and religious leaders also forced Africans to resist missionary activities as seen in the above analysis.

THE COLONISATION OF ZIMBABWE

INTRODUCTION

Zimbabwe was colonised by the British in 1890. The colonisation is a result of the partition of Africa followed at the Berlin Conference. Zimbabwe was colonised due to a lot of factors. There were economic and political factors which attracted the colonisers to Zimbabwe. This was fuelled by the failure of missionaries to succeed in their preaching and turned to imperialists for assistance. Zimbabwe was colonised because of:

-The need for markets and for raw materials seduced the imperialists into invading Zimbabwe. The need also to manipulate cheap labour invited the imperialists. The discovery of gold and diamond in the Transvaal made many whites to think that the gold belt in South Africa stretched into Zimbabwe.

-Rhodes wanted to promote British imperialism. Exaggerated reports from hunters, traders, explorers and missionaries on the infinite gold in Zimbabwe lured Rhodes to Zimbabwe so as to explore minerals. Rhodes' Cape to Cairo dream. He wanted to colonise Africa from Cape [South Africa] to Egypt [Cairo]. The colonisation was assisted by a lot of individuals. And it saw a lot of treaties signed between the whites and the Ndebele king. Individuals who assisted colonisation include, Rhodes, Charles Rudd, Charles Helm, J.S. Moffatt and Piet Grobler. These individuals played a no mean importance in as far as the colonisation of Zimbabwe is concerned. The colonisation commenced with the signing of multiple treaties of the Ndebele king and the missionaries and the imperialists. The treaties signed include, 3] Grobler treaty [1887], Moffatt treaty [1888], Rudd Concession [1888] and Lippert Concession [1891]. All the treaties promised peace and protection to Lobengula in return for farming and mining rights. The Moffatt treaty even barred Lobengula from engaging in another treaty with other whites with first consulting the British Queen. The Rudd Concession was one which sealed the final fate of Zimbabwe leading to the deprivation of its national independence. The Ndebele did not benefit any of the things which they had been promised on the Rudd Concession. Mavuru et al, (2001), registers his sympathy for the Ndebele and the Shona who, "...had everything to lose and nothing to gain from the Rudd Concession." Missionaries like reverend C. Helm also participated in the signing of the Rudd Concession firstly by bribing the trusted indunas, (Lotshe and Sikombo), who then persuaded Lobengula into signing the treaty. The Rudd

Concession granted the whites mineral rights and to, "...all things they deem necessary' in order to promote their mining activities." Lobengula was promised a gunboat and one hundred pounds per month but never received any of these from the whites. The whites were given mining and farming rights in Mashonaland but they turned to Matabeleland as soon as they discovered that there was no gold in Mashonaland as suggested by hunters and missionaries. Beach, (1975) submits that as soon as whites failed to find any gold in Mashonaland, rumours began to circulate that Lobengula's capital stood on top of gold. The colonisers were therefore determined to crush the Ndebele so as to retrieve the gold. The invasion of the Shona and the Ndebele took the form of a Pioneer Column. The whites did not face stiff resistance from Mashonaland as the Shona wanted protection against the Ndebele raids. The ndebele resisted colonisation and this saw them being utterly defeated in the Anglo-Ndebele war leading to the complete occupation of Zimbabwe and this war came to be known as "The War of Dispossession."

QUESTION 12: “The Ndebele are solely to blame for the colonisation of Zimbabwe.”

Discuss.

Comment

A lot of groups and individuals are being blamed for the colonisation of Zimbabwe and one of them is the Ndebele people. The interest of justice therefore demands that you analyse the role of the Ndebele in the colonisation of Zimbabwe and ascertain the extent to which they should be blamed for the same. You should also look at other groups or individuals who also share the blame and analyse who should dress the larger part of the blame between the Ndebele and the other stakeholders.

Introduction

The verdict that the Ndebele are the only group to blame for the colonisation of Zimbabwe should be treated with doubt. It is fact that the largely contributed to the colonisation of Zimbabwe but they were not alone in fuelling the occupation. The corrupt dealings between the Ndebele indunas and the imperialists is has been used as testimony to show that the Ndebele should indeed be blamed for the colonisation of the whole of Zimbabwe. However, totally blamed the Ndebele alone will be a gross violation of historic justice as the colonisation was assisted also by the signatories of the Berlin Conference and Rhodes who sponsored the whole process. The following work exists to critique the veracity of the above assertion which imports the idea that the Ndebele single handedly contributed to the colonisation of Zimbabwe. This shall be done with the aid of scholarly evidence.

Contribution of the Ndebele in the Colonisation of Zimbabwe.

Some Ndebele court officials collaborated with the whites, for example, Lotshe and Sikombo persuaded Lobengula to sign the Rudd Concession. The trusted indunas accepted bribes from the whites to persuade Lobengula into signing the treaty leading to the colonisation. Samkange, (1978), argues that the corrupt dealings between the Ndebele top indunas and the imperialists costed Zimbabwe its independence.

Lobengula, chief of the Ndebele signed treaties and concessions, whose contents he did not understand, for instance, Moffatt treaty, Rudd concession, Lippert concession. The contents of these treaties were not clear to him but he simply signed the treaties without seeking clarifications. He trusted the missionaries too much for interpretation of treaties and many of them misled him.

Lobengula claimed to be chief of Mashonaland, thus facilitating the colonisation. The prestige and pompous nature of Lobengula saw him ceding Mashonaland to the whites claiming to be the ruler of the same. This presented no mean threat in as far as the independence of the Shona was concerned.

Ndebele hostility towards the Shona made them welcome the colonisers with both hands. Beach, (1975), opines that the Shona were too afraid of the Ndebele hostility such that they thought allying with the whites would grant them immunity against the Ndebele ruthless raids. This saw the Shona people collaborating with the whites in the Anglo-Ndebele war.

Lobengula restrained the Amajaha who wanted to deal with the whites who were persisting in seeking a concession with him. Had Lobengula allowed the Amajaha to disperse the whites with the sword, colonisation would have been averted or rather postponed.

Court officials helped in influencing the signing of treaties. These court officials entertained the whites who were seeking treaties with the king. Had they given them an ill-treatment, they would have given up and colonisation would have been averted.

The resistance of the Ndebele people to accept Christianity fuelled colonialism. It is actually believed that the missionaries turned to imperialists after they had failed to Christianise the Africans. Beach, (1975), submits that in ten years of evangelism in Matabeleland, the missionaries managed to convert only one person, a leper. The general consensus is that the Ndebele solely dress the blame of the Zimbabwean colonisation because their contacts with the missionaries was sure to invite doom upon the people.

Contribution of other groups

It is misrepresentation of facts to blame the Ndebele alone in the colonisation of Zimbabwe since a lot of signatories are to share the blame. Rhodes is on record of sending representatives

to trick Lobengula into signing the Rudd Concession. The delegation consisted of highly learned people and missionaries who were mostly trusted by Lobengula. Rhodes also sent people who were very fluent in speaking local languages and these tricked Lobengula.

Rhodes also financed the whole colonisation process. The pioneer column was sponsored by Rhodes. Those missionaries who worked on behalf of the imperialists were also paid by him. The delegation which negotiated the Rudd Concession were paid by Rhodes himself.

An analysis of the relationship between the missionaries and the colonisers is of paramount importance if we are to do justice to the subject that is at hand. They helped in the signing of colonial treaties helped, example, Helm and J Moffatt who helped in the signing of the Rudd Concession. Mavuru et al, (2001) argues that the missionaries were on the payroll of the BSAC from the onset. Beach, (1975), communicates the same view as he opines that the flag indeed followed the cross.

The contribution of missionaries had been put under a microscope as some schools of thoughts have submitted that it was not intentional but they were forced by circumstances to act the way they did. The fact that some of them like Bartholomew Kroot was deported to Britain after protesting against colonialism is used as evidence to exonerate missionaries from the blame under discussion.

The Shona and the Tswana under Khama should also dress the blame because of their policy of collaboration. These tribal groups collaborated with the whites in the pioneer column as well as the Anglo-Ndebele war which marked the complete occupation of Zimbabwe and earned itself the title, “the war of dispossession” in the scholarly circles. However, the contribution of the Shona has been rejected by recent historians as they argue that the Shona were forced by the Ndebele hostility to adopt the policy of collaboration since they wanted immunity against the Ndebele. Whether or not this is so is purely subject to discussion.

Conclusion

In the final analysis, the contribution of the Ndebele to the colonisation of Zimbabwe is beyond discussion. The corrupt nature of Ndebele senior indunas coupled with Lobengula’s ignorance who signed treaties he couldn’t understand immensely contributed to the colonisation of Zimbabwe. It is however exaggeration to say the Ndebele contributed to the colonisation of

Zimbabwe single handedly as there are many stakeholders behind this colonisation as seen in the above analysis. The view in question is therefore unjust and has no prospects of success in prosecuting the Ndebele alone.

QUESTION 13: Analyse the reasons for the outbreak of war between the British and the Ndebele in 1893.

Comment

The war between the Ndebele and the British in 1893 is the Anglo-Ndebele war or the so called, “war of dispossession.” Your task is quite simple. You need to assess what problems existed between the two groups which eventually led to the outbreak of war. In other words you are invited to contact an analysis of the causes of the Anglo-Ndebele war.

Introduction

The Anglo-Ndebele war of 1893 was caused by a multiplicity of factors some of which include the Victoria incident, Jameson’s boundary, absence of gold and other minerals in Mashonaland and Ndebele raids on the Shona. These reasons made war between the Ndebele and the British inevitable as shall be seen in the following account which seeks to explore the causes of the Anglo-Ndebele war with the aid of scholarly evidence.

Causes of the war

Failure to find the second rand in Mashonaland resulted in the whites anticipating that the second rand was in Matabeleland. The whites were frustrated when they discovered no minerals in Mashonaland and had high hopes that gold was rich in Matabeleland. Samkange, (1978), submits that the company administration which aimed to pay the members of the pioneer column with gold claims found the need to occupy Mashonaland as soon as they found no gold in Mashonaland.

The quarrel over the ownership of the Shona between the Ndebele and the whites. There was a serious problem between the Ndebele king and the whites on who exactly owned the Shona. War seemed to be the only way to solve this issue. Some schools of thoughts have submitted that the Shona were not sure as to who they should pay tribute between the Ndebele and the whites and war seemed to be the only antidote to clear this confusion.

Rhodes' Cape to Cairo dream threatened to visit prejudice to the continued existence of the Ndebele state as an independent entity. The Ndebele state stood in between Cape Town and Cairo so it could not escape colonisation as long as Rhodes still entertained that dream. Since Lobengula could not surrender his state without a fight, war between the two became inevitable. Needham, et al (2000), argues that Rhodes' imperialistic tendencies and his urge to spread British civilisation in Africa costed the Ndebele their independence through a war since they were too proud to surrender without a fight.

The shifting of the boundary between Matabeleland and Mashonaland. The occupation of Mashonaland saw the establishment of a boundary between Mashonaland and Matabeleland. This boundary was erected by Leander Star Jameson. The shifting of the boundary by the whites into Matabeleland exhausted Lobengula's patience who saw it as a way of undermining his authority by the whites. The Jameson's boundary made war between the whites and the Ndebele inevitable.

Rhodes wanted to facilitate the construction of a railway line cutting across Matabeleland. This scheme was not going to be possible with the Ndebele state as an independent entity as the construction of the railway line would require cheap labour from both Mashonaland and Matabeleland. Needham, et al (2000), vehemently argues that the need for cheap labour is what motivated the whites to engage in a war with the Ndebele because the BSAC thrived on profits made from African cheap labour.

Influence of missionaries also played a crucial part in stimulating the imperialists to wage war against the Ndebele. The missionary who were determined to spread Christianity in Matabeleland could not do so since the Ndebele political system could not allow it. They strongly believed that they would score considerable success if the Ndebele political system was broken down.

Ndebele raids disrupted farming and mining. The Ndebele constantly raided the Shona chiefs who would have failed to pay tribute. This disrupted company profits as workers would abscond from work following Ndebele raids. Some workers were even killed in the process and this meant loss of cheap labour on the side of the whites. This therefore made war inevitable as the whites could not stomach this any longer.

The Victoria incidents which are:

a] The cutting of telegraph wire which belonged to the whites by chief Gomora / Gomala which led to a hefty fine on the chief by the whites. The chief paid the fine using Lobengula's cattle stimulating him to action.

b] The death of chief Chivi [1891] who is said to have been skinned alive by Lobengula for refusing to pay tribute

c] The death of chief Nemaconde / Lomagundi [1891] who also had refused to pay tribute to Lobengula

d] Raiding of Lobengula's cattle by chief Bere

-Umgandani-Lendy clashes led to the 1893 war

All these Victoria incidents acted as a matchstick which lighted the fire brewed by a lot of things between the Ndebele state.

Conclusion.

In summation, the war between the Whites and the Ndebele was largely caused by the whites' imperialistic tendencies. Rhodes' Cape to Cairo dream made the Ndebele not escape colonisation through a war since they were not prepared to hand over their state to the whites without a fight. It should therefore be concluded from the above analysis that both the Ndebele and the whites participated in causing the war but the whites a more significant part than that of the Ndebele as they were determined to crush the Ndebele political structure from the onset.

QUESTION 14: “Land issue was the main cause of the liberation struggle of 1896 in Zimbabwe.” How far do you agree?

Comment

The question is asking on the causes of the first Chimurenga and the land issue is the focus of the discussion. You are invited to conduct an analysis of the contribution of land to the outbreak of the first Chimurenga and proceed to look at the contribution of other factors. You need to ascertain the extent to which land contributed to the outbreak of the liberation struggle. Avoid writing everything that you know about land but link each idea to the question and be analytic as you go down with your discussion.

Introduction

The contribution of land in the outbreak of the first Chimurenga is so overwhelming since it resembled their heritage as a people, was used for crop cultivation to ensure food security among other issues. However the struggle was also sparked by the taxation system, forced labour and abuse of women as shall be seen in the following analysis which exists to explore the extent to which the land issue sparked the first Chimurenga/Umvukela.

Contribution of the land issue

The people lost their agricultural land to the whites. The Africans lost their fertile lands as they were deposited to reserves which were infertile and had low rainfall. The creation of Gwaai and Shangani reserves saw the Africans losing their fertile lands to the whites. Thompson, (2000), argues that for the people whose economy was backed by trading, confiscating their prime land was akin to declaring war on them.

Land was also important for settlement purposes. The Africans lost their land to the whites and were forced into dry reserves while others became squatters on their own land. The Gwaai and Shangani reserves created were tsetse infested and many people suffered from sleeping sickness while their cattle were attacked by nagana. This state of affairs did not go down well with the Africans who could not stomach it for a longer period. Ratsauka, (1999), argues that the conditions in the reserves were not suitable for human habitation and for this reason it was just a matter of time before the Africans revolt to regain their land from the whites.

The issue of land was indeed at the centre of the African grievance during the first Chimurenga as it was their heritage and a sign of nationhood as a people. Land to the Africans was very important as it defines their identity as a people. It is inheritance which is passed from generation to generation. Robbing them of their land was tantamount to robbing them of their identity and sense of nationhood and this was bound to result in a war between the whites and the Africans with the latter fighting to regain their national heritage and identity.

The contribution of land to the outbreak of the first Chimurenga is something which is beyond discussion. The Africans whose economy was supported by hunting were deprived of this economic activity as the land with wild animals was confiscated by their colonial masters. The Africans benefited meat, animal skins, ivory and milk from hunting so land confiscation meant deprivation of all these commodities. This deprivation was sure to bring war between the colonisers and the colonised. Rudolph, (1978), explains that Africans were too obsessed with their land such that they would not let it go without a fight. Beach, (1975), echoes the same idea and his sentiments are worth reproducing, “as soon as one analyse the results of the war of dispossession vis-à-vis land, the following events begins to be predictable.” The loss of land by the Africans therefore made the first Chimurenga predictable.

Contribution of other factors

The first Chimurenga, though largely caused by the land issue, was also sparked by the taxation system which the settler government introduced as a way of raising revenue and forcing the Africans to go and work in white farms and mines. The introduction of such taxes as the head tax, cattle tax, dog tax and hut tax was not received with enthusiasm by the blacks. Needham, (1970), argues that the taxation system could not be stomached by many Africans as they were reduced to mere aliens on their own land.

Forced labour and abuse of women can in no way be separated from the causes of the first Chimurenga/Umvukela. Africans were forced to work in white farms and mines under harsh conditions and for low wages. African women were subjected to sexual abuse by the whites which saw the creation of the mulatos who belonged to neither the white race nor the black race. The abuse of African women was not readily welcomed by the African men who were severely punished for mere eyeing a white woman. Such a state of affair could not be condoned for long hence leading to the outbreak of the war.

Natural disasters which struck the Africans in 1895 were blamed on the whites and this sparked the war. The Africans were rocked by rinderpest, locusts and drought in 1895. The mediums who communicated with the ancestors blamed the whites for the natural disaster as they said the presence of the whites angered the ancestors. His advice motivated the blacks to engage in a struggle so as to please their angry ancestors.

Conclusion

In the final analysis, the land issue was indeed at the core of African grievances as land was an important component of their socio-economic and social life. Although there are several causes of the war, none can equal the gravity of the land issue in catapulting the first Chimurenga as seen in the above analysis.

QUESTION 15: “It is what they did not what they failed to do which caused their defeat.” Discuss this view with reference to the defeat of the Africans in the first Chimurenga/Umvukela.

Comment

The question is based on the reasons for the defeat of the Africans in their first struggle for independence. The claim in question suggests that the defeat of Africans was largely caused by their activities during the battle not what they failed to do which they were supposed to do. The onus is now on you whether to agree or disagree with the proposition. The fact that a view is made into a question does not always mean that it's true but there is an element of truism in the claim. You need to look at what they did during the war which led to their defeat then you proceed to look at what they were supposed to do but failed to do it which also caused their demise.

Introduction

The verdict that the defeat of the Africans in their first struggle for national emancipation was largely caused by what they did should be regarded as valid to a magnified scale. Those who support the validity of the above assertion garner their ammunition from the African fighting tactics, their weapons and their method of communication. However, ending with such justification will be a gross violation of historic justice as the view in question contains some loopholes. The following account shall establish the veracity of the above assertion which

imports the idea that the demise of the Africans in the first Chimurenga was largely caused by their actions rather than their ignorance.

What they did which caused their defeat

The defeat of the Africans in their struggle for national emancipation was caused by the collaboration of some of the chiefs with the whites. The corrupt dealings between the whites and some African chiefs like chief Mutasa who received bribes from the whites and fought on their side led to the ultimate defeat of the blacks.

The Africans are also on record of using inferior weapons like the traditional bows and arrows. These weapons could not withstand the white superior machine guns and grenades.

-They had inferior training as they were not regular soldiers. Rudolph, (1878), argues that the use of traditional weapons by the Ndebele was a sure recipe of their defeat. After assessing the weapons used by the Africans in the first Chimurenga, Samkange, (1978), submits that the fate of the Ndebele was predictable.

The spirit mediums who occupied a position of great importance in the struggle often misled people on many occasions. They instilled false confidence in the black warriors as they lied that Whiteman's bullets would not hurt them as they would turn to water. This advice visited prejudice to the very existence of the struggle as the warriors were ruthlessly dissected by the barrels and guns of the whites.

The Africans communication system should also be put into consideration in light of the present discussion. The blacks used smoke on a hilltop and messengers. The problems associated with these forms of communication are twofold. The messenger might be killed along the way and the message would not reach the intended audience, (Beach, 1975). The smoke system was also manipulated by the whites to their advantage which jeopardised the success of the blacks in the struggle for liberation. It is therefore fact that the black communication system contributed immensely to their defeat.

The Africans fighting tactics has a lot of bearing on the results of the war. They used the guerrilla warfare which was not as effective as the scorched earth policy of their opponent. The guerrilla warfare presented a lot of problems in their fighting as it was easily predicted by their opponents which would make them plan a counter attack in advance.

Contribution of what they did not do.

Some Shona did not join the war. The blacks did not participate in the war in totality. Some Shona chiefs decided to boycott the war for example, chief Hwede. The failure of these chiefs to participate in the war meant that those who participated were numerically outnumbered by the whites who also enjoyed transport and communication superiority over their opponents.

The blacks failed to be united. There was no unity between the Ndebele and the Shona. The Ndebele fought on their own and the same can be said of the latter. Had these two tribal groups united against the common enemy, they would have won the war. Samkange, (1978), aptly submits that lack of unity among the blacks, coupled by their weak plans of actions was what the whites really needed for the complete occupation of Zimbabwe. This is testimony that Africans failure to unite spelt doom for their independence.

The Africans also lacked proper training and strategy during the war. The war was just but a spontaneous uprising which laced a clear line of action. This lack of adequate preparation also led to their decimation in the hands of the whites who were determined to crush them and manipulate them for cheap labour. Most schools of thoughts have agreed that had the Africans trained adequately, they would have lived to tell the tale after the first Chimurenga.

The Africans could not win the war because there was absolutely no coordination and no regular soldiers costed the Africans their independence. The Africans lacked proper coordination which would have helped them to counter the scorched earth policy of their opponents. If the African had a regular army they would have won the war and saved themselves from the several decades of slavery under colonial rule, (Needham, et al, 2000). It is therefore with little or no doubt that what the Africans failed to do also had a bearing in their fate in the first Chimurenga.

Conclusion

To sum up, the activities of the Africans in the first Chimurenga were marred with a lot of loopholes such that their defeat became inevitable. Their weapons, fighting tactics, system of communication and corrupt chiefs indeed largely contributed to their defeat. However, a blind eye should not be turned on the fact that what they failed to do also contributed to their defeat as seen in the above analysis.

QUESTION 16: Assess the role of religious leaders in the first Chimurenga/Umvukela.

Comment

The question is clear so a comment is just given as a norm. The question requires one to assess the contribution of the religious leaders like spirit mediums and the mhondoros. You should bear in mind that religious leaders are the ones who started the uprising after accusing the whites of being responsible for the calamities which befell the Africans. Their position should therefore be given enough attention. Assessing means that you are looking at both their positive and negative contribution in the smooth running of the first Chimurenga.

Introduction

The contribution of religious leaders was of no mean importance in as far as the progress of the first Chimurenga is concerned. They are on record of coordinating the fighters, communicating the message from the ancestors, healing the wounded warriors and providing morale and courage to the warriors. However, the role of spirit mediums were not all in all positive as they gave misleading information to the warriors which led to their death. The following work shall examine the activities of the religious leaders and establish how they harmed and aided progress of the first Chimurenga.

Positive Role of Spirit Mediums

They planned and organised the uprising. Mediums like Chaminuka, Nehanda and Kaguvi are on record of coordinating the war. They planned the targets and how to attack. Their coordination saw the Africans killing more than ten whites within a period of a week. Organisation of the uprising lied squarely on the shoulders of the spirit mediums hence their role cannot go unnoticed.

They prophesied on the war and assured Africans that they would win the war. The assurance which the warriors got from the spirit mediums motivated them and gave them the courage to keep going. Timberly and Grand, (1894), argue that the spirit mediums figured out that the only way to keep the warriors going was to tell them victory even in situations where victory seemed impossible. It is against this background that the mediums are credited for their participation in the first Chimurenga.

They communicated with ancestral spirits. The African belief in ancestors was the central point of the liberation struggle. It was even founded on the basis that the ancestors are angered by the presence of the whites in the land. This belief was communicated to the people by the spirit mediums giving birth to the first Chimurenga. Mavuru et al, (2001), agrees that the spirit mediums were divine messengers as he argue that they relayed information from God and ancestors to chiefs and people. Their role of communicating the divine will of the ancestor saw them occupying the centre stage of the struggle such that their capture and execution meant the end of the war.

They provided medical herbs to the wounded soldiers. Medication was an important commodity during the war as speedy recovery of the soldiers was essential to avoid depletion of the size of the army. Mediums took it upon themselves to provide herbs and medicines to cure the wounded soldiers to ensure the continuation of the struggle. Nehanda is on record of curing twenty-seven soldiers who had suffered from Whiteman explosives while hiding in a cave, (Sanders, 1873).

They led at war discussions and presided over war crimes. They had the mandate of prosecuting those whose activities undermined the progress of the struggle. They then assumed the roles of war judge and prosecutor and this created order and stability among the Africans themselves. They provided spiritual guidance to both the chiefs and the warriors.

They mobilised the people and taught people political education. People were taught the importance of independence and the need to drive the whites out of their traditional land. They convinced the mass that war was necessary if they were to get rid of the natural calamities which were imposed on them by the ancestors as punishment for letting the whites trod on their land. They were the chief propagandists.

Some trained soldiers and gave them moral support. Spirit mediums like Zhanda in Mashayangombe even trained soldiers and boosted their morale through teaching them various war cries and songs which were to be used to scare the white settlers. The role of spirit mediums in offering moral support is undeniable as they even had to lie to the people that the white bullets would turn to water and would not hurt them. This motivated the soldiers to confront the enemy head on.

Negative Role of the Religious Leaders

Their prophecy was misleading. The myth of bullets turning to water led to the death of so many warriors which contributed to the final defeat of the Africans. Beach, (1975), blatantly blames the spirit mediums for the death of many Africans during the struggle and his comment is worth reproducing, “the advices of the spirit mediums led to the death of so many people that we can’t regard them as good men.” (Beach, 1975, p104). This is clear indication that although the religious leaders contributed immensely to the progress of the struggle, their acts were not all in all positive to the struggle.

They suggested poor strategies. It is fact that the religious leaders suggested fighting strategies and most historians have applauded them for such a burdensome task. Nehanda is on record of suggesting the guerrilla warfare. It should be however noted that the tactics suggested by the mediums were very poor and could not withstand the scorched earth policy employed by their opponents. The spirit mediums are thus blamed for employing very poor tactics which immensely contributed to the ultimate defeat of the Africans.

They could not give ready solutions to problems. Religious leaders never presented tangible solutions to the problems presented by the whites. For example they failed to deal with the problem of food crisis caused by the whites’ scorched earth policy. Their response could not directly solve the problems. Thompson, (1891), argues that the incompetence of the religious leaders was a sure recipe for the failure of their struggle for independence.

They aligned themselves to one group. The education they offered to the people about the importance of the struggle was offered to one group of people and the rest were left unattended to. Wendorf, (1962), exonerates the spirit mediums on the basis that they were too few to cover all the African groups. This argument had been countered by some schools of thoughts who have argued that they would have used messengers to spread the education hence the issue of them being few is not enough to exonerate them.

Conclusion

In the final analysis, religious leaders played a significant role in the first Chimurenga. They played leadership role and assumed the roles of the judge and jury on war issues. Although the struggle failed, it laid the foundation for future struggles which were to be fought and these

were successful. A blind eye should however not be turned on the fact that their acts in some instances threatened the struggle though to a lesser extent.

COLONIAL ADMINISTRATION

INTRODUCTION

The company adopted a charter in accordance with the provisions of the royal charter and this was put into effect in October 1889. The BSAC, article 22, provided that the company should appoint officers to administer justice under the foreign jurisdiction. Article 24 allowed the company to administer land. This gave it autonomy to distribute land in favour of the whites and relegate blacks to the periphery of the country in the most hated Gwaai and Shangani reserves. The constitution also granted the company a right to maintain a police force. This police force was then used for collection of taxes and punishment of those found guilty of breaking the law.

The Native Affairs Department was designed to oversee the needs and grievances of the indigenous people. The high commissioner and the administrator were responsible for drawing regulations to deal with the affairs of the Africans. The administration was responsible for appointing chiefs and subdivision of tribes and were made government officials. Native commissioners were whites and the authority of the blacks began at the level of the chief who was subject to the decision of the C

The Native Reserve Order In Council created the infamous Native Reserves for blacks only e.g. Gwaai and Shangani reserves. It should be noted that the blacks had previously regarded these areas as burial grounds as they were not suitable for human habitation. This loss of land meant the complete loss of their livelihood and identity as a people. In Mashonaland, Africans lost their prime land in Beatrice, Harare, Mazowe, to settle in native reserves like Seke, Murehwa, Mhondoro, among other places. Life in reserves was not easy especially in Bulawayo, Hermans, a native commissioner for Wankie district noted,

“the whole area, Gwaai and Shangani, is practically waterless waste except during the rainy season when isolated temporary pools are formed which however rapidly evaporate.”

The white settlers which were a minority owned 77% of the land while the blacks occupied 23% of infertile and less productive land. In 1931, land distribution vis-à-vis population was as follows:

Native reserves ----29 million acres while black population was above 1.1 million.

Native purchase areas-----8 million acres

European areas 49 acres while their population was 50 000.

Unassigned areas and forestry ----9 million acres.

The colonial administration therefore denied Africans access to land due to their various acts which they introduced.

QUESTION 17: The collapse of the Central African Federation was unavoidable. Discuss

Comment

The question is a supposition that the federation was doomed to end before long. The insinuation is that the end of the federation was predictable. You therefore need to point out the weaknesses of the same to show that it was doomed to collapse. However also look at its strengths which shows that its collapse was not that obvious.

Introduction

This essay serves to outline the reasons why the collapse of the Federation of Rhodesia and Nyasaland was inevitable. Basically federation is the act of forming a union of states by agreement of each member state to subordinate its power to a central authority in common affairs like defence, police, education, health and communications. In other words, in a Federation individual states keep their territorial governments but send representatives to the central or federal government.

By so doing the Central African Federation was made up of Southern Rhodesia, Northern Rhodesia and Nyasaland. The idea of the Federation was put forward by Godfrey Huggins and was supported by Roy Welensky from Northern Rhodesia. It came into existence in October 1953. However it did not last for long because of many factors, for instance Africans greatly opposed it, and the Settlers also opposed it, among others. By so doing this essay serves to address the unavoidability of the collapse of the federation in 1963.

Firstly, the white settlers themselves were not happy with the Federation. Mandaza (1984) says both the whites and the Africans were not happy with it. He says the white settlers disliked the policy of partnership which was forced down their throats by the British. The policy of partnership was supposed to be the cornerstone for the survival of the Federation. According to Samkange (1978), white settlers paid lip-service to partnership as Welensky and Huggins stated. He said they hated the idea of being equal with Africans. So they stuck to their policy of racial segregation and discrimination, thus denying the Federation an opportunity to succeed. By so doing, the white settlers having opposed the idea of the Federation, it was bound to collapse, thus the collapse of the Federation being unavoidable.

In addition, Africans on the other side greatly opposed the Federation of Rhodesia and Nyasaland. According to Samkange (1978) Africans felt that there was little progress made towards the removal of racial segregation and discrimination. The Africans were also unhappy

with the voting qualifications that disfranchised them. They, therefore, remained opposed to the Federation. Needham, Mashingaidze and Bhebhe (2000) says when the federation came into being, there were about 7 million Africans and 200 000 Europeans. So they argue that, the Africans who formed the majority could not be expected to support a Federation based on minority white supremacy. This facilitated the development of African Nationalists in Northern Rhodesia and Nyasaland in the 1950s. They saw that the Federation was intended to protect European power in the three territories. So by the end of the 1950s, it was clear that the end of the Federation could not be avoided thus its collapse was unavoidable.

Furthermore, the Federation failed to achieve its aims. Needham et al (2000) purports that measured against its intended goals, the Federation Scheme performed poorly. They say it failed to create a state where Africans and Europeans could live together as equal partners. Although the Federation was able to stimulate development and provide a larger market, only the white settlers benefited. Because of these failures, the Africans in Northern Rhodesia and Nyasaland came to view the Federation, no longer as a symbol of prosperity, progress and stability, but an obstacle in their way to self-determination and self-government. By so doing the idea of the Federation was bound to fail.

Equally important with the above view, the British government also began to oppose the Federation. The Mau Mau experience had shown the British Government that attempting to suppress political ambitions and aspirations of the majority in colonial countries would lead to experience and futile armed struggles (Palmer 1977). By this time Ghana had become independent in 1957 and Nigeria was soon to be independent on 1 October 1960. Furthermore, the British Government was being criticised for its policies in Central Africa. So it was trying to improve its image and to avoid another costly war of colonial repressions. So this forced the British Government to oppose the Federation, thus the collapse of the Federation was unavoidable.

Moreover, there was development disparity. Mandaza (1978) says Southern Rhodesia benefited more than the other two territories. While Northern Rhodesia and Nyasaland were impoverished. The capital of the Federation, Salisbury, was in Southern Rhodesia. The Kariba

Dam was built on the Southern Rhodesia side of the Zambezi River against the advice of the economists. Palmer (1977) suggests that the economists had suggested that it would cost £1 million if built on the Kafue River. Southern Rhodesia also benefited much because the University of Rhodesia and Nyasaland was built in the capital, Salisbury. He further points out that, the federal constitution provided for a federal parliament of 36 members of parliament; 18 from Southern Rhodesia and 7 from Nyasaland. Of these only 6 representatives were Africans. As a result the unequal nature of the federation was very obvious. The settlers from Southern Rhodesia dominated and so could continue denying the Africans economic and social justice and more importantly their political rights. This attracted more opposition from both Settlers and Africans in Northern Rhodesia and Nyasaland. By so doing one may be tempted to argue that the Federation of Rhodesia and Nyasaland was bound to fail, thus its downfall being unavoidable.

In addition to the above points, the rise of nationalist parties also contributed to the downfall of the Federation of Rhodesia and Nyasaland. In 1958, African Nationalism was growing into a powerful movement that could not be ignored anymore.

The African National Congress (ANC) was formed in 1957, in 1960 the National Democratic Party, which was a militant party, was also formed. In July 1960 a mass demonstration broke out in Salisbury and Bulawayo. It was followed by riots, pillage, looting and stoning of the townships. Samkange (1978) says in Northern Rhodesia, the ANC of Nkumbula reached in agreement to for northern Rhodesia to remain in the Federation after independence. If Nkumbula and his ANC joined the white settlers, then they would become the majority, but if he joined Kenneth Kaunda's party then Africans would form the majority. Nkumbula did the sensible thing as he joined Kaunda. Nkumbula's decision to join Kaunda marked the demise of the Federation. 'This stupid so called Federation' then collapsed like a deck of cards. The federation of Rhodesia and Nyasaland was finally dissolved on 31 January 1963 (Martin and Johnson, 1981). Thus, because of the rise of strong and militant African nationalism in the three territories, the collapse of the Federation was unavoidable.

In a nutshell, from the above information, one might be tempted to argue that the collapse of the Central African Rhodesia was unavoidable considering the facts that there was development disparity among the states, the Africans' strong and militant resistance, the

Settlers themselves showing resistance to the Federation, the rise of mass nationalism in the three territories, among others.

**QUESTION 18: “Colonial administration in Zimbabwe was unjust and inhuman.”
Discuss.**

Comment

In light of this question, the interest of justice demands that you look at the evils of the colonial administration in Zimbabwe. Then also look at the positives of the same. In other words you are analysing the harms and benefits of colonial administration to the blacks. Then ascertain the extent to which the Africans suffered from the colonial administration.

Introduction

The verdict that colonial administration in Zimbabwe was against humanity should be regarded as valid to a magnified scale. The introduction of such laws as the native reserve order in council, the land husbandry act and the nature of the colonial administration charter is testimony that the administration was indeed inhuman and unjust. However, ending with such justification will be a gross violation of historic justice as the view in question contains some loopholes. The following work shall establish the veracity of the above assertion with the aid of scholarly evidence.

Ills of the colonial administration

The colonial era was plagued with forced labour where Africans were forced to work in white farms and mines. Those who refused to work in farms were brutally treated by the police or have their livestock confiscated by the government. Despite the working conditions which were inhuman, the salaries were also low and could not sustain their life. Wendorf, (1962), mourns that Africans had their backs broken in white farms and mines under white strict and brutal supervision only to get mere five pounds which was not even adequate to pay all the taxes. This is testimony that the working conditions of the colonial administration were indeed inhuman and unjust.

The taxation system also shows the brutality of the colonial government. The introduction of such taxes as the hut tax, cattle tax, heard tax and dog tax saw Africans suffering economically as they lost their grain and valuable domestic animals trying to pay these taxes. It should be

noted that those who failed to pay were brutally punished by the police boys and have their wives rapped, (Abraham, 1974). This was indeed inhuman and unjust.

Introduction of the Native Reserve Order In Council should also be given enough attention in light of the present discussion. This act saw the creation of such native reserves like Gwaai and Shangani which were overcrowded and dry. The reserves robbed Africans of their fertile lands as they were dry and infertile. (Abraham, 1974), submits that the reserves were dry, overcrowded, tsetse infested, and had no grazing or cultivating lands. This is further corroborated by Mavuru et al, (2001) who contends that the reserves were not suitable for human habitation.

The Land Husbandry Act of 1951 saw Africans being given limited land and allowed limited cattle. Since land and cattle were a symbol of wealth for the Africans, it is therefore logical to argue that the Act robbed Africans of their wealth. According to this Act, Africans were allowed eight acres of land per family and five heard of cattle. This made it difficult for Africans to continue under such inhuman conditions hence the outbreak of the second Chimurenga.

An analysis of the Native Affairs Department is of paramount importance if we are to do justice to the subject that is at hand. The duty of this department was to safeguard the interests of the natives. Ironically it was led by the colonial masters who masqueraded the blacks to disguise the dictates of the royal charter. This native affairs department perpetuated inhuman acts as African women were abused and Africans were denied a voice in the government. Such a system was a sure recipe for a liberation struggle as it was not only unjust but inhuman as well.

Benefits of the Colonial Administration

The colonial administration was not all in all harmful to the Africans as is alleged by traditional historians. There was creation of employment during the colonial era. Creation of white farms and mines saw Africans flooding to work in these to fend for their families. This employment saw many families sailing through droughts by using their salaries to purchase food.

The colonisers also managed to end Ndebele raids among the Shona. They also abolished African barbaric practices like infant killing and slave trade. The issue of ending slave trade has however been disputed by most authorities who argues that forced labour on Africans in white farms and mines was another form of slave trade. Whether or not this is so is purely subject to discussion.

Conclusion

In the final analysis, the colonial administration indeed brought more harm than good as it robbed Africans of their land, political and economic freedom and local chiefs lost their power as seen in the above analysis. The view in question is therefore valid and any attempts to attack its validity may not warrant entertainment in the circles of most historians.

QUESTION 19: “The end of colonial rule in Zimbabwe was predictable.” Discuss.

Comment

The question is an allegation that the end of colonial rule was bound to happen. You need to analyse the nature of colonial rule and analyse why it could not be seen as a permanent reign. Some of the information from the previous question may be useful on this particular question. The approach one might take is to argue that the nature of colonial rule was so violent such that the Africans were bound to revolt against it.

Introduction

The dictum that colonial rule in was doomed to end is valid beyond dispute. Those who support the validity of the above assertion garner their ammunition from the several Acts passed by the whites which oppressed the blacks thereby making the liberation struggle inevitable. However, the end of colonial rule was not totally doomed to end as they introduced permanent systems in Rhodesia and also introduced some Acts which were favourable to the Africans though these had their limitations.

Colonial Rule in Rhodesia was Doomed.

Introduction of the Native Reserve Order In Council should be given enough attention in light of the present discussion. This act saw the creation of such native reserves like Gwaai and Shangani which were overcrowded and dry. The reserves robbed Africans of their fertile lands as they were dry and infertile. (Abraham, 1974), submits that the reserves were dry,

overcrowded, tsetse infested, and had no grazing or cultivating lands. Most schools of thoughts have generally agreed that the reserves were not suitable for human habitation.

The Land Husbandry Act of 1951 saw Africans being given limited land and allowed limited cattle. Since land and cattle were a symbol of wealth for the Africans, it is therefore logical to argue that the Act robbed Africans of their wealth. Land to the Africans symbolised their national heritage, robbing them of their land was synonymous to robbing them of their national heritage and identity as a people. According to this Act, Africans were allowed eight acres of land per family and five heard of cattle. This made it clear that this system was bound to end since Africans could not continue to live like squatters on their own land.

An analysis of the Native Affairs Department is of paramount importance if we are to do justice to the subject that is at hand. The duty of this department was to safeguard the interests of the natives. Ironically it was led by the colonial masters who masqueraded the blacks to disguise the dictates of the royal charter. This native affairs department perpetuated inhuman acts as African women were abused and Africans were denied a voice in the government. The authority of African chiefs was of little or no value in the day to day running of the state. Such a system was a sure recipe for a liberation struggle as it was not only unjust but inhuman as well. Needham, et, al, (2000), submits that the colonial rule was a nursed bomb which was sure to explode sooner or later.

The colonial era was plagued with forced labour where Africans were forced to work in white farms and mines. Those who refused to work in farms were brutally treated by the police or have their livestock confiscated by the government. Despite the working conditions which were inhuman, the salaries were also low and could not sustain their life. Wendorf, (1962), mourns that Africans had their backs broken in white farms and mines under white strict and brutal supervision only to get mere five pounds which was not even adequate to pay all the taxes. This is testimony that the working conditions of the colonial administration were indeed inhuman and unjust. Because of this economic brutality, the African revolt was thus predictable.

The taxation system also shows the brutality of the colonial government. The introduction of such taxes as the hut tax, cattle tax, heard tax and dog tax saw Africans suffering economically as they lost their grain and valuable domestic animals trying to pay these taxes. It should be noted that those who failed to pay were brutally punished by the police boys and have their wives rapped, (Abraham, 1974). This taxation system motivated the Africans to revolt against

such an oppressive regime. Needham, et al, (2001), is therefore forced to contend that the colonial rule south of the Limpopo was ill-fitted from birth.

The End Was Not Predictable.

The white introduced some permanent systems which needed their permanent presence in southern Rhodesia hence the end of their administration was not that obvious. They introduced a monetary economy which replaced the primitive barter trade. The system was not understood by many Africans hence needed the ever presence of whites to run the system. This view however has been severely attacked by some authorities who have argued that the Africans got used to the monetary system only two decades after its introduction and could run the system. Whether or not this is true is purely subject to discussion.

The white's nature of rule was not all that hostile. They introduced employment which saw most African men being employed and earning some money which saved their families during droughts. Africans were employed in white farms and mines where they worked and were paid in cash and kind. The cash was then used by several Africans to save their families from hunger, e. g the 1923 drought. The end of colonial rule was therefore unpredictable as the whites offered an alternative form of economic activities.

The view that the end of colonial rule in Zimbabwe was predictable had been put under a microscope as some schools of thoughts have submitted that the strength of the white forces especially in southern Rhodesia could not be withstood by African fighters. Needham, (1970), have submitted that the failure of Africans in their first attempt at liberation struggle was enough lesson that the whites were a permanent scar. The strength of the white forces can therefore tempt one to declare that the view in question may be highly dubious.

Conclusion

In the final analysis, the accumulated weight of evidence have indicated that the end of colonial rule in Zimbabwe was in indeed predictable. The nature of colonial rule was inhumane and unjust such that its end became inevitable as shown in the above analysis.

QUESTION 20: Examine the view that the Land Apportionment Act of 1930 had marginalised and impoverished the self-sufficient African agriculture.

Comment

Several Acts passed by the whites had a direct or indirect impact on African agriculture. The present discussion is on the negative impacts of the Land Apportionment Act of African Agriculture. Don't be intimidated by such huge terms as impoverished, marginalised and self-sufficient for they collectively mean the negative impacts of the Land Apportionment Act on African agriculture. To impoverish is to deter agricultural productivity, marginalise means side-lining African agriculture and self-sufficient is producing enough for local consumption. Your onus is simply to show that the Land Apportionment Act led to reduced productivity on African agriculture.

Introduction.

The verdict that the Land Apportionment Act crippled the African agricultural productivity is beyond dispute as African fertile lands and areas with high rainfalls were confiscated by the white. The conditions in reserves which were anti-agriculture also support the above claim without hesitation. However, the validity of the above assertion cannot go without a critique as it contains some loopholes. The following account seeks to establish the veracity of the above assertion which imports the idea that the Land Apportionment Act aimed at eradicating African agriculture.

Negative Impacts of the Land Apportionment Act on African Agriculture.

The Land Apportionment Act of 1930 saw Africans being relegated into the reserves. An analysis of the conditions which were in the reserves is of paramount importance if we are to do justice to the subject that is at hand. The reserves like Gwaai and Shangani had low rainfalls. Bearing in mind that rainfall constitutes the core of African agriculture, it therefore follows that productivity in African agriculture was compromised. Thompson, (2000), mourns that the Rhodesia Native Labour Bureau stopped blacks from competing with whites and between 1908 and 1915, 1.5 million acres of the best land was taken from blacks and given to whites. The creation of reserves was thus a way of stopping competition on agricultural produce between the blacks and the whites. It is therefore beyond dispute that the Land Apportionment Act impoverished black agriculture.

The reserves where the Africans were relegated were also tsetse infested and this could not allow animal husbandry. It is actually argued that Africans lost 5000 cattle to nagana between 1930 and 1935, (Beach, 1975). The Apportionment Act therefore did not only impact crop cultivation but also animal husbandry. The tsetse flies did not only attack the animals but also attacked people who suffered from sleeping sickness and labour in the fields was compromised. This in turn visited prejudice to African agriculture.

Land allocation between the blacks and whites under the Land Apportionment Act was unfair and meant to cripple African agriculture. According to Beach, (1975), the white settlers which were a minority owned 77% of the land while the blacks occupied 23% of infertile and less productive land. This state of affairs led to reduced agricultural activities and agriculture could no longer sustain the Africans who were hampered by the untold 1953 drought which saw many seeking refuge in white farms and mines, (Abraham, 1985).

In 1930 whites who numbered 50 000 were allocated 49 000 000 acres of prime land while blacks who numbered 1 000 000 were allocated 28 000 000 acres of the worst land in regions 4 and 5. Samkange, (1978), mourns that the translocation of blacks was accompanied with untold violence and starvation and malnutrition became endemic. More government officials were employed country wide and effect while rule and these included native commissioners and police man. A land policy after 1905 was affected which started to impoverish the blacks and to keep them politically ineffective and economically dependent on the whites.

However:

Though the aim of the Land Apportionment Act was indeed to marginalize and impoverish the black agriculture it was not all in all successful. It is argued that by 1954, 12% of maize on the market came from the blacks although it was classified under the B class. The fact that agriculture continued among the blacks is difficult to dispute as some of the produce was even used to feed the guerrillas during the second Chimurenga. The above proposition is therefore not without fault.

Conclusion

In conclusion, the Land Apportionment Act indeed side-lined and crippled African agriculture as it allocated arid and non-fertile lands to the blacks while the whites enjoyed the larger piece of the cake while they were the minority as seen in the above analysis.

QUESTION 21: “The function of the land policy was undoubtedly influenced by labour considerations.” Discuss.

Comment

Colonial Laws which had to do with land were targeted at harnessing cheap labour from the Africans. This standpoint is safe and logical. You therefore need to go through the various laws passed by the colonial government on land which forced Africans to go and work in white farms and mines. Also look at other factors which affected the colonial land policies so as to balance your argument. Avoid writing everything that you know about land and try to be analytic as you go down with your presentation.

Introduction

A heated debate is still in existence as to whether or not the land policy of the white settlers was heavily influenced by the whites’ desperate need for cheap labour. The fact that land was the source of livelihood for the blacks means that confiscation of their land meant they would work in white man’s farms and mine to fend for themselves. However, there are other factors which influenced the land policy like the need to thwart black participation in politics made the white to relegate them in the periphery of the country.

Influence of Labour Considerations on the Land Policy.

The Land Apportionment Act of 1930 was undoubtedly aimed at harnessing African labour. The Africans were relegated to infertile lands where agriculture was less productive. This was meant to cripple their economy and force them to depend of whites by working in farms and mines. Samkange, (1978), mourns that land policy after 1905 was affected which started to impoverish the blacks and to keep them politically ineffective and economically dependent on the whites. Therefore, the land policy of the whites was aimed at crippling the black economy making them dependent on the whites.

An analysis of the Native Reserve Order In Council of 1928 is of paramount importance if we are to do justice to the subject that is at hand. The Africans under this law were heavily packed in tsetse infested reserves which had little or no rainfall. Beach, (1975), submits that the African production dropped by 65% by 1955 and by 1960 71% of African man were employed in white farms and mines. The same authority further laments that Africans lost 5000 cattle to nagana between 1930 and 1935. The Africans were thus relegated in reserves so that they will starve

and at the end work for the whites. It is therefore with little or no doubt that the land policy was indeed heavily influenced by need for labour.

Still on the case of reserves. The created reserve were not suitable for human habitation and this saw many Africans suffering from sleeping sickness. It was meant to make Africans to seek refuge in white farms and live there as squatters offering their labour in return. T.O Ranger, (1989), argues that Africans who did not want to go to the native reserves were allowed to be squatters in white farms and paid with their sweat. This is clear testimony that the creation of reserves was a plot by the whites to harness cheap labour from the Africans.

The Land Husbandry Act of 1951 should also be put into consideration in light of the present discussion. The blacks under this Act were allowed only eight acres of land per family and only five cattle. It should be noted that this unjust law even followed the Africans to the reserves which were not suitable for human habitation. It was meant to make sure that Africans do not have enough land for agriculture which was the backbone of black economy which would then force them to seek employment in white farms and mines. This is vindication that the view in question is highly justified.

The blacks were obliged to pay land tax to the whites. This taxation system was a direct way of forcing Africans to go to work. The introduction of such taxes as the land tax, hut tax and cattle tax was meant to harness black labour. Thompson, (2000), clearly captures the circumstances surrounding the payment of tax and his sentiment is worth reproducing, “.....the commission initially accepted tax in form of cash and kind like cattle and grain. But gradually they introduced a law which required everyone to pay tax only in cash since most Africans could pay in kind and avoid working for the whites.” The influence of labour conditions on land policies is therefore beyond dispute.

Influence of Other Factors

The land policies of the whites were not only influenced by labour conditions as some schools of thoughts would want us to believe. The need to shut black participation in the politics of Southern Rhodesia also made the whites to create reserves which were far from most services and influential towns. Blacks were relegated to the periphery of the country where no one would hear their voices in as far as political matters are concerned. Samkange, (1978), registers his sympathy for the blacks and remarks that a land policy after 1905 was affected which started to impoverish ty blacks and to keep them politically ineffective. The land policies of the whites were also sometimes motivated by political issues.

The introduction of land taxes had been put under a microscope as some schools of thought have refused to buy the view that this policy too was motivated by labour conditions. Needham, et al, (2000), argues that the Anglo-Ndebele war drained the company coffers such that heavily taxing the natives was the only proper way of collecting revenues to revive the economy. Although labour has to do with the economy, it should be argued that labour and national revenues are not one and the same thing. The land policies were thus also influenced by the need to raise national revenue as is the case with the taxation system.

The impacts of the Anglo-Ndebele war and the second Chimurenga on the company economy should also be considered if we are to do justice to the subject at hand. The company was put in an economic doldrums by the wars it fought with the natives. The need to compensate the participants of the Anglo-Ndebele war and the Pioneer Column made the whites to embark on a ruthless land policy which saw the expropriation of Africans from their prime land into the infertile and waterless resources. The claim that labour conditions are solely responsible for the land policies of the whites is therefore not totally valid.

Conclusion

In the final analysis, the various land policies which violently allocated blacks in concentrated reserves and being heavily taxed were influenced by labour conditions to a larger extent as seen through the analysis of the land husbandry act and the land apportionment act. Any attempts therefore to nullify the validity of the above proposition may not warrant entertainment in the circles of most historians.

QUESTION 22: Why did the Africans take so long to revolt against colonial rule?

Comment

The question is clear so a comment is just put as a norm. You are invited to contact an analysis of why the natives took so long to revolt against colonial administration despite the evils it presented to them. The fact that it's a why question does not mean that analysis is not needed. You have first analyse the weakness of the locals and also the strength of the whites. Also proceed to look at the nature of colonial administration and link it to the delay of Africans' revolt against company administration.

Introduction

The delay of Africans to revolt against colonial administration had been attributed to a number of intertwined factors. The weakness of the locals, strength of the whites and the nature of company administration are vital factors which made the locals to delay their struggle for national emancipation. The following work seeks to explore these factors with the aid of scholarly evidence.

Reasons for delay of the struggle for liberation.

The failure of the first Chimurenga was fresh in the minds of the natives for decades. The first Chimurenga convinced the Africans that the whites were invincible. Ranger, (1989), argues that when Africans were defeated in the first Chimurenga they became inwardly convinced that they were destined to be under colonial administration. Samkange, (1978), echoes the same sentiments as he submits that the defeat of the Africans in the first Chimurenga made them to accept the white as a permanent devil in their land. The defeat of the Africans during the first Chimurenga therefore directly delayed the second struggle for national emancipation.

Again, disunity among the two tribes, i.e. the Shona and the Ndebele made it impossible for the natives to engage in yet another struggle soon after establishment of colonial administration. The Africans as witnessed in both wars, the first and second Chimurenga, were not united and this costed them their independence. With such disunity among the people, a collective struggle for independence was not likely to be soon.

The existence of puppet chiefs was a great handicap in the black struggle for national emancipation. After the defeat of the Africans in the first Chimurenga, the whites installed puppet chiefs who were on the government payrolls. These chiefs were exempted from forced labour and were thus not prepared to coordinate the war. The role of the chiefs is of no mean importance as far as the coordination of war is concerned. The fact that the chiefs were not willing to coordinate the war actually delayed the black revolution against colonial administration. This view is supported by Beach, (1975), who argues that the local chiefs who were enjoying government salaries were not willing to forego their benefits for a mere struggle which they thought would not be successful.

The issue of taxation and forced labour has been put under a microscope as some schools of thoughts have also included it as part of the factors which delayed black struggle for national emancipation. Forced labour and the taxation system saw most of the able-bodied African men

spending most of their time in white farms or mines. There was therefore no time to practice or organise a war. This explains why the long awaited struggle took the form of spontaneous uprisings in farms and mines because there was no time to scheme a single line of action. Needham, et al, (2000), registers his sympathy for the Africans as he submits that the Africans were swallowed by white mines and farms such that they could not have a second to meditate on emancipation.

The nature of colonial government was a barrier to the black immediate struggle for liberation. The blacks did not have any voice in the politics of the state. They did not have the right to vote, neither could they have representatives in the government. The Native affairs department was heavily populated by the whites who paid a lip service to the need of the locals. The authority of the blacks began at the level of chiefs who were however puppets. Mavuru, (2001), submits that the Native Affairs Department did nothing to improve the living of the Africans since it only existed to fulfil the dictates of the Royal Charter. It is therefore with little or no doubt that the nature of colonial administration greatly hindered black struggle for national emancipation.

The strength of white forces should also be put into consideration if we are to do the subject that is at hand. The whites had an effective trained military personnel which was heavily armed with modern guns and explosives while the Africans only relied of spears, bows and arrows. This delayed the Africans as it made them sure that with their inferior weapons their struggle would die a natural death. It is therefore logical to argue that the military prowess of the whites actually frightened the Africans who then delayed the struggle for independence.

Closely related to the above issue, the whites had a balanced economic system which would effectively sponsor a war against the natives. The same however cannot be said of the locals as their economic system was broken down through confiscation of productive land by the whites. The blacks therefore did not have the financial muscles to sponsor a war and this explains why the second Chimurenga was financially assisted by external powers such as China, Russia and Japan.

Conclusion

To sum up, the second Chimurenga was delayed by a number of intertwined factors which include lack of finances on the part of the blacks, military strength of the whites and the failure of the first Chimurenga as seen in the above analysis.

THE SECOND CHIMURENGA

INTRODUCTION

1964 saw the beginning of violent African resistance to colonialism with many acts of sabotage. The same year ZANU recruited and trained the first armed resistance to colonialism and the Crocodile group drew first blood when they attacked a police station and killed a white farmer in Chimanimani (Melsetter). 1965 November 11th. Ian Smith's Rhodesia Front made a Unilateral Declaration of Independence. This made the country an illegal state and although Britain still claimed to be the legitimate ruler they failed to bring to justice the settler regime.

Unilateral Declaration of Independence: (11 November 1965)

This was when Rhodesian whites declared themselves independent from the British government. Britain condemned the declaration as it saw it as an act of rebellion. The British government was however grateful since it was a burden lifted from its shoulders. Wilson the president of the labour government had this to say about the UDI:

“The demands for Britain to attempt to settle all the Rhodesian constitutional problems with a military invasion is out.”

Britain hoped to bring the country to its knees through crippling economic sanctions and it stopped buying tobacco and sugar from Rhodesia. The UDI was also condemned by the United Nations and urged all member states to place a complete embargo on oil trade with the country. The UDI didn't worry the nationalists as it assured them that Britain would not intervene in the second Chimurenga on the side of the whites.

UDI led the nationalists to adopt armed resistance as the first option to gain self-determination and the Smith regime went on an all-out campaign to stifle African aspirations and institutionalized apartheid or racial segregation as the system of governance and social and economic life. The same year a state of emergency was declared.

By 1963 the nationalist had secured external bases in independent African countries like Egypt, Tanzania and Zambia to train their armed wings. Zanu's armed wing became the Zimbabwe National Liberation Army (ZANLA) and ZAPU's armed wing became known as the Zimbabwe People's Revolutionary Army (ZIPRA). Training also took place outside Africa in

places like Cuba, China, and Russia. 1966 at Chinhoyi the first externally trained ZANLA combatants clashed with the security forces and all seven members of the group were killed.

1967 August ZIPRA in alliance with the South African National Congress's armed wing Umkhonto Wesizwe deployed four groups of 20 combatants each group. The majority of combatants were killed in and around Wankie district. The South African government in response sent troops into Rhodesia and the Smith government passed the Law and order maintenance amendment bill – 7 September 1967. The law provided for a death sentence on anyone caught with arms of war.

Late 1969, the Front for the liberation of Mozambique fighting the Portuguese in Mozambique formed an alliance with ZANLA and with more experience they provided training and logistical support which proved invaluable and led to the opening of the eastern front. 1972/1973 in response to guerrilla offensive the keeps or cantonments were introduced in all war fronts to deprive the fighters food and other support.

1975 December ZANLA AND ZIPRA form the Zimbabwe people's army (ZIPA) and armed resistance gathered momentum in early 1976 as ZANLA intensified operations in Gaza, Tete and Manica provinces or fronts or regions according to ZIPRA terminology.

1976 In bombing raids on camps in Mozambique, Rhodesians killed many refugees and guerillas at Chimoio and Nyadzonya in Mozambique and Freedom camp Mulungushi, and Chifombo in Zambia.

April 1979 the ANC's Bishop Muzorewa was elected prime minister in some elections and temporarily the Zimbabwe Rhodesia hybrid state existed and it was not recognized by any state except South Africa. It was during this period that some of the most gruesome murders were perpetrated against refugees and the armed resistance with the authority and concurrence of Bishop Abel Muzorewa's government.

South Africa unable to meet the human and economic cost of the war in Rhodesia pressured Smith for a negotiated solution.

1979 October the British under international pressure convened the Lancaster house talks. The parties to the talk were the British government, the Patriotic Front (ZANU and ZAPU) and the internal group Muzorewa's ANC and Smith's Rhodesia front. The talks could not reconcile the

demands of the parties especially on land but both groups hoped against hope that they would win and be able to maintain their claims and positions from a legalized position.

1980 March 1 in internationally supervised elections Muzorewa failed to win a single seat in parliament, Smith only got his reserved 20 Whiteman's seats, ZANU(PF) swept the board with 79 seats and ZAPU(PF) got 20 seats from all of Matabeleland and ZANU –Ndonga got one seat.

1980 April 18 Zimbabwe became an independent state with Robert Mugabe as prime minister. The new prime minister offered Joshua Nkomo the titular head of state position but he declined to accept although several ministries were headed by his other fellow ZAPU colleagues.

QUESTION 23: “The land question was the most important grievance of the blacks.”

Discuss.

Comment

It is fact that the second Chimurenga was not caused by a single factor. The land question was one of the causes. The question is a suggestion that the land question was the most important of them all. You are therefore invited to contact an analysis on the causes of the second Chimurenga and evaluate which one was the most important with a certain bias towards land. In other words, look at the importance of land on the Africans and link it to the outbreak of the second Chimurenga. Then proceed to look at other factors which contributed to the outbreak of the same.

Introduction

A lot of ink has been spilt on the academic desk pertaining to the major causes of the second Chimurenga. Most schools of thoughts have generally agreed that the land issue constituted the core of African grievance. The fact that land was needed for various purposes like agriculture and mining shows that the view in question is highly justified. However, ending with such justification will be a gross violation of academic justice as the view in question contains some loopholes. The following account shall establish the veracity of the above assertion which imports the idea that the second liberation struggle was a result of the colonial land policy which the blacks resented.

Contribution of Land

Land was of no mean importance to the economy of the Shona and confiscation of it by the whites through laws like the Land Apportionment Act and the Native Reserve Order In Council was to be followed by a struggle by the blacks to regain their land. The blacks valued land so much as it was for agriculture which constituted the core of African economy. Needham, et, al, (2000), argues that confiscating African land was akin to stripping them of their source of livelihood hence was likely to end in a chaos. This is evidence that confiscation of African land compromised African economic stability leading to the outbreak of the second Chimurenga.

Again land was also important for mining purposes. Mining was an important economic activity of the Shona. Minerals were then used for internal and external trade which also sustained the state. Denying Africans access to minerals brewed discontentment within

Africans leading to the explosion of the second Chimurenga. The significance of land in the second Chimurenga later manifests soon after independence through people's engagement in what came to be known as "*hondo yeminda*."

The interest of justice demands that we also analyse the importance attached to land in heritage circles. Land is what defined the blacks and it gave them a sense of national identity and political boundaries were important to the people. Samkange, (1978), explains that the people valued their land and it was land which defined them as a people and it was an inheritance which was passed from generation to generation. Given such a situation it is therefore beyond dispute that the land question indeed constituted the core of African grievance in the second Chimurenga.

The contribution of land in causing the second Chimurenga cannot be disputed. The fact that land had some religious importance will lead one to the conclusion that this motivated the blacks to fight the liberation struggle so as to restore their religion. Some places were revered by the Africans and had religious significance. Confiscation of these places by the whites was a violation of the dictates of the ancestors hence the 1963 droughts which came as a "punishment" from the ancestors. With assurance from the spirit mediums that the ancestors were angry because of white activities in sacred lands, the Africans did not hesitate to join up arms against the whites to restore their sacred lands.

Hunting was also an important component of African economy and this was compromised when Africans lost their land through the creation of reserves which were arid and could not support animal life. This brew discontentment among the Africans who could no longer benefit meat, animal skins and ivory from trade. The Africans clamoured for these benefits to the extent of engaging in a liberation struggle so as to regain their land. The view in question is therefore highly justified.

The issue of habitation also motivated the Africans to engage in the liberation struggle as they wanted their land for habitation. The introduction of reserves and the Land Husbandry Act saw Africans losing their land to the whites. They were packed in the reserves which were overpopulated, tsetse infested and had low rainfalls. Beach, (1975) laments that the reserves were technically not arid and not suitable for reserves. Needham, et, al, (2000), echoes the same sentiments as he submits that the reserves were not inhabitable and those who chose to live on white farms became aliens on their own land. The results of such a situation was obviously

predictable, a liberation struggle for people to retrieve their land. The verdict that land was at the centre of African grievance is therefore just and valid.

Contribution of other factors

Attributing the second Chimurenga to the land issue only is a miscarriage of justice as the revolution was not caused by the land issue in isolation. The taxation system also played a part in motivating the blacks to fight for their independence. Introduction of such taxes as the heard tax, hut tax and cattle tax threatened to visit prejudice to the hard earned money of the blacks as it was all swallowed by taxes. The situation obviously could not be tolerated for long hence the liberation struggle.

The abuse of African women should also put into consideration in light of the present discussion. The whites raped African women which left most of them pregnant and this caused a lot of family disintegration in the African community. Samkange, (1978), laments that 72% of the mulattos were a result of the abuse of African women. The African men could not tolerate this situation for long. This then led to the outbreak of the second Chimurenga.

NB: Include all other points besides the land issue which contributed to the outbreak of the second Chimurenga.

QUESTION 24: “The mass were the sea while the guerrillas were the fish.” Discuss this view in light of the role of the mass in the second Chimurenga.

Comment

The question is a suggestion that the guerrillas could not have made it through the liberation struggle without the help of the mass. What you therefore have to do is to analyse the role of the mass in the liberation struggle and assess the importance of their role in the success of the same. To balance your argument, also argue that the mass were not that important in the liberation struggle and the guerrillas could have made it without them providing necessary material to back your claim.

Introduction

A heated debate is still in existence as to whether or not the guerrillas could have made it through the liberation struggle without the help of the mass. The morale, food, clothes and motivation which the mass provided is evidence that the guerrillas were indeed the fish while the mass were the sea. However, ending with such justification will be tantamount to committing a historical suicide as the view in question contains some loopholes. The following account shall establish the truism of the question's contention.

The role of the mass

The contribution of the mass in the liberation struggle cannot go unnoticed. They provided morale and motivation which made the freedom fighters continue fighting. The mass during the pungwes would sing and dance for the guerrillas and this stimulated the freedom fighters as they were ensured of the unquestionable support of the people. It is therefore clear that the liberation fighters indeed needed the moral support of the mass for the success of the liberation struggle hence the sea and the fish relationship.

The peasants also provided food and clothes for the freedom fighters. The freedom fighters relied on the mass for food and clothes. The mass would confiscate food stuffs and clothes from the whites and give it to the guerrillas. The guerrillas badly needed food for their continued survival in the war front and the mass were there to offer such provisions. Mavuru et al, (2001), argues that the liberation fighters was not fought by those on the war front alone but by the mass also who risked their lives while stealing basics from the whites in order to feed and clothe the freedom fighters. It is therefore beyond discussion that the mass indeed contributed immensely to the success of the liberation struggle.

Again the mujibhas and chimbwidos were very instrumental in gathering information for the freedom fighters on the whereabouts of the whites. The mujibhas and chimbwidos acted as a network of spies for freedom fighters and this saw the success of the second Chimurenga. Needham, et, al, (2000), contents that after injecting the Chimurenga education on the mass, the liberation struggle fighters began scoring successes especially on the ZANLA forces primarily because of the support which they enjoyed from the mass. It is therefore logical to argue that the relation between the freedom fighters and the mass was that of a sea and the fish.

Furthermore, the mass also gave false information to the whites on the whereabouts of the freedom fighters. This would mislead the whites leading to their ambush by the freedom fighters. The mass became very important instruments in the communication system of the freedom fighters as they misled the whites. This gave the freedom fighters an upper hand as they could now monitor the movement of whites through the eyes of the mass.

However,

The contribution of the mass in the liberation struggle has been grossly exaggerated. The mass indeed contributed in the liberation struggle but to say the freedom fighters could not have done it without them is gross exaggeration. It is fact that the mass provided food and clothes to the freedom fighters but it should be noted that the freedom fighters had various avenues of securing these commodities like from the frontline states and the international community like China, Japan, Russia and Cuba. It is therefore exaggeration to argue that the mass were the sea while the freedom fighters were the fish.

Again, the morale which the freedom fighters allegedly enjoyed from the mass is not enough for the mass to be labelled “the sea.” Morale was the least the freedom fighters needed for the success of the war. They needed serious commodities like guns, explosives, manpower, among other weapons. This they got from external powers and not the mass. It is more logical to argue that the external powers were the sea while the freedom fighters were the fish.

Conclusion

In conclusion, the accumulated weight of evidence have indeed showed that the mass and the freedom fighters worked in unison to overcome the whites during the liberation struggle. The relationship between the mass and the freedom fighters was indeed that of the sea and the fish as the mass provided vital services which the freedom fighters could not go without as seen in the above analysis.

QUESTION 25: Analyse the role of external help in the second Chimurenga.

Comment

The dictates of the question are fairly straight forward so a comment is just put as a norm. You need to interrogate the role played by external powers in assisting the blacks in the struggle for national emancipation.

Introduction

The second Chimurenga was not won without the help of both regional and international powers who provided ammunition, manpower, clothes, food and training grounds. The contribution of external powers like the frontline states, Russia, China and Japan was so immense as these states offered both military and diplomatic support which saw the blacks winning the war resoundingly. The following work shall try and establish the role of external powers in the second Chimurenga in Zimbabwe. This shall be done with the aid of scholarly evidence.

Contribution of external powers.

The frontline states like Mozambique, Zambia, and Tanzania offered training grounds for the freedom fighters. The nationalist leaders had learnt that there was need for a trained military personnel as opposed to spontaneous uprisings which characterised the first Chimurenga hence its failure. The ZANLA forces were then trained in Mozambique and Zambia. Some forces like the ZIPRA forces were then trained as far as Cuba and China. Training was very important as it impacted modern fighting techniques in the trainees and how best to handle modern weapons. This then saw the blacks sustaining the war leading to their subsequent victory at the Lancaster House Conference.

Again, external powers also provided weapons to the freedom fighters. Powers such as Japan, Russia, China and Denmark played a very important role in the provision of ammunition for the freedom fighters to use during the second Chimurenga. The ZANLA forces received ammunition, modern guns and explosives from China and Japan while Russia assisted the ZIPRA forces with the same. Mavuru et al, (2001), is therefore forced to assume that most weapons which saw the freedom fighters sustaining the war against the Smith regime came

from foreign powers. It is therefore with little or no doubt that the role of external powers is alarming.

The contribution of foreign powers in manpower is beyond discussion. The frontline states offered military help to the freedom fighters. Military personnel known as the Umkhondo WeSizwe allied with the ZIPRA forces while the Mozambican soldiers allied with the ZANLA forces. These two alliances boosted both manpower and morale on the freedom fighters which saw them sustaining the war up to 1890.

Moreover, external powers provided food, clothing and morale to the freedom fighters. The frontline states cooperated in the provision of food, war clothing and morale to the freedom fighters. States like Zambia did not hesitate to provide grain to the soldiers who were under training in its territory. Mozambique is also seen providing the much needed morale during the night pungwes which stimulated the freedom fighters to action. Blake, (1995), submits that the morale which the freedom fighters received from their neighbouring states enabled them to ignore the bleakness of the battle field and focus on victory. It is against this general background that most schools of thoughts have argued that the independence of Zimbabwe lies squarely on the efforts of external powers.

Furthermore, external powers provided war education to the freedom fighters and the nationalist leaders who then used the education to win the war. Determination and unity were the core of external education which the freedom fighters and nationalist leaders received from the external powers. Individuals like J.N. Nkormo, R.G. Mugabe are among some of the nationalist leaders who received education from China, Zambia and Cuba. Blake, (1995), argues that the education which nationalist leaders received from external powers saw them winning at the Lancaster House Conference marking the end of colonial rule in Zimbabwe.

Conclusion

To sum up, the second Chimurenga was made a success by the contribution of external help. Both material and diplomatic help which the freedom fighters received from the frontline states and other external powers contributed immensely to the success of the liberation struggle as argued in the above analysis.

QUESTIONS FOR FURTHER STUDY

1. “Archaeology remains the key to unlocking the forgotten history of pre-colonial Zimbabwe.” Discuss.
2. “A blessing and a curse at the same time.” Discuss this view with reference to the dawn of iron technology in southern Africa.
3. Discuss the view that the Great Zimbabwe state did not decline but was rather abandoned.
4. ‘The Portuguese were a catalyst in the demise of the Mutapa State in the nineteenth century.’ Discuss.
5. How valid is the view that the decline of the Rozvi should be blame on external rather than internal factors.
6. Evaluate efforts by missionaries to Christianise the Ndebele up to 1893.
7. Discuss the view that Ndebele Shona relations had been misrepresented by European historians.
8. “A typical example of a cultural conquest of the conquerors by the vanquished.” Is this a fair comment of the Ndebele adoption of the Shona Mwari cult?
9. ‘The colonization of Zimbabwe in 1890 was inevitable.’ Discuss.
10. Assess Rhodes’ contribution to the colonisation of Zimbabwe.
11. Analyse the reasons for the failure of the Ndebele in the “war of dispossession.”
12. Examine the reaction by different African groups to white encroachment on Zimbabwe.
13. The outbreak of the First Chimurenga was largely caused by the negligence of the whites.” Discuss.
14. Discuss the role of religious figures in the First Chimurenga.
15. How valid is the view that the results of the first Chimurenga were predictable?
16. “The relationship between the whites and the Shona was that of a horse and a rider.” Discuss.
17. Discuss the view that the federation of Rhodesia and Nyasaland was ill-fitted from birth.
18. To what extent were the colonial policies motivated by the need to harness cheap labour from the blacks in Rhodesia?
19. Why did the Africans take so long to revolt against colonial administration despite its oppressive nature?

20. Analyse attempts made by the colonial government to suppress black realisation of national emancipation.
21. Outline reasons for the outbreak of the second Chimurenga.
22. Discuss the role of the mass in the liberation struggle.
23. How far do you agree with the view that UDI was a blunder?
24. “The independence of Zimbabwe was achieved by the pen and not by the gun.” Discuss.
25. Analyse efforts by the first black government to promote democracy in the post-colonial Zimbabwe.

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