



Efficacy of Heritage-Based Pedagogies in Improving Contemporary Educational Outcomes: Perspectives from the Karanga Context around Great Zimbabwe.

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ABSTRACT

The study explores the potential and sustainability of heritage based pedagogies in improving educational outcome in contemporary societies. Traditional education practices within the Karanga context of Masvingo are examined. Three areas bordering the Great Zimbabwe monuments were conveniently sampled for the study. The aim was to propose a Zimbabwean cultural renaissance through tapping into the country's rich traditional educational heritage and culture for posterity. This is against a background of the realisation of high investment and literacy development in Zimbabwe which has little impact on envisioned educational outcomes in terms of the morality ethic, integrity, respect for human dignity, the self and justice, critical thinking, innovation, and industriousness. An Afrocentric theory of human personhood which grounds personhood development in cultural processes around an individual guides the study. A qualitative approach based on ethnographic design and utilizing interviews, oral history, oral tradition and observations in data collection was adopted. Forty participants constituted the study sample which included interview participants, oral tradition participants, as well as oral history participants. The research focuses on the following three aspects: the essence of oral tradition (proverbs, riddles, storytelling, poetry and song), the role of games and play, and the value of mentoring as pedagogical approaches in the education of children in the Karanga culture. The study further examines ways of harmonising current pedagogical approaches with the heritage based ones in order to advance a holistic pedagogy which does not divorce children from their heritage. The study reveals that infusing heritage-based pedagogies into contemporary educational systems can greatly enhance educational outcomes. The study finally explores possibilities for current educational pedagogical innovations derived from the traditional system.

Key Words: Culture, Folklore, Heritage, Pedagogy



INTRODUCTION

The utility of education as a critical driver in socio-economic transformation cannot be overestimated. It has been as a result of the utility of education in empowering developing nations that studies have noted the varied efforts African governments have put in investing in the education of their citizens. However, it is disheartening that most countries are not reaping the fruits of their investment in education as education systems fall short of adequately developing the requisite skills for the growing African economies. African ways of knowing have been previously misunderstood, misinterpreted, ridiculed and ignored in colonial discourses (Ngara, 2007) and schooling continues to be influenced by models of Western education (Wysahnnuy and Valentine, 2023). The result is a disorientation of African children from their heritage. Studies show that there has been a call for the decolonisation of education in Africa to promote culturally relevant, inclusive and appealing education systems (Megbowon and Uwah, 2021). It is, therefore, pertinent that approaches to education be reflected on so that more effective pedagogies are adopted which instil the required skills, knowledge and attitudes which are required for sustainability.

BACKGROUND TO THE STUDY

Many African governments have made important commitments to universal education and of the thirty-four countries surveyed by the Afro barometer in 2016-2018, thirty three have made school attendance compulsory and thirty three provide free primary education (Kronte and

Olang, 2020). A research done by Ango and Rutoro (2020) in Zimbabwe and Nigeria showed that most countries in Sub-Saharan Africa have invested a lot of capital in the education of their citizens immediately after they gained independence. In Cote d'Ivoire, Eswatini, Ghana, Malawi, Senegal, Tunisia and Zimbabwe, more than 25% of government expenditure goes to education (World Bank, 2020). This is done in order to empower the countries that were coming from the shackles of colonialism to be masters of their own destiny through offering them adequate education to drive their economies. Ngwenya (2020) also highlights that the government of Zimbabwe has declared education as a basic human right and initiated curriculum reforms in line with the Nziramasanga Commission report (1999). This report emphasised the centrality of inclusivity, accessibility, equity, quality, relevance, continuity, respect, gender sensitivity, transparency and accountability (Ngwenya, 2020). However, studies have highlighted that education is still centred on the cognitive perspective, forgetting other non-scholastic dimensions which are more important on character development (Kronte and Olang, 2020).

Therefore, in spite of the investment put in education, it has been noted that most of the countries in Sub-Saharan Africa are far from achieving the envisioned socio-economic transformation which should accompany an educated population. This has been shown to have resulted in the rise in social ills among the youths. The situation of moral decay is graphically elaborated by Mavheko (2019) in an article in the Chronicle of 5 January 2019. He argued:

The scourge of moral decadence which is sweeping across the country like a tsunami has inflicted immeasurable damage on our culture, leaving most youth like ships without rudder, being tossed about in a raging sea of violence, drug and alcohol abuse, sexual immorality and unadulterated rebelliousness.

Briwun and Aidoo (2022) argue that a lot of research has been done on moral decadence in relation to sexual immorality, drug and substance abuse, bullying, sexual harassment and truancy. Immoral behaviour patterns among students have become a critical concern in many schools. An exploration of this phenomenon has shown that although education is meant to prepare people for a thriving economy by training and holistically developing them, little research has been done on the relationship between moral decay and pedagogical practices in schools. This is in the face of widely reported cases of corruption, drug abuse; breakup of the social fabric, family disintegration, a breakdown of the basic morality ethic (*ubuntu/unhu*) and the spirit of community as enshrined in the African philosophy of *ubuntu/unhu* as well as communitarian ethics. Ango and Rutoro (2020) assert that education is not only about imparting facts or skills in basic literacy and numeracy but education should influence students' social, attitudinal, emotional and psychological make-up as well as shape their world view, build character and nurture thinking skills. Thus, there is need to give students an education that is carefully planned and implemented in ways that serve the economic and social objectives of Africa. This is against the ideal of the African Unions

Agenda 2063: the Africa we want, which stipulates in its Aspiration 5 Item 42 that:

Pan-African ideals will be fully embedded in all school curricula and Pan-African cultural assets (heritage, folklore, languages, film, music, theatre, literature, festivals, religions and spirituality) will be enhanced. The African creative arts and industries will be celebrated throughout the continent, as well as, in the diaspora and contribute significantly to self-awareness, well-being and prosperity, and to world culture and heritage. African languages will be the basis for administration and integration. African values of family, community, hard work, merit, mutual respect and social cohesion will be firmly entrenched.

Vandenbroek, Roets and Roose, in Farquhar and White (2014) emphasise that current methodologies do not adequately address the complexity of social and cultural issues as realities in contemporary societies. Thus, there exists a gap in educational pedagogy where students' cultural heritage is ignored in favour of the more contemporary approaches. It is, therefore, imperative to reflect on the question asked by Van Bextel, Grever and Khein (2016) in their study in the Netherlands where they asked: "Can we combine the heritage type of playful and emotional ways of learning with contextualised contemporary educational practices?" It is against this background that this research sought to explore the possibility of utilising heritage based pedagogies in improving educational outcomes and impact in Zimbabwe so as to realise the greater goals of the nation as well as Africa at large.

RESEARCH QUESTIONS

The following questions guided this study:

1. In what ways can oral tradition as used within the Karanga culture be utilised as a morality enhancement tool in the education of students in Zimbabwe?
2. To what extent can traditional games used in the Karanga culture be utilised as a pedagogical tool in advancing the morality ethic within the education sector in Zimbabwe?
3. How can traditional approaches to mentorship be utilised as a pedagogical tools for instilling the morality ethic within students in educational settings in Zimbabwe?

LITERATURE REVIEW

Museums, artefacts, buildings, monuments, traditions, customs, folk stories and other heritage assets can be powerful resources for learning and teaching (Van Bextel, Grever and Khein, 2016). These can enhance students' learning as well as their encounter with their heritage. There are many heritage resources that can be transferred to the classroom and which have great educational potential (Chapparro-Sainz, De la Fuente and Joiro, 2022). However, these have not been put to full usage as pedagogical resources is due to deficiencies in the training of teachers. This, in turn, impedes the development of the necessary skills for integrating them into teaching which subsequently results in low evaluation of their educational possibilities.

All traditional societies developed their own ways of preserving the memory of

their past and each society developed its own ways of passing information from one generation to another (Uya in Dibia and Nwosu, 2014). These ways formed the traditional pedagogies in traditional societies. Pedagogy is seen as the theory and practice of teaching and it encompasses philosophical and empirical traditions that address how youth learn as well as how the teacher approaches the learning environment (LaVelle, Lovato and Stephenson, 2020) and it addresses fundamental questions such as: What does it mean to teach? What does it mean to learn? What and whose knowledge is important? (Farquhar and White, 2014). Teaching approaches that a teacher adopts greatly influence how students learn. The teacher-centred approach is characterised by superficial learning, whereas the teaching approach where the learner is at the centre is associated with the deep learning approach (Chapparro-Sainz; De la Fuente and Joiro, 2022). Thus, it is imperative that a teaching approach that addresses students' needs holistically be adopted. There should be a shift from the traditional educational pedagogies which disconnect a student from his/her social and cultural realities to more innovative teaching strategies which infuse learners' heritage.

Penna (2018) argues that in order for teachers to adopt a heritage based pedagogy, they need to understand their cultural heritage. Heritage in that sense is taken to encompass the tangible heritage (sites, buildings, landscapes, objects) as well as the intangible heritage (memories, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, and values, among others)

(Penna, 2018). Infusing heritage-based pedagogies within contemporary education systems enhances the preservation of cultural assets, both tangible and intangible. Ango and Rutoro (2020) posit that Africa has had its own educational traditions and teachers need to think creatively about how they can use them in contemporary schools. Thus, teachers in Africa do not have to use exactly the same methods as their counterparts from Western countries. There is need for teachers to draw lessons from the richness of African traditional education heritage. There is need for a culturally-responsive pedagogy.

Culturally-responsive pedagogy is seen as a student centred approach to teaching that includes cultural references and recognises the importance of students' cultural background and experiences (Samuels: 2018). Macleod and Golby (2003) emphasise that important learning takes place in natural or real life contexts which emphasise the centrality of heritage based pedagogies in the teaching learning process.

To this end, Gomez-Corrasco, Miralles-Martinez, Fental and Ibanez-Etxeberria (2020) also emphasise the applicability of heritage in the classroom as they argue that it leads to critical analysis and interpretation of sources. This is critical as learners' critical thinking skills have to be developed so as to enhance positive outcomes which promote both social and economic well-being of the country at large. Lapadula and Quiroga (2012) point out that the act of teaching must be stimulating and encouraging so that individuals can ask their own questions so that they build their own reality. Ango and Rutoro (2020) also argue

that education is not only about imparting facts and skills in basic literacy and numeracy, but should influence students' social, attitudinal, emotional and psychological makeup as well as shape their worldview, build character and nurture critical thinking skills. Lapadula and Quiroga (2012) go on to emphasise that education should be understood in its original meaning 'educere' (to bring out from within) as the starting point to teaching linked to preservation and history. They argue that in this conception of education, the values of the past are given new meanings and applied in correspondence to our reality. Educators in this case are tasked to recognise the elements which have contributed to forming their history and their memory as people based on their own experiences (Lapadula and Quiroga, 2012)).

There are a number of approaches to traditional pedagogies in the African context. These approaches include African traditional games and pseudo homes, proverbs, riddles and song, story-telling and drama, as well as mentoring. One major approach is that of oral tradition which encompasses the use of proverbs, riddles, folklore, song, poetry and drama. Oral tradition covers virtually every aspect of life in society and it is invaluable in the reconstruction of the socio-economic and religious life of African communities (Dibia and Nwosu, 2014). It has helped African communities in the education of young ones and teaching important lessons about life in the past through story telling (Dibia and Nwosu, 2014). Oral tradition is important as it guides against loss of historical memory. Dibia and Nwosu (2014) argue that those who can no longer collect and collate

their tradition have expressed it with deep regret. Encyclopaedia Britannica (1990 Volume, 23) shows that a greater part of Western literature, most of which is beyond archaeological reconstruction, has perished as a result of fire, wars and ravages of time which have robbed posterity. Oral tradition can also validate archaeological findings about life and processes of the past (Dibia and Nwosu, 2014). They are also seen as important sources of historical reconstruction, for example, economic history, political history, religious history. Oral tradition also helps in reconstruction of the intellectual history of a community. Dibia and Nwosu (2014) argue that intellectual history deals with that aspect of history that deals with how people in traditional societies understood their environment and how they overcame their natural and environmental challenges. Therefore, oral history is an important form of pedagogy which enhances learners' appreciation of their past, their environment and factors shaping their lives.

In African communities, poetry and song were also central as a method of imparting knowledge. Poetry and song were used for imparting religious beliefs, celebrating heroic individuals, celebrating community prowess against other communities and imparting on family genealogy and chronology of events (Dibia and Nwosu, 2014). Mythology was another type of oral tradition which was mainly used in traditional societies to impart knowledge. Lemming (2015) defines a myth as a narrative which is not true and is usually impossible, but which is important because it explains some otherwise unexplainable aspect of reality. He goes on to say that a

myth is first of all a narrative, a story that is of deep importance to a particular group of people, a family, a clan, a tribe, a religion, a nation. These myths came in the form of folklore. Folklore in oral tradition is seen as intellectual constructions of the past used either to regulate moral conduct or as entertainment (Dibia and Nwosu, 2014).

Zulu (2020) elaborates that another form of pedagogy in the African culture is the rite of passage. He notes that the transition from one stage of life to the other has been marked by a number of customs, practices and rites. No life event in most parts of Africa passes by without a rite being performed. Events such as birth, puberty, marriage, and death are marked by a performance of some rites. We need to state that some rites are significant since, according to Mugambi in Zulu (2020), they serve as the ways of instilling in young children ethos of becoming responsible adults. Therefore, it is imperative to explore the concept of rite of passage and the methods used in the process to understand the possibilities which present day education systems can derive from the tradition.

Lapadula and Quiroga (2012) also argue that there is need to reformulate and reintegrate heritage knowledge into contemporary discourses from different areas of knowledge. Students in contemporary education systems need to understand heritage as a symbolic, physical, and economic resource and as a space for critical thinking and construction of new idea (Lapadula and Quiroga, 2012). Thus, engaging learners in heritage-based pedagogies can be a great stride in the

realisation of cultural renaissance in Zimbabwe.

METHODOLOGY

The research was grounded on the Afrocentric theory of human personhood which grounds personhood development in cultural processes. Nwoye (2015) explains that this philosophy emphasizes the distinctive contribution of African culture and tradition in the making of human personhood. Jonhson and Schalkwyk (2022) highlight the essence of the Afrocentric perspective as holistic and humanistic, as it focuses on the universe and all the people in it as an interconnected whole, seeking harmony and rhythm. This research is premised on the interpretivist philosophy. The interpretivist philosophy makes an effort “to get into the heads of participants involved so as to understand and interpret what the participant is thinking or the meaning he/she is making of the context” (Kivunja and Kuyini, 2017). In this endeavour, the researcher makes every effort to try and understand what the participant thinks of their own situation rather than what the researcher thinks. This, therefore, means that qualitative methodology is the one that was relevant to this type of study. Antwi and Hamza (2015) define the qualitative research approach as a naturalistic approach which is applied to the real world situations as they unfold naturally. Omona (2013) argues that qualitative researchers believe that humans are complex, somewhat unpredictable beings and those individual differences and idiosyncratic needs override any notion of universal laws of human behaviour. This was critical to this research as it sought to see

whether cultural processes can be used in teaching learners through different approaches in contrast to contemporary approaches which see learning approaches as universal rather than culture centred. It explores meanings and motives behind people’s actions like their behaviour in society as well as how they interact with each other in specific social and cultural settings. The researcher adopted ethnography as the research design for this study. Ethnography was adopted as it takes the researcher into the actual world of the participants in order to reveal cultural knowledge as it is actually lived through the participants (Yan, 2003). It refers to naturalistic observations and holistic understanding of cultures and subcultures. This was important as the researcher wanted to understand pedagogical issues within the Karanga cultural setting so she had to immerse herself into the culture as a member of that culture to understand all the pedagogical processes.

Data generation was through face-to-face interviews, oral history, oral tradition and observation. Oral tradition is that aspect of history that is not written. It is passed from one generation to the next through tradition (Dibia and Nwosu, 2014). It is conveyed in spoken word or song and it is used as the memory of the society (Dibia and Nwosu, 2014). The spoken words come in the form of folklore, song, poetry, proverbs and riddles. The other method used in data generation is oral history. Williams (2018) describes oral history as the recovery of memory and narrative previously left out of historical records. It brings together the researcher and a willing, reflective participant to unearth community centred collective histories

(William, 2018). It is recognised for its alignment with indigenous epistemologies and its role as a tool in exploring community histories. Jones and Communal (2018) highlight that oral history permits a level of nuance that is hard to obtain in written records and it is a critical source of data on opinions, voices and judgements on events on which there is often silence in written records. The oral history approach adopted the interviewing method. Swell, in Adhabi and Anozie (2017), describes interviews as an attempt to understand the world from the participants' points of view and to uncover their lived experiences through getting their perspectives through conversing with them. The researcher utilised face-to-face interviews. Participant observation was also utilised as the researcher got first-hand practices of the Karanga people around Great Zimbabwe on the use of oral traditions, use of games as well as mentoring processes in contemporary practices.

The sampling approach utilised was purposive. This was chosen because information-rich participants were the ones who were appropriate to the study. Purposive sampling is whereby participants are chosen to bring to the fore the phenomena of interest, such that the researcher can learn more about the phenomenon than would have been learnt without including these critical cases (Omona, 2013). The cases considered for this study were those who possess the historical memory of the traditions of communities around Great Zimbabwe, including knowledge of traditional pedagogies. Young school going children were included to allow for balancing of perspectives between the elderly population and the young population.

Table 1: The sample

	Male	Female
Elderly Participants (50+ Yrs)	5	5
Middle Aged Participants (35 – 49 Yrs)	5	5
Youth Participants (20-34 Yrs)	5	5
School Going Age Children (10 -19 Yrs)	5	5
Total	20	20

N = 40

Data presentation and analysis in this study is guided by thematic issues derived from oral traditions of Great Zimbabwe, oral history derived from face to face interviews with those people who hold the historical memory of cultures around Great Zimbabwe and observation of activities of communities who reside around the ancient monuments.

Ethical Considerations

To obtain information on the knowledge of children on heritage based pedagogies like folktales (*ngano*), riddles (*zvira*), proverbs (*tsumo*) and pseudo-homes (*mahumbwe*), the researcher had to involve young children below the age of 18. Interviews were not used to engage these children, rather the children were involved through engagement in real life discourses and games. The children's parents gave consent for their involvement.

On the issue of confidentiality of participants, participants were identified with codes and not names. The participants were



coded RP1, RP2 and so on, depicting Research Participant 1, Research Participant 2 etc.

FINDINGS

This study found out that a number of approaches were used in traditional Karanga societies as ways of imparting knowledge to children. This came in the form of oral traditions, games and mentorship processes. It was quite evident that the knowledge transmitted was focused on multivariate goals. The goals were mainly grounded on the moral ethic which was the basis of the Karanga philosophy and all activities were grounded on the moral prerogative.

Oral Traditions as a Pedagogical Approach in Traditional Karanga Societies Around Great Zimbabwe

In studying heritage-based pedagogies within the Karanga traditions around Great Zimbabwe, oral tradition occupies a critical position as a method of knowledge transmission in traditional societies. It was one of the major vehicles of ensuring the effective non-formal human storage of historic memory, values and traditions, wisdom as well as developing children's cognitive as well as affective skills. It was noted, during data collection, that there were a number of methods linked to oral tradition which were utilized in the traditional educational system in Karanga societies around Great Zimbabwe. These came in the form of proverbs, riddles, storytelling, song, poetry and drama. These methods, although they were not formal, were effective in imparting skills, knowledge and values, some of which have been

rendered obsolete while others are still effective in present day societies. These methods were used in both non-formalised as well as formalised ways. The non-formal pedagogies were used to enable children to acquire knowledge, skills and values gradually from early childhood through adulthood. Research Participant 1 (RP1), an elderly lady of around 80 emphasized this by saying:

Isu saVaKaranga taidzidzisa vana vedu kuti vave nehunhu. Taishandisa nzira dzakasiyana dzaiita kuti vana vedu vave netsika dzakanaka zvakaita setsumo, ngano, zvirahwe, madimikira, mitambo uye kupa ruzivo nenzira yekudzidza vachiita. Vana vedu vaikura vachiziva zvavaifanira kuita zvaitaridza unhu. (As the Karanga people, our teaching was aimed at creating people with acceptable morals. We used different methods to impart good behaviour in our children, for example, proverbs, stories, riddles and idioms as well as games and mentorship. Our children grew up knowing what was expected of them morally.)

Thus, it is clear from this except that ways of teaching were mainly focused on maximization of the impact of the mode on character development and the moral ethic of the Karanga people. Everything was grounded on creating morally healthy communities through the education of the children. This is in line with what Masaka and Chemhuru (2011) highlight in their own study of the Shona people. They note that the Shona have an obsession with the desire to inculcate right ethos in an individual.

Some excerpts from participants highlighted the role of all the learning that

was given to children as they grew up. For example, Research Participant 2 (RP2) who was an elderly woman of 71 years highlighted the following:

Pataikura, paiva nemutauro wetsika dzedu watainzwa zuva rimwe nerimwe. Mutauro wedu waiita kuti tumbe tsika dzakanaka matiri zvaiita kuti tikure tiri vanhu vanoziva zvaitarisirwa kwatiri munharaunda. Mutauro uyu waisanganisira tsumo, ngano, zvirahwe nenziyo. Izvi zvaiva nedzidziso yakadzika. (As we grew up there were traditional discourses which we were exposed to. These discourses were meant to instil discipline into us so that we could grow up as responsible social citizens. There were proverbs, traditional stories (fables), riddles and songs which had great teachings within them).

Proverbs as Oral Tradition in Traditional Karanga Pedagogical Processes

The study showed that the African proverb was a major way of imparting knowledge in the Karanga communities around Great Zimbabwe. The researcher interacted mainly with the elderly population who have first-hand historical memory of the area under investigation as well as educationists whose perspectives were also very important to this study. It was shown that the proverb as used in the Karanga context occupied a central position within the communities as in almost all interactions proverbs were used as a natural part of the Karanga language. RP3 a female participant aged 82, noted the following:

Isu tichikura, taiziva tsumo dzakawanda dzataingotaura mumutauro

wedu wezuva rimwe nerimwe. Tsumo dzaiva mudzi wemutauro wedu. Taiti kana munhu ataridza kuti ane umbimbindoga taingomudzora tichiti 'rume rimwe harikombi churu'. Izvi taireva kuti hawaigona kuita chinhu uri wega. Waitoda vamwe kuti ubudirire. (As we were growing up we knew a lot of proverbs which were infused naturally in everyday communication. They were the root of our language. For instance when someone showed selfishness in doing things people would reprimand the person saying 'rume rimwe harikombi churu' (one man cannot encircle an anthill). This meant that one could not do something alone. A person needed other people in doing tasks for one to be effective).

Asked on how these proverbs were taught, RP4 who was a 72 year old male former school head who was conversant in English noted the following:

As we grew up, the proverb was not taught in any formalized approach. It was part of everyday speech. It was at the centre of Karanga discourses. You could throw them here and there in your natural conversations. For example if you see a child misbehaving it was normal to just say a proverb to him/her as a reprimand e.g. you could just look at the child and say '*usadaro mwanangu. Akuruma nzeve ndewako*' (don't do that my child. 'The one who pinches your ear is your relative').

Thus, as evidenced from the above interview excerpts, pedagogy within the Karanga context was not formalised and teaching was not done by a single trained teacher but by the whole community. The majority of the participants showed that

proverbs were meant to address various areas of concern to the community. These included reprimanding when one erred from social expectations, encouraging someone to do good, giving advice and imparting virtues and values of the communities. Participants were able to highlight proverbs associated with some key moral themes of concern within the Karanga context. Examples which the researcher noted from everyday discourses during her analysis of discourses are given in Table 2 below:

Table 2: Some Proverbs Associated with Key Moral Issues in the Karanga Context

THEME	PROVERB	LESSON
Morality	<i>Ramba kuudzwa akaonekwa nembonje pahuma.</i> (People who forsake warnings and advice often fall into calamity).	Always listen to advice from other people
Community	<i>Chara chimwe hachtswanyi inda</i> (one finger cannot crush a lice).	Engage other when doing something, never work alone.
Empathy	<i>Seka urema wafa</i> (laugh at disability after your death).	Respect everyone despite their physical disposition as you never know whether one day you will also be crippled.
Encouragement	<i>Apunyaira haashayi misodzi</i> (if you put effort you will reap something at the end).	Persevere in whatever you do. Never lose hope.
Respect for elders	<i>Mukuru hanga haigari bvunde</i> (an elder person is an elder person, a fowl can never sit on a grain stalk).	Elders should be respected
Inclusivity	<i>Chenga ose manhanga, hapana risina mhodzi</i> (accept all pumpkins, as all have seeds).	Accept all persons as they are valuable in one way or another.

Asked on the examples of proverbs which instilled discipline young children as they grew up RP3, 4 and 5 noted the following proverbs:

1. *Kamoto kamberevere kakapisa matanda mberi* (A small flame will burn big logs in the future).
2. *Pfavira ngoma usiku urefu* (Dance calmly to the drums as the night is still long).
3. *Zano ndega akasiya jira mumasese* (A person who does not listen to advice will leave his blanket in beer dregs).
4. *Rambakudzibwa akaonekwa nembonje pahuma* (A person who does pay heed to advice will be seen with a scar on his forehead).
5. *Zingizi gonyera pamwe, maruva enyika haaperi* (A 'carpenter bee' should stay in one place as the flowers of the world do not get finished).

These and many more proverbs highlighted the morality ethic among the Karanga people.

Implications of Proverbs to Educational Pedagogy

The methods used in imparting wisdom from generation to generation through the use of proverbs can be effectively used in today's education system. It was noted in this research that proficiency in the use of proverbs was widespread within the communities. On trying to find out whether there were any people in the traditional

Karanga communities around Great Zimbabwe who did not know the proverbs or who could not apply the proverbs in their everyday lives, most of the elderly people showed that they were all proficient with proverbs. It was also evident that nearly all the elderly participants in this research knew the meanings of the proverbs they used in their everyday speech which showed that the way the proverbs were imparted was quite effective and it served the purpose. The researcher then asked how the proverbs were imparted to the younger generation. One elderly participant (RP5) noted the following on the method of impartation of proverb:

Paiva pasina chataiti ndicho chikoro kwainodzidziswa vana kushandisa tsumo. Dzaingodzidzwa mukutaura kwezuva rimwe nerimwe. (There was generally no formal way of presenting the proverbs to the young generation. They were transmitted through acquisition as they formed a part of everyday language).

Another participant (RP6), who is a lecturer in one local college, corroborated this assertion by arguing that:

I think the method used made it possible to ensure that proverbs remain intact in the language of the users. As in language acquisition where there are no coercive methods of acquiring language, the way proverbs were acquired ensured that the learners were not exposed to any formal way of learning

From the above findings it can be seen that methods of learning should be devoid of the element of coercion for students to acquire any skills. Learning should be a

part of everyday activity where a student acquires skills at his/her own pace under everyday life environment which is not formalised. It was seen that the proverbs are a proactive pedagogy which can be very instrumental in instilling positive behaviour. Participant RP7, a teacher, said:

Proverbs are more proactive than current pedagogies. What I am saying is they are persistently and gradually instilled into the child as he/she grows up.

Megbowan and Uwah (2021) assert that proverbs are a way of imparting wisdom, education and morality. This is in line with what was found out in this study from a number of participants. This was made possible because the Shona have a clear idea of what constitutes correct behavior in society and its importance in enhancing a good life devoid of the vices that would render their society chaotic (Masaka and Chemhuru, 2011).

Although the elderly people showed the centrality of proverbs as pedagogical tools to uphold societal moral fabric, the youth who were involved in the study generally showed that they do not value the traditional pedagogies. Asked why they do not value the traditional pedagogies, one of the youth in one tertiary education institution (RP8) noted the following:

We are living in the technological world and these traditional approaches are irrelevant to us. How can you expect the little children to do 'mahumbwe' when there are video games to occupy them.

This assertion was reinforced by what the researcher observed among the youths and young children involved in the study. It was noted that technological gadgets occupy the majority of the children's time, making no room for traditional engagements in the home. Asked on what the school system should do, one youth emphasized that the traditional approach is important, although there is need for it to be more innovative through infusing it with modern approaches.

Riddles as Oral Tradition in Traditional Karanga Pedagogical Processes

Riddles (*zviraḥwe*) were part and parcel of traditional education processes. They were done as a pass time especially by children during the night around the fireplace after the day's chores. They were part of the entertainment in the olden days in the communities around Great Zimbabwe. The research established that these have become obsolete as nearly all the participants to this research showed that they no longer occupy children with the riddles as was done in traditional times. One participant (RP9), who is a lecturer, emphasised the following:

Riddles are no longer part of entertainment for children as they used to be in the olden days. People are now pre-occupied with other things which they deem more important than riddles no longer have a place in the modern discourses.

Asked why the traditional entertainment has been rendered irrelevant in modern families, one elderly person (RP10) who is a retired educationist, bemoaned the dearth of these important traditional asserts

and ascribed their diminishing from the entertainment landscape to a number of factors.

Nowadays children are preoccupied by a number of other modes of entertainment for example, the television, video games, cell phones, whatsapp and at times homework which make it impossible to sit down and do the riddles.

The general feeling was that the traditional modes of learning were more effective and imparted the spirit of community in the population. This is in line with the key philosophy which guided the Karanga communities, that of communitarianism. For instance, the riddles were done by the whole family and at times children from surrounding homesteads would gather in the moonlight around outside fires, and often times the father and mother may also have fun with the children participating in the game of riddles before retiring to bed. The modern concept is more individualised as opportunities for family interaction have been replaced by technology. Some of the riddles (*zviraḥwe*) noted during the study are presented in the table below:

Table 3: Some Riddles in the Shona Context

<i>Zvirahwe (Riddles)</i>	<i>Mhinduro (Responses)</i>
<i>Chapungu chakaveza ngoma makwati chakamaisepi</i> (where did the bateleur eagle put scraps after it sculpted its drum)	<i>Mhanza</i> (a bald head)
<i>Rakazvirova rikazhamba</i> (it hit itself and cried loudly)	<i>Jongwe</i> (a cock)
<i>Tsuro inobikwa nenzvimbo yayo</i> (a hare that is cooked using its shelter)	<i>Hove</i> (a fish)
<i>Chidya mafuta chisingakori</i> (the one which eats fats without getting fat)	<i>Banga</i> (a knife)
<i>Tsvimbo nyoro mudenhere</i> (a tender walking stick in a jungle)	<i>Nyoka</i> (a snake)

The riddles were done in turns. One person poses his/her riddle and other children have to find the solution to the riddle. Most participants noted that the riddles were important in intellectual development of children as they promoted critical thinking and knowledge retention. Children were encouraged to solve the riddles and if the riddle was repeated in different sessions it means the child had to be able to remember the solution from previous sessions. Thus,

cognitive skills were enhanced in children as they participated in these very important aspects of traditional education.

Implication of the use of Riddles to Modern Day Education Pedagogy

Modern day education pedagogy can draw quite a lot from the traditional system on the use of riddles as entertainment and as a method of cognitive as well as affective development in children. The children collaborated in the process they learnt together as a group and at times as a family with their parents. This implies that teaching methods that are inclined towards social involvement do not just promote the development of cognitive skills but also social as well as affective skills. The traditional methods were seen to develop a holistic individual who could fit well within the communities as well as the one who had relevant skills for the survival of the communities. The methodologies were instrumental in fulfilling the vision of the communities as well as upholding their philosophical worldviews. Thus, community education should be promoted where children learn together through entertainment. On implications one elderly participant (RP11) highlighted that:

Madimikira ane dzidziso yakakura inogona kushandiswa nezvikoro. Madimikira anoita kuti mwana afunge zvakadzika paanenge apiwa chimiro chakati vande chechinhu chaanogara achiona. Iye mwana anofanira kuzofunga kuti chinhu chingava nechimiro chakafanana nezvaanenge audzwa chingava chii. Izvi zvinoita kuti vana vafuge vachidzidza pamwe chete. (Riddles have a great lesson in them which can be used

by the school system. In riddles, a learner is encouraged to think critically after being posed with a hidden characterisation of an object which they see daily. This encourages learners to think as they learn together)

Another participant (RP12) who is a lecturer in teacher education proposed the following:

For the primary school learner, we know that children learn more effectively through play. Riddles can be used as critical thinking development tools in the classroom. I think to engage children today we may come up with computer software which learners will use as groups. The software should be interactive where the software poses a Karanga riddle and the children are given room to give responses. This can be done in the classroom during lessons.

Therefore, it is apparent that education systems in the African context need to be revisited in terms of pedagogical considerations.

Another educationist (RP13) noted the following:

The school system in collaboration with communities should be empowered to find ways of engaging learners so that the relevant skills are imparted in exciting ways which are informal to enable children to grow up with the relevant Afrocentric worldviews e.g. ubuntu/unhu and communitarianism.

These skills, coupled with the skills learnt in the contemporary classroom, will enhance the development of a professional who has the required professional integrity

grounded on African ethics which is seen to be lacking in graduates who are coming out from the current education system.

Young participants in this study also reiterated the centrality of technology in advancing any interventions in the contemporary education system. One learner (RP14) in teacher education argued that:

As young teachers, we might not be well versed with the traditional approaches of using riddles. I think it is apparent that this be infused with technology. We should have heritage based modern technological applications which teachers can use in the classroom to enhance acquisition of concepts. This can start from teacher training.

It is, therefore, clear from the findings that participants were of the idea that it is critical to infuse heritage based pedagogies with contemporary methodologies in educating learners in the classroom. Riddles can be used as activities to build critical thinking, team-building and awareness-building of some environmental objects in traditional set ups they may not be aware of. It was also shown from the findings that the education system should find ways of engaging communities to enhance the application of riddles in the modern classroom.

Story-telling as Oral Tradition in Traditional Karanga Pedagogical Processes

Story-telling as a method of instruction was used for several purposes. Findings from elderly people in the communities under study showed that they

had great heritage memory than the younger generations. The elderly participants could recite the histories of their clans quite effectively unlike the younger generation which lacked this memory. This was attributed to storytelling as a way of preservation of history from generation to generation. One elderly participant (RP15) highlighted the centrality of story-telling in preservation of history:

Ngano dzaiva dzakakosha chaizvo muupenyu hwedu savaKaranga. Ngano dzamadzitateguru edu uye dzamadzinza dzaitibetsera kupa vana ruzivo rwekwavakabva. Zvaibetsera kuti tidade nekwatakabva uye netsika dzedu. Ngano dzaiva nemipanda yakawanda. Dzimwe ndidzo dzandataura dzaidzidzisa kwatakabva, dzimwe dzaidzidzisa unhu, dzimwewo dzaidzidzisa kuremekedza nharaunda. Saka ini ndinoona sekuti ngano ngadzirambe dzichshandiswa muzvikoro kuti unhu husafa muvana. (Stories were very important in our lives as the Karanga people. Stories about our ancestors as well as our past generations helped in transmitting knowledge about our heritage to the children. It helped us to be proud of our heritage as well as our culture. There were stories for different purposes. Some taught children about our history, some instilled moral ethics and some respect for the environment. I feel children should continue to be taught through story telling so that we do not see a dearth in morality in young children).

This view was echoed by several participants in the study. Generally, elderly participants highlighted that stories were not recited once but it was a continuous process

where stories were repeated to the young ones over and over again. This was done as entertainment as the family gathered around the fire at night. The essence of repetition was to ensure that the story and its lesson would sink in the minds of the young children and that they would be part of them as they grew up. Folklores were used for varied purposes which include: instilling cultural ethos, historical memory, environmental preservation, instilling positive values and attitude, good farming methods, roles and responsibilities, life skills e.g. courtship skills. This method of repetition was effective as compared to present methods which are syllabus based.

The researcher as a participant observer within the researched cultural context noted that story telling has been replaced by the television and other technological gadgets. Instead of sitting around a fire in the evening, reciting folklore, families now gather around the television or are occupied by cell phones. One participant (RP16), who is a teacher, asserted that:

Televisions and cell phones are killing our heritage. Children are now exposed to stories from these gadgets which are not relevant to our cultural contexts. Some of the stories are even tools which are eroding our culture. It is important that the education system intervenes by revitalising folklore within their contemporary pedagogies. You can start a lesson on environmental preservation through telling a story aligned to the objectives of the lesson. Learners can also be tasked to go and research on relevant folktales which align to

objectives of the following lesson and they can share the stories in class.

It was noted that most students in the contemporary classroom use rote learning to pass examinations and most of the things learnt are forgotten once the child leaves school.

Implication of the Use of Stories to Modern Day Education Pedagogy

Gausul (2014) notes that people have been recording their thoughts, actions and expressions in numerous ways since time immemorial. In line with this, Wysahnnuy and Valentine (2023) note that stories as pedagogical tools helped children retain what they learnt, fostered creativity and improved their problem solving and language skills. They go on to argue that these tools are the most effective heritage based pedagogical tools teachers can utilise in the teaching of any subject at all levels and in any setting. On the implications, a number of teachers who were participants agreed that traditional stories can be utilized effectively in imparting knowledge across the curriculum. One participant (RP17) noted the following story:

A girl and her sister planned to go to the forest to fetch firewood and their mother told them not to throw stones to drop fruits from trees. Rather they were told to eat fruits which they only found lying on the ground. As they went deeper into the forest, they saw a tree full of succulent fruits and they wanted those fruits up the tree. The older girl reminded her younger sister about what they had been advised by their mother but she ignored the advice she was given and she

started throwing stone in an effort to make the fruits fall from the tree. An old man appeared from nowhere and cast a spell on the girl and she was instantly transformed into a baboon and she followed her sister crying along the way. People ran away from her. The spell was only reversed when the family drove ten white cattle into the forest which instantly vanished when they touched their feet into the forest. The girl also instantly transformed back to the human nature.

Such stories can be used in subjects where themes of environmental preservation, respect of nature, listening to your elders, spirituality, environmental responsibility and honesty are crosscutting. This point is supported by Amponsah (2023), who posits that within the Akan culture in Ghana, elders used stories to instil obedience, hard work, manners, fairness, good behaviour and submission to authority. Participant RP18, a teacher, noted the following:

Traditional stories were told with a purpose. They had themes which are even existent within our modern curriculum. Issues of numeracy were also addressed in such stories. For example in the story of hare and baboon, where baboon left his ten children with hare. Hare started eating baboon's children one by one. As baboon came back he would count his children and see that each time one child was missing until hare had eaten all the children. This story developed numeracy skills of subtraction within children.

The main findings from the theme of traditional stories showed that they can effectively be utilized as tool of teaching and learning in the modern classroom. Teachers

and their learners should therefore research on such stories from elderly people who still have memory of the folktales. They can then organise them into themes and use them where relevant in association with the other current teaching approaches.

Poetry and Song as Oral Tradition in Traditional Karanga Pedagogical Processes

Song and dance played a central role in the teaching of members of Karanga communities. There were songs which were relevant to different occasions whose lyrics carried messages for the occasions, for example, funeral songs, harvest songs, wedding songs, and traditional ceremonies songs. Children would learn processes and procedures of each ceremony through lyrics and dance which at times would be accompanied with drama. It was noted that most of the songs are forgotten by the young generation. The education system should revive the songs and dance as part of the curriculum so that children are made aware of traditional ceremonies, processes, procedures and essence through entertainment.

RP19 emphasised the following experiences as they were growing up in the Nemanwa community which is on the Western border of Great Zimbabwe:

Isu takakura tichiimba pamitambo yakasiyana inosanganisira humwe, kukuya, kutswa, kuvaraidza vana, mitimba, mikwerere kana kungoimba tichifara hedu semhuri. Nziyo nenhetembo zvaiva donzvo rakakosha retsika dzedu sevaKararnga. Zvaitirwa kufara uye zvaipa dzidziso

kuvana. Ini ndakaona kuti zvakatibetsera kuti tikure tichiziva tsika dzedu nekuti taiimba nziyo idzi nguva dzese. Nziyo nenhetembo dzaishandiswa nguva dzakasiyana. Taiva nenhetembo dzekukuza munhu senhetembo dzemitupo. Nziyo dzaishandiswa kurumbidza, kudzidzisa, kuvaka unhu, nekudzidzisa vana zvinotarisirwa kwavari. (We grew up singing during different occasions like community gatherings, while grinding, lullabies, traditional weddings, rain making ceremonies and general family gatherings. Songs and poetry are an important aspect in the Karanga culture. They are a form of entertainment but at the same time they impart lessons and they are an effective methods of teaching in our culture. We have songs and poetry for different occasion and different aims. For example poetry if used in praising and motivating a person for instance, totemic poems. Songs are used for praising, conveying information, character formation, impartation of values).

The researcher, on an excursion at the Great Zimbabwe monuments had the opportunity to visit the Karanga village which is used as a theme park of culture of the ancient Great Zimbabwe state. Songs and dance used at the village exhibited a number of themes for different occasions.

Play as a Pedagogical Approach in Traditional Karanga Societies Around Great Zimbabwe

Play was seen as a major part which was included in the communities around Great Zimbabwe to socialise and educate their children in the ways of the communities and in the acquisition of their roles and responsibilities. During play time children

were supposed to take up roles which were supposed to be executed in line with the values and ethics dictated by community philosophies of *ubuntu/unhu*, communitarianism and spirituality. Play came in the form of pseudo homes (*mahumbwe*) and games.

The Use of Pseudo Homes (Mahumbwe) As Pedagogies In Traditional Education

This was another exciting way of socialising children into their roles in their later life as adults. The researcher remembers as she was growing up that her parents would allocate small portions of land (mini fields) at the fringes of the main field to each of us as children. We were given the liberty to make decisions on what we wanted to do in our small plot. Each of us as children had to work on our 'fields' at our own spare time. We had to do the land preparation, decide on what to plant in the 'field' (at times our parents would give us advice judging on the nature of the soil) and weed our plots at the appropriate time. Proceeds from the fields were then used in our pseudo homes (*mahumbwe*). Some of the yields would even be reaped to feed the family and as a child you would feel a sense of pride and achievement if mother cooked with the proceeds from your plot for the family.

In the pseudo homes children learnt all the basic household chores through play. Participant RP 20 highlighted the following:

The role of *mahumbwe* was not only to instil in children knowledge of their future roles and responsibilities as mother and fathers, but it was also to instil discipline. They would take up the roles of husbands,

wives and children within their pseudo homes, but they knew the boundaries of their role plays. They knew the essence of sexual purity so as children they did not play 'sex' in their role plays. This is unlike today's children who start 'sex' at very young ages. I think the traditional ways of education promoted cognitive and skills development as well as discipline in the children.

In this knowledge impartation method, the children started by observing their parents at home. The observations were not formal observations, but the children learnt as they grew up within the family and as they see the day to day activities of the family. Thus, it was apparent that the family members were the ones who influenced the character of the child which he/she was going to exhibit during *mahumbwe*. If the father always beat up the mother in the home, this was going to be seen during *mahumbwe* through the way a young boy would treat the 'pseudo wife'. Thus, the family needed to exhibit exemplary behaviour so that the children would also act like wise.

Implication of 'Mahumbwe' to Modern Educational Pedagogy

This traditional concept is very important to contemporary pedagogy. Madondo and Tsikira (2021) highlight that traditional games like '*mahumbwe*' prepared children for adult roles and promoted social and economic skills such as problem solving, conflict resolution, tolerance, coping strategies and gender roles. Children should not just learn through reciting things from text books. They learn better through seeing, role playing and doing. Children need to be exposed to real life situations which are

inclined to their education and concept development. They learn through observing role models and emulating them. Thus, it is apparent that the education system and the family should find ways of identifying the potential future profession of their children/students so that they maximally expose the child to the profession at an early stage. This is against the knowledge that skills are developed more effectively from a very early age. This brings us to another form of pedagogy which the research found out during the study is mentorship.

The Use of Traditional Games as Pedagogies in Traditional Education

Traditional games are a part of Indigenous Knowledge Systems (IKS) of any culture. However, most participant to this study showed that the traditional games are now overtaken by electronic gadgets. Showkeen (2023) laments that traditional games have been abandoned by communities and periphery in educational practices. Research participant RP21 noted the following:

There were a number of traditional games which we participated in as we were growing up. These included *nhodo*, *tsoro*, *mutsvedu*, *chamuhwandemuhwande*, *chitsvambe*. Other games of notes included collaborative play like in rhyme which were associated with drama. Unlike modern technology based games which are individualistic, where a child isolates him/herself from others as they play video games, traditional games emphasized cooperation and collaboration.

The main issues raised in this excerpt is one of the fact that in traditional pedagogies children played together in trying to solve problems to exiting problems. They developed both cognitive, psychomotor and affective skills during play. They learnt to be responsible for each other's welfare which is absent in modern pedagogies. Other games which the researcher noted during her prolonged engagement with the Karanga culture are listed below:

1. Children make a circle and join their hand. One child (the key player) goes to the centre of the circle. He/she starts to sing as others respond:

Key player: *apa!* (meaning 'here' as he/she goes around trying the strength where arms are joined)

Rest of children: *pakasungwa neruwaya!* (meaning 'it is tied by a wire' where the arms are joined with a lot of strength)

Key player: *apa!* (again trying to untie the joined hands)

Rest of the children: *zinyekenyeke!* (meaning 'it is loose' where the joined arms are joined loosely) the key player will then break through the part he/she feels is loose and he/she wins

The game which emphasized unity of purpose and teamwork. If there are loose parts in a team, the enemy will use that part to break through. In the classroom situation, such a game can be used in teambuilding activities. It can also be used as a method when teaching issues of unity of purpose and patriotism.

2. Two games which taught children the concept of choosing partners were also played within the Karanga community:

- a. The first game was again a rhyme which was accompanied by action.

Key player sings: *ndinotsvaka wangu!* (meaning 'I am looking for a partner')

Rest of children: *Zachariana!* (a name)

Key player: *Musuki wendiro!* (the one who will wash my dishes)

Rest of children: *Zakariana!!*

Key player: *anodzichenesa!* (who will make them clean)

Rest of children: *Zakariana!*

Key player: *Semwedzi wejena!* (like the full moon)

Rest of children: *Zakariana!*

Key player: *Simuka hande, aiwaiwa ndanga ndichireva uyu!* (let's go, no I meant this one)

- b. The second game with the same theme was '*Sarura wako*' (meaning 'choose yours')

The implication of such games was to demystify the issue of choosing life partners and marriage. It was done through play from childhood and it was instilled into the child's mind that they should make correct life choices when they grow up. Such games can be used during lessons on sexuality, health and life skills, sexual and reproductive

health. Showkeen (2023) emphasize the centrality of traditional games as learning tools which help children develop their cognitive, language, emotional, social and physical abilities. They are also instrumental for their agency in moral development. As Zimbabwe embraces the heritage based education philosophy, traditional games can be romped in. Madondo and Tsikira (2021) highlight that traditional games, along with modern pedagogies, can present lasting impression on children's development of literacy and numeracy skills.

The Use Of Mentoring as a Pedagogical Approach in Traditional Karanga Societies

Interview results as well as experiences of the researcher as a participant observer within the Karanga communities around Great Zimbabwe show that mentorship as practiced in the communities are different from rites of passage practiced in societies where young adults are initiated into adulthood in initiation schools. Rites of passage take the form of mentoring into the various trades, duties and expectations of young people into adulthood. Ngara (2007) argues that there was a division of labour and specialisation, whereby youths were apprenticed to skilled masters of healing arts, black smithing, hunting, mid wifery, craftwork and so on. Most participants showed that there was a gradual process of mentoring from very tender ages until one entered adulthood. Reflections for this study were derived from adult women and men who went through the processes of initiation into adulthood in the traditional approach. Participant RP 22 noted the following:

As we were growing up there were people in whom the community placed confidence. Young men were initiated at the traditional community or family court (*dare*). Young men who had reached a certain age would gather at the '*dare*' at night under the custodianship of older members of the community. It was at the *dare* where all the life lessons for boys were taught.

To a larger extent, most elderly and middle aged participant agreed that the '*dare*' concept instilled a lot of life skills and knowledge in the young men. They were not expected to come to the '*dare*' empty-handed. They had to bring something for use and consumption, for example, mice, traditional fruit, and firewood. This instilled in the young men discipline, self-reliance, productivity and responsibility towards others. It was at the *dare* where lessons about manhood were taught in preparation for marriage for the young men. However, other participants noted that although there were formal gatherings where lessons were given to the growing up children, the informal approach was more prevalent as every adult member of the community had the role of imparting cultural knowledge to children anytime, anywhere, for example, when gathering firewood, during work in the fields, on hunting expeditions, during homestead chores. Every opportunity was a learning opportunity. It took the form of '*kuraira*' (giving life lessons). Wysahnnuy and Valentine (2023) state that in the African context, traditional informal education was well conceived and pursued collectively for the good of the community.

Females also had similar experiences. They went through periods of lessons throughout their growing up years especially on general issues of roles and responsibilities. The lessons intensified and more age appropriate lessons were added as the female child grew up. They were taught under the guardianship of aunts. One elderly female (RP23) reiterated this point by noting the following:

We grew up knowing our roles and responsibilities. There were 'aunts' (*vatete*) who acted as guardians in the development of their brothers' daughters. The initiation for marriage was not done by the mother but by an aunt. It is the aunt who initiated the young girls into adulthood through life lessons, practical experiences and

Of note was that most middle aged participants and other elderly participants showed that they had forgotten the songs, poetry and traditional rites which were central in the education of young children in the Karanga communities.

Another issue raised was that of the community being the teacher of the children. RP23 noted the following:

In our community, every elder was a teacher. A child was a child of the community and the community taught the child on moral expectations.

Most participants emphasised that morality education was effective because the community taught the children together and children listened to all their elders.

Implications of Mentorship Pedagogies to Contemporary Education Systems

Drawing from the methods used around Great Zimbabwe on the mentorship processes, it is important to note the role of important people who acted as guides and in whom the young people had a lot of confidence. These people imparted skills of discipline, self-reliance and productivity in the young children. The current education system can borrow from this system where there can be community ‘uncles’ and community ‘aunts’ who replace the traditional ‘uncles’ and ‘aunt’ as extended families are now disintegrated. The education system can reframe the system to instil the required social skills which develop the positive attitudes, values and norms guided by the African worldview of *unhu/ubuntu*.

DISCUSSION

Critical aspects of traditional pedagogies used in traditional Karanga communities have been examined. These formed the basic educational encounters of children and central issue lies in the fact that children should not be severed from these traditional educational encounters towards a more formal educational encounter. The contemporary educational practices must be infused gradually within children’s cultural encounters (and not vice versa). The idea here is that learning has been taking place since birth following a traditional approach and any disruption of this already existing process is detrimental to cognitive processes. Thus, a more progressive approach is required where educators infuse the new approach into the already existent cultural model. It shows that these methods were not

used in isolation but they were interwoven to ensure the holistic development of an individual who could fit effectively within the society. Thus, there is need for educators to explore alternative potentialities in heritage based pedagogies.

From the finding, it was shown that Karanga heritage based pedagogies are essential within the context of contemporary educational systems. The main basis for this argument was that Karanga pedagogies were mainly focused on moral and skills development but all within the framework of the morality ethic. Masaka and Chemhuru (2011) emphasise that the Shona have an obsession with the desire to inculcate right ethos in an individual. Thus, it is imperative that heritage based pedagogies be infused within the current educational systems so that the moral aspect is addressed from a heritage based perspective.

Another issue highlighted which is of key significance is that of development of collaboration and cooperation among the students. Amposah (2023) argues that African folklore demonstrated the collaborative and cooperative nature of learning among Africans. Collaboration and cooperation is central to the Karanga morality ethic. They say ‘*rume rimwe harikombi churu*’ (One man cannot encircle a mound). The method that instills teamwork build character more than methods which instil individualistic tendencies. Amposah (2023) further compares African pedagogies to Western pedagogies by showing that the later instil competition whereas the former instil complementarities and teamwork.

The Karanga heritage based pedagogies also promoted critical thinking and curiosity within the 'students'. Wusahnyuy and Valentine (2023) argue for the heritage based approach by noting that they are more engaging which require the listener to pay attention and follow instructions as they were followed by meaning making discussions.

It is, therefore, vital for the Zimbabwean education system to consider more novel approaches in embracing heritage informed pedagogies within the contemporary teaching-learning process. In this regard teachers should champion interpretation of heritage based pedagogies and upgrade them through research. This will be aimed at addressing contemporary challenges brought about by pedagogies which emphasises more on cognitive development at the expense of other domains. Ngara (2007) emphasises the importance of revisiting African traditional ways of knowing and harmonizing the past with the present.

CONCLUSIONS

This study came up with the following conclusions based on the research questions:

1. Oral tradition as used within the Karanga culture can be effectively utilised as a heritage based pedagogy in advancing the morality ethic within students. The non-coercive nature of oral tradition is seen to be quite significant as a pedagogical consideration. Also, the repetitive nature of oral tradition is also central as a component of pedagogy which

can inform current educational practices.

2. Traditional games are also seen as central as a source of potential pedagogical innovation within contemporary educational practices. Unlike in modern pedagogies which emphasise competition, traditional games emphasize collaboration, complementarities and teamwork which are key to moral development. Traditional games also create a sense of community where children learn together through play, whereas modern games like video games isolate learners as they play alone. This create individualistic tendencies which are against positive moral development, empathy and belongingness. Thus, pedagogical considerations utilized in traditional games used in the Karanga culture can be exploited to inform pedagogy within contemporary educational practices.
3. Heritage based mentorship pedagogies are also seen to be very critical to inform modern educational practices. Of essence are the specialisations which children were gradually initiated into from childhood to adulthood. Also, the community as a teacher is also a critical aspect of the heritage based education.

PROPOSED WAY FORWARD

In proposing the way forward, this study found out that we have to move away

from the more conservative approach in education and embrace the more liberal approaches where a heritage based focus takes centre stage. A robust approach to promote heritage based pedagogies as a critical praxis has to be adopted (Amponsah, 2023).

A more child-centred approach is proposed, where the teacher, the child and the community have a stake in the education of their children. There is need to reduce or eliminate the divide between the heritage informed education approaches and the more contemporary pedagogical approaches.

There is also need of re-educating communities on the value of traditional - philosophies to child's moral, affective and cognitive development. Methods of learning should be devoid of the element of coercion for students to acquire any skills. Learning should be a part of everyday activity where a student acquires skills at his/her own pace under everyday life environment which is not formalised.

Modern day education pedagogy can draw quite a lot from the tradition system of the use of riddles as entertainment as well as a method of cognitive as well as affective development in children. Critical thinking skills can be developed effectively through collaborative play

Pedagogy should also be aimed at developing a holistic individual through methods which instil morals, values, worldviews, for example, involving community elders with cultural knowledge in education of children through story telling. Makaiau and Miller (2012) argue that the

teacher and the student must reconceptualise the content of disciplines to reflect the interaction between the learner's beliefs and experiences and the subject matter being taught. This shows that a renaissance of heritage based pedagogies can add to children's cultural experiences and enrich their education experiences.

Children should not just learn through reciting things from text books. They learn better through seeing, role playing and doing as done in traditional pseudo-homes (*mahumbwe*). Children need to be exposed to real life situations which are inclined to their education and concept development. They learn through observing role models and imitation. Education system should introduce community based heritage pedagogies, for instance, revisiting the concept of aunts and uncles. There is also need of mentoring learners in relevant trades from early childhood years.

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